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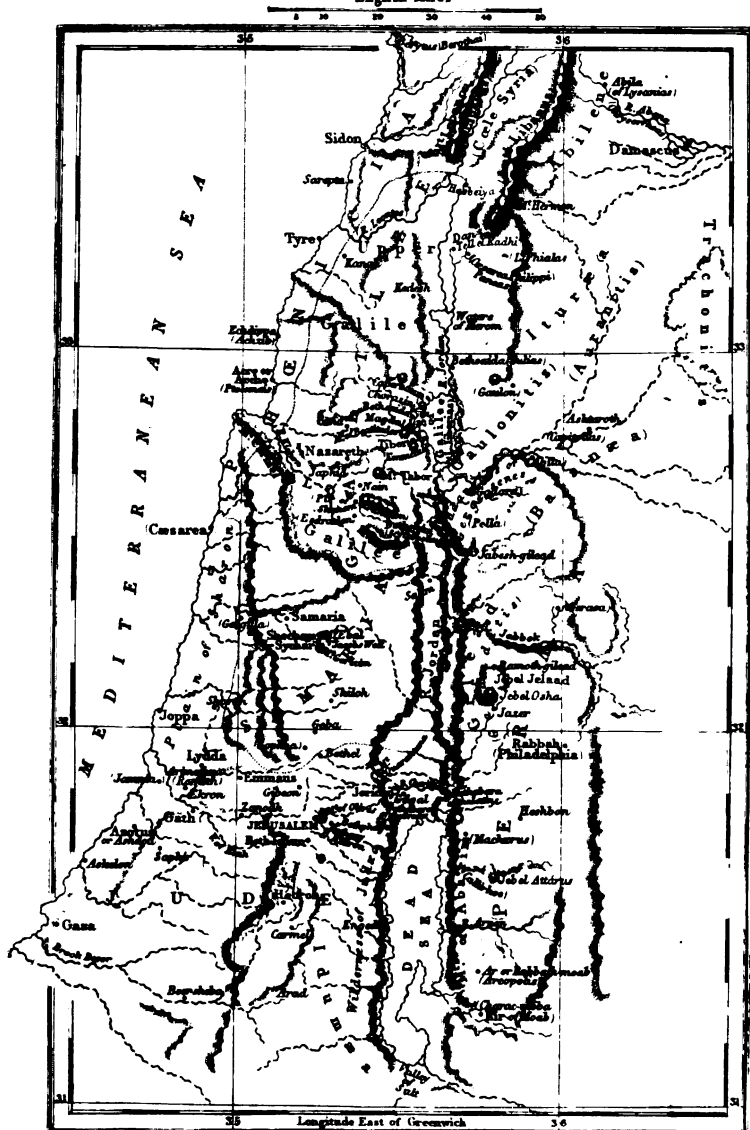




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# PALESTINE.

English Miles.



London: Longman & Co.

Drawn & Engraved by E. Wallis Dicks, R. D. Surveyor.

Bible. N.T. Greek

THE  
GREEK TESTAMENT,

WITH  
ENGLISH NOTES,  
CRITICAL, PHILOLOGICAL, AND EXEGETICAL,

ESPECIALLY  
ADAPTED TO THE USE OF THEOLOGICAL STUDENTS,  
AND MINISTERS.

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BY THE  
REV. S. T. BLOOMFIELD, D.D  
OF CAMBRIDGE AND OXFORD,  
VICAR OF BISBROOKE, RUTLAND,  
AND HONORARY CANON OF PETERBOROUGH.

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*Fifth Edition.*

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## PREFACE.

It is with feelings of deep thankfulness to the Giver of every good gift—especially of all wisdom to plan, and power to carry out counsel into execution—that the Author has, after a very long period of most strenuous exertion, been enabled to send forth to the Public a Work, which, from its wide extent of plan, and no less comprehensiveness of particulars, may be said to constitute, in a manner, the results of the labours,—at least in the department of Theology,—of almost a lifetime. When the Author applied himself, nearly eight years ago, to the construction of a Supplementary Volume to his larger Greek Testament, he little thought that he should afterwards be called upon to furnish what he has now been enabled to accomplish; but circumstances, over which he had no control, demanded it of him. That Supplemental Volume had been, the reader will remember, constructed in fulfilment of an engagement on his part to the Public, in the Preface to the Third Edition of 1839,—that any further accessions of new matter, or alterations, for improvement, of old, should be reserved for another Volume, to be formed out of whatever additional materials the Author might be enabled, out of his multifarious reading and assiduous study, to collect in the course of such a period as should, by the mercy of God, be granted to him, with competency of health and strength, to labour in the great cause to which he had so long devoted himself; so that the Volume should contain his amended judgments and latest views, on the very many disputed points, whether of reading or interpretation, occurring in the Greek New Testament.

Accordingly, after a period of preparation as long as that to which he could safely defer the carrying out of his purpose, the Author applied himself to the working up of his long gathered materials into a regular edifice; and, after the labour of above a year and a quarter, he sent forth to the Public the long promised Volume,—with which he intended to close his labours on the New Testament; trusting, that the original Work in its most perfect state, coupled with the Supplementary Volume—of no inconsiderable bulk and quantity of matter,—would furnish Students of Theology, and Ministers, with whatever might be essentially necessary for their use.

However, not long after the publication of the Supplementary Volume, it became evident that the Public needed far more than what was there furnished according to the arrangement which it had been thought might suffice. Experience showed, that the mode in which, by that arrangement, the conjoint matter presented itself to the reader, was inconvenient, rendering necessary a process of mental labour by *amalgamation*, to which few persons are equal, and which involved a sacrifice of time and attention that could ill be spared, especially by Students and Ministers;—and which, after all, did not accomplish the same purpose as if the matter con-

tained in the *two* Works, thus requiring to be brought together, had been regularly incorporated into one. In fact, it was ere long suggested to the Author, from the very highest quarters in the Church and the Universities, that a complete and careful amalgamation by himself of the matter contained in them both would produce a Work calculated to be highly serviceable to accomplish the end in view. No little hesitancy, however, was felt by him, in undertaking so great a labour;—involving, too, as it must, no inconsiderable *pecuniary sacrifice* out of his slender means. Nevertheless, being, at length convinced that the *great Cause*, for which he had so long laboured, demanded the exertion and the sacrifice, he felt it his duty to make it. Accordingly, undeterred by difficulty, he entered upon the undertaking with the courageous energy of his earliest course. No long time, however, had elapsed, before he found, that the labour he should have to bestow, would be far greater than he had calculated on. After a minute examination of the matter of the original Work, and carefully revolving in mind the full extent of the purpose aimed at, he became convinced that far more than a mere amalgamation, by incorporation, however skilfully executed, of the matter contained in the two Works, would be indispensable,—at least as regarded permanency of effect, with a view to the future requirements of the Public. What is more, he found the *Critical* Annotations of the original Work not such as he could *now* consider sufficient,—especially as respected the present advanced state of Critico-Biblical Science,—although he had already gone far towards *supplying* that deficiency in his Supplementary Volume. This, ere long, suggested the idea of a separate work of limited extent, which should present a careful fresh revision of the text, accompanied with brief *Critical* notes only, giving reasons for the *further* changes which, while drawing up his Supplemental Volume, or subsequently, he had deemed fit to be made in the Greek Text of the original work. Further, in order to thoroughly bottom the whole question, by, as it were, sounding the depths of inquiry as to the actual value and authority of the *textus receptus*,—and also to arrive at the *truth* as to the real character, and just claims to paramount authority of the earliest Uncial Codices,—he now thought it indispensable (previously to forming such a fresh revision) to obtain possession of various important *facts*, which might come in aid of surmise, however plausible, to fully test the true value, and consequently just authority of the MSS. in *cursive* characters, and to ascertain how far the statements of their contents, as set forth in the various Critical Editions, could be confided in as a true representation of their actual contents, on which must depend the determination of their *full* value. To accomplish this purpose, it was necessary to compare the readings of a competent number of cursive copies, as they are represented in the Critical Editions, with those supplied by a careful recollection by himself. He recollected, therefore, seven of the most important Cursive Codices, and effected a partial recollection of all the rest, of any value or authority, to which he could gain access. As the *result* of this labour, he found the collations, with very few exceptions, made in so very careless and inexact a way, as to be any thing but full representations of the contents. Furthermore, in order to ascertain the real value of the Cursive Codices *generally*, he applied himself to collate such MSS., hitherto either uncol-

lated or most imperfectly collated, of the New Testament, as he could gain access to,—especially those of the Lambeth Library, to the number of 23, and those found in our great National Repository, to a far greater number. Of the *former*, the whole were most carefully collated by him throughout; and, with the exclusion of a few of no value, the whole of the *latter*, except in the Gospels of St. Luke and St. John, and great part of St. Mark; which remaining portion of his task he was sedulously engaged in accomplishing, when his labours were abruptly cut short by the necessity, which, he at length had become convinced, existed, for the, as it were, reconstruction of his long laboured Work on an enlargement of plan, such as seemed called for by the exigencies of the times, and embracing both the Critical and the Exegetical departments of Annotation. From the gradual development of this plan arose the Work, in its present vastly extended scale and improved form; and which the Author now sends forth, with some confidence of obtaining a renewal of the meed of approbation accorded by the Public to his previous endeavours to merit its patronage. To revert to the above long-continued (though not wholly completed) *Critical* researches, the Author may be permitted to say, that by those labours amply sufficient had been effected to enable him to see his way on very many obscure questions where he had previously been more or less in the dark. This advantage was obtained, in a great measure, by his having now acquired a complete *practical* acquaintance with Palæography, on which the decision of very many debated Critical questions materially depends. In carrying forward the above collations and recollations, the Author, aware that collation is the true basis of all sound Biblical criticism, kept continually in mind the state of the evidence as regarded the *true reading*, not a little perplexed and dubious, of very many passages of the New Testament. Moreover, in the exercise of fresh research, and further inquiry pursued in various points of view, he not only entered more fully into the *true reading* of disputed passages, but, in some measure, into the *true interpretation* of not a few variously expounded passages of the New Testament;—insomuch that he was enabled to form no inconsiderable amount of fresh matter both of Critical and of Exegetical annotation, which proved of very great service in drawing up the Work now sent forth to the Public; in the construction of which he constantly subjected the whole of the original work, together with the Supplementary Volume, to a searching examination, both with a view to correction of statement and impartment of fuller information; in fact, for improvement generally, and not least by condensation. The utmost brevity was indeed imperatively called for by the necessity of introducing, with due compression, a vast amount of new and most important matter, chiefly original—either accumulated during the labours of several years, or gathered up from various sources while the work was in progress, or being carried (very slowly and carefully) through the press. In short, the present performance comprehends, as respects the *Critical* notes, not only the amalgamated matter, with great enlargement and improvement, both of the original Work and of the Supplementary Volume, but the *general results* of the above-mentioned collations and recollations, and also of the extensive Critical researches, carried on for a period of several years. The *Exegetical* notes have been very

considerably increased in number, and the former annotations greatly improved in various respects, and not least by the insertion of much important Geographical and Topographical matter. The *Introductions* to the Books of the New Testament have been, in a manner, rewritten, and the *Indexes*, both of *Greek words and phrases* and of *Matters*, have been formed anew, with adaptation to the Work in its present state. In the department of *Philological* and *Grammatical* discussion, the Author desires respectfully, but earnestly, to recommend, especially to his younger readers, his *LEXICON* to the Greek Testament, in its second and vastly improved edition;—a work which will, he trusts, prove highly serviceable to *all* readers of his Greek Testament, and form a most useful appendage to it. To the Student of Theology it is calculated to be peculiarly instructive, inasmuch as all the articles which involve the leading *doctrines* or *essential truths* of the Gospel, have been drawn up with especial view thereto.

The *additional* matter of whatever kind in the present Work, is for the most part original; but a portion of it has been derived (with acknowledgement), after condensation, from the great luminaries of Exegetical science, ancient and modern (Cæcilius, Chrys., Theoph., Theod., Augustin, T. Aquin., Calvin, Hyperius, Bullinger, Estius, and of more recent Theologians, Hoffmann, in his ably executed work on the Quotations from the Old Testament); also from Foreign Expositors of what is called the Orthodox School of Germany, as Olshausen, Tholuck, Stier, (now in course of translation, ably executed by the Rev. Mr. Pope of London,) also from some recent English Expositors of note. In bringing together, with orderly arrangement and due perspicuity, so vast a body of heterogeneous materials, the Author had need of all the advantages which long experience and a practised skill in composition could contribute towards the accomplishment of the purpose in view.

To revert in a *general* way to the two departments of his present labours—the *Critical* and the *Exegetical*. As to the *former*, the Author trusts that his recent very extensive researches (of which the present work contains the *chief results*) have enabled him materially to *improve* the Text which he had long ago framed;—at any rate he has been guided by a spirit alike remote on the one hand from reckless innovation, and, on the other, from a slavish adherence to what had been indeed *received*, but on grounds which, the Editor had become convinced, would not bear the severe test of searching examination, when conducted on the enlightened Critical principles which mark the present advanced state of Biblical science<sup>1</sup>. As to the

<sup>1</sup> The Author must, however, be understood as not offering the text of the Greek Testament, presented in this work, as *final* (far from it!), but *only provisional*, and subject to further changes where called for by the evidence of truth,—the whole serving to lay a firm foundation for a future superstructure, when all the cursive copies extant shall have been carefully collated, and their readings as to origin, character, &c., thoroughly settled. His view of the *extent* of research, to be carried out before we shall be enabled to construct a thoroughly fixed Text, entirely accords with that promulgated by the learned and judicious Mr. Scrivener of Falmouth, in the Introduction to his late valuable work, entitled “Twenty collations of Greek MSS. of the Four Gospels, hitherto uncollated,” where, after showing that Griesb. and Scholz, Lachm. and Tisch. have each failed in his attempt to classify the MSS. of the Greek Testament, chiefly for want of proper *data* whereon to form a sure system, owing to materials for judgment being imperfectly known,—and further remarking that “he doubts not it will be accomplished by some scholar in the next generation, who shall avail himself of the patient labours (by collation, &c.) of obscurer names,” he adds, “We will

*latter* and more important department, he is not aware that aught has been left undone to serve every necessary purpose of the Student in Theology, the Minister

not endeavour to *reap* until the fields shall be seen to be ripe for harvest." He further fully proves, that "both the theory of a twofold division of the MSS. into *Recensions* must be abandoned, and an exclusive devotion to any single class of records, however venerable from antiquity, foregone." The Author is, indeed, disposed to suspect, with the same competent judge of these matters, that "all the MSS., Versions, and Fathers, will ultimately resolve themselves into 5 or 6 *classes*, by the diligent comparison of which agreeing or disagreeing testimonies, we shall at length come far nearer than the Editors who adopt the system of recensions,—though widely differing in their views,—have brought us, as to the *ipsissima verba* of the Sacred writers." Even Mr. Alford, in the "correction of the *great mistake*" which he candidly confesses he made in his first Edition of Vol. I., "by forming too high an estimate of the authority of the most *ancient* MSS. as determining a reading, and too low a one as to the importance of internal evidence," has arrived at a view little differing from that of Mr. Scrivener. See sect. i. ch. vi. 12, of his Prolegomena to the 2nd Edit. of Vol. I. In what is there said the Author mainly concurs; and, indeed, generally so in the Canons which, after Tischendorf, Mr. Alford lays down for our guidance in the construction of a newly revised Text. In fact, the *theory* of those Canons is nearly unobjectionable; but the *mode* in which that theory has been carried out by both Tisch. and Alf. is, as far as regards the due weight to be awarded to *internal* evidence, when properly weighed, not a little frustrated, in its results, from attaining that end which the theory, properly understood and duly carried out in practice, is calculated to attain. Indeed, if a wide aberration in this respect from the right course be not *proved* almost to demonstration in the present work, the Author will have laboured long and thought much to very little purpose. Had there been more scope, he could have multiplied his *proofs* of the error in question tenfold. Something additional may be effected in this respect, should he be encouraged, by the public approbation of his present labours, to bring forward some further choice Critical materials formed in the course of his long laboured Collations and Critical researches. He cannot, however, allow himself for the present to conclude, without animadverting on one, he apprehends, erroneous notion to which Mr. Alford still clings, but which his better judgment will, doubtless, ere long, enable him to cast off, with the other "things that have been,"—namely, that "long before the date of our earliest MSS. a *systematic course of correction* had begun, and that there existed errors of transcription of long standing." The latter *may* have taken place, but the former is destitute of *proof* or even probability. At any rate, the *phenomena* which offer themselves to the diligent Collator and the enlightened Critic (whose province it is to use the labours of his coadjutor, who prepares the field which he is to sow and reap), are, as Mr. Scrivener truly observes, fatal to the scheme of those persons who, as Mr. Alford, persuade themselves that a process of gradual change and corruption of the Sacred text was gradually going onwards, during the Middle Ages, till the Sacred Originals passed from the state exhibited in the most venerable uncials of A, B, C, into the stereotyped standard of the Constantinopolitan Church. There is surely no cause for believing that such a supposed *Byzantine standard text* had ever any existence, save in the imagination of certain modern theorists. If such a text were ever fixed, either by public authority or general usage, in what direction shall we look for it now? The only verdict of a Critical Jury must be, *Non est inventa!*

The above, it is hoped, true view on those agitated questions is confirmed by the following remark of Mr. Scrivener. "There is a tone and manner among Biblical students, often observable, when MSS. of the Greek Text, are spoken of, as if it were taken for granted that their *value* is in proportion to their *date*,—an assumption which forms the groundwork on which Mr. Alford has constructed the text of his Edition of the Greek Text.—as though the testimony of a document of the 12th or (even) 14th century were necessarily, and as a matter of course, far inferior in weight and probability to that of an uncial copy some 500 years older." "Now (continues he) I deny not the existence of a *presumption* in favour of the more ancient authority. The nearer we approach to the Apostolic times, the fewer stages that have intervened between the inspired autographs and the MS. copies before us, the less chance there is of error, or wilful alteration on the part of the copyists. What I complain of is this, that instead of looking on the case as one of mere *presumption*, of *prima facie* likelihood, such as other circumstances may limit, or entirely remove—it is regarded from the first as a settled point, that unless a monument be upwards of 1000 years old, it is hardly worth the trouble of collating; though the remark is so trite that one is weary of repeating it—that many Codices of the 10th and following centuries were probably transcribed from others of a more early date than any which now exist; the incessant wear and tear of the older copies in

and Preacher, and the general Reader of Divinity. Accordingly he trusts that the Work will be found to present a constant *Handbook* supplying an ever ready AID, and, as far as is needed (though the materials for independent judgment are always placed before the reader), a GUIDE.—In regard to such portions as concern *Systems of Theology*,—nay, even *points of doctrine* whereon professing Christians, however sober and conscientious, have differed and do differ,—he has been anxious to lay down the course of Exegesis, (on the adjustment of which the decision of such points turns), in the most cautious manner,—ever endeavouring to open out the mind of the Spirit in the spirit of love, candour, and Christian charity; at any rate studiously avoiding to treat such passages polemically, or controversially.

Thus much may suffice as a sketch of what the Author has, by the blessing of God, been at length, after the labours of nearly a quarter of a century, enabled to accomplish for the elucidation of the Sacred Volume, in the *completed* Work now laid before the Public; and deeply thankful does he feel for that gracious aid from Above vouchsafed to him, in this, as well as in his former efforts, to advance the knowledge and further the communication of Divine truth. And now he desires to bless and praise God, that his fervent aspiration, very long ago expressed,—that he “might be enabled to *complete* what he had ventured to mark out in his mind as the *extent* of his labours on the Sacred Word,”—has been granted to him; a consummation which cannot but materially cheer the bright and calm late-evening of his life. He has only to hope and pray, that, whensoever to him the “*night* shall come, when no man can work,” he may, by Divine grace, be enabled to finish his course with joy, in the humble hope of being “accepted in the Beloved,” “written in the Lamb’s Book of life.” Nought remains, but to offer up his fervent prayers at the Throne of Grace, and to the Father of lights, that his various labours in the service of the Sanctuary carried on for a period of nearly thirty years, may be blessed to the right understanding of those “Holy Scriptures which are *alone* able to make us wise unto salvation, through FAITH which is in Christ Jesus.” Ἀμήν ἀλληλοῦα!

the Church services rendering a fresh supply indispensable.” With reference to the supposed insignificance and slight importance of the variations which the cursive MSS. present, how unfounded is such a notion, the Collations of Mr. Scrivener and the Author prove to demonstration. The latter cannot but hope and trust that he is addressing not a few candid inquirers, who love truth far more than their own theories, and who will not be disinclined to reconsider their previous views, and retrace their steps. Since the writer has, in very many of his notes, deferred much to the evidence of the *Pesch. Syr. Version*, he must not conclude without noticing an allegation of Lachmann’s in justification of his neglect of that most weighty authority, namely, that its most ancient and trustworthy copies are as yet uncollated, and may differ widely from the text of our printed copies, which the German critics *assume* has been tampered with to suit the ordinary text. Now although, until those most ancient MSS. (in the British Museum and the libraries of Oxford) have been collated with the printed text, it is impossible to dissipate such a notion, yet it must be remembered that the *onus probandi* rests with the broachers of that notion. Meanwhile, we may rest satisfied on the testimony of Canon Cureton (communicated to the Author and doubtless others), that the text of those MSS. very rarely differs from that of the printed copies. This, too, the Author can confirm from the additional testimony of the very eminent Syriac Scholar, Mr. Ellis, of the British Museum, and also that of two most distinguished Syriac Scholars from Germany, who have recently been engaged in collating those MSS. with the ordinary text.

# ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

I. <sup>1</sup> ΒΙΒΛΙΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυὶδ, υἱοῦ a Luke 3. 23.  
b c Acts 13. 23.  
Ἀβραάμ.

CH. I. This is almost universally acknowledged to have been the first written of the Gospels; but the exact time when, is a question which has been long agitated, and not yet determined. It has been assigned to various years, from A.D. 37 or 38, to 63 or 64, but the arguments in favour of an *early* date would seem to preponderate. These are founded, 1. on *external testimony*; 2. on *internal evidence*. As to the former, the *testimony of antiquity* has considerable weight. And that is decidedly in favour of an *early* date. In fact, the passage of Irenæus Adv. Hæres. iii. 1 (cited by Euseb. Eccl. Hist. v. 8), is the *only* testimony of antiquity in favour of a *late* date; and that is not decisive, since the language is so vague, that the maintainers of the *contrary* hypothesis understand it in a sense by no means unfavourable to their view. And, considering that we have no certain information as to where Peter abode from A.D. 46 to 63, the arguments depending upon *implication* must be regarded as altogether inconclusive. At all events, whatever weight may be assigned to that passage, it is overbalanced by the testimony of Eusebius (Eccl. Hist. iii. 24, where it is strongly implied, that Matthew wrote his Gospel very early); and of Chrys. *Internal evidence*, too, would seem to preponderate in favour of an *early* date; it being improbable that the followers of Christ should have been left, for nearly 30 years after his ascension, without a written history of his ministry.

This question, however, is closely connected with *another*, and more important one (which may serve to decide *this*),—namely, as to the *language* in which this Gospel was written; some contending that it was in the *Hebrew* of St. Matthew's time (i. e. Syro-Chaldee); others, in *Greek*. Now here, while the *internal evidence* seems to be equal on both sides, the *external*, as resting on the testimony of antiquity, is decidedly in favour of a *Hebrew* original. Besides the passages of Papias and Origen, cited by Eusebius, those of Eusebius and Irenæus, above referred to (as also Euseb. Eccl. Hist. v. 10), bear the strongest testimony thereto.

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Indeed, it is not too much to say, that the existence of a *Hebrew* original was held by the Fathers almost unanimously. And when Dr. Burton urges that 'no ancient writer can be proved to have *seen* the document in question,' he demands such a proof of its existence as, from the very nature of the case, it is unreasonable to ask; for as the *Hebrew* original must, after the dispersion of the Jews, and from the universal prevalence of the Greek language, have soon become almost *useless*; so, at an *early* period, it would become *obsolete*, or be only partially retained, as forming the basis of the very early *fabrications* (adapted to the taste of the Judaizing Christians), the *Gospel of the Ebionites*, the *Gospel of the Nazarenes*, and the *Gospel according to the Hebrews*, cited by Origen, Epiphanius, and Jerome. It is quite enough to prove the existence of the document *as long as it was in use*, on the testimony of writers who, though they could not have *seen*, what was then *lost*, were well able to weigh the evidence of its *former* actual existence. But while the existence of the Gospel in *Hebrew* may be considered as resting on such a strong foundation, that it can scarcely be rejected without impairing the credit of all ancient testimony,—it must not be denied, that arguments scarcely less cogent are adduced in favour of our present *Greek* Gospel; which has many internal marks of being an *original* writing; for otherwise how can we account for the interpretation of *Hebrew* names—the citation of the parallel passages of the O. T. not from the *Hebrew*, but from the *Sept.*—and for the versions being all adapted so closely to the *Greek*? Add to this, that Eusebius, and the other Fathers of his time, evidently consider the *Greek* Gospel as an *original*: not to mention *numerous* instances of verbal agreement between Matthew and the other Evangelists, which, on the supposition of a *Hebrew* original, are hard to be accounted for. After all, however, the main point (as Dr. Hales observes) is, whether the present *Greek* Gospel be entitled to the *authority* of an original, or not. This, I apprehend, can be shown beyond all dispute. But that will not at all invalidate the previous exist-



b Gen. 21. 2.  
 & 25. 24.  
 & 29. 35.

2 b Ἀβραὰμ ἐγέννησε τὸν Ἰσαὰκ Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς

ence of a *Hebrew* original, which is demanded by the evidence of antiquity, and is in itself very probable; for a *Hebrew* Gospel must, in the first age of Christianity (when almost confined to *Judæa*), have been as requisite as a *Greek* one was afterwards. And there is in the book itself, even in its present state, internal evidence of its being written, at first, especially for the use of the *Jewish* nation; since those circumstances are particularly dwelt on, which were adapted to establish the faith of such as believed, and to sway the minds of those who were disbelievers in the Divine mission of Jesus Christ. And in vain is it to seek to impugn the existence of the Gospel in *Hebrew*, by urging, as is done, that the Gospel, as we now have it, bears no marks of being a *translation*, but has every appearance of being an *original*. For surely it has far more marks of being a translation, and has far less of the air of an original, than *Josephus's History of the Jewish War*, avowedly a version from a *Hebrew* original. Yet the circumstances under which the Greek both of *Josephus* and *St. Matthew's* Gospel were respectively brought out, are such as not to warrant us in regarding either one or the other as a mere translation. There are, indeed, grounds to believe that *JOSEPHUS* made considerable alterations in his work when he brought it out for the use of the *Greeks* and *Romans*. And there is some reason to suppose that *St. Matthew* made some alterations in his *Greek* Gospel; especially in the interpretation of *Hebrew* names, and in the adaptation of the quotations from the O. T. to the *Sept.* version. As to the ancient versions being all formed from the *Greek* Gospel, that will not at all invalidate the existence of a *Hebrew* original, for it is admitted by all that the *Hebrew* Gospel had become obsolete long before even the earliest of the versions was formed.

In short, all the difficulties, which have so long embarrassed this question, will vanish, and every thing which seems at first sight strange, be accounted for, by supposing (as *Whitby*, *Benson*, *Hales*, and others, have done), that there were two originals (or, so to speak, editions), one in *Hebrew* and the other in *Greek*; yet both written by *St. Matthew*. It is true, that the existence of a *Hebrew* original has of late been strenuously encountered by an able writer in the *Edinburgh Review*, No. 191. He maintains, that "up to the time of *Papias*, the existence of a *Hebrew* Gospel is quite a matter of hearsay." And I am ready to grant that *Papias* does not, as has been said, give the fact on the authority of *John* the Presbyter. But I cannot agree with him that the expression ἀνὴρ τὰ πάντα ὅτι μάλιστα λογιώτατος, καὶ τῆς γραφῆς εἰδήμων is explained by the language of *Euseb.*; nor is it in the same chapter, but a preceding one (ch. 36), that those words occur; which words I am surprised that so acute a critic should not have perceived could not have come from *Eusebius*; for I agree with *Valerius*, that the words are quite irreconcilable with those used by *Euseb.* of *Papias*, at ch. 39, as 'a person of meagre understanding, slender judgment,' and, so far from being γραφῆς (Sacra Scriptura) εἰδήμων, as

misinterpreting from ignorance the apostolical narrations. In fact, the words are absent from several MSS., and are rejected by the recent editors. I am indeed disposed to admit, with the Reviewer, that, from the qualities of *Papias*, as they are represented by *Euseb.*, he would seem to be, as the critic pronounces, "a very uncertain authority for a story which involves so many difficulties as that of the existence of a *Hebrew* original of *St. Matthew's* Gospel." But, on carefully examining all that *Euseb.* has said, together with the fragments of *Papias*, as collected and ably annotated on by the very erudite *Dr. Routh* (*Reliq. Sacr.* T. i. p. 3-16), I am of opinion that, from the effect of some bias or prejudice on his mind (perhaps from his aversion to the Millennial hypothesis maintained by *Papias*, in connexion with *Irenæus*, and several others), *Euseb.* did not do full justice to the understanding of *Papias*; which were more highly, and perhaps justly, appreciated by *Irenæus*. Indeed, *Papias's* opportunities for coming at the truth of such a matter as the one in question, he being the disciple of *St. John* and the companion of *Poly-carp*, were very great. However, I am not indisposed to acknowledge, with the Reviewer, that 'we are not warranted in considering the testimony of *Irenæus* for the *Hebrew* Gospel as separate from that of *Papias*, and thus forming another witness;' and I am half inclined to agree with him, that the statement of *Irenæus*, that 'the *Hebrew* Gospel of *St. Matthew* was written while *St. Paul* was at *Rome*, is the only thing which imparts a distinctive character to his authority; and that, if we separate this portion from the rest, by supposing it a mere error of calculation on the part of *Irenæus*, it is difficult to conceive the residue, as reposing on any other foundation than the tradition recorded by *Papias*.' But the thing is manifestly very uncertain, and it is not improbable that he had other authority for his full persuasion of the existence of the *Hebrew* Gospel. If *Euseb.* thought so meanly of *Papias*, is it likely that he would have held the opinion in question solely on his authority? And, as to *Papias's* judgment being 'disabled by the language used of him in one passage,' there is, I apprehend, nothing in his fragments, as adduced by *Euseb.* himself, to warrant us in regarding *Papias* as a person of mean intellect; at least, if the phraseology be correctly interpreted, as may easily be done by the aid of *Dr. Routh*: and that he was not credulous, is abundantly apparent. Upon the whole, I cannot but think that we have good reason to believe that *St. Matthew* did put forth his Gospel first in *Hebrew*, for the use of the Jews in *Palestine*, and afterwards in *Greek*, for the use of the foreign Jews and the Gentiles. In no other way but by recognizing this most early tradition, can we account for the puzzling circumstance of such a weight of authority existing, as there does, for so early a date of the publication of *St. Matthew's* Gospel as A.D. 41. That *Origen*, any thing but credulous, living a century before the time of *Euseb.*, and also *Eusebius* and *Jerome*, held this opinion is certain from his own words, cited by *Euseb.* H. E. vi. 25:—ὅτι πρῶτον μὲν γί-

αὐτοῦ. 3<sup>e</sup> Ἰουδᾶς δὲ ἐγέννησε τὸν Φαρές καὶ τὸν Ζαρά ἐκ τῆς Gen. 28. 2.  
2c.  
θάμαρ· Φαρές δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησε 1 Chr. 2. 5. 9.

γραφῆται τὸ κατὰ—Ματθαῖον, ἐκδιδασκόμενος αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύουσιν, γράμμασι Ἑβραϊκοῖς συντάταγμένον. Whether the copy of St. Matthew's Gospel, mentioned by Eusebius, H. E. v. 10, 'Ἑβραίων γράμμασι' (sermone), seen in India by Pantennus, and said to have been left there by St. Bartholomew, was a copy of St. Matthew's Hebrew Gospel, I would not undertake to aver; and I readily grant, that the thing is incapable of being rendered more than probable. More than this the nature of the case does not admit, nor the argumentation, to evince a Hebrew original, require.

But to return to a consideration of the litigated question of the *date* of this Gospel. On a more mature consideration of the various arguments advanced in favour of an *early*, and those of a *later* date, I must confess that the evidence for the *latter* seems rather to preponderate. That of *antiquity*, when properly weighed, is stronger for it; and the complete silence of the writers of the Apostolical Epistles as to any *written* Gospels, tends to the same conclusion. A *late* period, too, was, as Dr. Hales observes, the fittest of all; for whilst the eye-witnesses and ministers of the word were executing their commission of 'disciplining all nations, by *preaching* the Gospel every where,' they had scarcely leisure for *writing*. But when they were 'finishing their course,' in order to supply the place of their *oral* instructions, after their decease, *writing* became necessary. This induced Peter to write his Epistles to the Jewish converts, Paul his Epistle to the Hebrews, James and John their general Epistles, and likewise Matthew and John their Gospels. The marvellous difference of opinion as to the *date* of Matthew's Gospel, has been chiefly occasioned by the conflicting testimonies of *Irenæus*, as quoted by Eusebius, Eccl. H. v. 8, and of Eusebius himself, in his *Eccl. Hist.* iii. 24, and his *Chronicon*. Yet the discrepancy may be reconciled, by supposing that the time mentioned by Eusebius as the date of Matthew's Gospel, namely, the 3rd year of the reign of Caligula (some time in A.D. 40 or 41), is to be understood of the *Hebrew*, not the *Greek* Gospel. This, indeed, is plain from that writer's own words; where he says that, having spread the Gospel by *word of mouth*, the Evangelist, on leaving Judæa to go and preach Christianity to the Gentiles, left his countrymen his Gospel, for their information, written *πατρίᾳ γλώττῃ*. And as to what is said by *Irenæus*, cited by Euseb. Eccl. Hist. v. 8, as quoted in English by Mr. Horne, iv. 257, namely, that 'Matthew put forth a Gospel among the Hebrews, while Peter and Paul were preaching Christianity at Rome,' there would seem to be no difficulty in supposing, as Mr. Horne *does*, in order to reconcile this discrepancy, that the words of Irenæus are to be understood of Matthew's *Greek* Gospel; and thereby its date will pretty nearly be fixed. But then, in the *translation* which Mr. Horne gives of the passage, there is a passing over of the important words *τῇ ἰδίᾳ αὐτῶν διαλέκτῳ*. Now this would seem to put an end to the *reconciliation* of the discrepancy between Irenæus and Eusebius, and oblige us to suppose that Irenæus was *misin-*

*formed*; which, considering his opportunities of gaining the necessary information, were improbable. It may rather be suspected that the words are *corrupted* (as, indeed, they have long been acknowledged to be); and the best mode, I apprehend, to emend them is simply by reading *γραφῇ* for *γραφῆν*, and *εὐαγγέλιον* for *εὐαγγέλιον*; and pointing the passage thus: *ὁ μὲν δὲ Ματθ. ἐν τοῖς Ἑβραίοις, τῇ ἰδίᾳ αὐτῶν διαλέκτῳ, καὶ γραφῇ* ('in their own tongue, and in *writing*, as opposed to *preaching*') *ἐξήνεγκεν εὐαγγέλιον, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων, καὶ θεμελιούντων τὴν ἐκκλησίαν*. These emendations are confirmed by the words of Euseb. E. H. iii. 24: *Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἔμελλε καὶ ἐφ' ἑτέρονους ἵνασι, πατρίᾳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν εὐαγγέλιον, τὸ λεῖπον, τῇ αὐτοῦ παρουσίᾳ τούτοις ἀφ' οὗ ἰστέλλετο διὰ τῆς γραφῆς ἀπεπλήρον*, where the Editors have been not a little puzzled by the words *τῇ παρουσίᾳ*, and some have been ready to embrace the reading of Niceph. ii. 45, *τῆς παρουσίας*, which is confirmed by the words of Rufinus. But not a single MS. confirms this reading, which, were it adopted, would present a sense quite *inept*. Since, however, all the copies concur in reading *παρουσία*, it must be retained, and interpreted as well as we can: not, however, as Christopherson and Reading have done: for the former interpretation cannot be extracted from the words, and the latter presents a sense jejune and far-fetched. All will be set right if we regard *τῇ παρουσίᾳ* as a dative of reference,—*quod attinet*; as often in the Class. and the Scrip. writers. And then the sense of the passage may be thus expressed: "For Matthew having first preached (the Gospel) to the Hebrews, since he was about to go to others, having committed to writing in his vernacular tongue the Gospel according to him, he filled up what was wanting as to his presence (by their being deprived thereof) to those from whom he was departing, by the written word of the Gospel;" i.e. the Gospel put into writing. In the Lamb. MS. 1178 (of the 10th or beginning of the 11th century), there is prefixed to this Gospel, in large and splendid gold characters, *Ἰστίον· ὅτι τὸ κατὰ Ματθαῖον εὐαγγέλιον Ἑβραϊσὶ διαλέκτῳ γραφὴν ὑπ' αὐτοῦ ἐν Ἱερουσαλὴμ ἐξεδόθη, ἰσχυρισθὴ δὲ (was translated into Greek) ὑπὸ Ἰωάννου. Ἐξηγγέται δὲ τὴν κατὰ ἀνθρώπου τοῦ Χριστοῦ γένεσιν, καὶ ἰστίον ἀνθρωπομόρφον τοῦτο τὸ εὐαγγέλιον*, with allusion to the Gospel of St. John as *Θεομόρφον*. The passage (which confirms both the genealogy and the Hebrew origin) was doubtless derived from some ancient Greek Fathers, to whom reference is made by Theophylact in the Preface to his Commentary, according to the more complete reading found in the best edition by Finetti, Venice, 1755. But if we understand the words, as we must, of Matthew's *Hebrew* Gospel, we are compelled to assign to it a much later period than probability, or the words of Eusebius himself in his *Chronicon*, will justify. For which reason I cannot help suspecting that there yet remains some corruption; for Paul was not at

d Num. 7. 12. τὸν Ἀράμ. 4 d Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιναδάβ  
 1 Chr. 2. 10. δὲ ἐγέννησε τὸν Ναασσών. Ναασσών δὲ ἐγέννησε τὸν Σαλμών.

Rome till above 20 years afterwards; and Peter was prob. never at *Rome*, certainly not till A.D. 63, a short time before his martyrdom. Instead of ἐν Ῥώμῃ, the true reading, I apprehend, is ἐν ῥώμῃ, for ῥῥωμίνως, strenuously.

Thus every discrepancy will vanish: for the labours of Peter and Paul in evangelizing and founding the Christian Church were in progress (even in the case of the latter) as early as the year 40 or 41. Of course, the passage has no bearing, as it has been supposed, on the date of the publication of the *Greek Gospel*. Nor do I know of any passage that *has*, in any writer of sufficient antiquity to deserve credit. It was, however, probably published about A.D. 57, not long before the Epistle of St. James, and meant for the same persons; i. e. Hellenists and Gentile Christians.

With respect to the *authenticity* of this Gospel, it is established by the most irrefragable evidence, in a long and unbroken chain of Ecclesiastical writers citing or alluding to various parts of it, from St. Barnabas down to the time of Theophylact and Photius. As to the genuineness of the *two first chapters*, recently called in question by the Unitarians, that too has been established incontrovertibly; these two chapters being cited or alluded to perhaps *more than the rest*. And, besides the harshness of supposing the Gospel to commence with words (ταῖς ἡμ. ἱερίαις) evidently pointing to something that preceded, ἐν δὲ ταῖς ἡμετέροις ἱερίαις,—we may defy the Unitarians to produce any *unmutilated* MS. or ancient version (though the Peschito Syriac, and the Italic versions carry us back to a period nearly coeval with the formation of the canon of the N. T.) which is *without* those chapters. As to the *separation* of the Genealogy, i. 1—18, in some *Latin MSS.*, that by no means implies the *spuriousness* of even the portion in question. And although one *Greek MS.* (the Cod. Ebner.) is without the genealogy, yet that was doubtless owing to the genealogy being, in the archetype, placed separate from the rest (as I have observed in two or three Lamb. and Mus. MSS.), and thus negligently passed over by the scribe.

Against this mass of *positive external evidence* for the genuineness of these chapters, Unitarians, indeed, oppose a show of arguments, chiefly founded on internal evidence. But these have been triumphantly refuted by Mosheim, Bishop Horsley, Abps. Magee and Laurence, Dr. Pye Smith, and others.

With respect to the *title* of this Gospel, Εὐαγγέλιον κατὰ Ματθαῖον, the word εὐαγγέλιον in the *Classical* writers, signifies, in general, *good news*, sometimes the *reward* given to the bearer of it. In the *Septuagint* and the *New Testament*, however, it is almost confined to the *former* signification, corresponding to the Heb. רַפְּקָה. In the *latter* it specially imports the glad tidings of the Messiah's Advent, who should deliver man from sin and death, through his merits and intercession; thus founding that spiritual and eternal kingdom predicted by the Prophets, and fulfilled by the incarnation of Jesus Christ. Hence the term at length became simply a name for the *dispensation*; or, the Gospel scheme, the

plan of redemption through Christ. The κατὰ must not be rendered *secundum*, according to; for (by an idiom found in the later Greek), κατὰ with the Accus. has simply the force of a Genitive, i. e. τοῦ Ματθαίου.

Ver. 1. This verse forms a preface to chap. i. and a title to the *genealogy* contained in the first 16 verses; for βιβλος (like the Hebrew כֶּתֶב), may denote a roll of writing, whether long or short; and also, as in the Sept. Version of 2 Chron. ii. 17, enumeratio, recensio, which may be the sense here; and so the Syr. and Æthiop. Versions have, *descriptio*.

On the following *genealogy* not a few difficulties exist; 1. as to discrepancies from the Old Test. history in names, which might easily arise from errors in *transcription*; (especially as some of the names bear great similarity, and it was not unusual for the same person to have more than one name.) 2. as to the *reconciling* this genealogy with that of Luke; which is best done by supposing that Matthew gives the genealogy of *Joseph*, and Luke that of *Mary*. And therefore the former (who wrote principally for the *Jews*), traces the pedigree from Abraham to David; and so, through Solomon's line, to Joseph, the *legal* father of Jesus. And it must be remembered that, among the Jews, legal descent was always reckoned in the *male* line. While Luke, who wrote for the *Gentiles*, traces the pedigree *upwards* from Heli, the father of Mary, through *Nathan*, to David and Abraham, and thence to Adam, the common father of all mankind. Finally, whatever difficulties, even after all the diligence of learned inquirers, shall exist on certain matters connected with this genealogy, we may rest assured, that if these genealogies of Christ (which must be understood to have been derived from the public records in the temple) had not been agreeable thereto, the deception would have been instantly detected. And thus, whether Christ's pedigree be traced through the line of *Joseph* or that of *Mary*, it is alike undeniable that Jesus was descended from David and Abraham; agreeably to the ancient promises and prophecies, that the Messiah should be of their seed. To the above I add, I find not *one* among all the Lamb. or the Mus. MSS. (collated by me) without the chapters, except by accidental mutilation from wear and tear; some having lost the first leaf, or more.

David] So have I here and elsewhere edited, with Matth., Græc., Scholz, and Tisch., with the general consent of all the more ancient and correct MSS. (including the Lamb. and Mus. MSS.); for the rec. Δαβὶδ Lach. edits Δαβιδ, found indeed here and elsewhere in several of the most ancient MSS. (when they write fully.) But even those (together with the most ancient cursive MSS. almost universally) generally use the abbreviated form Δαδ. However the spelling arose probably from Itacism, as also Ἀμειναδάβ, for Ἀμιν. found in B. Δ.

— υἱοῦ Ἀβραάμ] Υἱοῦ is for ἀπογόνου, after the custom of the Hebrew, in which the correspondent word signifies *any lineal descendant*, however far removed: the idiom, however, is also found in Homer. Thus the general sense of υἱοῦ Δ. and Ἀβρ is 'a descendant of David

5 \* Σαλμών δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ. Βοὸζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ. Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί. 6 Ἰεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου. 7 \* Σολομών δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά. Ἀβιά δὲ ἐγέννησε τὸν Ἀσά. 8 Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε τὸν Ὀζιαν. 9 Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. 10 Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ. Μανασσῆ δὲ ἐγέννησε τὸν Ἀμὼν. Ἀμὼν δὲ ἐγέννησε τὸν Ἰωσίαν. 11 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ. 13 Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγέννησε τὸν Ἐλιακεῖμ. Ἐλιακεῖμ δὲ ἐγέννησε τὸν Ἀζώρ. 14 Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ. Σαδώκ δὲ ἐγέννησε τὸν Ἀχεῖμ. Ἀχεῖμ δὲ ἐγέννησε τὸν Ἐλιοῦδ. 15 Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν. Ματθάν δὲ ἐγέννησε τὸν Ἰακώβ. 16 Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ, γενεαὶ δεκα-

and Abraham; which the Evangelist then proceeds to prove. That the Jews expected the Messiah to be such, is clear from Matt. xii. 23. xxi. 9. and xxii. 42. David is mentioned first, as being far nearer in time to their age.

2. καὶ τοὺς ἀδελφοὺς αὐτοῦ] Why these persons should be mentioned though not the Messiah's progenitors, various reasons have been alleged. See Bp. Kidder. The thing, however, need not be anxiously debated, since there is every reason to regard the genealogy as no more than a transcript from the public registers.

3. τὸν Φαρίσ καὶ τ. Ζ.] Both are mentioned as being twin brothers, and striving for primogeniture, and also to identify Phares.

5. Ῥαχάβ] It has been debated, whether this was the *harlot* of Jericho, mentioned at Josh. ii. 1, and whose faith is so commended at Heb. xi. 31, or some other person of the same name. Theophyl. of the ancient, and many modern commentators are of the latter opinion. Ἰωβὴδ for Ὠβὴδ, Lach. and Tisch. from B. C. Δ., and a few cursive MSS. (to which I add Lamb. 525 and 1178), authority too slender to warrant any change. The same remark applies to the omission of ὁ βασιλ. v. 6 by L. and T., to the change of Ἀσά into Ἀσάφ at v. 8 by Lach., and of Ἀμὼν into Ἀμιός at v. 10 by L. and T., also of Ἰωσίαν and Ἰωσίας at v. 10 and 11 to Ἰωσίαν and Ἰωσίας by L.

6. Σολομῶνα] So, for Σολομῶνα, almost all the editors down to Tisch., on the authority of the most ancient and correct MSS.; to which I add the Lamb. and Mus. MSS. generally.

8. Ἰ. ἐγένν. τὸν Ὀζ[αν] Ἐγένν. must here be taken in an extended sense, founded on the Jewish custom, by which children were reputed the children not only of their immediate parents, but of their ancestors; who are said to have begotten those removed several generations from them (see Is. xxxix. 7); for, by an omission not uncommon in Jewish genealogies, three kings are here omitted—Uzziah being the great grandson of Joram. The most probable reason for this omission is the curse denounced against the idolatry of the house of Ahab, to which those princes belonged.

11. ἐπὶ τῆς μετοικ.] Ἐπὶ in this use signifies about, i. e. a little over or under, an idiom also found in the Latin *circa* and *sub*. Μετοικεσία, *transmigration*, is an Hellenistic word applied, *quasi per metonymiam*, to denote the removal of the Jews from their own country to Babylonia (see 2 Kings xviii. 32), and correspondent to a Hebrew word which expressed the full force of the thing by *captivity*.

12. μετὰ τὴν μετοικ.] Some render 'at the time of the transmigration.' But the common signification *after* may very well be retained; indeed Fritzsche denies that μετὰ has ever any other. Although of the ancestors of Jesus in this and the following verses, no mention is made in the O. T., yet this does not derogate from the authority of what is here recorded.

16. ὁ λεγόμενος] i. e. 'who is accounted to be and is Christ;' an idiom which is not confined to Hellenistic, but is also found in Class. Greek.

17. γενεαί] On this use see my Lex. N. T.

e Ruth. 4. 17.  
1 Chr. 3. 10.  
11. 12.  
f 1 Sam. 16.  
1. & 17. 12.  
g 2 Sam. 12.  
24.  
h 1 Kings 11.  
45. & 14. 31.  
& 15. 8.  
i 1 Chr. 3. 10.  
g 1 Chr. 14. 1.  
h 1 Kings 15.  
24.  
i Kings 8.  
16. 34.  
j 2 Chr. 17. 1.  
k 1 Kings 15.  
7. 38.  
l 1 Chr. 3.  
22. & 27. 9. &  
m 2 Kings 30.  
31. & 31.  
13. 34.  
n 1 Chr. 3. 14.  
o 2 Chr. 22.  
23. & 23.  
20. 25.  
p 1 Kings 22.  
20. 2. &  
q 1 Chr. 3. 15.  
16. 3 Chr.  
26. 1. & 8.  
m 1 Chr. 3.  
17. 19.  
r 2 Chr. 2. 2.  
& 5. 2. &  
Hagg. 1. 1.

τέσσαρες καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

n Luke 1.  
27, 24, 25.

18 Ἡ τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθεὶς γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.

o Deut. 24.  
1.

19 Ὁ Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν [παρα]δευγματίσαι, ἐβουλήθη λάβρα ἀπολύσαι αὐτήν. 20 ταῦτα

—δεκατέσσαρες] The Jews were accustomed to divide their genealogical reckonings into *classes*, doubtless to aid the memory. Here, however, the classification is important, since in each class a *change* is denoted.

18. On Ἰησ. and Χριστ. see my Lex. N. T. For γέννησις six of the most ancient uncials, and about six cursive MSS. have γένεσις, found also in Euseb. Athan. (I add Cols. ap. Origen. c. Cels. i. 28 and 58) and edited by L. and T.; while Sch. retains γέννησις, rightly, for though internal evidence might seem to favour γένεσις, yet that were a matter of doubtful disputation, and draws two ways, since it may have arisen from the temerity of critics, and the carelessness of scribes. See Math. Besides it were vain to contend against so overwhelming a preponderance of external authority, confirmed by, I believe, all the ancient versions. And the testimony of Fathers has in a matter of this sort very little weight. That of Celsus none, since he would be likely to use γένεσις in the sense of *descent*, *origin*, as the more Classical term. The γὰρ after μνηστευθεὶς has an inchoative and an expegetive force; as often in the N. T., Joseph., and the Class. writers. See my Lex. N. T.—For want of perceiving this, the ancient critics cancelled the word, and Lachm. followed their example.

—πρὶν ἢ συνελθεῖν] This use of πρὶν ἢ with an Infin., for πρὶν (on which see my Lex.) seems to have arisen from πρὶν, including a sort of indirect *comparison*. Συνελθ. is by some taken to mean coming together in one house, Xen (Econ. x. 4; by others, to denote conjugal intercourse; which is preferable, as being more agreeable to the context, and supported by 1 Cor. vii. 5 and numerous Classical examples adduced by the Philological Commentators.

—εὐρέθη ἐν γαστρὶ ἔχουσα] Supply βρέφος, or ἑμβρυον. Examples both of the elliptical and the complete phrase are adduced by the Philological Commentators. Εὐρ. ἔχ. is almost universally taken for ἦν ἔχουσα, i. e. εἶχε. And εὐρλασκύθω is, indeed, sometimes thus used by the Classical writers. Yet so to take it *here* would enervate the sense. Εὐρίθη simply signif. 'was discovered to be,' = ἡμφανὴς ἵκνυτο,—by which Euthym. explains the term, perhaps with allusion to Joseph's discovery of Mary's pregnancy on her return from her long visit to her cousin Elisabeth. The ἐκ before Πνεύματος ἁγίου stands for ὑπὸ, as denoting *operation*, by an idiom unusual even in Hellenistic Greek. However, the words ἐκ Πν. ἁγ., are not to be closely connected in thought, though they are in *expression*, with εὐρίθη, but regarded,—as they are by Euthym.,—in the light of an ad-

*dition* subjoined by way of showing *how* it came to pass that a *virgin* should be found *pregnant*, namely, by the supernatural operation of the Holy Ghost.

—ἐκ Πνεύματος ἁγίου] Bp. Middleton has here an able Note, in which, exposing Wakefield's mistranslation, 'by a holy Spirit,' he concludes with detailing the various senses of the important term πνεῦμα, and the usage of the article therewith, as follows—There are six meanings of πνεῦμα—1. *Breath*, or wind; in which sense it rarely occurs: Matt. xiv. 50. John iii. 8. Rev. xiii. 15.—2. *The intellectual*, or *spiritual* part of man, as distinguished from σὰρξ, his *corporeal* part.—3. *Spirit*, as abstracted from *body* or *matter*; whence is deduced the idea of *immaterial* agents. Comp. Luke xxiv. 34. John iv. 24. Acts xxiii. 9. The πνεύματα of the demons belong to this head.—4. *The Spirit*, κατ' ἔχον; i. e. the Third Person in the Trinity; in which acception, except in anomalous cases like the present, it is never used without the article. It may be observed, however, that in all the passages where *personal acts* are attributed to the πνεῦμα ἁγίου, and which are, therefore, adduced to prove the personality of the Holy Spirit, the article is invariably prefixed. See Matt. xxviii. 19. Mark i. 10. Luke iii. 22. John i. 31. Acts i. 16. xx. 28.—5. *The influence*, not the *Person* of the Spirit; in which sense, except in cases of *reference*, or *removal* *mention*, the article never appears.—6. *The effects* of the Spirit in the senses *disposition*, *character*, *faith*, *virtue*, *religion*, &c.; also to denote *evil* propensities, arising from the influence of the *Evil* Spirit. In all these cases, the Article is inserted, or omitted, according to circumstances. See more in my Lex. Hence it is evident, as a necessary consequence, that the Holy Spirit is not, as some aver, a mere *influence*, but a *Person*; also that the sacred writers clearly distinguish the *influence* from the *person* of the Spirit. See more in Bp. Sanderson, Sermon. pp. 594, 595, and Robinson's Lexicon in v.

19. δίκαιος] This is by some ancients and many moderns explained in the sense *merciful*, *lenient*; as we say a *worthy* good man. But the usual acception of the word is not less apposite, as denoting a *lover of justice*, and a *man of uprightness and integrity*. Being such, he determined to put her away by *law*; and yet, with that mercy which ever accompanies true justice, he wished not to make her a public example, but to do it privately; i. e. with only the two witnesses required to attest the delivery of the bill of divorce; which did not necessarily state the *reason* for the divorce.

—παραδευγματίσαι] I have now edited

δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἐστὶν ἁγίου. <sup>p. Luke 1. 21. & 2. 21. Acts 1. 13. & 10. 44. & 13. 35, 40.</sup> <sup>21</sup> ῥέζεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. <sup>22</sup> Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ [τοῦ] Κυρίου διὰ τοῦ προφήτου λέγοντος· <sup>23</sup> ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἑμμανουήλ· ὃ ἐστὶ, μεθε-

[*παρά*]δωγμα, for there is some reason to think that *δειγματίσαι*, though found in only four MSS. (yet those among the most ancient), may be the true reading, and *παράδειγ.* a critical correction (on which use see my *Lex.*); for *παράδειγμ.* is the term used in this sense by the Class. writers, and *δειγμ.* is never used by any but the Greek Fathers, though once by St. Paul, Coloss. ii. 15, *δειγματίσαι*, sine var. lect. So rare a term was *likely* to be altered to the usual one, *παράδ.*, while the reverse is not to be thought of. It may have been a provincialism, Cilicisim, or Syriasm. The word *παράδειγ.*, found only in the Sept. and the later Greek writers, properly signifies, 1. *to make an example of*; 2. *to inflict punishment on*, as Jer. xiii. 22, and often Polyb., or *to expose to ignominy*.

— *ἐβουλήθη* denotes, not *will*, nor *counsel*; but *inclination of will*, 'was inclined.' See my *Lex.* 'Ἀπολῦσαι, *to divorce*.

20. *ἐνθυμηθέντος*] On this word see my *Lex.* — *ἰδοὺ*] This, like the Heb. *הִנֵּה*, and Latin *ecce*, is often used, as here, to prepare the reader for something unexpected and wonderful. It is very rare in the Class.; but an example occurs in Eurip. *Herc. Fur.* 1066.

— *ἄγγελος* *Kep.*] 'Ἄγγελος is used both as an appellative, denoting *office*, (then to be rendered *a messenger*), and as the *title* of a particular class of beings; and should be rendered *an Angel*.

— *κατ' ὄναρ*] See my *Lex.* In the times of Patriarchism, as well as the earlier ages of Judaism, God often revealed his will by *dreams*, or *visions*, not only to his own people, but to the nations at large. The ancients in general much regarded them; and rules for their interpretation were formed, both among Jews and Gentiles; the former of whom were, however, forbidden to seek their interpretation from any but the Prophets of the Lord, or the High Priest. These *significative* dreams had long subsisted; while, there is reason to think, *prophetic* dreams, or (as in the case of Angelic intervention, Gen. xxxi. 11) *visions*, had, except in the case of Simon the Just, ceased after the time of the last of the prophets, Malachi. *Now*, however, this channel of communication between God and man, in addition to that of direct revelation, became re-opened in the *prophetic dream* of Joseph.

— *παραλαβεῖν*] Scil. *eis olkian*, supplied in Lucian, *Timon* 17. The *παρα* refers to the parents, from which the bride was received.

By *τὴν γυναῖκά σου* is to be understood the

*betrothed* wife; for as the betrothed had the same rights as the actual wife, the term *γυν.* was applicable to her.

— *τὸ γεννηθὲν*] The neuter is commonly used of the fœtus in utero, since its sex is yet unknown.

21. *τὸ ὄνομα αὐτοῦ*] Commonly explained as put for *αὐτόν*, and usually accounted a Hebraism; but the idiom sometimes occurs in the early Greek writers; nor is it *properly* put for *αὐτόν*.

— *σώσει—ἀπὸ τῶν ἁμαρτιῶν αὐτῶν*] By *sins* are here meant especially the *dominion* of these, the being in subjection to them; and the best proof and illustration of this is found in Rom. vi. 14, *ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ γὰρ ἴστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν*. Of course, this dominion of sin over the man implies his habitual *practice* of it, as in the verses preceding the passage just cited, *μὴ βασιλεύετε ἡ ἁμαρτία ἐν τῷ σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῶν, μηδὲ, &c.*, and this deliverance from its yoke is equiv. to what is called in 2 Pet. i. 9 and Heb. i. 3, *ὁ καθαρισμὸς τῶν πάλαι ἁμαρτιῶν*, i. e. by the blood of Jesus, where the *GUILT*, and consequently *penalty*, of sin must be included.

— *σώσει—αὐτῶν*] On the important term *σώσειν* see my *Lex.* The preservation here meant is, a deliverance, both from the *punishment* of sin, by Christ's atonement, and from the *dominion* of sin by his procuring for men the grace of the Holy Spirit, to enable them to resist it successfully. *Αὐτὸς* has here the *emphatic* use, for *ἐκείνος* or *οὗτος* (on which see my *Lex.*), q. d. 'for He, and no other, shall save,' &c.

22. This and the next verse contain not the words of the *angel*, as some have supposed, but an observation of the *Evangelist*; and the *τοῦτο δὲ ὅλον* refers not only to what has been mentioned in the preceding narrative, but also to all other circumstances connected with the transaction there recorded, and which contributed to bring about the event.

23. *ἡ παρθένος*] The Article denoting that particular virgin who was prophesied of from the beginning, and whose seed was to bruise the serpent's head.

— *καλέσουσι τὸ ὄνομα αὐτοῦ Ἑμ.*] The use of the third person plural without a nom. expressed or implied in the *context*, and left to be understood from the *nature* of the thing (by which *ἄνθρωπος* is meant), is not unfrequent in the N. T., and in all such passages a passive sense may be brought in; as here, 'a name by which he shall be called' (see Rom. ix. 26), it

μηνευόμενον, μεθ' ἡμῶν ὁ Θεός. <sup>24</sup> Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ <sup>25</sup> καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΤΝ.

a Luke 2. 4.  
b, 7. 1 Kings  
4. 30.

b Luke 2. 11.  
Num. 24. 17.

II. <sup>1</sup> \*Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες <sup>2</sup> <sup>b</sup> Ποῦ ἐστὶν ὁ τεχ-

shall be an appellation ascribed to him. Here the idiom has peculiar force, and brings to mind a very similar passage of Jerem. xxiii. 6.

— καλίσουσι; scil. ἄνθρωποι, i. e. 'his name shall be called, or be': not upon Christ's *literally* having borne the name Emmanuel, but upon his *being* such; which he clearly was as GOD-MAN. Thus the Evangelist has interpreted both Emmanuel and Jesus, to show that the prophecy was fulfilled, not in the names, but in their *signification or application*.

<sup>24</sup> διεγέρθεις] The simple verb *ἐγείρω* is very frequent in N. T. (as also in the Sept.) especially in the Gospel of St. Matt.; yet that is no reason why the Evangelist should not have used the *comp. διεγείρω*, once, which we find employed by Mark, Luke, John, and Peter, and is occasionally found in the Sept., Jos., and the Apocryphal books of the N. Test. Hence it appears that L. was not justified in introducing *ἐγέρθεις* on the authority of only five MSS., even though internal evidence might be in its favour.

<sup>25</sup> ἕως οὗ ἔτεκε] 'This does not necessarily imply his knowledge of her afterwards, though it suggests the *affirmative* rather than the *negative*.' (Campb.) The allegations produced on the contrary side are, as Whitby has shown, not quite to the point. The suffrage of antiquity (which speaks in the negative) is indeed not lightly to be set aside: yet even *that* was not constant, nor without dissent. The question, however, is one of mere curiosity; and we may safely say, with St. Basil (cited by Bp. J. Taylor), that 'though it was necessary for the completion of the prophecy, that the mother of Jesus should continue a virgin until she had brought forth her first-born; yet what she was afterwards it is idle to discuss, since that is of no manner of concern to the mystery.'

— αὐτῆς τὸν πρωτ. omitted by L. and T.; but on authority too slender to be followed.

CM. II. 1. τοῦ Ἰησοῦ γεννηθέντος—μάγοι—παρεγένοντο] Meaning 'after Jesus' being born,' i. e. as seems implied in the whole air of the narrative, *soon after* his birth; for I cannot agree with those Biblical chronologers who fix this visit of the Magi to the period of *two years* after the nativity. There is too strong an impression of close proximity in the occurrences here mentioned to admit of this view. Whether, indeed, so long a space as forty days (which Benson fixes) intervened between the birth of Jesus and the visit of the Magi, I doubt. Far less seems more probable. And this view is con-

firmed by the weighty authority of Just. Mart. Dial. cum Tryph., who in five different passages adduced by Anger, Synopa. Evang., says (probably from trustworthy tradition) that the visit took place ἅμα τῷ γεννηθῆναι Ἰησοῦν, very soon after the birth.

— μάγοι] The term adopted in our Translation, *wise men*, is not sufficiently definite, since the persons were a particular caste, as distinguished by their peculiarities as were any of the Grecian *sects* of philosophers. The word (better left untranslated, as in the Syriac, Arabic, Ital., and Latin Versions) of Hebrew origin (מג, whence Gr. *μάγας*), and designated throughout the East (and especially Persia, the original seat of this class of persons), the *priests* and *men of letters* in general; who devoted themselves to the study of divine and human science, especially medicine and astronomy, or rather astrology. Their doctrines are said to have been derived from *Abraham*, or at least purified by him from Zabian idolatry. They again became corrupted, and were again purified by *Zoroaster*, who is supposed to have been a descendant of the Prophet Daniel; deriving from him that intimate knowledge of the Mosaic writings which his religion evinces. From what quarters over the persons in question derived their information, whether, as some suppose, from a prediction of Zoroaster (whom they believed to have been divinely inspired), or (as others think) from a prophecy of the Arabian prophet *Balaam*, is uncertain. Be that as it may, a general expectation then prevailed in the East, that a most extraordinary personage was about to be born, who should be Sovereign of the world. Vide Menag. ad Diog. Laert. i. 1. Porphyr. de Abst. iv. 16. Perizon. ad Ælian. Var. Hist. ii. 17. Hyde de Relig. Vet. Pers. 31, et Briasson de Princ. Pers. 179. 'Ἀπὸ ἀνατολῶν should be taken, not with *παρεγένοντο*, but with *μάγοι* (comp. Matt. xxvii. 57, ἄνθρωποι πλούσιοι ἀπὸ Ἀριμαθαίας), ἰδόντες, or something equivalent, being implied. The term *ἀνατολ.* might apply to any one of the countries assigned as the residence of these Magi—whether Arabia, Persia, Chaldaea, or Parthia. The last mentioned may seem most probable, since the words of ver. 2 appear to intimate a country somewhat remote from Judea. But the authority of Just. Mart. contr. Tryph. L. iii. and the Protevang. Jacobi, both writers living at a time when tradition was yet strong, determine in favour of Arabia; as, indeed, the nature of the offerings would suggest.

2. ὁ τεχθεὶς βασιλεύς] 'who is [recently] born;' or, as others interpret, the true born, i. e. real and true King.

θεῖς βασιλεὺς τῶν Ἰουδαίων· εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. <sup>3</sup> Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ <sup>4</sup> καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. <sup>5</sup> Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου <sup>6</sup> Καὶ σὺ Βηθλεὲμ, γῆ <sup>c Micah 5. 2. John 7. 42.</sup>

— εἶδομεν γὰρ, &c.] It would be out of place here to detail the various opinions that have been promulgated concerning this star; of which the only one entitled to attention is that of Dr. Hales, Anal. iii. 55, that it was a *luminous meteor*, at no great distance from the earth, exceedingly brilliant (as we learn from Ignat. ad Ephes. xix.) and called a *star* from its resemblance thereto, and formed, and its motion regulated, *preternaturally*, so as to descend so low as to mark out a *single house*. We may compare a similar preternatural appearance in the *cloudy pillar* which indicated to the Israelites the place for encamping in the Desert, Exod. xxxiii. 9. The *course* the Magi were to take was probably suggested to them by revelation; or they may have learnt it from some old tradition of the Jews, that a new star would appear at the coming of the Messiah.

— προσκυνῆσαι αὐτῷ] προσκ. signifies properly 'to kiss one's hand' towards a person in token of deep respect. As to the *sense* here, it is not possible to define the exact nature of this *προσκύνησις*; because in the East (though never in the West) the prostration of the body to the very earth (which this word imports) was paid alike to monarchs and to gods. Whether, therefore, it was *adoration*, or *reverential homage*, may seem doubtful, and the latter is adopted by the German commentators; but if we consider the Divine revelation vouchsafed to them, the Magi could scarcely but view the new-born exalted personage as one far above any *earthly* monarch; and, if at all acquainted with the Prophecies of the Old Testament (which we can scarcely doubt), they might very well expect far more in the *Messiah* than the human nature; and, accordingly, a far higher sense must be recognized. Dr. Pye Smith, indeed (Scr. Test. vol. ii. p. 290), after remarking that, of the 60 times that the word occurs in the New Test., 35 clearly respect the homage [by adoration] due to the Most High God, while about 20 relate to acts of homage to Christ our Saviour, of which Dr. S. thinks it cannot be said that any necessarily denote (as in John xx. 28 and Heb. i. 6) the worship due to God. But this is too refined a distinction. See my remarks on the Scripture use of the word in my Lex. Here both *reverential homage* and *adoration* seems to be meant.

3. ἐταράχθη] This perturbation was occasioned by the prevalent persuasion, that the reign (then supposed to be near at hand) of the Messiah would be ushered in by a long train of national calamities. Ἐταράχθη is to be taken in a twofold sense, so as to suit each of the two subjects to which it belongs. As regards *Herod* it denotes *perturbation*, occasioned by fear lest he should be deposed, and his dynasty be put down

by the claims of one said to be *born King* of the Jews; as regards the people of Jerusalem, the term denotes *commotion*, a state of mind fluctuating between *hope* that they might be delivered from a tyrant they had groaned under, and *fear* lest some disastrous effects should arise, as had been the case on former occasions, from his savage disposition when roused by any suspicion of political disturbance. These appearances were soon justified by the horrible slaughter recorded at v. 16.

4. τοὺς ἀρχιερεῖς καὶ γραμματεῖς] Meaning all the members of the Sanhedrim, or great Ecclesiastical Council. By ἀρχ. we are to understand not only the ἀρχιερεῖς, and his deputy (the Sagan), but all those who had passed the office, and who still by courtesy enjoyed the *title*, and probably wore an Archieratical robe; also (some say) the heads of the 24 courses of Priests engaged. The γραμματεῖς were persons employed either in transcribing, or in explaining the Sacred books, and were distributed into two orders, Civil and Ecclesiastical. Among them were the νομικοὶ (or lawyers), mentioned in the New Test., who were, indeed, the only persons occupied in teaching the law and religion to the people at large.

— γεννᾶται.] Render, 'is (by prophecy) to be born;' an idiom found also in John vii. 42, ἀπὸ Βηθλεὲμ—ὁ Χριστὸς ἵρχεται.

6. Καὶ σὺ Βηθ.] To reconcile the seeming contradiction here between the Evangelist's citation, the Hebrew original, and the Sept. Vers., Mr. Alford would regard the words as part of the answer of the Sanhedrim to Herod, and not a citation of the Prophet by the Evangelist. But I agree with Bp. Jebb in thinking that there is no reason to resort to this *strange fancy* of St. Jerome (for such it is) adopted by Michaelis and almost all the German Commentators, by which St. Matthew is supposed to merely *report* the answer of the Chief Priests, with all its glosses and misrepresentations of the Divine original, a view quite inadmissible, for many reasons which have been ably stated by Hoffmann in his Dem. Evangel. tom. i. p. 14, seqq., where he enters at large into the discrepancies of the Hebrew, the Sept., and the Evangelist, and at length draws forth a very satisfactory solution of the difficulties. After first adverting to the general solution offered by Jerome, that the citation is merely from memory, which easily deceives, and justly rejecting it as destructive of the authority of Sacred Scripture, and fully evincing that the other view of Jerome and Father Simon is equally inadmissible, he proceeds to remark that the best general answer to all alleged discrepancies is to say, that the Evangelists and Apostles did not anxiously confine themselves to



Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα·  
ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ  
τὸν λαόν μου, τὸν Ἰσραήλ. Ἔ Tότε Ἡρώδης λάθρα κα-  
λέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαι-  
νομένου ἀστέρος. <sup>8</sup> καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε·  
Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου ἐπὶ δὲ  
εὑρητε, ἀπαγγεῖλάτε μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.  
<sup>9</sup> Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν καὶ ἰδοὺ, ὁ  
ἀστὴρ, ὃν \* εἶδον ἐν τῇ ἀνατολῇ, προήγεν αὐτοὺς, ἕως ἐλθὼν ἔστη

the words of Scripture, but thought it enough to relate its *sense*. Accordingly, they have not infrequently expressed those words *only* which suited their present purpose, nay, have occasionally made slight changes of expressions for this end, 'ut non interpretēs tantum, sed etiam exegetæ simul essent.' Having premised thus much generally, he proceeds to adduce all the principal *special* solutions of the difficulty that have been proposed. First, he shows that the change of 'Bethlehem Ephrata' into 'Bethlehem terram Judæ' was quite allowable, and that the latter was, on this occasion more *suitable*, as pointing not only to the birth-place of the Messiah, but to the tribe from which He was to be born. The change of *little* into *lead* is, he remarks, very slight, and was there called for by the context, which suggests a *superlative*, though, as the Hebrew language has no superlative grammatical form, it was necessary to supply that want in that version, as has been done by the Sept. in ὀλιγοστός, and by the Evangelist in ἐλάχιστος, which is far more suitable. As to the change of the Affirmative of the Prophet into the Negative of the Evangelist, after reviewing the various solutions, he decides in favour of that suggested in the foregoing *solutio generalis*. Finally, he observes that this mode of solution was adopted by Chrys., Theophyl., De Lyra, Bellarmine, and Estius, and others, down to Carpov. and Michaelis. In short, it is a *paraphrastic version* of a passage, that, even in the original, has been thought so obscure, that almost all the ancient Versions are more or less paraphrastic, and too free for an *exact version*. Yet the Hebrew words admit of being fixed to the sense following:— 'And thou Bethlehem Ephrata art small to be [reckoned] (i. e. so as to be reckoned) among the thousands (i. e. heads of thousands) of Judah.' This reading is confirmed by the Sept., the Chaldee Paraph. and Sol. Jarchi, and of recent interpreters, by Hoffmann, Maurer, and Henderson. I do not approve, however, of their introducing (after Sept., Syr., and Vulg.) the particle 'though,' and yet some such a course only weakens the force meant to be communicated by the *asyndeton*, q. d. (expressed fully) 'Too small to be reckoned, say ye? Out of it, I say, shall issue,' &c. The discrepancy in the last clause is too minute to claim notice, since the general sense is precisely the same: and as to the use of ποιμανεῖ, that may have been suggested, as Hoffmann thinks, to the Evangelist by the fourth verse of the Prophet; or rather, as Keuchen thinks, by other passages of Scripture, c. g. 2 Sam. v. 2: Σὺ ποιμανεῖς τὸν λαόν μου,

τὸν Ἰσραήλ, καὶ — σὺ ἴση εἰς ἡγούμενον ἐπὶ λαόν μου Ἰσραήλ. Though the expression is there used especially to intimate David's origin, as taken from following and tending the *sheep*, to tend and care for the people Israel. And so here the Evangelist chooses the term ποιμανεῖ, in preference to ἀρχων ἵσται, to suggest the true nature of Christ's kingdom, as not political, but pastoral; not domineering, but mild, gentle, and useful to the ruled, in the very character predicted by the prophet, Isa. xl. 11, 'He shall feed his flock like a shepherd.'

— γῇ Ἰούδα] Almost all Commentators regard γῇ as used in the sense πόλις: of which they adduce many examples from the Greek Tragedians. But in them, if γῇ be put for πόλις, it is only by πόλις having the sense a *country*, or *state*; for Seidler on Eurip. Troad 4, and Fritz in loc. rightly deny that γῇ is ever so used. There is, however, no reason to resort to the reading proposed by Fritz, τῇς Ἰουδαίας, since the common reading may be tolerated, if γῇ be taken in the sense *district, canton*, as in Hesiod. Opp. 161: ἐφ' ἑπταπόλει Θήβη, Καδμηίδι γαίῃ, where there is the same *apposition*.

7. τὸν χρόνον τοῦ φαιν. ἀστ.]. The partic. φαιν. is not to be taken for an Imperf. nor for an Aorist, as the recent Commentators suppose, but, as I have always said, for a Present, intimating, by implication, continuance as well as beginning; the time of the star (i. e. the star's) appearing, i. e. the time of its appearance by rising above the horizon. Comp. Hom. II. viii. 552: ὡς δ' ὅτ' ἐν οὐρανῷ ἀστρα—φαίνεται (for φαίνεται) ἀριπρεπία; and Hesiod. Opp. 607: εὐτ' ἂν (for ὅταν) πρῶτα φανῇ σθένος Ὀρίωνος.

8. The use of the Participles πορευθ. and ἐλθ. is generally referred to pleonasm, but wrongly; there being rather (especially when associated with verbs in the Imperative) an intensity of sense in them, intimating speed in the action. See Matthiæ, G. G. § 55.

9. εἰδόν] For εἶδον. So almost all the MSS. Versions and Fathers, which has been received by almost every editor.

— ἕως ἐλθὼν ἔστη] The Indic., and not Subj., used after ἕως, by way of denoting the *certainly* of the action, as at Matt. xxiv. 39. Jos. Bell. iii. 10. 3: ἕως τῷ πλήθει βιασάμενοι, καὶ διεκπισσόντες, εἰς τὴν πόλιν συνέφυγον.

For ἔστη, L. and T. read ἐστάθη, from five MSS. and some Fathers; an authority too slender to justify the change, esp. considering that the Pesch. Syr., and Vulg. Versions defend ἔστη, and internal evidence is rather in its favour. I

ἐπάνω οὐ ἦν τὸ παιδίον. <sup>10</sup> Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα. <sup>11</sup> α καὶ ἐλθόντες εἰς τὴν οἰκίαν, \*εἶδον <sup>d Psal. 72. 10. Isai. 60. 6.</sup> τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ καὶ πεσόντες προσ-  
εκύνησαν αὐτῷ· καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσ-  
ήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. <sup>12</sup> Καὶ  
χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι'  
ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

<sup>13</sup> Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται  
κατ' ὄναρ τῷ Ἰωσήφ, λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον  
καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ  
ἕως ἂν εἶπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ  
ἀπολέσαι αὐτό. <sup>14</sup> Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν  
μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον. <sup>15</sup> α καὶ ἦν <sup>• Hos. 11. 1.</sup>  
ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ  
[τοῦ] Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἐξ Αἰγύπτου

doubt not that *ἰστάθη* is an *alteration*, as the word manifestly is at Luke xxiv. 36, *ἰστη*, and at Matt. xxvii. 11, *ἰσθη ἐμπροσθεν τοῦ ἡγ.*, where *ἰστάθη*, though read by Lachm. and Tisch., is a mere gloss, or a correction of language.

10. *ἐχάρησαν—σφόδρα*] The subjoining of a cognate substantive to any verb to impart intensity of sense is not a mere Hebraism, but is found also in the Classical writers. The addition of *σφόδρα* to *μέγας* is a relique of early antiquity, originating when the superlative was formed (as in the Northern languages), not by a termination, but by the addition of a *particle*, usually put *after* the *adject*.

11. *θησαυροὺς αὐτ.*] “their caskets” (lit. treasure boxes), as found in Joseph. Ant. ix. 2, *ξύλινον θησαυρόν*. See 2 Kings xii. 9, *κιβωτόν*, “a money-box.” I know of no other example.

—*προσήνεγκαν—δῶρα*] This was agreeable to the Oriental custom (even yet retained), of never appearing before a King, or any great personage, without offering him gifts; usually, the choicest productions of the country of the giver. From the nature of the presents it has been usually supposed that the Magi came from *Arabia*.

12, 22. *χρηματισθέντες κ. ὁ*] “being warned [of God] by vision.” *Χρηματίζω* (from *χρῆμα* and *χράσμαι*) signifies prop. and gener. *to do business*, whether private or public; but more freq. as used of Kings and Magistrates, *to despatch business*, esp. *to give audience*, and *return answers*; and hence in New Test., Sept., and Jos., *to impart Divine warnings*, either by answer of oracle, or by vision, or by Spiritual impulse; and the Pass. “to be thus warned, or admonished,” to receive such warning. And the verb is used either absolutely, as in Heb. viii. 5; xi. 7; xii. 25, as foll. by ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, Luke ii. 26, or ὑπὸ ἀγγέλου ἁγίου, as x. 22, also absol. and foll. by ἑαυτῶν, here, and by implic. v. 22. And so Luke ii. 26 in Cod. P. and the Ital. Vers. *κεχρηματισμένος ἦν*. This use is very rare in the Class. writ.; but two examples at least in the cognate verb *χράσμαι* are found in Aristot. Rhet.

ii. 23. 12: *Ἀγγεῖοις ἐν Διλοφίᾳ ἐπληρώται τὸν θεόν (κεχρημένους πρότερον Ὀλυμπιάσιν) εἰ αὐτῶν, &c.* 2. *Æschyl.* Pers. 834, *Blomf.*, *σωφρονεῖν κεχρημένους*—“being Divinely warned to be temperate, or sober-minded,” where to read *κεχρημένους*, from the Schol., with Schulz and Blomf., or to take *κεχρ.* for *χρήζοντες*, with Hermann, would spoil the sentiment, which is, “Do ye, who are Divinely admonished to be sober-minded (prudent), make him prudent, instruct him by reasonable admonitions.”

13. *Αἴγυπτον*] A better place of refuge could not be found, from its independence on Herod. And as there were many Jews settled there, who enjoyed both civil protection and religious toleration, it would be at once a safe and a commodious place of residence.

—*ἴσθι*] “continue, remain.” *Ἐως ἂν εἶπω σοί*, namely, “what thou must do further.”

14. *νυκτός*] *By night*, to conceal his departure; and *the very night* of his receiving the vision, to show his ready obedience.

15. *τῇ τελευτῇ*] *Scil. τοῦ βίου*; like *finis* for *finis vite* in Latin. The full phrase occurs in Homer, Herodotus, and others of the more ancient writers.

—*Ἐξ Αἰγύπτου—μου*] “These words (from Hos. xi. 1) are not cited merely by way of *accommodation* or *allusion*; but, referring primarily to the deliverance of the children of Israel out of Egypt, they were, secondarily and figuratively, fulfilled in the person of Christ. That Israel was indeed a type of Christ, appears from Exod. iv. 22, where he is called by God *his son*; his *first born*; whence also *Israel* is put for *Christ*, Isa. xlix. 3. Now as a prophetic *prediction* is then fulfilled, when what was foretold is come to pass, so a *type* is then fulfilled when that is done in the *antitype* which was before done in the *type*. It is no objection that the remainder of the prophecy does not belong to Christ, as the Evangelist only notices the resemblance between the type and antitype, in that both were called out of Egypt.” (Whitby.) I am now of opinion that the view taken by the Reviewer in the British Critic, though more facile, and agreeable to ordinary

ἐκάλεσα τὸν υἱόν μου. <sup>16</sup> Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἡκρίβωσε παρὰ τῶν μάγων. <sup>17</sup> Τότε ἐπληρώθη τὸ ῥηθὲν † ὑπὸ Ἱερεμίου τοῦ <sup>f Jer. 31. 15.</sup> προφήτου, λέγοντος <sup>18</sup> † Φωνὴ ἐν Ῥαμὰ ἠκούσθη, θρήνος καὶ

comprehension, is less just than that of Whitby. There is, however, more of soundness and truth in the view taken by Dr. Pye Smith (Scrip. Test., vol. i. p. 341, seq.), who denominates such instances as this, 'pre-arranged allusions;' and he ably shows that the *Applications* thus made to the Messiah were not arbitrary; not made because of a fortuitous coincidence, but possessing a real and just connexion formed by the comprehensiveness of the Divine Plan, and the providential disposal of various seemingly inconsiderable events. For myself, I am inclined to agree with the learned and orthodox Hoffmann, Demonstr. Ev., vol. i. p. 34, who, after an able discussion, acquiesces in the opinion which holds a *medium* between the two views. And he maintains that the passage of Scripture treats *literally* of ISRAEL, but (and indeed from the intention of the Holy Spirit) figuratively of CHRIST, and the Scripture involves both Type and Antitype; the Type being the leading of Israel from Egypt. This view, he shows, has been taken by some of the most eminent Theologians ancient and modern.

16. ἐνεπαίχθη] Lit. 'was trifled with, imposed upon,' i. e. as Herod took it, so Jer. x. 14. Bar. iii. 17, and sometimes in the Class. writers.

— ἀποστείλας] It is unnecessary to suppose any ellipsis, as of τινῶς or ἀγγέλους (any more than in the Latin *mittens*, which is similarly used). Nor is there any pleonasm in ἀποστείλας, but merely a vestige of primitive verbosity. Τοὺς παῖδας, 'the male children;' for though the masculine is sometimes used with nouns of the common gender, in reference to the whole species, both male and female; yet that is chiefly in the Classical writers, and where the context and the subject suggest the right application.

— ἀπὸ διετοῦς] It is not quite certain whether διετ. here be in the *neuter* or the *masculine* gender. It may be in the *former*; and this is supported not only by Pollux i. 54, but by passages of Æschyl., Iæsus, Demosth., and Aristot., as cited in Steph. Thes.; and if so, it is a *Subst.* meaning *bimatus*, *biennis*, a space of two years—and so the word was taken by the Vulg. Transl. But what is, I apprehend, the constant usage of the Sept., in this and its cognate terms, is in favour of the *masculine*, and that this is *good*, though not Attic, Greek is certain from Pollux ii. 28. But then it will be an *adject.* used substantively by the ellip. of βεβήτος or παιδίον, just as in Engl. we say a *two-year old*, at least speaking of animals. And this is confirmed by the Peach. Syr., and all the other *Versions*, except the Vulg. and the Sahidic. The words *intra bimatum* in the passage of Macrobi. Saturn. ii. 4, cited by the Commentators, by no means 'look very like a quotation from our narrative,' as Mr. Alf. ima-

gines; nor is it possible that the saying of Augustus was founded on the Evangelist. The news of Herod's atrocity would have been sure to reach the Emperor's ear first from *other quarters*—besides the Gospel narrative was not in being until many years after. Nor ought we to mix up Macrobius's account with that of the Evangelist. As to the anecdote showing, as Mr. Alf. says, great ignorance of the chronology of Herod's reign—one would think that gentleman supposed the account in Macrobius made up to confirm the Gospel narrative; yet Macrobius was not a Christian. It is true that Antipater, the last of Herod's sons put to death by him, was (as he says) of full age at his execution, nay quite an elderly person, as Augustus must very well have known, for Antipater had just before been spending some months at Rome. Thus it is clear that Augustus *could* not have uttered the words which Macrobi. seems to put into his mouth; nor could Macrobi. be so ill informed as to have written them. I suspect that some grievous corruption has crept into his text, and I doubt not that he wrote, not *inter*, but *proter*, *besides*, which will make all right, for the Bethlehemite children and Antipater were cut off at nearly the same time. For *intra*, too, read *infra*. One may wonder how Scaliger on Euseb. p. 168 could have expressed surprise that 'such a saying should have escaped from the lips of the Emperor, since August. had himself *confirmed* the capital condemnation of Herod on his three sons.' That cannot be true, except of the *two younger* sons. The elder was, as we find from Josephus, put to death without the least delay. But if the passage be written with the two facile emendations which I propose, the words may very well have been said by the Emperor; and thus, too, the able writer of the *Saturnalia* will be rescued from a blunder grave enough to stultify a whole book.

17. ὑπὸ Ἱερ. B, C, D, Z, and several ancient cursive MSS. (to which I add Lamb. 528, 1175, 1176, 1192), have διὰ Ἱερ., which is confirmed by the Syr., Italic, Vulg., and other *Versions*, also by Just. Mart. and Chrys., and is edited by Lachm. and Tisch. It is probably, but not certainly, the genuine reading. The reading of MS. D, ὑπὸ Κυρίου διὰ, found also in Cod. Ravianus, the Ed. Bryling., and the Brit. Mus. MS. 1649, rather casts a shade on the other, as seemingly a second and improved edition (so to speak) of the same critical *alteration*.

17, 18. It is far from being certain that there is not here a *strict Application*, and *not*, as almost all recent Expositors think, a mere *Accommodation* of the words of the Prophet: at least such is the opinion of several eminent Expositors, both Roman Catholic and Protestant; and this view has been recently maintained by Bp. Jebb and Mr. Forster in an able Dissertation. I am, however, inclined to adopt the *middle course*

κλαυθμός, και ὀδυρμός πολὺς· Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· και οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσὶ. <sup>19</sup> Τελευτήσαντος δὲ τοῦ Ἡράδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Ἐγύπτῳ, <sup>20</sup> λέγων· Ἐγερθεὶς παράλαβε <sup>Exod. 4</sup> τὸ παιδίον και τὴν μητέρα αὐτοῦ, και πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. <sup>21</sup> Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον και τὴν μητέρα αὐτοῦ, και ἦλθεν εἰς γῆν Ἰσραὴλ. <sup>22</sup> ἀκούσας δὲ, ὅτι Ἀρχέλαος βασιλεύει ἐπὶ

propounded by Rambach, Bengel the elder, Michaelis, and Hoffmann; according to which the words of the Prophet are to be understood generally of the wailing of Rachel over the taking away of her sons, first by the Babylonish and Assyrian captivity, and subsequently by the infanticide at Bethlehem. And surely when we consider how imperfect, at best, is the insight we can have into the full import of prophetic, and still more of typical, actions [and Mr. Forster maintains that the prophecy of Jeremiah was meant as a connecting link between the type and the antitype], good reasons may be given for regarding this as the safest view to be adopted.

— *θρῆνος—πολύς*. The words *θρῆνος και* are omitted in B, Z, 1, 22, almost all the Versions, and some early Fathers, and are cancelled by L, T., and Alf., whom I cannot follow. External authority is quite insufficient (all the Lamb., all the Br. Mus. MSS. have the words, and so has the Sept. sine v. l.). It may, indeed, be urged that internal evidence is against the words, which may have been introduced from the Sept.; though the Evangelist meant to follow the Hebrew. But that is very improbable; and strange were it that the words should creep into all the copies but three. And though we cannot pronounce with certainty whether the Evangelist meant to follow the Hebrew or the Sept., yet the latter is by far the more probable. As to the variation between the Sept. and the Hebrew, I suspect that the Sept. Translators, wishing to do full justice to a term so pregnant in meaning as the Hebr. *תָּיַב*, chose to express it by a Hendiadys = a compound term, in order to correspond better to the very strong subsequent expression *בְּתוֹכָהּ*, presenting one of the most powerful superlatives in the Hebrew language, denoting weeping the most bitter. It is plain that the three substantives, together with the addition of the adjunct *πολύς*, are no more than necessary to draw forth the full force of the Hebrew. It may, indeed, be objected that the Evangelist could not mean to follow the Sept., because that has *θρῆνον και κλαυθμοῦ και ὀδυρμού*. In answer, that such was not, I suspect, the original reading therein, but *θρῆνος, και κλαυθμός και ὀδυρμός*, which is preserved in Theodoret, and also in the Complut. and a few other copies. As to the received reading (from the Vatic. and Alex.) that arose, I suspect, from alteration, to introduce a plainer sense. I hope to find a more suitable occasion than the present for evincing that the true text of the Sept. has yet to be settled; and that when that is done (by the aid of Theodoret slightly emended, and of the other Versions), we shall find that Sept. Version was no unfaithful

representation of the Hebrew, and thus it would not matter whether we suppose the Evangelist to have followed the Sept. or the Hebr.; only that, strictly speaking, we cannot doubt that he followed the Sept. So that it is quite evident that the text of L. and T. cannot be sustained. I would render thus: "A voice in Rama hath been heard; lamentation, and weeping, and great mourning. [There is] Rachel bewailing her children, and refusing to be comforted because they are not."

— *κλαίονσα* Sub. ἦν. A fine figure, whereby Rachel is personified, and supposed to be bewailing the slaughter, and weeping for her children, as Ephraim is, in the same chapter, represented as lamenting himself. "Ὅτι οὐκ εἰσὶ (a common euphemism, for 'they are dead'), must be taken, not with *παράκλη.*, but with *κλαίονσα*. In the passage of the Prophet, the words must mean, are gone into captivity."

<sup>20</sup> *οἱ ζητοῦντες* meaning Herod only. A use of plural for singular, common both to the Scriptural and the Classical writers, especially in speaking of Kings and Princes. See 1 Kings i. 43, compared with Matt. ix. 8, and especially Ex. iv. 19, *τεθνήκασι γὰρ οἱ ζητοῦντίς* (meaning Pharaoh; see Ex. ii. 15) *σου τὴν ψυχὴν*. The expression *ζητεῖν τὴν ψυχὴν* τιος is formed from the Hebr. *עָמַד עַל* in 1 Sam. xiii. 15.

<sup>21</sup> For *ἦλθεν* Lach. and Tisch. edit *εἰσῆλθ.* solely from MSS. B, C, and the Coptic Vera., whereas *ἦλθ.* is found in all the other Versions, and perhaps in all the other MSS. extant, certainly the Lamb. and Br. Mus. copies, and is confirmed by the *usus loquendi*. That *ἔρχομαι*, followed by name of country, frequently occurs in New Test., and *εἰσέρχ.* scarcely ever, I have already fully shown; and that a compound of *ἔρχομαι* has elsewhere been unwarrantably brought into the text, I have proved by many examples. Indeed, I scarcely know of one example where *εἰσέρχ.*—*eis* means simply to go to a country. Isa. xli. 23, *εἰσελεύσονται Ἀσσύριοι eis Αἴγυπτον*: and thero it merely expresses free ingress and egress, intercourse between Assyria and Egypt; the fulfilment of which prediction has of late been abundantly proved and illustrated by the researches of Mr. Layard.

<sup>22</sup> *βασιλ.* ἐπὶ τῆς 'I.] Tisch. and Alf. bracket, and Lach. cancels *ἐπὶ* from MS. B, and some 20 cursive ones, to which I add L, 1177, and Br. Mus. 5540, 16,943, 17,470. But external authority is decidedly in its favour, and internal evidence rather so; since it was less likely to be introduced from a marginal scho-

τῆς Ἰουδαίας ἀντὶ Ἑρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ  
ἀπελθεῖν χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη  
τῆς Γαλιλαίας. <sup>23</sup> Καὶ ἔλθων κατόκησεν εἰς πόλιν λεγομένην  
Ναζαρέτ· ὅπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν, ὅτι Να-  
ζωραῖος κληθήσεται.

lium, than to have been removed by the Alex. critics, who well knew that Class. usage requires its absence; nay, I know not of a single instance of its use in the Class. writers. So that there can be no doubt that the *ἐν* found here in all the copies but a comparatively few, was cancelled by fastidious critics, who wished to get rid of an unclassical construction. I need not remark, that the Cod. B. and its usual supporters, abound in such uncritical alterations. Of *ἀντὶ*, the sense is 'in succession to;' a sense derived from the Sept., where it occurs perpetually, though very rarely in the Class. writers, Xen. Hist. i. 4. 4.

— βασιλεύει] Taken improprie for *ἄρχει*, since Archelaus was not a βασιλεύς, but only an *ἐθνάρχης*, as he is styled by Jos. Ant. xvii. 13, where his accession is recorded.

— ἐφοβήθη] Not without reason; for Archelaus was heir, as we find from Jos. Ant. xvii. 9. Bell. ii. 7. 3, to his Father's cruelty, as well as to his throne.

23. Ναζαρέτ] L. and T. edit Ναζαρίθ, which is found in B, C, E, K, and several ancient cursive MSS.; to which I add Lamb. 1177, 1178, 1192, 1193; Brit. Mus. 16,948, 17,470, pr. m. and Euseb. It was probably the original spelling.

— I must now reject the interpretation of *ἵνα πληρωθῇ* propounded by Campb. and embraced by most recent Expositors, inasmuch as it weakens the sense, and is only a mode of *evading*, not of removing the difficulty; which, after all, is rather imaginary than real; for that the formula admits here of the strictest application has been fully evinced both by Hoffm. and his learned editor Hegelmaier, in his elaborate Dissertation prefixed to the Dem. Ev. p. x—lxx. In this and many other passages where *ἵνα* or *ὅπως* πληρωθῇ are used, it is better, as Mr. Rose on Parkh. observes (p. 692, sq.), "to leave the difficulty, whatever it may be, respecting such fulfilment of prophecy, and the interpretation thereof, unsolved, than to create another scarcely less formidable as to the rendering of a phrase in itself almost indubitable." I quite accede to his general observation, that "before we can decide that the passages cited are not susceptible of the sense put upon them [by the inspired writers of the New Test.], we ought to possess all the light that the most extended researches into the Scriptures and the Jewish writings can give us; and that even then we should not be too hasty in deciding that much of the knowledge which might justify the Evangelists [in writing as they have] may not have passed away in the lapse of ages. The careful examination of difficulties like these, the throwing sunshine on the dark passages of Scripture, and not, in the Rationalist fashion, the reconstruction of Christianity is the proper province of modern Theology." "As to the present passage," says Mr. Alford, "whatever may have been the partial fulfilment of the prophecy in the time of

Ahaz, its applicability to a different time, and reference to a higher deliverance, is undeniable." This view, of course, proceeds on adopting, with Lowth, Meyer, Olshausen, Nares, and Smith, the hypothesis of a double sense,—*one*, in which the words apply *primarily*, either to some female living in the time of the Prophet, and her giving birth to a Son, according to the ordinary laws of nature; or, as Dathe holds, to some *virgin*, who at that time should miraculously conceive; and the other, in which they received a secondary and plenary fulfilment in the miraculous conception and birth of Christ. But, specious as this hypothesis is, there are the strongest reasons adduced by Hoffm. Dem. Evang. vol. i. p. 11, *seq.* why it cannot be admitted. To introduce here any such refutation of that and other ingenious theories, and fine-spun hypotheses, would occupy space required for better purposes. Indeed it were almost superfluous; "so self-contradictory, (to use the words of Dr. Henderson on Ia. vii. 11.) and mutually subversive, are the bearings by which that and the other hypotheses are distinguished; while some of them are so manifestly formed *for the nonce*, as to be quite unworthy of notice." The only safe course, and fully borne out by the inspired authority of the Evangelist, is to refer the words solely to the Messiah. That Hegelmaier fully acquiesced in Hoffmann's opinion, is plain from the concluding words of his able argumentation: "Cur itaque dubitem hanc allegandi Formulam strictissime accipere, et post authenticam dicti prophetici, et allegati (Evangelistae) verum et unicum esse sensum?"

— ἵνα πληρωθῇ—προφητῶν] Render, "So that thereby was fulfilled (verified by the event) what was spoken by the prophets;" for (as Campb. observes) a declaration of any kind may be said to be *then* fulfilled, when it is verified by any incident to which the words can be applied, even if it were a coincidence in sound, which, as I shall show farther on, applies here. That the word *ὅπως* should be thus rendered (as it is also by Bp. Pearson, Abp. Newcome, and Wakefield, and Wesley), is shown by Campb., who observes, that the words refer only to the *Divine purposes* in the event.

— Ναζωραῖος κληθήσεται.] I am at a loss to imagine why Bp. Middleton should have alleged, that though there be no article to Ναζ., yet, as nuncupatives require the article, it is here the same as if expressed, *the Nazarene*: for though nuncupatives readily *admit* of the article, yet they may *dispense* with it; and indeed they should seem to *repeal* it when the intention of the writer is not to advert to a person who is *peculiarly* so or so (as in Xen. Anab. vi. 4. 7, ἀνακαλούντες αὐτὸν τὸν προδότην), but to designate one of a class; as when we say, "to call a person traitor," or any other name of reproach. Now this will be the case here, if, as Dr. Hunt has remarked in his Sermon on Matt. ii. 23,

### III. 1 'ΕΝ δὲ ταῖς ἡμέραις ἐκεῖναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, <sup>2</sup> καὶ λέγων

*Nazarene* was a term of reproach, proverbially given to any despicable person whatever. I am the more inclined to propose the rendering *Nazarene*, rather than 'the Nazarene,' because that lessens some of the difficulty here found, and the objection raised from the circumstance of the words in question being no where found in the writings of the Prophets. That difficulty might be still further diminished by rendering *κληθήσεται* 'should be called'; for, were we to regard *κληθ.* as future in *sense*, no less than in *form*, and regard the *ὅτι* as a sign of the *oratio directa*, we could scarcely view the words otherwise than as a *quotation*; which it has been thought it cannot be, being no where found in the Old Test. Whereas if the fut. here be taken in the *sense should*, often occurring, the above solution of the difficulty will have the advantage of being both natural and facile; but even that will be unnecessary, if we suppose, with some eminent Expositors, as Calv., Bengel, Osiander, and Hoffm., that there is merely a reference, by way of allusion, to something handed down by tradition as one of the *ἀγγραφα dicta* of the Prophets. Hoffm. ably maintains this view, and satisfactorily answers the objections to which it might seem to lie open. He especially notices the use of *ἰσθῆναι*, not *γυγραμμῖνον*, as confirming this view; and further remarks, that other *dicta* are in the New Test. adduced from *tradition*, e. g. in Acts xx. 35, and Jude 14; and he shows that this view, properly guarded, gives no countenance to Popish tradition, or authorizes their own unwritten traditions, even after the establishment of the canon of Scripture; for we thus only maintain a tradition first unwritten, though afterwards, and before the closing of the canon, inserted in Holy Scripture, and thus made *ἱερογραφον* by the inspired Evangelist St. Matthew. I cannot, however, agree with Hoffmann, that the sole purpose of the cited *dictum* was to express that the Messiah was to be brought up at Nazareth; and I must confess, that to suppose the sense to be, that the Messiah was to be a despised Person, lies open to the objection before adverted to, and others started by Mr. Alford (or his authors). Again, to suppose a reference to the *Nazarites* is going on untenable ground. The best mode of solution is to suppose a *double* reference, 1. to the Messiah's place of *residence*, Nazareth; and 2. to his *descent*, κατὰ σάρκα, i. e. from king David, namely, with allusion to Isa. xi. 1, where it is predicted of the Messiah, that "a shoot, *צמח*, shall come from the stem of Jesse, and a sprout, *צמח*, shall grow up from his roots;" and at v. 10, that "to the Root of Jesse shall the Gentiles repair." In confirmation of this view I would observe that the most eminent Hebraists are agreed that the true Etymon of Nazarite is *צמח*, and 2.) that though *Ναζωραῖος* is supposed to be found in all our copies (which, however, I much doubt), yet *Ναζαρηαῖος* is read by Euseb. Dem. Ev. p. 350, in a direct quotation from this passage; though just before, p. 349, he spells it *Ναζωραῖος*, as also in Origen on Matt. p. 436, and yet Jos. Ant. iv. 44, has *Ναζαρηαῖος*, which is retained by Dindorf, though Richter

had edited *Ναζωρ.* from 5 MSS. That Euseb. must have written *Ναζαρηαῖος* in both places is evident from his course of argument, where he distinguishes *Ναζωρ.* from *Ναζαρ.* His words are, *ὡν μὲν τῇ φύσει Ναζαρηαῖος* (i. e. ὁ ἅγιος) *κληθεῖσιν δὲ παρ' ἀνθρώποις Ναριραῖος* (lego *Ναζαρ.*) *ἀπὸ τοῦ Ναζαριθ, ἵδνα παρὰ τοῖς κατὰ σάρκα γονεῦσι τὴν ἐν παῖσιν ἀπρόφην ἔσχηκε.* The *ω* and *α* are perpetually confounded.

III. 1. After the account of the nativity and infancy of Jesus, comes the *second* portion of the Gospel, containing a narrative of John the Baptist's proceedings with respect to our Lord, preparatory to his public ministry. Ch. iii. & iv. 1-11.

— *ἐν δὲ ταῖς ἡμέραις ἐκ.*] This phrase, for *ἐν τούτῳ τῷ χρόνῳ*, is a customary form of commencing a narrative, both in the Classical and the Scriptural writers, especially in the book of Daniel. The difference is, that the latter use it *strictly*, when only a *brief* period is interposed between the occurrence to be narrated and some other event before mentioned; whereas the former employ it with greater latitude, when there is a considerable interval; as here of many years: yet always with a reference to some previously mentioned time. And the time adverted to is that of the residence of Joseph at Nazareth. The reason why Matthew passes over the period of Christ's *infancy* and early youth, is, that it was not his purpose to narrate aught but what was connected with the establishment of the Messiah's kingdom. He therefore is silent on the event of Jesus's earlier years, but passes on to the uprise of his great *Forerunner*. The *δὲ* before *ταῖς ἡμέρ.* is omitted in seven uncial, and several cursive MSS., later Versions, and Fathers; but its *omission* can far better be accounted for than its *insertion*.

— *παραγίνεται*] This is the *narrative present* for the past, and the term is in Sept. not unfrequently used to denote the *coming forward*, making his appearance, of a *prophet* on the scene of public life. So 3 Kings xviii. 36 (Compl.), *καὶ παραγίνοτο Ἠλίας ὁ προφήτης*, and 1 Macc. iv. 46, *μέχρι τοῦ παραγίνεσθαι προφήτην*.—*Παραγίνεται κηρύσσων* is for *παραγίνεται καὶ κηρύσσει*.

— *ὁ βαπτιστής.*] A name of office, equivalent to *ὁ βαπτίζων*, Mark vi. 14, and employed by the sacred writers to distinguish him from John the *Evangelist*. Baptism is well known to have been in general use with the Jews, as well as other Oriental nations, as a part of the ceremony for the admission of proselytes. It was believed that the administration of this rite would form part of the office of the Messiah.

— *ἐν τῇ ἐρήμῳ τῆς Ἰουδ.*] = *יְהוּדָה בְּרָדִי*, Judg. i. 16, where Sept. has *ἐν τῇ ἐρημῳ τῆς οὐσαν ἐν τῷ νότῳ Ἰουδα*, a *free* version pointing out the exact situation. But here there is reference not to the desert at the south of Judah, and which is blunderingly called in most maps the *Wilderness of Judaea*, but which is that of Judah. The one here meant is really that of Judaea; since it runs along a great part of the

a Isa. 40, 2.  
Mark 1, 2.  
Luke 2, 4.  
John 1, 15,  
23.

Μετανοείτε! ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. <sup>3</sup> Ὁὗτος γάρ ἐστιν ὁ ῥῆθεις ὑπὸ Ἑσαίου τοῦ προφήτου λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου! εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ! <sup>4</sup> Αὐτὸς δὲ ὁ

eastern borders of that country, forming a long tract of high ground stretching west of the Dead Sea and of the river Jordan, and thus forming two divisions: 1. that on which John baptized and grew up, west of the Dead Sea (Luke i. 60. iii. 2): 2. that along the Jordan, where John baptized (Matt. iii. 1. Mark i. 4). And this is confirmed by Jos. Bell. iii. 10. 7, where he says that the Jordan διακίρματι τὴν Γεννησάρ μίσην ἔπειτα πολλὴν ἀναμετρούμενος τὴν ἰσημίαν, εἰς τὴν Ἀσφαλτίτην ἔξεισι λίμνην. The coast where John preached cannot be fixed, because it must have varied throughout the whole tract; but where he baptized is fixed at *Alvân*, near Scalim, from Justin, iii. 23. Thus the desert of Judæa is that high ground which overlooks the *Aulon*, or *Magnus Campus*, that part of the valley of the Jordan which is situated west of the river. It was so called, not that it was absolutely desert, but as being *ἄνω*, i. e. draft-land, land to drive cattle on, not for tillage, but pasturage, and consequently thinly inhabited and wholly unclosed, like the sheep-walks of Spain, the llanos of South America, and the commons in England and other countries.

2. καὶ λέγων] The καὶ is absent from MS. B and the Sahid. Version, and is cancelled by Lach. and Tisch., but unwarrantably. Internal evidence is equal balanced; and external authority, confirmed by the Pesch. Syr., and Vulg. and Ital. Version, is as strong as possible, being in all the MSS. but one; for I find it in all the Lamb. and Brit. Mus. MSS.; and the Versions in such a case as this are stronger for than against a particle that might well be dispensed with. It was, I suspect, removed by the fastidious critic who framed the text of B, or its archetype.

— μετανοείτε] On this important term see my Lex., where I have pointed out the modified sense in which this, and several other passages of the Gospels are to be taken, namely as regarded the Jews in turning to God from the spiritual idolatry of unbelief and sin, as attested by the moral reformation of mind and conduct. So Jos. Ant. xviii. 5. 2, states this as the scope of John the Baptist's preaching, describing him as teaching τοὺς Ἰουδαίους—βαπτισμῷ συνίναί· οὕτω γὰρ τὴν βάπτισιν ἀποδέκτην αὐτῷ φανίσθαι (a stronger sense than *εἰσεσθαι*), μὴ ἐπὶ τιμῶν ἀμαρτιῶν παραίτησιν (remission) χρωμένων (not for the remission of some sins only), ἀλλ' ἐφ' ἀγνίτι σώματος, ἅτε δὴ καὶ τῆς ψυχῆς δικαιοσύνην προκηκαθαρίμους (but for the purifying of the body considered as the seat of sin, or as subservient to sin, inasmuch as the soul has been previously purified by righteousness). See my note on Rom. vi. 6. Thus Jos. bears ample testimony to what appears from this and other passages, that the *μετάνοια* preached by John especially required amendment of life.

— ἡ βασιλ. τῶν οὐρ.] On this expression, peculiar to Matth. and the synonyms, βασιλ. τοῦ Θεοῦ, or Χριστοῦ, suffice it here to say, that

they all denote a Divine spiritual kingdom, the reign of the Messiah. The idea of this kingdom has its basis in various prophecies of the O. T., where the advent of a Messiah and his glorious reign are foretold. All which was meant to be understood, and was so by all enlightened and devout Jews, at the time of Jesus Christ, in a spiritual sense; though the people at large ascribed to such prophecies solely a *temporal* acception, as said of a temporal Messiah, who should come as king of the Jewish nation, to free them from foreign bondage, restoring its ancient religion and worship and thereby purifying the corrupt morals of the people, and expiating their sins; and should at length reign over the whole earth in peace and glory. Accordingly there are two aspects in which the above phrases may be viewed: 1. The *Jewish temporal* sense, ascribed to it by almost all Jews in the age of Christ, and by the Apostles before the day of Pentecost, as in Matt. xviii. 1. xix. 21. Luke xvii. 20. xix. 11. 2. The *Christian* sense, as in Matt. iii. 2. Luke xxiii. 51, though in those passages foretelling the coming of John the Baptist somewhat of the *Jewish* view was intermingled, and not, as in the passages containing the announcements of Jesus and his Apostles, which present the pure and unmixed *Christian* sense, as in Matt. vi. 17. 23. ix. 35. x. 7. Mark i. 14, 15. Luke x. 9. 11. Acts xxviii. 31; also, in a yet more internal and spiritual sense, as Matt. vi. 33. Mark x. 15. Luke xvii. 21. xviii. 17. John iii. 3—5, and especially Rom. vi. 17 and 1 Cor. vi. 20. See more in my Lex. New Test., in v. βασιλεία.

3. ὑπὸ] The chief internal MSS., and some cursive have, as in several preceding passages, διὰ, which is received by Lachm. and Tisch., and bears on it the impress of genuineness. The words οὗτος γὰρ ἐστιν, should be rendered, 'Now this is He, &c., for the γὰρ is here, as often, *exegetical*; and these are not the words of the Baptist, but of the Evangelist.—Ἑσαίου τοῦ προφήτου. The words which follow convey the sense, though they do not follow the exact terms, either of the Hebrew or Sept.

— φωνή, &c.] ['There is heard] the voice of one preaching in the wilderness, and exclaiming, 'Ετοιμάσατε τὴν ὁδὸν,' &c. The whole is an exact description of the office of John the Baptist, who prepared the way for the Redeemer by removing difficulties, and counteracting prejudices. A figure derived from the practice of Eastern monarchs, who, on taking a journey, or going on a military expedition, used to send forward persons to level the eminences, smoothen the unevennesses, fill up the hollows, &c., so as to form a road. See my note on Thucyd. ii. 97, 100.

4. αὐτὸς ὁ Ἰωάννης] Render, 'this same [person,] John [whom I am speaking of.]' In the following description we find, as was meant to be intimated, a striking similarity between the John, the Elias of prophecy, and the actual

Ἰωάννης ἔειχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δ 2 Kings 1.  
 δερματίνην περὶ τὴν ὀσφύν αὐτοῦ ἡ δὲ τροφή αὐτοῦ ἦν ἄκριδες Zech. 12. 4.  
 καὶ ἔμελλε ἄγριον. c Lev. 11. 22.

5 Ὁ τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περικύκλος τοῦ Ἰορδάνου δ καὶ ἐβαπτίζοντο  
 ἐν τῷ Ἰορδάνῳ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρ-

Elias (i. e. Elijah), as he is described in 2 Kings 1. 8, where the words of the Sept. and those of the Evangelist are so strikingly similar, that the latter would seem formed on the former.

— τὸ ἔνδυμα—καμήλου] Some take this to mean the camel's skin with the hair on, as sheepskins were worn by the Hebrew prophets. See Zech. xiii. 4. Others, however, more justly, suppose that it was the shaggier camel's hair, spun into coarse cloth, like our druggat. And we find from the Talmud that camel's hair garments were much worn by the Jews. Josephus more than once speaks of ἱσθίη ἐκ τριχῶν πεποιημένη, probably the σάκκος τριχίως, of Rev. vi. 12. Nor were they unknown to the Heathens. Thus the Schol. on Eurip. Phœn. 529 mentions τὰ τρίχυνα ἔνδυματα. Those, however, were probably made of the finer camel's hair, like a manufacture formerly made in this country, and called *camellets*. Garments similar to the Baptist's are still worn (or rather a manufacture of wool and camel's hair) in the East by the poor, or those who affect austerity. John wore this garment in imitation of the prophets, especially Elijah. See 2 Kings i. 8, whom he also imitated in the austerity of his life. Indeed it was his prophetic habit and mode of life, that was chiefly instrumental (together with the prevailing expectation of the Messiah's advent) in drawing the attention of the Jews to his ministry, whereby the *spirit of prophecy*, which had been lost to Israel for 400 years, was in some measure restored.

— ζῶσιν δερμ.] So of Elijah, 2 Kings i. 8: ζῶσιν δερματίνην περιζωσάμενος τὴν ὀσφύν αὐτοῦ. The austerity consisted in the materials; for otherwise these girdles formed a regular part of the dress, and were of linen, silk, or even gold and silver, according to the circumstances.

— ἡ τροφή—ἄκριδες] That locusts (of which Bochart reckons ten species) were permitted to be eaten, appears from Lev. xi. 22; that they formed a customary food among the poor in the East, appears from Agatharch. v. 27. Strabo xvi. p. 1118, and Plin. vi. 30, &c. (Weta.) From Aristoph. Ach. 1116 and the Schol., it appears that the *Greeks* also ate of them, but that they were accounted a mean food. That they are at the present day a common diet among the poor, throughout most of the countries of Asia and Africa, we learn from modern travellers.

— For αὐτοῦ ἦν Lachm. and Tisch. read ἦν αὐτοῦ, from B, D, L, and some cursive MSS., but without good reason. In such a case as this, where the reading probably arose from the scribe's carelessness, the authority of MSS. (and all the Lamb. MSS. have the text, rec.) ought to decide.

— μέλλε ἄγριον] Though I am now of opinion that by this peculiar expression is meant the honey made by wild bees, and deposited in hollow trees  
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and clefts of the rocks, and such as we know from what is said in the O. T. (to which modern travellers bear witness), was always found in this tract of country called the Desert, yet I see not why the *saccharis gum*, honey dew, exuding from trees, mentioned by Diodor., Jos., Xen., Polyb., Pliny, referred to by me (and I now add the *cale*-honey mentioned in the Anthol. Græc. i. 38. 3, and the *wood-honey* of the Rabbinical writers, both adduced as desirable articles of food), should not be also meant.

δ. ἡ περικύκλος τοῦ Ἰορδ.] 'the country around the Jordan,' Gen. xiii. 10, seq.; 1 Kings vii. 37, forming a belt on each side of it. See more in my Lex.

6. ἐβαπτίζοντο] That baptismal ablutions had been, even among the heathens, thought necessary for admission to religious ceremonies, and for the expiation of offences, the Classical citations here adduced by Weta. and others, fully prove. That they were in use, too, among the *Jews*, we find alike from the Old Test., the Rabbinical writers, and Joseph. See B. J. ii. 8. 7. But the baptism here meant is one solemn rite, never to be repeated, comprehending the wives and children also of the proselytes; and founded partly on the ceremony which (as the Jewish theologians inform us) took place immediately previous to the promulgation of the Law, at Mount Sinai, but mainly on the Jewish *baptism of proselytes*; though not a little differing from it. The one involving an obligation to perform the whole law; the other, an obligation to *reformation*, and faith in the Messiah about to appear—the one founded on a system of justification by works, the other on faith in Christ. The baptism of proselytes was not introduced until after—perhaps long after—the return from the Babylonish captivity; and that to provide a less revolting mode of initiation into the Jewish church than circumcision. The Jews must have understood the ceremony of John's baptism as significant of a change of religion, and of introduction into a dispensation different from that of Moses. That they should have expressed no surprise at this, need not be thought strange; since they were taught by the predictions of the prophets, and the instructions of their most eminent teachers, that at the advent of the Messiah (which was now universally expected), the face of things would be entirely changed, and a new religion be introduced by Baptism. (Lightf., Weta., Bengel.)

— ἐξομολογ. τὰς ἁμ.] Notwithstanding the dissent of Meyer, I am still of the same opinion as to the period at which the Jewish baptism of proselytes first took place; but I grant with him, that John's baptism is to be viewed in connexion not only with the baptism of proselytes, but also with the religious usages of the Jews in respect to washings generally (comp. Heb. vi. 2,  
 C



τίας αὐτῶν. ἡ Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδου-  
f Luke 3. 7-9.  
g Rom. 5. 9.  
h John 8. 22, 20.  
i Thess. 1. 10.  
Acts 13. 26.  
 καίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Ἐγενή-  
 ματα ἐχιδνῶν! τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης  
 ὀργῆς; ἡ Ποιήσατε οὖν \* καρπὸν \* ἄξιον τῆς μετανοίας. ἡ Καὶ  
 μὴ δόξετε λέγειν ἐν ἑαυτοῖς· ἡ Πατέρα ἔχομεν τὸν Ἀβραάμ·  
 λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι  
 τέκνα τῷ Ἀβραάμ. ἡ Ἦδη δὲ [καὶ] ἡ ἄξινη πρὸς τὴν ρίζαν

βαπτισμῶν διδαχῆς, and ix. 10, διαφύροις βαπτισμοῖς) and their symbolical meaning.

Little doubt is there that the baptism of John bore a great resemblance to the Jewish Baptism of proselytes, which Buxtorf, Light, and Schoettg. — the most competent judges — have proved (contrary to the opinion of the recent German writers) to have been in use before the time of John. As respects the character of the baptism in question, it was, Olshausen has remarked, a baptism of repentance, λουτρὸν μετανοίας (by μετ. being meant such a complete change of mind and heart as shows itself in reformation of life), not the λουτρὸν παλιγγενεσίας, Luke iii. 3, and Tit. iii. 5. Now it was the requirement of μετάνοια, as used in this sense, that made the Pharisees in general decline John's baptism, μὴ βαπτισθῆναι ὑπ' αὐτοῦ, says Luke. Consequently the πᾶντες found in two MSS. and Hilary, and inserted within brackets by Lachmann, cannot be admitted. The word ποταμῷ before Ἰορδάνῃ, inserted by him and Tisch., from four uncial and several cursive MSS., and to which I add seven Lamb. and five Mus. MSS., came prob., though not certainly, from the margin. In ἔξομολ. we have a very forcible term denoting full and complete confession, and which, as followed by διαπτ., occurs also in Jos. Ant. viii. 4. 6, and, with δι. understood, in Dan. vi. 10.

7. Φαρισαίων καὶ Σαδδουκαίων.] On these sects see my Lex. N. T.

— γεννήματα ἐχιδνῶν.] 'ye brood of vipers!' So they are likewise called by Christ himself, Matt. xii. 34. xxiii. 33. By this was meant to be designated their deadly malignity and wickedness, since the viper is the most poisonous of serpents.

— τίς ὑπέδειξεν ὑμῖν.] Render, 'Who hath intimated to you?' in other words, 'from what quarter has come this intimation to flee from the wrath of God [about to visit the sins of the nation with national judgments in this world]?' (for the Baptist here, in the prophetic character which he in some respects bore, darkly intimates the wrath soon to be poured out on the Jewish nation.) Is it from yourselves, your own sagacity which discerns coming danger? or has it come from God in the secret warnings of conscience, suggesting the necessity of a repentance not to be repented of? The connexion with the next verse arises thus: 'Well, then [if you have, by whatever intimation, been induced to flee from the wrath to come by repentance], bring forth fruits suitable thereto, viz. in faith, love to all, equity, and every good work, as opposed to the infidelity, hypocrisy, and every evil work that had made you a generation of vipers; intimating, too, that they should show forth, not the leaves of profession, but the fruit of performance. See Matt. xxi. 19, compared with Eph. v. 9. The above interpretation of the passage derives confirmation from

the use of the term ὑπέδειξεν, which, like our verb to suggest, intimate, is applicable both to the intimations of natural sagacity, and to the motions of the voice within, that of conscience. Thus the verb to intimate is in our own language used to denote the suggestion of God both through the mind and the conscience, or Moral sense. So Addison writes: "'Tis Heav'n itself that intimates eternity to man." And such is the use of ὑποδεικνύμι in Xen. Mem. iv. 3. 13, where Socrates, after remarking that we must not wait till we see the forms of the gods, but that it is enough for us, in order to worship, to see them by their works, adds, Ἐνδοίει δὲ, ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως (read αὐτοὶ) ὑποδεικνύουσιν, they intimate themselves, namely, through the reason and conscience of men.

— ὀργῆς.] This is to be taken, by metonymy, for punishment, of which use examples are adduced by the Philologists.

8. ποιήσατε καρπὸν ἄξιον τῆς μετ.] 'exhibit fruits worthy of,' and, by implication, 'suitable to,' as Acts xxvi. 20, and Plut. T. 11. 1117, οὐκ ἔσχε καρπὸν ἄξιον, 'a suitable result.' Καρπὸν ἄξιον, for Vulg. καρπὸς ἄξιους, is the reading of almost all the MSS., and rightly received by every critical editor. The vulg. καρπὸς ἄξιους came from the parallel passage, Luke iii. 8. The phrase ποιεῖν καρπὸν is said to be a Hebraism, and it occurs more than once in the Script.; but is found Arist. de Plant. i. 4: τῶν φυτῶν τιμὰ μὲν ποιοῦσι καρπὸν.

9. μὴ δόξετε λέγειν ἐν ἑ.] These words have been variously interpreted; but the only view of the sense, based on any principles of correct exegesis, is that proposed by Fritz., 'do not suppose, think with yourselves, that you may say' [with impunity]. Δοκεῖν is very rarely used, as here, followed by Infin. The only examples that occur to me are 2 Macc. ix. 8, ὁ δοκῶν τοῖς τῆς θαλάσσης κύμασι ἐπιτάσσειν, & v. 10, δοκῶντα ἅπτεσθαι τῶν ἁστρον, and Eurip. frag. Æol. vi. 1, δοκεῖτ' ἀνολκεῖν γαῖαν; Plato p. 358, Bekk. ὁ Μ.—οἱ μὲν οὐδὲ δοκεῖ ὁρᾶν. Ἀλέγειν ἐν ἑαυτῷ is thought a Hellenistic phrase, occurring also in Euth. vi. 6, equiv. to διανοεῖν, secretly think. Yet it is found in a passage of Chrysippus cited by Weta.

— Πατέρα ἔχομεν τὸν Ἀβ.] q. d. 'We have Abraham for our father [and therefore, as his descendants, cannot but be accepted by God];' as if God would, on account of that relation to the father of the faithful, impute not their sins unto them. Ἐκ τῶν λίθων κ.τ.λ., q. d. 'God can cause that these stones, pebbles, shingle, now lying on the banks of Jordan' (compare Joseph. Ant. 4. 3), i. e. men as unfit for useful purposes as stocks and stones, 'shall become children unto Abraham,' and imitate the virtues of Abraham.

10. ἤδη — καίται.] The καὶ is cancelled by

τῶν δένδρων κείται· <sup>1</sup>πάν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν <sup>1</sup>Luke 12. 7.  
ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. <sup>11</sup>κ' Ἐγὼ μὲν βαπτίζω ὑμᾶς <sup>2</sup>John 15. 6.  
ἐν ὕδατι, εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός <sup>3</sup>Mark 1. 8.  
μου ἐστίν· οὐ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· <sup>4</sup>αὐτὸς <sup>1</sup>Mal. 3. 2.  
ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ. <sup>12</sup>οὐ τὸ πτύνει <sup>2</sup>Acts 2. 3, 4.  
<sup>3</sup>Mal. 3. 2.

Lachm. and Tisch., on the authority of 5 uncial and some 5 cursive MSS. But it is found in the parallel passage of Luke iii. 9; and was far more likely to have been omitted through carelessness on the part of the scribes, than inserted from the passage of Luke; and even there the particle was omitted by some copyists. Certainly it is not without force, though that force cannot be seen without referring it, as is done by Fritz., to κείται, which signifies, not 'is laid at the foot of the tree ready for use,' but, as he points out, 'is even [now] being directed at the root.' I cannot indeed get adduce any other example of this use of κείται; but parallel to this in our own language, of the verb to lay, as employed in the sense to apply with violence, as when we say to lay blows at a person or thing. Comp. Dent. xx. 10, 'Thou shalt not destroy the trees by laying an axe at them,' Sept. ἐπιβαλὼν ἐπ' αὐτοῦ. The other sense is not permitted by the foregoing words, πρὸς τὴν ῥίζαν, for which ought thus to have been written, πρὸς τῇ ῥίζᾳ.  
— ἡ ἀξιῶν] i. e. the axe of judgment and punishment.

— ῥίζαν] hints at utter destruction; since directing the axe at the root of a tree denotes that it is to be cut down, not merely lopped. In the Scriptures men are often compared to trees; and sometimes (as Eccles. x. 15, and Dan. iv. 20 and 23) their punishment to the falling of trees.

11. ἐγὼ—βαπτ. ὑμᾶς] The pronoun, accompanied as it is by μὲν, is very emphatic, q. d. 'I am not the person to do the momentous work in question of purification, and admission or rejection. It is Christ alone, of whom I am only the Forerunner, who can do that, by his all-powerful Agent the Holy Spirit [before spoken of].' Why Lachm. and Tisch. should have chosen to alter βαπτ. ὑμᾶς into ὑμᾶς βαπτ., on the authority of MS. B and 2 cursive ones, with some early Fathers, opposed to that of all the rest (including all the Lamb. and the Br. Mus. MSS.), confirmed by the parallel passages of Mark and Luke—I cannot imagine. The authority of Fathers in so minute a matter is next to nothing; and that of three MSS. is of very little weight. The change of position may have been accidental. But as it does not occur in any copies at Mark and Luke, I suspect it to have been introduced for the purpose of better adapting the words to those at the end of the verse, the critic not perceiving that the position there has an intensive force, by the two pronouns being brought together, q. d. He it is who shall baptize you—you who, dead in trespasses and sins, so much needed the quickening influences of the Spirit to purify the filthiness of corrupt nature, which requires to be washed and made white in the blood of the Lamb. The words βαπτίσει ἐν Πν. ἁγ. have reference to the gifts and the graces of the Holy Spirit soon to be abundantly imparted, whereby consciences were to be cleansed and regeneration

communicated. In πυρὶ there is another metaphor, whereby the purifying effect of the Spirit is compared to that of the refiner's fire, by which metals are purified from dross; or to the brasier's burning out the sordes of a foul vessel. See Ezek. xlii. 15, the sense being, that the Holy Ghost, the Sanctifier, consumes away all the dross of corrupt affections; and thus the nature of man is regenerated, and the work of his sanctification is carried forward toward completion, so that he may stand 'complete in all the will of God' (Col. iv. 12. Comp. Col. i. 14, and Jude 24); for the words are not to be confined in their application to those receiving the baptism of Jesus, but to be extended generally to the true Church of Christ, its faithful members in all future ages, inasmuch as Christ himself confers the Spirit of regeneration, not baptismal only, but moral—that of carrying it forward by purifying and transforming the soul, so as to make it, through justification and sanctification, 'meet for the inheritance of the saints in light.' There may be an allusion to the miraculous descent of the Holy Ghost in fiery tongues; which view is supported by Chrysost.

— ἐν ὕδατι] The ἐν is not redundant, but denotes the instrument, or vehicle of baptism, as Luke xiv. 34, and often.

— εἰς μετάνοιαν] 'for promoting repentance.' Thus John's baptism is called by Mark, i. 4, 'the baptism of repentance.'

— ὁ ὀπίσω μου ἐρχόμενος, &c.] The Present is here used as at ver. 10, the sense being, 'There is one coming who will be after me in time, but who will be far greater than I.'

— τὰ ὑποδήματα βαστάσαι] Ὑπόδημα in Hellenistic phraseology is equiv. to the Clam. σανδάλιον. Βαστάειν is synonymous with κομίζειν, as in a passage of Plutarch which I have adduced in Rec. Syn. The general sense is to have charge of. From Lucian in Herod. 5, cited by Wets.: ὁ δὲ τις μάλᾳ δουλικῶς ἀφαιρεί τὸ σανδάλιον ἐκ τοῦ ποδὸς (to which may be added Æsch. Ag. 917. Hor. Epist. i. 13, 15: Solcas portat), and other passages adduced by the Commentators, it appears that this was by the ancients in general accounted among the most servile of offices. Yet we find from the Rabbinical writers, that it was rendered by the disciple to the master; and from Eusebius we learn that this descended, with other observances towards the Rabbins, to the first Christian teachers. Thus the general sense is: 'I am not worthy to perform to him the humblest office.'

12. οὐ τὸ πτύνει—αὐτοῦ] The οὐ is not redundant (for if it were taken away, there would be no connexion with the preceding); but intensive, as in Gen. i. 11, οὐ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ. Πτύνει signifies, not fan (which would require λαμβάνει, as in Amos ix. 9, and was something like our bawling machine, to raise wind by a sort of fan-like sail); but winnowing shovel,

ἐν τῇ χειρὶ αὐτοῦ· καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει  
τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην· <sup>n</sup> τὸ δὲ ἄχυρον κατακαύσει <sup>n Mal. 4. 1.  
infra 12. 20.</sup>  
πυρὶ ἀσβέστω.

13 <sup>o</sup> Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν <sup>o</sup> Mark 1. 9.  
Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14 <sup>o</sup> Ο  
δὲ Ἰωάννης διεκώλυνεν αὐτὸν, λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ  
βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; 15 ἀποκριθεὶς δὲ ὁ Ἰη-  
σοῦς εἶπε πρὸς αὐτόν· Ἀφες ἄρτι· οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν  
πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. 16 <sup>p</sup> Καὶ <sup>p</sup> Mark 1. 10.  
βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδὼν, <sup>q</sup> Ἰωάν. 1. 2.  
ἀνεφύχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε <sup>John 1. 32,  
33.</sup> τὸ Πνεῦμα τοῦ Θεοῦ κατα-

which, from Hesych., seems to have been, in the lower part of it, shaped like a Δ.

— τὴν ἄλωνα] Properly that elevated area in a field, formed of soil hardened by the use of a cylinder, where the corn in the sheaf was trodden by oxen, and then winnowed; which latter operation was performed by tossing the rough and broken straw away with a fork; and then stirring up the compound of grain and chaff with the πτύον; whereby the chaff was delivered to the wind, and the grain left in a heap. But here ἀλ. signif., by metonymy, the *product* of the ἀλ. after having undergone the process of threshing and winnowing, previous to being placed in the ἀποθήκη, or 'depository,' generally a mere subterranean cavity to receive the grain, covered over with straw, and thatched with stubble; like the Egyptian ἀποθήκη described by Sir G. Wilkinson in his Ancient Egypt. This use of ἀλως was formed on that of the Hebr. *ru*, found in Ruth iii. 2, where Sept. *λικμὰ τὸν ἄλωνα*, and Job xxxix. 12, *ἀποδώσει σοὶ τὸν σπόρου (fruges) σισίους σου τὸν ἄλωνα*. It was not, however, unexampled in Class. Grk. So also Alcleph. iii. 16: *μοι τὴν ἄλω διακαθήραντι, καὶ τὸ πτύον ἀποτιθεμῖν, ἐπίσθη κ.τ.λ.* In the first and third of these three passages ἀλ. must signify the *compound* of grain and chaff to be purified by winnowing; the second, the *grain itself* after being winnowed; of which I know no other example; though of the double metonymy there is one in Virgil, Georg. i. 325, '*satia læta boumque laboribus*.'

13. τότε παραγίνεται] Christ vouchsafed to receive this baptism, as thereby entering upon his ministry on the same principle as those on which the *priests* under the Law were dedicated to their office (see Exod. xl. 12, and Lev. viii. 6, compared with Heb. ii. 17); and moreover as justifying the counsels of heavenly Wisdom, by thus recognizing the Divine institution of the Law, and sanctioning ordinances originally established for wise and good purposes. The selection of *John* to administer the rite would answer many important purposes, and especially tend to the establishment, by a voice from heaven, of the authority both of Christ and his Forerunner.

14. διεκώλυνεν] 'was hindering, would have hindered' (a not unfrequent sense of the imperf., on which see my Note on Thucyd. iv. 44); thus recognizing Jesus as the Christ.

— ἐγὼ χρεῖαν, &c.] A refined way of saying, 'I am very far inferior to thee, so as rather to need *thy* baptism than thou mine; and yet dost thou come to me, as to a superior?' This passage does not contradict that of John i. 33; since the purpose of the latter is to assert that John had not known Jesus as the *Messiah*, otherwise he needed not to have his belief confirmed by the visible proof of the descent of the dove. In διεκώλυνεν we have a more significant term than would have been the simple verb *κωλ.* And the *διὰ* has reference to the interposition of some substance to prevent the meeting of two others, and fig. quite to prevent the occurrence of any thing.

15. ἄρτι] Rosenm. and Schleus. render *quasmo*, but the version 'for the present,' is far preferable. Indeed, the former mode would destroy the *emphasis* in the word ably pointed out by Bp. Pearson, On the Creed, vol. ii. p. 452. The meaning is, that John must suffer him, for the *present*, implying shortness of sufferance, to be baptized with the baptism of *water*, for that baptism of his with the *Spirit* was yet to be exhibited. At ἀφες supply, not *με*, but *τοῦτο εἶναι*, as in Philom. Jun. ap. Athen. 291 D, *ἰάσασθε ὡς οὕτως ἔχει*, which is confirmed by Chrys. Δικαιοσύνην is for δικαίωματα, *institutions*, as often in the Sept. Render, 'for thus [in like manner] it becometh us (i. e. both me and thee) to fulfil all righteousness,' meaning all the requirements and ordinances of the law of God. Thus our Lord received John's baptism on the same principle as the Priests were dedicated to their ministry; because, by so doing, he justified the counsels of Divine wisdom in the ordinances of the Law.

16. I am now of opinion, with Meyer, that εὐθὺς is to be taken neither with βαπτισθ., nor with ἀνέβη, but with ἀνίσθη, q. d., and after he was baptized he went up immediately. Ἀπὸ τοῦ ὕδατος, 'from,' or 'out of the water,' the bed of the river.

— ἀνεφύχθησαν οἱ οὐρανοί] Here certain recent foreign Commentators (on the same principle by which they elsewhere endeavour to resolve the extraordinary into the merely ordinary) understand *lightning* of the most vivid kind, 'by which, as it were, the heavens were cleft asunder.' But there is every reason to suppose the light to have been *preternatural*, and to have accompanied the DIVINE SPIRIT; such a light as

βαῖνον ὥσει περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν. <sup>17</sup> Καὶ ἰδὸν, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· Ὁυτός ἐστιν ὁ Υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

IV. <sup>1</sup> Ὅτε ὁ Ἰησοῦς ἀνέχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ Διαβόλου. <sup>2</sup> Καὶ νηστεύσας ἡμέ-

accompanied Jesus, on being visibly revealed to St. Paul at his conversion.

The *αὐτῷ* after ἀνέχθησαν must be referred, not to Jesus, but to John; 'to his view,' namely, John's. The heavens were opened as a testimony to him of the Messiahship of Jesus.

— ὥσει περιστερὰν] There is an ambiguity in this expression, which has occasioned a variety of interpretation. Almost all the ancients understand by it the descent of a *material dove*, as a symbol of the Spirit, and with allusion to the innocence and meekness of Christ; while even moderns take ὥσει *περ.* to refer to the *mode* in which the Spirit, in some visible form (probably of a flame of fire), descended; namely, with that peculiar *hovering motion* which distinguishes the descent of a dove. But the words of St. Luke (σωματικῶς εἶδαι ὥσει περιστερὰν) demands the former interpretation. Even Meyer now admits, that the former explanation belongs only to the "vain attempt to bring down the miraculous to the ordinary, and are alike at variance with the words of St. Luke, and the use of the term by *all* Evangelists, according to which it can only mean the bodily shape of a dove, as seen by John." *Βυιχόμενον ἐπ' αὐτόν* is meant, *coming and resting, or settling upon him*; for this expression appears to be of the same force as the *καταβαῖον—καὶ μένον ἐπ' αὐτόν* in the parallel passage of John i. 32, 33, whence we learn how it was that John so readily recognized Jesus as the Christ, since he had been apprized by the Lord what sign was to denote the great Personage, the expectation of Israel. [Comp. John i. 33.]

<sup>17</sup> φωνὴ ἐκ τῶν οὐρ.] Wets., Rosenm., Kuin., and Schleus., take this of *thunder*; which, however, involves absurdity; for (as Mr. Rose on Parkhurst Lex. p. 491, justly observes), 'if articulate words were heard, λέγουσα simply tells us that the very words which follow were used, and the thunder is a gratuitous supposition. If it is meant that no uttered words were heard, only a stroke of thunder, which was to be understood as declaring that Jesus, &c., reasoning is idle; for language could hardly have been used less appropriate to convey this idea.' 'It is, moreover (as observes Dr. Henderson on Inspiration, p. 88), quite at variance with the *usus loquendi* of the Scriptures, in which the formula φωνὴ ἐκ Θεοῦ is never employed except in reference to actual verbal declaration.' Comp. Dan. iv. 3. 'there fell a voice from heaven (φωνὴ ἐκ τοῦ οὐρανοῦ), saying, To thee it is spoken,' &c.

We must therefore understand an *articulate sound*, audible by all present (such as that on the Mount of Transfiguration, and just before the death of Jesus) publicly declaring his Messiahship.

— ἀγαπητός] For ὁ μονογενής, denoting here, and xii. 18, and Luke ix. 35. xx. 13, the Messiah. This use is taken from the Sept.; as

in Gen. xxii. 2; Jer. vi. 26; Amos viii. 10; Zech. xii. 10. Thus ὁ Υἱὸς μου ὁ ἀγαπητός may be regarded as a *title*, expressive of the nearness of Christ's relation to God, and the love borne by the Father to him. See John iii. 35.

— ἐν ᾧ εὐδόκησα] a use of the *ἐν* in this phrase formed from the Heb. *בְּ* *וְ*, and occurring also in the Sept. The Aorist is *not* put for the *present*, but has the frequent sense of *custom*.

IV. 1. ἀνέχθη—Διαβόλου] Ἀνέχ. must not be taken, with some recent Commentators, for *ἔχθη*, since *ἀνα* may refer, as in Luke ii. 22, to the high and mountainous country of which the desert here mentioned (supposed to be what is now called *Quarantaria*, a rugged mountain range on the north of the road leading from Jerusalem to Jericho) consisted, as compared with the low ground about Jordan. Besides, ἀνέχθη is confirmed by ἀναγαγὼν αὐτόν ὁ Διάβ., Luke iv. 5. If, however, we could suppose, with some,—who trace a Scripture parallelism between Moses, Elias, and Christ,—that the scene of the temptation was the Arabian desert of Sinai, ἀνέχθησαν might mean simply 'carried off and away.'

— πειρασθῆναι ὑ. τ. Δ.] We are now come to the narrative of a most awful and mysterious transaction, where the Theologian requires to be reminded of his *proper province*, since we are encompassed with difficulties too mighty for the human understanding: to avoid which, several eminent persons, of ancient and modern times, have thought that a *visionary scene*, not a *real event*, is here narrated. But there is not the slightest intimation in the narrative, that the temptation was such. The air of the narrative produces an impression quite the contrary; and there are many strong reasons why such a view cannot be admitted. While in favour of the ordinary view, we may safely maintain, that there is nothing in the circumstances, which involves any strong improbability: but rather what is quite agreeable to the analogy of God's methods, in other points, in his dispensations to man. Bp. Porteus, Dr. Townson, and Jones of Nayland, trace several points of similitude to the temptation of Adam and Eve in Paradise; while others have compared the character and design thereof with those of the *Crucifixion*, and have recognized in both a vicarious transaction. As to the confident assertion of the *Unitarians*, that the very form of expression, ἀνέχθη ὑπὸ τοῦ Πν., shows that it is only a visionary scene, referring for similar expressions to Rev. i. 10; Acts xi. 5, the latter of these has nothing in common with this of St. Matthew; and the former, though it bears some verbal resemblance to the parallel passage of Luke iv. 1, is really of quite another character. Similar expressions do indeed occur in Matt. xii. 28; Luke ii. 27;

ρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε.  
<sup>3</sup> Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ Τίος εἶ τοῦ Θεοῦ,  
 εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. <sup>4</sup> Ὁ δὲ ἀποκριθεὶς εἶπε·  
 ὁ Deut. 8. 3. Γέγραπται· Ὁὐκ ἐπ' ἄρτη μόνῃ ζήσεται ὁ ἄνθρωπος,  
 ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῃ διὰ στόματος  
 Θεοῦ. <sup>5</sup> Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς τὴν ἁγίαν

Acts viii. 29, and x. 19. But no one ever imagined the *actions* there described to be merely *imaginary*. As to those rationalists who would understand the fasting here spoken of to have been ascetic abstinence, the hypothesis is utterly excluded by the express words of Luke iv. 2, καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, where there is a negation of the strongest kind, meaning, 'he ate nothing whatever.'

— τοῦ Διαβόλου] meaning the Accuser, or adversary of God and Man, *Satan*. On the various sense of this important term I have fully treated in my Lex., to which the reader is referred. It cannot here be supposed to denote any *human* adversary or tempter. No example is found of a man being styled ὁ διάβολος; for in John vi. 70 is merely διάβ., without the article; and even there the sense is, as I have shown, simply a *disaffected person*, one set against another.

3. The alterations made in the wording by Lachm. and Tisch. are baseless, as founded on too slender evidence, only B, D, and their *asscels* (for the Lamb. and Mus. MSS. have *all* the text. rec.). The varr. lect. I suspect arose from an uncertainty as to the right place of αὐτῷ, which I believe to be after προσελ. Besides, considering that the αὐτῷ might have been placed either after προσ. or after ἔπρε, the external authority of MSS. *ought* to *decide*, espec. since internal evidence is rather in favour of the position after προσ. as being the less likely to come from the *polishing* school of the Alexandrian critics.

— Υἱὸς τοῦ Θεοῦ] Not 'a son of God,' as Campb. and Wakef. render. For it has been proved by Bp. Middl. that υἱὸς τοῦ Θεοῦ, or υἱὸς Θεοῦ are never taken in a lower sense than ὁ Υἱὸς τοῦ Θεοῦ, which is always to be understood in the *highest* sense. Thus in Mark i. 1, Υἱὸς τοῦ Θεοῦ is spoken by the Evangelist himself of Jesus. In John x. 36, the same phrase is employed by Christ himself of himself: and in Matt. xxvii. 40, it is used by those who well knew Christ's claims. Neither is υἱὸς Θεοῦ, without either of the Articles, to be taken in a *lower* sense; for, not to examine all the places in which it occurs, in Matt. xxvii. 43, where the crime laid to Christ is, that he said, Θεοῦ εἰμι υἱός, the higher sense is required by the context.

4. ἐπ' ἄρτῳ—ζήσεται] This quotation agrees with the Heb. and Sept. For, although the Vatican MS. has τῷ, yet many other of the best MSS. and several Fathers omit it. The Fut. is here put for the Pres., taken of what is *customary*. Almost all the uncial MSS., and about 12 cursive ones, to which I add Br. Mus. MS. 11,300 and the Leic. M. teste Jacks. and Scriv. MS. K, prefix ὁ ἄνθρωπος; which reading has been received

by Griesb., Lachm., and Tisch. But the use of the article with ἀνθρ., in this sense, is so very rare,—occurring only once in the N. T., John ii. 25, and a few times in the Sept.,—that one might suspect it to have been introduced through carelessness of the scribes. Yet they rarely *introduce* words, espec. the article. It never occurs in the Class. writers; and accordingly it would seem to be a Hebraism formed on the Hebr. עַמְּךָ. Upon the whole, I can scarcely doubt that the ὁ found in Deut. viii. 3 is genuine. I have therefore admitted it. As respects the reading just after, ἐν for ἐπὶ, adopted by Lachm. and Tisch. from C, D, and five cursive MSS., to which I add Br. Mus. MS. 11,338, it is worthy of attention, since the harsh Hebraism it involves attests its genuineness; and the ἐπὶ of the MSS. A, B, &c., may have arisen from a correction of critics, who designed thus to make the antithesis more exact. But it may have arisen from error of scribes, who often confound ἐν and ἐπ'.

— παντὶ ῥήματι ἐκπορευομένῃ—Θεοῦ] ῥήμα is not expressed in the Hebr., and may mean *thing* as well as *word*; and the sense seems to be, 'by whatever proceeds from the mouth of God,' i. e. by the *fiat* of his providence. The general sense is, 'The life of man depends on God's providence, and not on food.' God can sustain life without food; but food cannot sustain life without his fiat or will. With this sentiment comp. Wisd. xvi. 26: οὐχ αἱ γαστέρις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥήμα σου τοῖς σοι πιστεύουσιν διατηρεῖ.

5. As to the *variation* in the order of the temptations recorded by Matthew, as compared with that in Luke (who transposes the last two), the discrepancy (if, indeed, it can be called such) is not to be removed by any 'device for the nonce'; such as supposing the temptation to idolatry to have taken place *twice*, or the order in Luke to have been disturbed by transcribers. We may best account for such variation in order in the Evangelists by attributing it to a *difference of purpose* in narrating the temptation; and suppose that while Matthew intended to fix the *order of the circumstances* (which is plain by his having employed the definite terms τότε and τότε, Luke did not mean to be so very exact, but chose merely to record the transaction in a *general way*; and thus the ordinary conjunction was sufficient for his purpose.

The Devil, finding Christ immovably confident in his heavenly Father, changes his method of attack.—Παραλαμβάνει here is an expression which has been variously understood, but generally *misunderstood*. The term often signifies, both in the Scriptural and Classical writers, 'to take any one along with us' (παρελ.) [as a companion]. Of course neither this term nor ἑταίριον gives the least countenance to the vulgar notion,

πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· <sup>6</sup> καὶ λέγει αὐτῷ· Εἰ Τὸς εἰ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω γέγραπται γάρ, ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ· <sup>7</sup> καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. <sup>8</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· <sup>9</sup> Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. <sup>10</sup> Πάλιν <sup>11</sup> παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ

that the Devil transported our Lord through the air. The latter is admitted to have the sense, 'prevailed upon him to take his station.'

—ἀγίαν πόλιν] Jerusalem so called κατ' ἐξοχὴν, as having the holy Temple and its worship. Thus the inscription on its coins was 'Jerusalem the holy.'

—ἵστησιν] Lachm. reads ἵστησιν, from four uncial and as many cursive MSS., to which I add Lamb. 1176, 2 m; but both external authority and internal evidence concur in confirming ἵστησιν, for the narrative Present is more agreeable to the style of the N. T. The critical revisers, however, were of another opinion, and therefore (as in a similar case supra ii. 13, where they altered φαίνεται to ἰφάνη) adopted ἵστησιν, prob. from the parallel passage of Luke iv. 9. Yet there the aorist was used for the purpose of suiting the aorist preceding, just as here the Present to suit the foregoing Present; though occasionally the Present and Aorist are combined; but, I apprehend, only where the Aorist precedes, except, very rarely, in the somewhat anomalous phraseology of St. John, e. g. John i. 5. v. 14. xxi. 9; for in the *Apocalypse* the transition in the tenses of verbs is such as to place the composition quite apart from the regular and ordinary rules in other parts of the N. T. We are not to suppose any violent conveyance on the part of Satan (still less through the air); though power might have been given to Satan for that effect over our Lord's person. In fact this is quite excluded by the term παραλαβ. (which is well explained by Euthym. παραλαβὼν ἀγίαν), and that used by Luke, ἡγαγεν. And agreeably to this view, Jerome, Gregory, and other ancient Expositors understand our Lord as *ductum pedibus*. Maldonati has (after Chrys. and other ancient Fathers) ably shown that nothing of compulsion must be thought of; and they agree in understanding our Lord as here exercising entire volition, permitting Satan to lead him where he would.

—πτερύγιον] This disputed term cannot mean *pinnade*; for thus there would have been no Article; and for the sense *pinnated battlement* there is no authority. Unluckily we have no other example of πτερύγιον as used of a building. But since the primitive πτερὸν is sometimes applied to the roofs of temples, so πτερύγιον here may denote the pointed roof, or gable, of some part of the Temple, probably the great Eastern Porch, called Solomon's porch. The most probable opinion is, that it referred to what was called the King's Portico, described in Jos. Ant. xv. 11. 5, which overhung the precipice of Cedron at the S. and E. of the Temple; and was perhaps so called from the spire-like figure which the gable end of the building presented from below.

6 & 9. The alterations here by Lachm. of λέγει into εἶπε from one MS. only (Z.) and of Lach. and Tisch. of ταῦτα πάντα σοι into ταῦτά σοι πάντα from three uncial and a very few cursive MSS. (their usual *assuetude*) and some citations in Origen and Chrys. are equally unauthorized, and unsuitable. Indeed I find both in all the Lamb. and Mus. MSS., and the latter is confirmed by Euseb. Hist. Eccl. ii. 23.

6. εἰ Τὸς εἰ τοῦ Θεοῦ] i. e. in the highest Messianic sense, implying a *Divine generation*, for the passages Matt. xxvii. 40—43 and John x. 36, taken in conjunction with John x. 33, ποιεῖς σεαυτὸν Θεόν, somewhat confirms the opinion of Mr. Green (Gr. of N. T. dial., p. 174), that the charge made by the Jews (in John x.) was not [so much] that he assumed Messiahship, as one of impiety in professing to be of the same nature with God. The question, however, is, whether the generality of the Jews held strictly the doctrine of the *Deity* of the Messiah? See note on xiv. 33.

—γέγραπται γάρ, ὅτι κ.τ.λ.] The object of this temptation as the 20th verse of the foregoing. The former was a temptation to *presumption* from trust in himself; this, to *distrust* in God's Providence. The *Scripture quotation*, as referred to the Messiah, and with which the Devil subtilly tries to effect his purpose, is misapplied and perverted; for the promise of protection there given is limited to those only who endure the evils which *meet* them in the path of duty; not such as they *bring upon themselves* by rashly presuming on God's protection. The metaphor in ἐπὶ χειρῶν ἀρουσί σε is taken from parents, or nurses, who lift up and carry the children over a rough way, lest they should trip and stumble. Comp. Xen. Cyr. vii. 5. 10.

7. πάλιν γέγραπται] The foregoing misapplied Scripture is here aptly refuted by another.

—οὐκ ἐκπειράσεις, &c.] From Deut. vi. 16, where ἐκπειράζειν denotes to make trial of any one's power to save one's life. Interpreters, however, are not agreed whether it contains a warning against *presumption* or *distrust*. The best mode of determining the question is to say, with Hoffm., that, 'though the occasion of the warning was *special*, i. e. distrust of the Providence of God, yet the prohibition is *general*, forbidding every temptation, 'et citra et contra verbum Dei, sollicitando ejus patientiam, gratiam, justitiam, veritatem'; and hence is applicable to temptation from confidence equally as from diffidence.

8—11. Despairing of success by any covert device, the Devil resolves to make one open and final effort, staking success on the *vastness* of the proposed *price* of transgression.

8. ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν α. πάσαν, &c.] Comp. Dio. Cass., 1243, 81, ἀντήχη ἰς

δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, <sup>9</sup> καὶ λέγει αὐτῷ Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. <sup>10</sup> Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὁπάγε προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. <sup>11</sup> Τότε ἀφίησιν αὐτὸν ὁ Διάβολος· καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

<sup>f</sup> Mark 1. 14. <sup>12</sup> Ἦ' **ΑΚΟΤΣΑΣ** δὲ [ὁ Ἰησοῦς,] ὅτι Ἰωάννης παρεδόθη, <sup>e</sup> ἀνε-  
<sup>Luke 3. 19,</sup>  
<sup>20</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> 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<sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> 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λεῖμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία  
 τῶν ἐθνῶν, <sup>16</sup> ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς <sup>17</sup> 16. 2. 17.  
 μέγα· καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου <sup>18</sup> 18. 2.  
 φῶς ἀνέτειλεν αὐτοῖς.

removed, the discrepancy will almost vanish, espec. if we consider the *purpose* of the Evangelist; who did not mean to cite the *whole* prophecy contained in Isa. ix. 1—4, but that *part* of it which sufficed for his purpose. Why he did not cite the whole, was, perhaps, because the Sept. text in these verses was prob. then, as it is now, exceedingly corrupt, and that the Hebrew was very obscure, and accordingly he passed over what was in the Sept. so imperfect, or in the Hebr. so obscure, as to be unfitted for popular use in this *familiar address* to plain and unlettered Christians. He, however, perceived that the general scope of the *former* of the two verses was the same as the *latter*; and that this latter presented only a fuller statement of what was contained in the former. The sense of both being this, that, 'in the former time. He debased (or permitted to be debased) the land of Zebulon, and the land of Nephthali; the maritime district; the country beyond Jordan, called Galilee of the Gentiles; but, in the latter time, He hath made (or will make) it glorious.' Such being the case, the Evangelist rightly judged, that the *substance* of the two verses might be blended into one; omitting, in the former verse, the obscure words of the Hebrew, and the corrupt ones of the Greek; and retaining the rest, with the slight change (adopted from the Sept.) of making γῆ Ζαβ. &c. *nominalis* instead of *accusatives* cases, followed by ὁ λαὸς ὁ καθήμενος put in apposition with, as explanatory of the preceding, and pointing out the *nature* of the glory to which that country was destined. 'Ὁδὸν θαλ. is elliptically expressed for ἡ χώρα καθ' ὁδὸν θαλ. The words γῆ Ζαβουλὼν—τῶν ἰθύνων will be found a *graphical* description of the country afterwards called Galilee, divided into its districts, as it was in the time of the Prophet; in which γῆ Ζαβ. and γῆ Ναφ. denote the whole of the tribes of Zebulon and Naphthali, except the *πίραν τοῦ Ἰορδάνου* afterwards mentioned, a tract of country bordering on the lake, (the same, I imagine, as that which, in mentioning the divisions of Galilee, the Rabbins call the *Valley*;) which is here designated as the tract on the way or side of the lake—along the lake or its coast. Of the two next designations, *πίραν Ἰορ.* denotes the tract of country between Mount Hermon and the Jordan, which skirts its E. side, in its course from Mount Libanus to where it enters the sea of Galilee, and in which are situated Chorazin, and other places frequented by our Lord. By *τῶν ἰθύνων* seems meant that tract of country at the N. of the tribe of Naphthali, where it runs out into a peak northward, and of which Kedesh and Dan were the principal towns; the same district as that mentioned in 2 Kings xv. 29, Sept., and called *τὴν Γαλιλαίαν γῆν Ναφθαλὶ*, where γῆν is put appositively, meaning 'namely, in the territory of Naph.' It is called in the passage Γαλ. *τῶν ἰθύνων*, and in 1 Macc. v. 15, Γαλ. ἀλλοφύλων, because, as we learn from Strab. xvi. 2. 34, p. 769, many foreigners from Egypt, Arabia, Phœnicia, &c., had, at a period long before the

captivity, settled there, and were mixed with the population. As to the discrepancies which seem to subsist between the Sept. and St. Matthew, I apprehend that, in the time of the Evangelist, the text of the Sept. very nearly agreed with that which we now find in his Gospel: and it ran, I conceive, as follows: χώρα Ζαβ., ἡ γῆ Ναφ. ὁδὸν θαλάσσης [καὶ] τὴν παραλίαν [οἰκοῦντες] καὶ πέραν τοῦ Ἰορ. Γαλ. τῶν ἰθύνων, ὁ λαὸς ὁ πορ. ἐν σκότει, εἶδε τὸ φῶς μέγα· ὁ καθ. ἐν χ. [καὶ] σκ. θαν. φῶς ἔλαμψε ἐν αὐτοῖς. Most of the deviations here found from the present text, are, more or less, supported by MSS. The words *οἰκοῦντες* in the common text are evidently from the margin, as also *οἰκοῦντες*, which is found in some MSS. As to *τὴν παραλίαν*, the true reading, I have no doubt, is *τὴν παραλίαν*. But I suspect that even *that* came originally from the *margin*; where it was meant to explain ὁδὸν θαλ. In the Alex. and some other MSS. we have *both* ὁδὸν θαλ. and its *gloss*; which latter (as is often the case) by degrees expelled the original reading. Εἶδε τὸ, for the textual ἴδετε, or εἰδετε, is found in several of the best MSS. The error is such as often occurs; and here led to the rash alteration of αὐτοῖς into ὑμᾶς. The reading of the Sept., *οἰκοῦντες*, confirms that found in the Codex Cant. and several MSS. of the Italic Version of *καθήμενος*.

—καθήμενος ἐν σκότει.] Καθῆσθαι oft. signif. as here, to *live* or *be*; as Judith v. 3. 1 Macc. ii. 1, 29. Sir. xxxvii. 18. Herodot. i. 45. ἐν πείνῃ καθ. Aristoph. Pac. 642, ἡ πόλις γὰρ ὠχρίσθη κἀν φόβῳ καθήμενη. Since, however, the word, in this sense, is almost always connected with terms importing *grief* or *calamity*, there may be an allusion to *sitting*, as being the *posture* of mourners, see Job ii. 13. Lam. i. 1. Σκότος and φῶς are, in Scripture, used to denote respectively the darkness of *irreligion*, and the light of the *Gospel*, and the expression σκιᾷ θανάτου intimates the result of the former, namely, spiritual death in trespasses and sins.

—εἶδε φῶς μέγα.] Strange is it that so many Commentators should regard the term φῶς as here intended to denote *felicity*. As to the passages they adduce from the Class. writers to establish this sense, they are not, in a case like this, of any great weight. Besides, it is not what the word *might* mean, but what the context here, and especially that in the passage of the Prophet may show, does mean. Now it is plain from the passage of Isaiah, whence v. 15 and 16 are derived, that the terms *τὸν* and φῶς must literally denote the light of true *knowledge* in truths of the Gospel, implying of course the permanent bliss inseparable therefrom. But from the context in Isaiah (espec. at v. 5 and 6) it must appear that both the Prophet and the Evangelist had in mind, and designed to advert to One, even *Christ*, as the *Author* of that light, the 'Sun of righteousness' (Mal. iv. 2).

—ἀνέτειλεν.] So the Classical writers speak of the coming of some public benefactor as a light



k Mark 1. 14,  
15.  
supr. 2. 2. &  
10. 7.  
l Mark 1. 16,  
17, 18.  
Luke 5. 1, 2.  
John 1. 43.

m Luke 5.  
10, 11.  
n Mark 10.  
28.  
Luke 18. 28.  
o Mark 1. 16,  
20.  
Luka 5. 10.

p Mark 1. 23.  
Luke 4. 31.  
infr. 9. 35.

17 k Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, καὶ λέγειν Με-  
τανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 18 Ἱεριπατῶν  
δὲ [ὁ Ἰησοῦς] παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελ-  
φούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν  
αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ  
ἀλιεῖς. 19 Καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω  
ὑμᾶς ἀλιεῖς ἀνθρώπων. 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα, ἠκο-  
λούθησαν αὐτῷ. 21 ὁ Καὶ προβὰς ἐκείθεν, εἶδεν ἄλλους δύο ἀδελ-  
φούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν  
αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτί-  
ζοντας τὰ δίκτυα αὐτῶν καὶ ἐκάλεσεν αὐτούς. 22 Οἱ δὲ εὐθέως,  
ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.  
23 Καὶ περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν  
ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-  
λείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ  
λαῷ. 24 Καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν καὶ

spread up in the midst of darkness, (see Æschyl. Pers. 239, and Agam. 505,) and ἀνατίλλω properly denoting the rising of the sun, but is here used fig. agreeably to the foregoing metaphor.

18. ἀμφίβληστρον] Meaning the large drag-net, as distinguished from δίκτυον, the small casting-net thrown by the hand.

19. δεῦτε ὀπίσω μου] Δεῦτε for δεῦρ ἴτε, is here and at xi. 28. xxii. 4. Mark i. 17. vi. 31, used to denote *venite* or *adepte*. The ὀπίσω μου has reference to the custom for disciples to follow their master; and the whole phrase is equiv. to 'Be (or become) my disciple.' So in Diog. Laert. ii. 48, Socrates is said to have called Xeno-phon with the words ἵπου τοῖνον καὶ μάνανα.

— ἀλιεῖς ἀνθρώπων] i. e. 'able to draw men over to the Gospel.' So Plato, in his *Sophista*, compares the teacher of wisdom to a fisher; and in Stob. Serm. p. 313, Solon says: 'Ἐγὼ μὴ ἀνασχῶμαι ἵνα ἀνθρώπων ἀλιεύσω;

21. ἐν τῷ πλοίῳ] Not, 'in the boat.' Πλοῖον, indeed, is a general term to denote a vessel of any size; but it must here denote a skiff, or bark.

23. περιήγεν] *oleit, peragravit*. See my Lex.

— περιήγεν ὅλην τ. Γ.] Tisch. edita ἐν ὅλῃ τ. Γ., from B. C, and one other MS.; while Lachm. reads ὅλην τ. Γ., from MS. B. But there is no warrant for either change against the united testimony of all the MSS. except three (for I find the text rec. in all the Lamb. and Mus. MSS.), further strengthened by all the Versions. Not to mention that the construction thus arising, is elsewhere, I believe, unprecedented. The ἐν may have proceeded from certain ancient Critics misconceiving the true *rationale* of the construction, which depends on the verb *περιάγειν* being taken as an *intransitive*, by ellipsis of *ἐαυτὸν*, a use of *περιάγειν* very rare in the Class. authors, and only found in the later and less pure ones, where it is confined to the construction absolute of this verb. Thus it appears that the Critics in question stumbled at the construction with *accus.* (though it recurs *infra*, ix.

35. xxiii. 15. Mark vi. 6, sine var. lect.), from their not being aware that the *accus.* is governed by the prepos. in composition, and accordingly supplied ἐν, at the same time changing ὅλην into ὅλη. Other Critics, however, chose to retain the *accus.* and supply εἰς. So in Scriv. MS. X is read εἰς ὅλην.

— ἐν ταῖς συναγωγαῖς] On the term *συναγωγή* see my Lex. New Test. I would add, that the origin of Jewish synagogues is a debated and doubtful question. If not so early as the traditions of the Targums claim, they may have arisen, not earlier indeed than the Babylonian captivity, but after being introduced into use there, may have been, at the return thence, brought to Judæa; but been vastly extended during the times of the later and pious kings of Judah, who probably promoted the use of them as a means both of strengthening the defences of true religion against the influence of surrounding heathenism, and of promoting the edification of its professors. It would seem that the use of synagogues had arisen as early as the period when the emigration of Jews to the great heathen cities commenced, and that it had been very early introduced into the large commercial cities of the heathen nations containing numerous Jewish immigrants. They were *then*, however, probably not regular edifices, but resembling the *προσφυγαί* of later times, (on which see my Lex.,) though subsequently existing on a great scale among the Jews during the period of the Captivity, and, after the return from thence, introduced both in Jerusalem and in all the cities and large towns of Judæa, as a necessary means of instructing the ignorant, and keeping the people generally apart from the heathen, or semi-heathen mixed population.

— νόσον καὶ πᾶσαν μαλακίαν] The terms are not here synonymous, though they sometimes are. *Νόσος* rather denotes a *thoroughly formed disorder*, whether acute or chronic; *μαλακία*, an *incipient indisposition*, or temporary malady.

24. ἡ ἀκοή αὐτοῦ] "The report, or fame of him." So the Latin *auditis* for *fama*. *Δι' οὗ*

προσήμεκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις  
καὶ βασάνοις συνεχόμενοι, καὶ δαιμονιζόμενοι, καὶ σελήνια-

is Genitive of object for *περὶ αὐτοῦ*; found in Joseph. Ant. p. 786, 45, ἀφίκετο ἀγγελία περὶ αὐτοῦ.

— *βασάνοις συνεχόμενοι*] Βάσανος signif. 1. a *touchstone*; 2. *examination*, or trial, by *torment*; 3. *torture* itself; 4. as here, any *tormenting malady*; see more in my *Lex.* Συνίεσθαι is often used with a Dat. of some disorder; and has reference to such as *confine* the patients to their bed.

— καὶ δαιμονιζόμενοι, καὶ σελήνιζόμενοι] Notwithstanding the learning and talent which have been so profusely expended in support of the hypothesis of Mr. Mede, Dra. Mead and Freind, and Mr. Farmer, that these *δαιμονιζόμενοι* were merely *lunatics*, it is utterly untenable. The disorders could not be the same: that of those possessed with *dæmons* being precisely distinguished, not only from natural diseases in general, but from lunacy in particular. It is true, that among both Heathens and Jews, lunacy and epilepsy were commonly ascribed to the agency of *dæmons* (the spirits of dead men, or other evil beings); and it must be granted, that there are some passages of Scripture (as Matt. xvii. 11, 15. John vii. 20. viii. 48, 52. x. 2) which prove that the terms *σάλην*, *ἐπιληπ*, and *δαίμ*, were sometimes used synonymously. But that will not prove that they were not properly distinct from each other. And surely *when* distinguished, their being sometimes used synonymously ought not to affect their proper acceptation. The great preponderance, too, of the latter over the former seems to evince an intention, on the part of the sacred writers, to prevent the false conclusions which might be drawn from the diseases having many symptoms in common, by marking those cases of possession which Jesus relieved, by some circumstances not equivocal, and which could never accompany an imaginary disorder. And when it is urged, that the Evangelists merely adopted the popular phraseology of their countrymen, without any belief in the *superstitions* connected therewith;—just as with us the word 'lunatic' is used without assenting to the old opinion of the moon's influence—that is taking for granted the very thing to be proved, and confounds a distinction, important to be always kept in view,—that between popular phraseology and doctrine. Mr. Mede was led into the view adopted by him, from having, he says, 'observed it to be God's gracious method, in the course of his revealed dispensations, to take advantage of men's habitual prejudices, to support his truth, and keep his people attached to his ordinances.' But the learned writer should have known how to distinguish between *rites* and *doctrines*. They were *rites* only, of which the Almighty availed himself, for the benefit of his servants, to counteract their fondness for Pagan usages: in matters of *doctrine*, the like compliance could not be granted them without violating important truths; and therefore Scripture affords us no example of such a condescension. And surely, to support a false opinion concerning diabolical superstitions would have been contaminating the purity of the Christian faith. Moreover, when it is urged, that no reason can be given why there should

have been *dæmoniacal possessions* at the time of our Lord, and not at the present day, we reply that these possessions might then be permitted to be far more frequent than at any other period, in order that the power of Christ over the world of spirits might be more evidently shown, and that He who came to destroy the works of the Devil might obtain a manifest triumph over him. Mede, Farmer, and others, indeed, insist much on the highly figurative character of Oriental style, and compare those passages of Matt. viii. 26. Luke viii. 24. Mark iv. 39, where Jesus is said to have 'rebuked the winds,' and 'rebuked the fever.' But as to the former expression, it is, in fact, only equiv. to the *motus componens fluctus* of Virgil: and the expression *rebuking the fever* is but a strongly figurative one, to denote *repressing its violence*. And when it is urged, that in the *dæmoniacal* no symptoms are recorded, which do not coincide with those of epilepsy or insanity at the present day, we may ask, If an evil spirit were permitted to disturb men's vital functions, have we any conception how this could be done without occasioning some or other of the symptoms which accompany natural disease?

It must, moreover, be borne in mind, that these *dæmoniacal possessions* have an intimate relation to the doctrine of redemption, and were, therefore, reasonably to be expected at the promulgation of the Gospel. The doctrines of *dæmoniacal possessions* and of a future state were equally supported by the acts and preaching of Jesus and his Disciples, and are equally woven into the substance of the Christian faith; the doctrines of the Fall and of the Redemption being the two cardinal hinges on which our holy Religion turns. To form a right judgment of the matter in question, it should be considered what part the Devil bore in the economy of grace. Now, in the history of the Fall, Satan is found tempting, through Eve, the first man, Adam, to disobedience; for which his punishment by the second Adam (who restored man to his lost inheritance) is, at the time of the Fall, denominated in the terms of 'bruising his head by the seed of the woman.' When, therefore, we find this restoration promised by the death of Christ, we may reasonably expect to find that punishment on the tempter, which was predicted in the history of the Fall, recorded in the history of the Restoration. And so, indeed, we often find it. See Luke x. 18, where Christ receives his Disciples from the missionary labours as conquerors returning in triumph. Had the first Adam stood in the rectitude of his creation, he had been immortal, and beyond the reach of natural and moral evil. His fall to mortality brought both into the world. The office of the second Adam was to restore man to that happy state. But as the immortality purchased for us by the Son of God was not, like that forfeited by Adam, to commence in this world, but is reserved for the next, both physical and moral evil were to endure for a season. Yet, to manifest that they were, indeed, to receive their final doom from the Redeemer, it was but fit that, in the course of his ministry, he should give a specimen of his power over them. One part, therefore, of his God-like labours was

ε Mark 2. 7. ζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. 25 α Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου. V. 1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος

taken up in curing all kinds of *natural diseases*. But had he *stopped* there, in the midst of his victories over *physical* evil, the proof of his dominion over both worlds had remained defective. He was, therefore, to display his sovereignty over *moral* evil likewise. And this could not be clearly evinced, as it was over *natural* evil, but by a sensible victory over *Satan*, through whose temptation *moral evil* was brought into the world, and by whose wiles and malice it was sustained and increased. For evil is represented in Scripture as having been introduced by a Being of this description, who, in some manner, not intelligible to us, influenced the immaterial principle of man. The *continuance* of evil in the world is often ascribed to the continual agency of the same Being. Our ignorance of the *manner* in which the mind may be controlled by the agency in question ought not to induce us to reject the doctrine itself.

In short, the hypothesis, that the *dæmoniaks* were merely lunatic persons, involves, with the semblance of *simplicity*, far greater *difficulties* than are found in the common view. Nor can it be shown that Jesus Christ and the Apostles did, in any case, in compliance with the prejudices of their countrymen, teach, or even seemingly affirm, any thing which they themselves accounted as false. How otherwise are we to account for the fact, that the *dæmoniaks* every where address Jesus as the Messiah? which was not the case with those who only laboured under *bodily disorders*. And when we find mention made of the number of *dæmons* in particular possessions, *actions* ascribed to them, and actions so expressly distinguished from those of the possessed—*conversations* held by the former in regard to the disposal of them after their expulsion, and *accounts* given how they were *actually disposed of*—when we find *desires* and *passions* ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe,—it is impossible for us to deny their existence: by acquiescing in which, where we cannot understand, we may and ought to bow our reason to the Giver of reason. On one side, we have the wonderful doctrine, that it pleased the Almighty to permit invisible and evil beings to possess themselves, in some incomprehensible manner, of the bodies and souls of men; and for purposes which we can partly see, but are partly left to conjecture. On the other, we have Christ, the *reveler of truth*, establishing *falsehood*, sanctioning *error* and *deception*, and consequently being answerable for future and gross impositions, such as have been practised in latter ages! We have the Evangelists inconsistent with themselves; and a narrative acknowledged to be inspired, and intended for the unlearned, unintelligible to the learned, and even involving falsehood! The hands, too, of Infidels are greatly strengthened by any such concession, inasmuch as the admission of such a principle involves the whole of Revelation in uncertainty. Those who bring

themselves to believe that Devils and *Dæmoniaks* were used by our Lord and the sacred writers only as terms of *accommodation* to Jewish prejudices, may soon believe, that the terms *Redemption*, *Sacrifice*, and *Satisfaction*, came from no better source than *figures of speech*. Besides, various other awkward consequences arise, which are ably stated by Bp. Warburton, in L. ix. of his *Divine Legation*, and in his *Sermon xxvii.* on this text; to both of which I have been indebted for the greater portion of the matter contained in the foregoing Summary; which may suffice to prove that (as the learned prelate observes), “something would have been wanting to demonstrate, if not the power, at least the assumed *character* of Jesus, had it been exercised only over *natural disorders*.” But, as observes Dr. Jortin, by casting out evil spirits, He showed that He came to destroy the empire of Satan.

—σληνιαζόμενοι] lunatic (lit. moonstruck); the symptoms of the disorder being supposed, as with us in the case of lunatics (comp. Milton's ‘moonstruck madness’), to become more aggravated by the moon's increase. But such was also the opinion in the case of *epilepsy*; and the term σλην. is in the Greek Class. writers referred, not to lunacy, but to *epilepsy*. So Lucian, *Tox.* 24, and Manetho *iv.* 81. 216, to which many recent Commentators refer the use of σλη. here. And this is confirmed by Cæsarius (a Greek Father of the fourth century), *Dialog.* 2, containing a sort of dissertation on the question πᾶσι τὸ εὐαγγέλιον σληνιαζόμενοις λίγει τοὺς ἐπιληπτικούς. And so Hesych. explains ἐπιλήττω by δαιμονιζόμενον, and ἐπιληπτικὸς by καταχόμενος, ‘possessed’; and we find from Isidor. *Orig.* *iv.* 7, that epileptic persons were vulgarly called lunatics. That the word here refers to *epilepsy*, is probable from the only *other* passage where it occurs in the New Test., *Matt.* *xvii.* 15, since, from comparison with the parallel passage, *Mark* *ix.* 17, and *Luke* *ix.* 39, it is plain that the person was afflicted with *epilepsy*; inflicted, however, by an evil spirit; so that, as Suicer says, ἐπιληψία simul et δαιμονισμὸς laboravit. And so in the *Acta Thomæ*, § 12, are conjoined as synonymous ἐπὶ δαιμονίων ὄχλου-μενοι and σληνιαζόμενοι.

25. ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἰερ. καὶ Ἰουδ. καὶ πέραν τοῦ Ἰορδάνου. The ἀπὸ must be repeated at πέραν τ. ἰ., and by πέραν τ. ἰ. is meant the region beyond, or on the other side of the Jordan, more usually called *Peræa*. By Δεκαπ. is meant, not the whole country which comprehended the ten cities and the territory pertaining to each, but has a very peculiar sense, which I have had much difficulty in ascertaining, and have pointed out at large in note on *Mark* *vii.* 31.

V. This and the two following chapters comprehend what is called the Sermon on the Mount (wherein are contained the great outlines of Christian practice); which some have supposed

αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ<sup>2</sup> καὶ ἀνοίξας τὸ  
στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων<sup>3</sup> Ἀμακάριοι οἱ πτωχοὶ<sup>a</sup> Luke 6. 20.  
τῷ πνεύματι<sup>b</sup> ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.<sup>4</sup> μα-<sup>b</sup> Luke 6. 21.  
Ira. 61. 2.

was not delivered all at one time, but is only a collection of sayings at different times delivered by our Lord. Yet (to use the words of Mr. Simeon, *Hor. Hom.*) 'as our Lord went through all the cities, towns, and villages, of Judæa, instructing the people, it is reasonable to suppose that he should have frequently delivered the same truths in nearly the same expressions, because the same instructions were necessary for all. The repetition of them, therefore, at different times, and at distant places, is no reason why they should not have been delivered *all at once*, when so great a multitude was attending his ministry, and he had gone up on a mountain for the purpose of addressing them with more advantage, since they could not be accommodated in any house.' Moreover, the words of Ch. vii. 28, 29, show that this was one continued discourse, or rather that these were the chief topics contained in it, together with the principal illustrations of them; the design of our Lord being to make known the nature of that kingdom, which he had announced as being about to be established, and to rescue the moral law from the false glosses put upon it by the Pharisees.

CH. V. 1. ἀνέβη εἰς τὸ ὄρος] I am more than ever of opinion, with Bp. Middl., that this expression, τὸ ὄρος, must here denote, as at Luke xiv. 23, the mountain-district of Galilee, distinguished from the other two, as in Gen. xix. 17. Josh. ii. 22, meaning the mountainous range embracing the sea of Galilee. So, too, I find, Mr. Green, *Gram. N. T.*, p. 158, assigns this sense of 'mountain-district' here and xiv. 23, also at xv. 29. Mark iii. 13. Luke vi. 2. Mark vi. 46. Luke ix. 28. That the present passage must be added to those, he thinks plain from comparing iv. 8—v. 1 with Mark iii. 7—13; and he justly remarks, that the notion of Mount of Tabor being the Mount of Beatitudes is on this ground [also on another suggested by Bp. Middl.] untenable. Such a use of τὸ ὄρος is, as I believe, unexampled in the *Class.* writers, except in Dionys. de Situ, already noticed by me.

—καθίσαντος αὐτοῦ] not put for καθίσαντι αὐτῷ, which is unnecessary; for the gen. absol. is found in Hdt. and other writers. Καθ. has reference to the posture in which the Jewish doctors taught.

2. ἀνοίξας τὸ στόμα αὐτοῦ] This is not a Hebrew periphrasis for speaking; for the expression may rather be considered as a vestige of the redundancy of primitive phraseology; afterwards retained with verbs of speaking, and generally employed on introducing discourses of importance.

3. μακάριοι οἱ πτωχοὶ τῷ πνεύματι] The sense here partly depends upon the construction, and is a debated point. Many modern expositors join τῷ πνεύματι with μακ.; while more, and nearly all the ancient, construe it with πτωχοί; which is preferable; for the former method, though it yields a tolerable sense, is too harsh, and breaks that uniformity of expression which runs through the several μακαρισμοί, while the latter is confirmed by Ia. lxi. 2.

—οἱ πτωχοὶ τῷ πνεύματι] The sense of this expression is well represented by Euthym., in accordance with which is that of Augustin, cited by T. Aquinas in loc., 'humiles et timentes Deum,' in other words, 'walking humbly with God,' non habentes inflatum spiritum; and so denoting the opposite to what is expressed at Col. ii. 18, by φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, and what stands widely distinguished from the ταπεινοφροσύνη there mentioned—that affected lowliness, spurious humility, under which lurks spiritual pride—in like manner as οἱ πραεῖς, at v. 5, adverts to, not a mere outward lowliness of demeanour, but the inward and genuine heart-πραότης (the 'meek lowliness' of Spenser) enjoined by St. Paul, Eph. iv. 2, where, having, it would seem, this saying of our Lord in mind, he brings together these two beatitudes, and places them in the same order, while adverting to the leading dispositions of the Christian's conversation, μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος. By placing the beatitude expressed by οἱ πτωχοὶ τῷ πνεύματι first in order, our Lord may have meant to intimate that the foundation of all other Christian graces is laid in genuine humility. Polycarp must have so thought, since he evidently meant to advert to the two Beatitudes which have mainly the grounds of present blessedness represented as resting on the assured hope of future beatification. We are now prepared to see how it came to pass that vv. 4 and 5 should have been transposed by certain ancient Critics, as we find they were from the Vulg. and Italic Versions, and from MS. D and 33, where the text was (as in numerous other cases) accommodated to those Versions. Nevertheless, on these grounds, however slight, Lachm. and Tisch. have adopted this altered order in their texts, alleging also the authority of several Fathers, but those almost all Latin ones, and therefore carrying little or no weight. Origen indeed so places the verses in T. iii. 740, c (where he treats of the order of the Beatitudes produced), whom Matthæi thinks the original author of this transposition. But as it is found in the Italic Version, that is very improbable; and it rather arose from the false view of the logical coherence above traced; though, in the case of Origen, also by the allegorical interpretation of the verses which he adopted. Be that as it may, his authority is neutralized by himself adducing the verses in their usual order at T. iii. 780. Traces of the same license of transposing verses is occasionally to be observed elsewhere in the MSS. and Versions. Vide infra 7 and 8, 9, and Luke vi. 21. But this is not to be tolerated, and is indeed here unnecessary, since an apt thread of connexion may be traced; for the disposition of the humble-minded in the above sense is nearly allied to that of those who mourn for past sins, however repented of and forsaken, humbling themselves in the sight of God. These are justly termed blessed both in the pardon of those sins, and comforted in the hope of future preservation from future sins, through grace, and final acceptance by the God of all comfort.

c Psal. 87. 11.  
70. 9. 46. 2.  
d Luke 6. 21.  
e Ps. 42. 2.  
f Isa. 55. 1. &  
66. 12.  
g Infra 6. 14.  
h Mark 11. 25.  
i James 2. 13.  
j Psal. 34. 4.  
k Heb. 12. 14.  
l 1 Cor. 12. 12.  
m 1 John 3. 2.  
n 2 Cor. 12.  
o 11.  
p Ps. 34. 13. 1 Pet. 2. 8-11.

καριοι οἱ πενθούντες· ὅτι αὐτοὶ παρακληθήσονται. <sup>5</sup> μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. <sup>6</sup> μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. <sup>7</sup> μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. <sup>8</sup> μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. <sup>9</sup> μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται·

4. μ. οἱ πενθούντες] sc. τῷ πνεύματι, not however to be repeated from the foregoing verse, but to be fetched from the context, the sense being, 'those who mourn *spiritually*,' in opposition to carnal and secular mourning, meaning that *gracious* mourning which qualifies for blessedness—that *penitential* mourning for sins and shortcomings which produces a 'repentance not to be repented of.'

—παρακληθήσονται] 'they shall be comforted,' if not presently, yet surely,—ample provision for their comfort being made by the hope of *final* acceptance through God's pardoning mercy, and meanwhile with peace and joy in the Holy Ghost.

5. οἱ πραεῖς] 'the meek and forbearing.' It is not, as Chrysa. says, *apathe* which is enjoined, but a regulation of passion. The blessing here promised (taken from Ps. xxxvii. 11) is primarily an earthly, but terminates in a heavenly one; conferring not merely a temporal, but an eternal inheritance. "As to the *earthly* one, that consists mainly (as Matth. Henry points out) in the manifest tendency of meekness of spirit to *produce* peace and comfort, thus sweetening the lives of those who may, nevertheless, have much to endure from the harshness of their fellow-men. And thus this branch of godliness hath the promise of the life that now is; not, however, to the exclusion of that which is to come in the heavenly inheritance." As respects the *former*, which is, he observes, almost the only *express* earthly temporal promise in the N. T., it may seem difficult to reconcile the above view with the term *κληρονομ.* But the solution of the difficulty is ready and effectual by alleging that the verb *κληρον.*, like the Heb. *וירש*, should be rendered, not *inherit*, but *obtain, possess* (and so it is rendered in the Syr. Version of the Palmist, and the best modern ones, and is so explained by the best Expositors), to *obtain by full possession*, and, by implication, to *enjoy* in solid use—and thus *κληρον.* is often used in N. T. followed by *τὴν βασιλείαν τοῦ Θεοῦ*, or *ζωὴν αἰώνιον*, or *ἀφθαρσίαν*. So, too, in Jos. Ant. viii. 13. 8, and occasionally in the later Greek writers, as Diod. and Polyb., as also the corresponding use in our own language of the verb to *inherit*, as found in our old authors, especially Shakespeare. I cannot agree with those who render *γῆν* by *land*, and refer it to the heavenly Canaan, the kingdom of Christ. The word seems here, as often, used in the wider acceptation *earth*, as it is rendered in our common Version. Accordingly, the general sense is, that 'the meek and forbearing shall especially enjoy whatever portion God hath given them here, and shall hereafter possess the new earth wherein dwelleth righteousness.' This view is confirmed by the authority of 1 Pet. iii. 8—11, where, after inculcating the exercise of the utmost

*forbearance*, on the principle that our Christian calling invests us with a blessing partly enjoyed here, but to be enjoyed in full possession and absolute fruition hereafter, the Apostle illustrates his meaning by a reference to Ps. xxxiv. 13: ὁ γὰρ—ἀγαθὸς—ζητᾷ τὸν εἰρήνην καὶ δικαιοσύνην. There is no doubt that St. Peter there had in mind the Beatitudes at v. 5 and 9.

6. οἱ πεινῶντες—δικαιοσύνην] i.e. 'those who ardently pursue, and as naturally seek after universal holiness and goodness,' as men do to satisfy hunger and thirst.

—χορτασθήσονται] See my Lex. in v. The full sense is, 'they shall be [so] abundantly satisfied as to desire nothing more.'

7. οἱ ἐλεήμ.] 'merciful, compassionate,' i.e. both passively and actively, denoting not only the having a fellow-feeling of human misery, but such a desire to remove or relieve it as shall prompt us to lend a *helping* hand. Such *ἐλεήμονες* shall experience that mercy from God, in pardon and acceptance, which they have dealt out to man.

8. οἱ καθαροὶ τῇ καρδίᾳ] as opposed not merely to the external purification of the Pharisees, but also to the mere moral purity of the heathen Philosophers; nay, what is more, inculcating, what is suggested by the context, that inner purity which is produced by faith (comp. Acts xv. 9: τῇ πίστει καθαρίας τὰς καρδίας αὐτῶν), and hath its fruit in love and mercy. Comp. 1 Pet. i. 22: τὰς ψυχὰς ἡγνίστας—διὰ Πνεύματος αἰς φιλαδελφίαν, ἢ καθαρὰς καρδίας. The phrase τὸν Θεὸν ὄψονται (by a figure drawn from the customs of Oriental courts) means 'shall be admitted to his presence and enjoy his special favour.' Rev. xxii. 4. Comp. Heb. xii. 14: διώκετε τὸν ἀγαθόν, οὐ χωρὶς ὀδύνης διψαίτε τὸν Κύριον.

9. οἱ εἰρηνοποιοί] I am now of opinion that the interpretation of almost all the best Commentators, *pacific*, 'disposed to peace,' cannot stand, as yielding too feeble a sense to suit the context. If no more were meant than 'those *peaceably disposed*,' nothing additional would be given here to what is implied in the 1st and 3rd of the Beatitudes. Now, though all those given by our Lord are closely related, they are still *distinct*. I quite agree with Calvin and Campb. that here must be meant not those only who are *studious of peace* and shrink from quarrels, but who also sedulously *composes such dissension* and differences as arise, and who are to all the promoters of peace, thus cutting off all occasions of hatred and quarrel. This is, indeed, by Scripture Philologists affirmed to be an unclassical use of the term, and one which H. Steph. pronounces, as used in that sense, *novel*; but it is nearly allied to that by which the term signifies *pacificator*. Nay, I find it used in very nearly the sense here ro-

10 <sup>h</sup> μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν <sup>h</sup> 1 Pet. 2. 14.  
 ἡ βασιλεία τῶν οὐρανῶν 11 <sup>i</sup> μακάριοι ἐστε, ὅταν ὀνειδίσωσιν <sup>i</sup> Tim. 2. 12.  
 ὑμᾶς καὶ διώξωσι, καὶ εἰπωσὶ πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευ- <sup>i</sup> Luke 6. 22.  
 δόμενοι, ἕνεκεν ἐμοῦ. 12 <sup>k</sup> Χαίrete καὶ ἀγαλλιᾶσθε! ὅτι ὁ <sup>k</sup> Luke 6. 22.  
 μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς <sup>James 1. 2.</sup>  
 προφῆτας τοὺς πρὸ ὑμῶν. <sup>Acts 7. 52.</sup>  
<sup>Inf. 23.</sup>  
<sup>84, 85.</sup>

13 <sup>l</sup> Τρεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, <sup>l</sup> Mark 9. 50.  
 ἐν τίνι ἀλισθῆσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, <sup>Luke 14. 34.</sup>  
<sup>85.</sup>

quired in Dio Cass. p. 1216. 58, where the Emperor Commodus is styled *αὐτοκράτωρ-εἰρηνοποιὸς τῆς οἰκουμένης*. And so Jul. Pollux, in his *Onomasticon*, ranks among the qualities of a good monarch *εἰρηκίδης, εἰρηνοποιός*, 'a promoter of peace.'

— *οἱ οὖν Θεοῦ*] namely, as imitating and bearing resemblance to God, who is styled the God of peace. See Rom. xv. 33 and 2 Cor. xiii. 11. So Philo de Sacr. 2. 26: *οἱ τὸ ἀρετὸν τῆ φύσεως καὶ τὸ καλὸν ὁρῶντες οἱ οὖν εἰσι τοῦ Θεοῦ*. Similar expressions, too, occur in the Pagan Philosophers, who are supposed to have borrowed them from the Scriptures.

— *κληθῆσονται*] Not so much by Hebraism 'shall be,' as 'shall be acknowledged by men,' and regarded by God as such; namely, from their conformity to his image, in purity of life and peaceableness of disposition.

10. *ἔν, δις.*] Comp. 1 Pet. iii. 14, evidently founded on this passage, *ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνης, μακάριοι*.

11. *ὅταν ὀνειδίσωσιν*] On this use of *ὅταν* with Subj. Aor. see my Lex. in v. Καὶ διώξ. Having in the former verse touched on persecution generally, our Lord here descends to particulars; and notices one special act of it, namely, persecution on account of religion. *Διώκειν* prop. is a forensic term to denote to *prosecute*, but may denote to *persecute*; and the other expressions in this sentence may have reference to insult and violence, as well as injustice.

— *ψευδόμενοι*] The word is by Lachm. and Tisch. cancelled, on the authority of MS. D, a few cursive MSS. and Fathers. But it is defended by the Pesch. Syr., the Vulg. Versions, and all the primary cursive MSS. Internal evidence, indeed, is rather against than for the word; yet the idiom would seem one of too pure Grecism to have come from the Scholiasts, for it is both rare, and never found but in the very best Greek writers. The only examples of it I have noted are, Hom. Il. v. 685, *ψευδόμενοι-φασί*. Plato, p. 192, *φῆσιν-ψευδόμενοι*, and 337, *φασί-ψευδόμενοι* (just as here *εἰπωσὶ ψεύδ.*). Lucian T. iii. 534, *ψευδόμενος καὶ γοητεύων*. Jos. Ant. vii. 11. 1, *ἔλας, καταψευδόμενος, διδ. εἰπας, &c.* The absence of the word from the texts of Origen and some Latin Fathers is, indeed, such as to create a suspicion; but, considering how little precision the Fathers were accustomed to observe in adducing texts of Scripture, little weight is to be ascribed to their testimony, unaccompanied by the external authority of MSS. Moreover, the less confidence is due to the testimony of the copies which have not *ψεύδ.*, because the very same MSS., and no others, have *δικαιοσύνης* instead of *ἐμοῦ*—a manifest corrup-

tion of the text. Hence one can scarcely doubt that both alterations proceeded from certain petty critics, who, taking *ἐμοῦ* in the same sense as at v. 10, saw that the sense 'in my cause' would be here little suitable, and that *ψεύδ.* seemed worse than useless, hence took upon themselves to *καπεῖν ψεύδ.*, and alter *ἐμοῦ* to *δικ.*, thus making the sentiment exactly correspond to that at v. 10. But the word is confirmed by the Constit. Apost. *plūs aemel*. 'Ῥῆμα, just before, has been cancelled by Lachm. and Tisch., from 5 MSS., and some late Versions; but without reason, since it is supported by the great body of the MSS., confirmed by the Pesch. Syr., Vulg., and other Versions; and its Hebraistic character (especially in a Gospel like that of St. Matthew) strongly attests its genuineness. But that Hebr. and unclassical term occasioned the cancelling of the word, especially as the phrase does not occur in the New Test., yet it is found several times in the Sept., e. gr. Exod. xxxiii. 4. Deut. xvii. 1, *πᾶν ῥῆμα πονηρὸν*. Numb. xiv. 3. Judith vii. 8. By *πονηρ.* is meant 'calumnious,' as in Æschyl. Choëph. 1045, *φάμαις πονηραῖς*. Comp. Manil. iv. 573, 'verba maligna.' Other critics, we find, cancelled *πονηρὸν*, having doubtless in mind Luke xii. 10.

12. *χαίrete καὶ ἀγαλλιᾶσθε*] The words are not synonymous; but the latter is a stronger term than the former, q. d. 'Yea, exult.' The sense of *μισθός* must not be pressed on, but signifies a reward assigned of mere grace; as *infr.* xx. 1, and Rom. iv. 4.

— *οὕτω γὰρ ἐδίωξαν*] Said to comfort them under persecution and affliction, q. d. 'for example, so men persecuted the Propheta, as Jeremiah, Zechariah, Isaiah, and others.'

13. *τὸ ἅλας τ. γ.*] So Lamy, cited by Grot., calls Greece the *sals gentium*; salt being a common symbol of wisdom. The meaning is, 'What salt is to food, by seasoning and preserving it from corruption, so should ye be to the rest of men.'

— *ἐὰν δὲ ἀλισθῆσεται*] Our Lord has here laid down a particular truth on a general principle.

— *μωρανθῇ*] 'become insipid,' *ἀναλιν γίνεσθαι*, 'lose its saline property,' Mark ix. 50. This sense is derived from that signif. of *μωρός*, whereby (like the Latin *fatuus*, and the Hebrew *חָרַף*, as applied to objects of taste) it denotes *insipid*. See my Lex.

— *εἰς οὐδὲν ἰσχύει-καταπ. ὑπὸ τ. ἀνθρώπων*] From a comparison of this with the somewhat parallel passage of Luke xiv. 34, it would seem that here we have a domestic, as there an agricultural proverb, whereby a thing is said to be *good for nothing*; at least such is the literal

m Philip. 2.  
15.

n Mark 4. 21.  
Luke 8. 16.  
& 11. 33.

o 1 Pet. 2. 12.

p Rom. 8.  
31. & 8. 4.  
& 10. 4.  
q Luke 16.  
17.

καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. <sup>14 m</sup> Ὑμεῖς ἐστε τὸ  
φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους  
κειμένη· <sup>15 n</sup> οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν  
μύδιον, ἀλλ' ἐπὶ τὴν λυχνίαν καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.  
<sup>o</sup> Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων,  
ὅπως ἰδῶσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν  
τὸν ἐν τοῖς οὐρανοῖς.

<sup>17 p</sup> Μὴ νομίσητε, ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ-  
φῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. <sup>18 q</sup> Ἀμὴν γὰρ  
λέγω ὑμῖν ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡμίᾳ

sense conveyed in the passage of Luke, and virtually such in the present, with which compare Epict. ii. 4, where, apostrophizing the bad man, he tells him that he is fit for nothing but to be cast out of doors, and to be thrown on the dung-hill, like a broken vessel. The application is obvious.

— βληθῆναι ἔξω, καὶ καταπ.] Lachm. and Tisch. edit. βληθῆναι ἔξω καταπατεῖσθαι, from two uncial and two cursive MSS. But that is an evidence which would be insufficient in almost any case, esp. in one where external authority, confirmed by the Pesch. Syr. Version, is so strongly opposed to the reading; and also internal evidence, as existing in its having every appearance of being a *correction of style* by the Alexandrian Grammarians.

14. τὸ φῶς τοῦ κόσμου] The Article refers to the sense implied; the sense being, 'the means of enlightening the minds of men with true religion; through whose instrumentality from the fountain of light, the world is enlightened,' as the globe is enlightened by the rays of the sun; which is, in the proper sense, τὸ φῶς τοῦ κόσμου.

— οὐ δύναται πόλις κρυβῆναι, &c.] It is best to suppose that in these words is implied the corresponding clause, 'So neither can you remain in secret; the eyes of all being turned upon you.' Thus ver. 16 will supply an *admonition* founded on what is said in the two preceding verses.

15. καίουσιν] for the more Classical ἀπτοῦσι, which is used by Luke viii. 16. xi. 33. Yet examples of it have been adduced, though chiefly from the later writers, and in the *passives*. The sentence contains a proverbial saying, to express depriving any thing of its utility, by putting it to a purpose the farthest from what it was intended for.

17. καταλῦσαι] 'to abrogate, to annul.' A sense, as applied to laws, or institutions of any kind, of frequent occurrence. See my Lex. Our Lord here anticipates an objection; namely, that his doctrines differed, in many respects, from the Mosaic; and that therefore his system could not but *destroy* that promulgated by God to Moses, and borne testimony to by the Prophets. And yet it was not to be imagined, that the all-wise Being would lay down a law, as a *rule* of life, under one dispensation, which should be at variance with what he had promulgated under another. By τὸν νόμον must, however, be meant, in some sense, the law of Moses; that

being the invariable sense of the word in the Gospels and Acts: though some understand the *ceremonial*, others the *moral* law. Each may be said to be meant. For the *Ceremonial* law was completed by our Lord, in his answering the types and fulfilling the prophecies,—after which it was to cease, the *shadow* being supplied by the *substance*; the *Moral*, by his exalting its precepts to a spirituality before unknown, and purifying it from the corruptions of the Jewish teachers; for it is plain from the whole of Scripture, that the ceremonial law alone was abrogated, while the moral law was left, as being of perpetual obligation. And thus, in either case, the law was meant to be, as St Paul terms it, our *παίδεγωγός*, or *usher* unto, and *preparer* for, the Gospel, and to cease when it had answered the purpose for which it was originally designed, as a part of the great plan of Divine wisdom and mercy, for the salvation of man.

— τὸν νόμον ἢ τοὺς προφ.] It seems clear that Christ does not allude to the *sacrificial* and *typical* parts of the law, but only the *moral* parts of both the law and the prophets, as comprehending the substance of the whole Scriptures, the latter as being supporters and interpreters of the former; accordingly, πληρῶσαι here signifies 'to fill up or unto, as answering to ἀναπληρῶσαι, 'to carry out the bare letter in the full spirit,' as a limner's sketch in outline is *filled up*, so as to form the complete picture. See Chrys., Theophyl., and Euthym.

18. ἀμὴν] See my Lex. Ὁ οὐρανὸς καὶ ἡ γῆ form a periphrasis for the *amēn*, which the Jews supposed would never utterly perish, but be constantly renewed. See Baruch iii. 32. i. 11. Ἔως δὲ παρέλθῃ ὁ οὐρ. is a proverbial phrase, often occurring in Scripture (see my Lex.), and sometimes in the Class. wr., to denote that a thing can never happen. So Dionys. Hal. vi. 95, where it is agreed in a treaty, that there shall be peace μέχρις ἂν οὐρανὸς τι καὶ γῆ τὴν αὐτὴν στάσις ἔχωσι.

— ἰῶτα — καίφα] Ἰῶτα denoted properly the letter *Jod* [י] (the smallest of the letters in the Hebrew alphabet), and hence, *figuratively*, any thing very small; καίφα, the points, or corners, which distinguished similar letters of the Hebrew alphabet, but were used figuratively to denote the minutest parts of any thing. Similar sentiments are cited from the Rabbinical writers. Thus our Lord means to express, in addition to the *eternal obligation*, the *boundless extent* of the moral law, as demanding the ut-

κεραίᾳ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

19 Ὅς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, <sup>r Jam. 2. 10. sup. ver. 8.</sup> καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>o Luke 11. 32. 12. 33. 26, 37.</sup> 20 Ἀλέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσέυσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>t Exod. 20. 17. Deut. 5. 17. u 1 John 2. 16.</sup> 21 Ἐκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις· Οὐ φονεύ-  
σεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ [εἰκῇ], ἔνο-

most purity of *thought*, as well as innocence of action.

—ἕως ἂν πάντα γένηται] 'Until all shall come to pass,' i. e. be accomplished, namely, by the fulfilment of the legal types and prophecies, and the complete establishment of the moral law.

19. ὅς ἐὰν οὖν λύσῃ] 'Shall transgress.' A sense common in the Classical writers. The οὖν seems to have reference not to the verse immediately preceding, but to v. 17.

—μίαν τῶν ἐλαχίστων] 'One, even of the least of these commandments.' Here there is an allusion to the practice of the Pharisees, who, agreeably to their own lax notions of morality, divided the injunctions of the law into the *weightier* and the *lighter*. Any transgression of the latter they held to be very venial; and, by their own arbitrary classification of the former, they evaded the *spirit*, while they pretended to fulfil the *letter* of the law.

—καὶ διδάξῃ οὕτω τοὺς ἄνθρ.] i. e. 'He who shall both himself break and teach others to break.' There are cases in which the teaching others to do wrong may be worse than the doing wrong ourselves. One may be the result of sudden temptation; the other is done deliberately and on principle. So it has been well observed by a profound and original thinker: "Les passions déréglées inspirent les mauvaises actions: mais les mauvaises maximes corrompent la raison même, et ne laissent plus de ressource pour revenir au bien."

—ἐλάχιστοι κληθήσονται] Said *per meiosis* for, 'he shall be the farthest from attaining heaven,' i. e. 'he shall not attain it at all.' By the antithesis, μέγας must as often be taken for μέγιος.

20. λέγω γὰρ ὑμῖν, ὅτι, &c.] The connexion between this and the foregoing verses may be best perceived by understanding the γὰρ as equiv. to our *why* in its ratiocinative sense, 'Why [so far am I from having come to destroy the Law, &c., that], I tell you that, except your obedience shall exceed in *spirit* and *kind* that of the Scribes and Pharisees, ye shall in no wise enter,' &c. Thus in the next verse our Lord proceeds to illustrate the *spirit* and true scope of certain specific precepts of the Law, at the same time correcting the wrong *application* of others by the Scribes and Pharisees.

—ἐὰν μὴ περισσέυσῃ, &c.] Here our Lord fully declares his meaning; openly naming those whom he had before only *hinted* at. The senti-

ment is, as it were, an answer to a question; q. d. 'What, will not the righteousness of the law, as exhibited in the lives of such holy persons as the Pharisees, save us? No such thing—for I plainly tell you, that unless,' &c. Δικαιοσύνη must here denote *piety* and *virtue*, purity of heart and life.

—οὐ μὴ εἰσελθῇ.] 'Ye shall by no means enter.' On this idiom see my Lex. The form denotes exclusion from the blessings of the Gospel.

21, 22. In order to elucidate his meaning, our Lord proceeds to *vindicate* several of the commandments of the moral law from the corrupt interpretation put upon them by the Scribes.

—τοῖς ἀρχαίοις] It is matter of dispute whether this should be rendered 'by, or to them of old time.' The former is adopted by most of the Commentators from Beza downward; the latter, by the Fathers and the ancient translators, and a few modern Expositors, as Doddr., Campb., Rosenm., Kuin., and Jebb. So Jos. Antiq. viii. 2. 4. The former is very suitable to the context, and confirmed by the usage of the later writers, espec. the Sept., Jos., and the New Test. Thus the words will be akin to a Talmudic saying, which may be *εἰρηκασιν* οἱ ἀρχαῖοι ἡμῶν, (meaning the Jewish legislators from the age of Moses downwards,) thus Grecised; and so νομοθεταὶ ἡμῶν in Joseph. Bell. iii. 8. 5. However, the rendering 'to the ancients' is equally supported by grammatical propriety, and seems entitled to the preference, both because the sense thus arising is equally suitable, and because wherever the formula occurs in the New Test. and Sept., accompanied with *ἐρρήθη*, it is never followed by any other subst. but that denoting the persons to whom the words are spoken. Besides, this view is supported by the authority of all the ancient Versions and many Fathers.

—ἔνοχος ἔσται τῇ κρίσει] 'will be liable to the judgment.' So Plato, *ἔνοχος ἔσται νόμοις ὁ τοῦτο δράσας*. By τῇ κρίσει is meant an inferior Court of Judicature, consisting, as the Rabbins say, of 23, or according to Jos. of 7 judges.

22. τῷ ἀδελφῷ] for *ἑτέρῳ*, any one. An idiom arising from the Jews being accustomed to regard all Israelites as brethren.

—εἰκῇ] 'without sufficient cause;' implying also *above measure*. For such a person (to use the words of Aristotle cited by Wetstein) is angry, οἷς οὐ δεῖ, καὶ ἰφ' οἷς οὐ δεῖ, καὶ μᾶλλον ἢ δεῖ. Editors and Critics,  
D



χος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ~~ἀνὰ~~  
 ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· μωρὲ, ἔνοχ  
 τὴν γέένναν τοῦ πυρός. <sup>23</sup> Ἐὰν οὖν προσφέρῃς τὴν  
 ἐπὶ τὸ θυσιαστήριον, κακεῖ μνησθῇς ὅτι ὁ ἀδελφός  
 κατὰ σοῦ· <sup>24</sup> ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν το  
 ρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ· σ  
 ἐλθὼν πρόσφερε τὸ δῶρόν σου. <sup>25</sup> Ἵσθι εὐνοῶν  
 σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε

γ Luke 12.  
88.

however, are divided in opinion as to the genuineness of the word; which is rejected by Erasmi., Bengel, Mill, Fritz., Lach., and Tisch., but received by Grot., Wets., Griesb., Matthæi, Vater, and Scholz. The authority of MSS. for its omission is very trifling; and that of *versions* slender. And although that of the Fathers be considerable, yet inferior to that for the word. Internal evidence is indeed rather against it, since more likely was it to have been put in than put out. And though authorities are very few [add, however, Brit. Mus. 17,982 and 10,943, 1 m.], yet they are weighty, confirmed by several early Fathers. On the other hand, however, an equal number of early Fathers *defend* it; and Justin M. is more than balanced by Irenæus and Cyprian, Hilary, Lucifer, Cyril, Ephr. Syr., Isid. Pel., Const. Apost., and the most ancient copies of the Italic Vers., also the Pesch. Syr.; besides which, evidence of this kind for a word is more weighty than that *against* it.

— *ῥακά*—*μωρὲ*] Of these two terms, the former is, Lightf. says, 'an appellation of utter contempt and scorn, to denote one utterly despicable, and, as answering to the Hebr. *רָק*, empty, must denote metaphor. one empty, or destitute of any estimable moral qualities, good-for-nothing, *vile*, as in Judg. ix. 4, where the persons by whom Abimelech murdered his brethren are called *רָק* Sept. *κενοὺς καὶ δειλοὺς*; in which passage by *δειλοὺς*, intended further to evolve the sense, is meant *homines nequam*, 'wretched, prodigal fellows.' And again, in Judg. xi. 3, *συνεστράφησαν πρὸς ἱεφθάν ἄνδρες κενοί*, 'wretched, beggarly fellows.' As to the other term, *μωρὲ*, it is best regarded as a term expressive of utter *abhorrence*, equiv. to *wicked wretch, miscreant*.

— *ἔνοχος ἔσται αἰς τ. γ. τ. κ.*] for *ἔνοχος ἀναιρέθηναι*, &c., as Num. xxxv. 31, *ἔνοχος ἀναιρέθηναι*, equiv. to, 'he shall be liable to a punishment amounting unto Gehenna.' *Γέεννα* is formed from the Hebr. *גֵּי הִנּוֹם* (the valley of Hinnom), a place s.e. of Jerusalem, called *Γέεννα* at Josh. xvii. 16 (and probably a deep dell; *φάραγξ*, as it is rendered at Josh. xv. 8), where formerly children had been sacrificed by fire to Moloch; and which long afterwards was held in such abomination, that the carcasses of animals, and dead bodies of malefactors, were thrown into it; which, in so hot a climate, needing to be consumed by fire (which was constantly kept up), it obtained the name *Γέεννα τοῦ πυρός*. Both from its former and its present use, it was no unfit emblem of the place of torment reserved for the wicked, and might well supply the term to denote it.

<sup>23</sup>. As the former verse forbids *ill-timed* and

*excessive anger and hatred*, so *loving enjoin love to our neighborly spirit*. And since the Pl anger, hatred, and reviling are offences; and thought that they the wrath of God, if sacrifices a rites were accurately observed taught, that external worship i the sight of God, unless it be : meek and charitable spirit.

— *ῥάρον*] i. e. 'what was *ῥάρον* to *ῥά* altar.'

<sup>23</sup>. *ἰδὺν οὖν προσφ.*, &c.] Here we have an *inference* drawn from the *guilt* and *peril* temporal of all hostility and bitterness of spirit forbidden in the foregoing verses.

— *ἔχει τι κατὰ σοῦ*] Scil. *ἔγκλημα*, cause of complaint; which is implied by the context. The same expression occurs at Mark xi. 25. Rev. ii. 4.

<sup>24</sup>. *διαλλάγηθι*] i. e. '[do thy endeavour to] be reconciled with; namely, by offering every satisfaction in your power for the injury done. Thus Philo de sacrificiis, p. 841, says, that 'when a man has injured his brother, and, repenting of his fault, *voluntarily acknowledges it*, he must first make restitution, and then come into the temple, presenting his sacrifice, and asking pardon.' Thus we are taught that vain is all external worship of the Deity, if the duties towards our fellow-creatures be neglected. *Προσφ.* is a sacrificial term, on which see my Lex.

<sup>25</sup>. Our Lord having explained the 6th commandment, inculcates the duties contained in it, particularly that of seeking reconciliation with an offended brother. This he does 1. (in the preceding verses) from the consideration of the *offences* which a want of a conciliatory spirit gives to God; and 2. (in this and the next verse), from a prudential consideration of the *danger* to which it exposes *ourselves*.

Here, then, is inculcated a general maxim as to the expediency of speedy reconciliation with an adversary. And this is *illustrated* by an example derived from common life; for *ἱσθι εὐνοῶν* is seemingly an idiomatic expression of ordinary life, like our 'be friends with,' equiv. to *γαστρί εὖνονε αὐτῷ καὶ φίλος*, as Euthym. well explains, become friends with him, equiv. to 'be friends one to another.' Comp. Diod. Sic. T. i. 176, *εὖνοειν ἀλλήλοισι*. The *ἱσθι* is not pleonastic, but intensive.

— *τῷ ἀντιδίκῳ*] The word signifies properly an *opponent* in a *suit at law*; but here a *creditor*, who is about to become a plaintiff, by suing his debtor in a court of justice.

— *ἐν τῇ ὁδῷ*] 'in the way,' namely, to the Judge. For from Heinocc. Antiq. Rom. iv. 16,

ὁ ἀντιδικὸς τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. <sup>26</sup> \* Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖ- x Luke 12. 59.  
θεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. <sup>27</sup> \* Ἠκούσατε ὅτι y Exod. 20.  
ἐρρήθη [τοῖς ἀρχαίοις]. Οὐ μοιχεύσεις. <sup>28</sup> \* Ἐγὼ δὲ λέγω ὑμῖν, Deut. 5. 18.  
ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι \* αὐτήν, ἤδη ἐμοί- z Job 31. 1.  
χευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. <sup>29</sup> \* Εἰ δὲ ὁ ὀφθαλμός σου ὁ a Infr. 18. 6.  
δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει b Mark 9. 48.  
γάρ σοι ἵνα ἀπόλῃται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά c Col. 3. 5.  
σου βληθῇ εἰς γέενναν. <sup>30</sup> Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει d Deut. 24. 1.  
σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα e Infr. 19. 7.  
ἀπόλῃται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς f Mark 10. 4.  
γέενναν. g Luke 16. 18.  
h Cor. 7. 10.

31 <sup>b</sup> Ἐρρήθη δὲ, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω

18, we find that sometimes the plaintiff and defendant used to settle their affair *by the way*; and then the latter, who had been summoned to trial, was dismissed.

— *σε παραδῶ*] These words were cancelled by Lach. and Tisch., on the authority of MS. B and two others, but restored in Tisch. 2, very properly, since they had been thrown out by Critics merely to get rid of a tautology.

— *ὑπηρέτῃ*] 'the person who carried into execution the sentence of the Judge,' whether corporal punishment or fine, and called by Luke xii. 58, *πράκτωρ*, probably the more exact term.

27. *τοῖς ἀρχαίοις*] These words have been rejected by all the later Editors, and rightly; since they are found in few of the MSS., and are sanctioned by scarcely any Versions or Fathers; and we can far better account for their insertion than their omission.

28. *γυναῖκα*] i. e. a married woman; which sense is required by the context and the almost general use of *μοιχεύω* and *μοιχεία* in the Scriptures. *Βλέπων* is for *ἐπιβλέπων*, passionately 'gazing upon,' for *ἐποφθαλμιών*. Our Lord means to say, that it is not the act only, but the *unchaste desire* also (what is called at 2 Pet. ii. 14, the 'adulterous eye') which is included in the commandment. *Ἐπιθυμία* has been well defined 'such a desire as gains the full consent of the will, and would certainly terminate in *action*, did not impediments from other causes arise;' thus making the essence of the vice to be in the *intention*. So also thought many of the sages of Greece and Rome; ex. gr. Juven. Sat. xiii. 208, 'Scelus intra se tacitum qui cogitat ullum, *Facti crimen habet*.' Indeed, the ancient philosophers admitted that there was a *moral defilement* adhering to lascivious thoughts. So Eurip. Hippol. 317, makes Phædra exclaim, *χεῖρες μὲν ἀγαυαί, φρήν δ' ἔχει μίαισμά τι*.

— *ἐπιθυμῆσαι αὐτήν*] So for αὐτῇ 10 uncial and many cursive MSS., which has been received by Griesb., Matth., Scholz, Lachm., and Tisch., very properly, espec. since internal evidence is quite in its favour. The constr. with accus. is indeed very rare in pure Greek writers, but it is found in Xenoph., Menander, Philo, and Joseph., Steph. Thea., as also in passages of Clem. Alex.

and Greg. Nyss. there cited. Moreover, it occurs several times in the Sept., and was probably an Hellenistic form, though at the same time extending to the common Greek idiom, from which it was derived by Menander (as suited the language of *common life*, and adapted to the *comic dialogue*), and by Xen. Cyr. viii. 2, 1, who occasionally adopts common Greek idioms.

29. *εἰ δὲ ὁ ὀφθαλμὸς—σκανδαλίζει σε*] 'If thy right eye prove a stumbling-block to thee,' 'occasion thee to stumble,' 'lead thee into sin.' The Hebrews were accustomed to compare lusts and evil passions with members of the body; for example, an evil eye denoted envy. Thus to pluck out the eye, and cut off the hand, is equiv. to 'crucify the flesh with its affections and lusts.' Comp. Gal. v. 24, and *mortify your members*, Col. iii. 5. The sense therefore is: 'deny thyself what is even the most necessary or desirable, what is as dear to thee as thy right eye (the most precious of the members, 'cujus usus,' says Pliny, 'vitam a morte distinguit'), or as necessary as thy right hand (the most useful of the members), when the sacrifice is demanded by the good of thy soul.' Why the *right eye* is mentioned, may be that *that* was essentially necessary to the purposes of war, as it was then carried on. The sentiments contained in this passage are illustrated by Wets. from various passages of the Class. writers. Phil. Jud. vol. i. 241, 19. Seneca Ep. 51, 'Propterea quæcumque cor tuum laniant; quas si aliter extrahi nequeunt, *cor cum illis evellendum erat*,' equiv. to *ἐξελθεῖν* here, of which use see my Lex. New Test. In this, and numerous other such like passages, scattered up and down in the Philosophers who lived *after* the promulgation of the Gospel, we may see a far higher tone of morals than had been before maintained; which can be ascribed to nothing but the silent effect of the Gospel (as is the case in every age), even on those who refused to receive it.

30. For βληθῇ D and 3 MSS. of the Ital. have ἀπέλθῃ, a licentious alteration, derived from Mark ix. 43, where, by a strange inconsistency, ἀπέλθῃν, is in the same MS. and one of the Italic, altered into βληθῇναι.

31. Having before adverted to the 7th commandment, our Lord takes occasion to allude to

αὐτῇ ἀποστάσιον. 33 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ  
τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοι-

that abuse of the Judicial law,—which, though intended to regulate and repress divorces, had only rendered them more frequent, and become almost as pestilent to good morals as adultery itself. "Ὅτι is om. in B, D, L, & 15 cursive MSS., and is cancelled by L. and T. 2 Ed. on authority quite insufficient (I find the word in all the Lamb. and Br. Mus. copies), espec. in a case like this, where ancient Versions and Fathers are of little weight, and where internal evidence is in favour of the word, from the greater probability of its being *removed* than *inserted*. In fact, this use of ὅτι after verbs of *saying* or *speaking* (which is quite Hellenistic), occurring often in the Sept., is freq. absent in the Alex. MSS., and the word is often cancelled by L. and T. See Matt. ix. 18. xx. 12. xxi. 16. xxiii. 81. xxvi. 25. Mark i. 27, 40. ii. 16. v. 23. vi. 16, 18, 23. vii. 6. viii. 24, 28. xii. 6, 29. Luke vii. 22. xii. 27. xix. 46. John iv. 41. vii. 31. viii. 33. ix. 23. xiii. 33. xviii. 6, et al. iii. 10, et al. The Critics, it seems, cancelled the word as pleonastic and unnecessary; though it is occasionally found in the purest Greek writers; not, however, with even the semblance of pleonasm. It may suffice to have stated this once for all, to show why in such a case as this I have generally declined to cancel, or even bracket, the ὅτι.

—ὃς ἂν ἀπολύσῃ, &c.] We are to bear in mind, 1. that the Jews were permitted to divorce their wives without assigning any cause; 2. that our Lord, neither here nor at Matt. xix. 3, meant to give *political* directions; 3. that he, moreover, did not contradict Moses, who even himself never approved of the arbitrary divorces of his times (see xix. 8); and, 4. that the Jewish Doctors in the age of Christ were not agreed on the sense of the passage of Deut. xxiv. 1, which treats of divorce. Those of the school of *Hillel* maintained that the wife might not only be divorced for some great offence, but כָּל כֵּל כֵּל *κατὰ πάσαν αἰτίαν*, for *any* cause, however slight, so that a writing of divorcement, in due form, was given to her. On the other hand, that of *Shammai* contended that כָּל כֵּל כֵּל, the term in Deut. xxiv. 1,—which was the subject of the dispute,—and which the school of *Hillel* understood of any defect of person, or of disposition, could only mean *something criminal*, as adultery. See Selden de Ux. Heb. iii. 18. Lightf. Hor. Heb. in loc. infra. From the words of Christ, xix. 3, compared with x. 2, seq., it is clear that Moses meant the words to be taken as those of the school of *Hillel* interpreted them; and yet it is plain from Matt. xix. 8, and Gen. ii. 24, that Moses did not approve of arbitrary divorce. The Jewish Doctors, however, had presumed to change a *moral precept* into a *civil institution*. [To speak in plainer terms, many things which Moses had *intolerated* in civil life, in order to avoid a greater evil (see Matt. xix. 8, and note), the Pharisees determined to be *morally right*; as in the case of retaliation. Ed.] Jesus, therefore, who did not intend to give *political* directions, here teaches in what case, *salva religione et conscientia*, a wife might be divorced. (Kuin.)

32. For ὃς ἂν ἀπολύσῃ, B, K, L, M, Δ, and

about 40 cursive MSS., have πᾶς ὁ ἀπολύων, adopted by L. and Tisch., on considerable, but not *compelling*, authority, espec. since internal evidence is adverse, from the probability of that reading being derived from the parallel passage of Luke (sine v. l.). The reading *λευκὴν ποιῆσαι ἢ μελ.* edited infra, v. 36, by Lach. and Tisch. from B and 2 other MSS., is a vain *alteration* proceeding from the polishing school of Critics. This is indeed confirmed by MS. L, and I find by the Leic. MS. (teste Jacks.) But from the character of those MSS. we cannot place confidence in what seems, I repeat, a more alteration for the sake of removing a difficulty, but one which is liable to objection not easily to be removed.

—πορνείας] Commentators and Jurists are much divided in opinion as to the exact sense of this term. It is generally interpreted *adultery*. That, however, would seem to require *μοιχείας*; and as adultery was a *capital* offence, it would appear unnecessary to denounce *divorce* against such as were guilty of it. Some understand by it *fornication before marriage*: others, *incest*, or vice generally; and Mr. Morgan, in his work on Marriage, Adultery, and Divorce, *religious apostasy*, or *idolatry*. But, suffice it to say, that to suppose so highly figurative a signification to be employed in a passage intended to give a most important regulation for all future ages, is like supposing a law to be couched in a riddle. The very same objection lies equally against all the other new interpretations; and still more against the ingenious *conjecture* of Pringle, *πορνίπας*. On such an occasion as the present (and that when the words of Matt. xix. 9 were pronounced), the term must be taken in its ordinary signification. Πόρνη (like the corresponding term in our own language), denotes one who yields up the person, whether for hire, or for the purposes of sensuality; and, by implication, *unlawfully*. And consequently, the term *πορνεία*, as applied to females, denotes unlawful commerce with the other sex. But *that*, in a *married* woman, will involve *adultery*; and therefore the term may well be used in that sense. Thus, at Rom. i. 29, *πορνεία* must include adultery; as also in other passages; for which see my Lex. And as to the objection which has to many seemed so formidable as to set them upon devising new interpretations, namely, that adultery was punished by the Jewish law with *death*,—that involves no real difficulty at all; for our Lord, in pronouncing on this deeply important matter, was legislating for all future ages, and therefore could have no reference to the Mosaic law, espec. as it was now on the point of being abolished. It was sufficient for us to be informed, that adultery may authorize the *divorcement* of the offending party. *Whether and how far* the offence should be punishable by the *Magistrate*, was a question of secular *polity*, with which our Lord did not interfere, and with which Religion has nothing to do.

—For μοιχεῖσθαι MSS. B, D, and 6 later cursive MSS. have μοιχευθῆναι, which has been

χάσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμῆσιν, μοιχᾷται. <sup>33</sup> \* Πά-  
 λιν ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις· Οὐκ ἐπιπορεύσεως, ἀπο-  
 δώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου. <sup>34</sup> \* Ἐγὼ δὲ λέγω ὑμῖν μὴ  
 ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·  
<sup>35</sup> \* μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς  
 'Ιερουσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως. <sup>36</sup> μήτε ἐν  
 τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ  
 μέλαιναν ποιῆσαι. <sup>37</sup> \* Ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ, οὐ οὐ·  
 τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. <sup>38</sup> \* Ἠκούσατε

o Lev. 19. 12.  
 Exod. 20. 7.  
 Deut. 5. 11.  
 2. 24. 25.  
 Num. 30. 2.  
 d James 5. 12.  
 Eccles. 23. 2.  
 Isa. 66. 1.

e Ps. 45. 2.

f Exod. 21.  
 24.  
 Deut. 19. 21.  
 Lev. 24. 20.

edited by Lachm. and Tisch., but without reason, since external authority for it is very slender, (I find *μοιχᾷται* in all the Lamb. and Br. Mus. MSS.) and internal evidence is against it, from its having every appearance of being a *false correction* intended to introduce a more classical reading, the *canon criticus*, as adduced by T. Magist. p. 619, being: *μοιχᾷται ὁ ἀνὴρ, μοιχῶνται δὲ ἡ γυνή*. And, indeed, I know of no passage of any Classical writer of any age where this rule is broken: nor does an instance of its breach occur even in the Sept. But the rule is broken in a passage of St Mark x. 12, and therefore that it should be so *here* is not surprising.

<sup>33</sup>. The Pharisees distributed oaths into the *weightier* and the *lighter*, and forbade perjury only when the *name of God* was contained in the oath; but if *that* was omitted, they held it no offence, or a very slight one; as they did also mental prevarication, by swearing with the lips, and disavowing the oath with the heart. A standard of morality even below that of the heathen. See Hom. II. i. 312. Now it is this *use of vain oaths*, which directly led to *perjury*,—that Jesus here means to prohibit. He is, therefore, not to be understood as forbidding *judicial oaths*; but (as appears from the examples he subjoins) such oaths as are introduced in common conversation, and on ordinary occasions. See Joseph. B. J. v. 12.

— *οὐκ ἐπιπορεύσεως*] *Ἐπιπορεύειν* may mean either to *swear falsely*, and not *ex animo*; or, to *violate one's oath*. Both however are here to be understood. The words *ἀποδώσεις δὲ . . . σου* are to be taken (like *ὃς δὲ ἂν φωνήσῃ*, &c. at ver. 19) as an *interpretation* of the Jewish Doctors. Thus there will be an easier connexion between the doctrine of the Pharisees, expressed in these words, and the opposite one of Christ. (Kuini.)

<sup>34</sup>, seq.] Here are *instanced* the oaths most frequently used by the Jews; and that oaths very similar to those of the Hebrews were used by the heathen, Wetstein has shown.

— *ἢ*] Heb. *וְ* per, 'by.' On the difference between the Class. and the Hellenistic construction of *δυνάμι* see my *Lex*.

<sup>36</sup>. *ἐν τῇ κεφ. σου*] This was a practice common to both Greeks and Romans. The hand, it should seem, was placed on the head during swearing; implying imprecation in case of perjury, since the *head* was peculiarly spoken of in such imprecations. See Herodot. ii. 30.

— *οὐ δύνασαι—ποιῆσαι*] There is something here at which many Interpreters have stumbled; and some would *read*, from conjecture, *μία*

*τρίχα λευκὴν ποιῆσαι μέλαιναν*, 'even one single,' the *μίαν* being *emphatic*. But that cannot be admitted. Others attempt to remove the difficulty by *interpretation*, thus: 'thou canst not produce, or bring forth, *one* hair, white or black.' This, however, is doing violence to the position of the words, and yields a *jeux de sens*. There is no reason to abandon the interpretation of the ancient, and most of the modern Interpreters, who understand it of *change of colour*; q. d. 'thou hast no power even over the colour of thy hair; to make one hair, whether white or black, otherwise than what it is.'

<sup>37</sup>. *ἔστω*] Lachm. and Tisch. read, from one MS. (B) *ἔσται*—a very specious reading, strongly recommended by its Hebraistic idiom, and which is found also at v. 48. But it is scarcely to be supposed that the true reading has been altered in every other copy. The same remark applies to *ῥαββί*, for *ῥαββί*, in the next verse but one, which has been adopted, on the same authority, by Lachm., though not by Tisch., who ought rather to have received the *latter* than the former, especially considering that it derives some confirmation from a passage further on, vii. 24, *ὅστις ἀκούει*, where some MSS., I predict, will be found to have (what was probably read by the Ethiopic translator) *ἀκούσαι* [I have since found it in Br. Mus. MS. 16,183. l. m.]. This use, however, of the *Present* is an idiom of the common dialect in most languages, including our own. For *ἔτι*, just after, the same MS. (B) and some others have *εἰς*, which has been received by Lachm. But *ῥαββί* *ἔτι* occurs both in the Class. writers (though only with genit.) and in the Sept.; while *ῥαββ. εἰς* is found, I believe, *no where*, and arose, I suspect, from an error of the Scribes, since *εἰς* and *ἔτι* are sometimes confounded.

— *ναὶ ναὶ, οὐ ὅ*] Most Commentators regard this passage as a kindred one to that in James v. 12, and take the first *ναὶ* and *οὐ* to signify the *promise*, or assertion, the second *ναὶ* and *οὐ* its *fulfilment*; construing: *ὁ λόγος ὑμῶν ὁ ναὶ, ἔσται ναὶ· ὁ λόγος δὲ οὐ, ἔσται οὐ*, comparing Rev. i. 7, and 2 Cor. i. 18, 19, and Maimonid. Thus the adverb will be converted into a *noun*; which is frequent both in the Scriptural and Class. writers. This method, however, does violence to the construction; and the passages cited are of another kind. It is therefore better (with Chrysostom, Kuini, and Fritz.) to suppose that the *ναὶ* and *οὐ* are *repeated*, by way of expressing seriousness and gravity; q. d. 'be content with a solemn and serious affirmation or negation.'

— *τὸ περισσὸν τούτων*] lit. 'what exceeds or goes beyond these:' a sense often found in

οτι ἐρρήθη· “Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.” 39 εἰ Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ραπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· 41 καὶ ὅστις σε ἀγγαρεύσει μῆλιον ἐν, ὑπαγε μετ’ αὐτοῦ δύο. 42 ἡ Τῷ αἰτοῦντί σε †δίδου καὶ

Sept., also in Jos. Ant. viii. 154. xvi. 24. Τοῦ πονηροῦ. It is debated whether the sense be, ‘the Evil one,’ or ‘evil.’ The Article will here (as Bp. Middlet. observes) determine nothing, because the neuter adjct. may be used as a subst., and so τὸ πονηρὸν at Rom. xii. 9. The former sense is thought to be supported by the words of Christ Himself at John viii. 44, and in the Lord’s Prayer; and there is every reason to think it was adopted by the ancients. Thus we may render ‘springs from the temptation of the Evil one.’ See, however, my note on vi. 13, which rather confirms the former view. It is, however, I agree with Mr. Alford, immaterial in which of the two senses the expression is understood, since the evil of man’s corrupt nature is, in Scripture, spoken of as the work of ὁ πονηρός, and is in itself τὸ πονηρὸν.

38. There is here a reference to the practice of the Jews as to *retaliation in kind* for an injury done to any one. Now the Law (Exod. xxi. 24. Lev. xxiv. 20) had sanctioned this principle; but only, we may imagine, as exercised by the *civil magistrate* for the satisfaction of the injured party. The Scribes, however, extended it to authorize *private avengement*; against which our Lord protests, as being mere *revenge*.

39. μὴ ἀντιστῆναι τῷ πονηρῷ] Since the verb ἀντιστῆναι not only signifies to *withstand*, but not unfrequently (from the adjunct) to *retaliate upon*; we may, with Kuin. and Schleus., adopt that sense here. But I prefer, with others, to explain it ‘to set oneself in a posture of hostile opposition,’ [in order to retaliate.] Τῷ πονηρῷ means the *injurious person*, the *injurer*; so the Sept. render πρὶ ἀδικῶν as well as πονηρός. Moral maxims similar to the above are adduced from the Heathen Philosophers. That the commands in this and the following verses are not to be taken literally, as enjoining the particular *actions* here specified, but the *disposition* of forgiveness,—is apparent, not only from its being usual in the East to put the action for the disposition, but from the manner in which the precepts are introduced.

—ραπίσει] The word corresponds to our *rap* or *slap*; and was chiefly, as here, used of striking on the *face*; which was regarded as an affront of the worst sort; and was severely punished both by the Jewish and Roman laws.

—σου] is omitted in about 15 cursive MSS. (to which I add, 1 Lamb. and 3 Br. Mus. MSS. and 6 Scriv.), and placed after σιαν. in MSS. B, D, a reading adopted by L. and T. But the authority is insufficient, and external evidence is against the cancelling; for the word was, I suspect, lost by the variation of position, as in very many other passages.

40. θέλοντί σοι κριθῆναι.] Kuin. and others think that κριν. is here to be taken in a figurative sense, of quarrelling, disputing, &c. And they

cite Hesych. κρινόμεθα· ἀντὶ τοῦ μαχόμεθα καὶ διαλύόμεθα, where I would read μαχόμεθα· καὶ διαλύόμεθα. So Thucyd. i. 145, δίκη ἱσίοιμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων. But this amounts to no positive proof. And the use of κρινόμεθα in the Sept. for γιν. and γιν. is but a weak one. It is better, with almost all Interpreters, ancient and modern, to take κριθῆναι in its proper sense, as a *forensic* term signifying ‘to be *impleaded at law*’; as in a similar expression of Thucyd. i. 39, δίκη ἐθαλῆσαι κρινόμεθα (where see my note), and probably Hesych. ubi supra. Θέλοντι is said by the Commentators to be redundant; but the word is scarcely ever such, and least of all here, the sense being, ‘to him who is disposed.’ By χιτῶνα is denoted the *under garment*; and by ἱμάτιον the *upper*: usually of greater value than the former. Indeed, from the circumstances of its being used as a blanket, to wrap the person in by night, it was not allowed by the Law to be taken by the creditor, though the χιτῶν might. See Exod. xxii. 26, sq.

41. ἀγγαρεύσει, &c.] Meaning, ‘Rather than resist any public authority requiring such service for a certain distance, go with the ἀγγαρος (or King’s Courier) voluntarily twice the distance.’ The King’s Courier had authority to press horses and carriages, either for the post or for the public service generally; and, when necessary, could compel the personal attendance of the owners. See Hdut. viii. 98. Xen. Cyr. viii. 6, 17. Jos. Ant. xiii. 3. The term was derived from the Persians, who first introduced the use of regular Couriers, to transmit intelligence; a custom which was adopted among the Romans (who exacted this service from the provincials), and is yet retained among the Turks.

42. Here we have an injunction engrafted on the foregoing, by the association of ideas; a *yielding spirit* extending to both.

—τῷ αἰτοῦντί σε δίδου, κ.τ.λ.] This injunction, however seemingly absolute and unlimited, must yet be interpreted, for the practical carrying out, with due reservation, and not only admit, but require limitation, according to the circumstances of the two parties concerned—the Applicant and the Bestower,—thus affording room for the exercise of Christian wisdom, as well as benevolence, whence may arise the well-timed compliance, and the as timely refusal; timely as regards the actual circumstances of the Applicant and the Bestower, as to the needs of the one, and the ability of the other. Another example of this twofold application of an injunction with reference to the two parties concerned in carrying it out, as found in 2 Tim. iv. 2, at least according to the scope of the passage inculcated in my note. But to advert to the var. lect.

—For δίδου Lachm. and Tisch. read δός, from B, D, and 2 cursive ones [I add Colbert.

τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. <sup>43</sup> Ἦκούσατε ὅτι ἐρρήθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου. <sup>44</sup> Ἐγὼ δὲ λέγω ὑμῖν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε \* τοῖς \* μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς· <sup>45</sup> ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. <sup>46</sup> Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ ἔθνηκοι τὸ αὐτὸ ποιοῦσι; <sup>47</sup> Καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περιστὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνηκοι

1 Lev. 19. 18.  
Exod. 24. 12.  
Deut. 7. 2.

k Luke 6.  
27, &c.  
Rom. 12.  
14. 20.

1 Pet. 3. 9.  
Luke 23. 34.  
Acts 7. 60.  
1 Cor. 4. 12.  
1 Luke 6. 28.

m Luke 6. 32.

n Luke 6. 32.

4 ap. Jacks.), and Clemens, perhaps rightly; for *δίδου* may have been introduced from Luke vi. 30; and certainly in the Lord's Prayer, while Luke uses *δίδου*, Matt. uses *δός*. In fact, Matt. elsewhere uses *δός*, but never *δίδου*. The reverse is the case in the Gospel of St. Luke. St. Mark and St. John follow the custom of Matth.; so that *δός* occurs there several times, *δίδου* never. The same may be said of the use in the Sept. Yet St. Matt. may have used the form *δίδου*, and the testimony of the MSS., except 4 (for *δίδου* is in all the Lamb. and Mus. copies), is too strong to be overborne by merely internal evidence.

43. τὸν πλησίον σου] The term *ὁ πλησίον* in the Sept. and New Test. often denotes, like the Hebr. *רֵעִי*, one who is connected with us in any relation, whether of consanguinity, or friendship, or even proximity; though sometimes, as here, as in Gen. xxvi. 31. Joel ii. 8, it is applied to one connected with us in that of country or religion; the Jews regarding all Gentiles as enemies. See Jos. Ant. ii. 6. 5.

Although, in the passage of Scripture here alluded to, (Levit. xix. 18.) it is not expressly added, 'thou shalt hate thine enemy,' yet the Jews thought it *deducible* from the words *ἀγαπήσεις τὸν πλησίον*, and countenanced by various precepts in Scripture concerning the idolatrous nations around them; which precepts they extended to *all* heathens; whom, it seems, they emphatically termed *their enemies*.

44. ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν] Meaning the love, not of *predilection*, but of *benevolence*, as shown to a fellow-creature and probably fellow-Christian, and extending to the disposition to render good for evil, by doing what in us lies to *benefit* them, whether by word or deed. How little this was the precept and practice of the heathens, as well as of the Jews, is well known, and may be imagined from the maxim so pithily expressed in Thucyd. i. 34, *ὁ ἀλαχίστος τὰς ματαμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων, δοφαιέσθαι δὲ διατάλλειν*.

The words *εὐλογεῖτε*—*ὑμᾶς*, absent from B and some other MSS. and several Fathers, have been cancelled by Lachm. and Tisch. Internal evidence is indeed against them, but they are defended by all the early ancient Versions; and the authority of early Fathers *against* them is not so strong as their authority would have been for them. However, they may have been an insertion from Luke vi. 28, as also may the next

words *ἐπηρεαζόντων*; and they, too, are cancelled by Lachm. and Tisch., though not on such strong grounds as the foregoing words, and they are found in the early Versions. The *ὑμᾶς* after *ἐπηρε*, ought not to have been cancelled by Lachm. and Tisch., from only two MSS., espec. since it is confirmed by the parallel passage of Luke, and yet was not likely to be introduced thence, as not necessary, in all the MSS. but *two*.

—*εὐλογεῖτε*] The simplest and truest interpretation is that of Kuin., 'bene dicite,' 'give them good words.' *Καταρᾶσθαι* may very well be understood of reviling in general, equiv. to *λοιδόρια*, 1 Pet. iii. 9. So at 1 Cor. iv. 12, *λοιδόρειν* and *εὐλογεῖν* are similarly opposed. There seems, indeed, to be a *climax* in the clauses of this verse.

—*τοῖς μισοῦσιν*] This, for the vulg. *τοὺς μισοῦντας*, all the Editors from Mill to Tisch. are agreed is the true reading. It is one of the Hellenistic idioms to use the dative after *καλῶς ποιεῖν* instead of the *accus.*, which is the Classical usage. The same difference subsists with respect to the next term, *ἐπηρεάζειν*.

—*ἐπηρεαζόντων*] which should seem to denote *ill treatment* generally, whether by words or deeds.

45. υἱοὶ τοῦ πατρὸς] i. e. 'assimilated to him by conformity of disposition,' as children usually are to their parents. See John viii. 44.

—*βρέχει*] equiv. to *βῆι*, lit. 'causes it to rain,' 'causes rain to fall upon.' So Sept. in Amos iv. 7, *ἐπὶ πόλιν—βρέξω*. So in Job v. 10, God is designated as 'the Giver of rain,' *τὸν δίδοντα ὕετον ἐπὶ τὴν γῆν*. The Class. usage has *βῆι Ζεὺς*, or *ὁ Θεός*.

46. ἔχετε] This is not put for *ἔχετε*, as Kuin. and others say; but the sense is, 'have ye [laid up] in the word of God?' See v. 12. vi. 1.

47. ἀσπάσῃσθε] This includes (species for genus) the exercise of all the offices of kindness and affection.

—*ἀδελφοὺς ὑμῶν*] i. e. your countrymen. Very many MSS., with the Edit. Princ. and other early Edd., together with many ancient Versions and Fathers, have *φίλους*, which was preferred by Wets., and received into the text by Matth. *φίλους* was adopted from the Erasmus Edd., by Steph., on slender MS. authority. Yet it is so strongly supported by Critical probability, that it requires little; *φίλους* being, as Grot. and

\*τὸ αὐτὸ ποιῶσιν; 48 Ὁ ἔσσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ Lev. 11. 44.  
2. 19. 3.  
20. 7. 30.  
1 Pet. 1. 15.  
10.  
Luke 6. 20.  
πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

VI. 1 Προσέχετε τὴν † ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσ-

others have seen, evidently a gloss. However, *ad.* has since been found in many ancient and good MSS. (to which I add Lamb. MS. 1193, of the 8th century), and all the best Versions, and is retained by Griesb., Scholz, Lach., and Tisch.

— τὴν περισσόν] The sense, 'quid eximius,' 'very excellent,' which I have hitherto adopted with all the best modern commentators, is supported by the authority of the Syr. and Pers. Versions. And this use of the word is frequent in the Class. writers from Hdt. to Longus. It also occurs in Sept. at Dan. vi. 15, σοφία περισσὴ, and vi. 13, πνεῦμα περισσόν ἐν αὐτῷ. Eccles. vii. 17. I am, however, not sure that the Vulg. Version, followed by E. V. *quid amplius?* as being more simple and natural, may not be the truer. Render, 'What more than, or beyond [others] do ye?' So the Ethiopic Version, Beza, H. Steph., P. Brug., and Grot. And this rendering is confirmed by the words, supra v. 37, τὸ δὲ περισσόν τούτων, 'what is more than, beyond these?' Nor is this absolute construction of *περισσός* (in which a genit. of comparison is implied) without parallel elsewhere, e. gr. Eccles. ii. 15: ἵνατί ἰσοφισάμην ἐγὼ τὸ περισσόν; where, for τὸ περισσ., I would read τότε περ., 'why was I then wise more than [he]?' or [than another]. So Joseph. Antiq. xvi. 2. 4: ἡξιωσάμην περιττόν οὐδέν, *nihil amplius*, and xiv. 14. 2: Μάλῃς δὲ μεταβίοντι Ἐρῶνιν οὐδὲν τοῦτον περισσότερον ἔγινετο, *nihil amplius erat*.

For τελευταί 3 uncial and 13 cursive MSS. with several Versions and Fathers have ἰδνικοί. I add 3 Lamb. and all the best Mus. MSS.; which is edited by Griesb., Lach., and Tisch., and indeed the *antithesis* favours it. However ἰδνικοί might arise from a wish to strengthen the antithesis; whether it did is uncertain, but internal evidence is rather in its favour; and accordingly I have now received it, but with some hesitation; especially since τελ. is supported by the Pesch. Syr. Vers.

For οὕτω, τὸ αὐτὸ has been received by Lachm. and Tisch., from 4 uncial and many cursive MSS., to which I add one Lamb., and Br. Mus. 1810, 11,838, perhaps rightly. For, in addition to strong external authority, it has the support of the Pesch. Syr. Vers., and it is besides borne out by internal evidence, as existing in the great probability of its having been altered to οὕτω at v. 46, in order to remove a tautology. Thus in MSS. D, Z, and 5 others, the foregoing τὸ αὐτὸ was altered to οὕτω, and the reading has been received by Lach. and Tisch., as wrongly there, as rightly here.

48. ἵσασθε] Fut. for Imperat., according to the Commentators. Nay, Abresch. affirms that ἵσασθε is equally imperative with ἴσατε. But it is more correct to say, that it bears an affinity to the Imperat. and (as Fritz. has suggested) is a delicate way of signifying what is directed to be done. Nor is this a Hebraism; but it is found both in Greek, Latin, and English. See Win. Gr. § 44. 3. The sense is 'you are required to be τέλειοι,' 'fully and completely righteous.'

Comp. Eccles. xlv. 17, and 1 Pet. i. 15, also Isocr. p. 239, τελείους ἀνδρας εἶναι, καὶ πάσαν ἔχειν ἀρετάν. It is obvious that the precept must be taken with limitation, as at Job i. 1; the meaning being, that 'we are to aim at that perfection, especially in acts of benevolence to our fellow-creatures, which pre-eminently characterizes the Deity.' Nor is this limitation arbitrary; but is suggested by ὥσπερ, for which L. and T. needlessly edit ὡς; which, like some other adverbs of comparison, does not denote equality in the things compared, but *consimilarity*; q. d. 'in the same manner, though not in the same degree.'

VI. The religion of the Pharisees was distinguished from that of Christ as much by its motives as by its rule of action. Our Lord, therefore, next proceeds to warn his disciples against *hypocrisy* and *ostentation* in external duties, as he had done against their neglect. This he does by reference to the three principal modes of evincing regard to religion—*almsgiving* (1—4), *prayer* (4—9), and *fasting* (5, seq.). He warns them that those who were influenced by so unworthy a motive as *ostentation*, must expect no other reward for such performances than that applause of the world which has actuated them thereto.

1. προσέχετε] Tisch. adds δὲ, from E, Z, and about 12 cursive MSS., with the Syr. and some later Versions: while Lachm. rejects it,—justly, for not only external authority (it is absent from all the Lamb. and Mus. MSS., and all Scriv. except 2); but internal evidence is against it. It was, doubtless, introduced by those who thought that some particle of connexion is wanting. But none was needed, since there is evidently a transition of subject; the discourse, as Chrys. and Euthym. ably point out, passing from *actions* to *motives*. As to the Syriac and other Versions, in a case like this Versions have scarcely any authority for a particle, though not a little against a connexive particle. Moreover, the gravity of the injunction involved in *προσέχετε* would, of itself, make the *Asyndeton* very suitable; and it occurs with this very word infra xvi. 6, *sine* v. l. et f. 11. Luke xii. 1, *sine* v. l. Luke xxi. 46, *sine* v. l. Acts v. 35. It is different where the context requires a particle of *ratiocination*, as in Luke xxi. 34, *προσέχετε δὲ ἑαυτοῖς*, though even there the MS. E, and not a few others, have not the δὲ, and Acts xx. 28, though even there the οὖν is cancelled by Lachm., from MSS. A, B, D, and 5 cursive MSS. with Vulg. Version. It is very difficult, and almost impossible, to determine as to the conflicting claims of *ἐλεημοσύνην* and *δικαιοσύνην*. On reconsidering the matter, I am now inclined to think that *δικ.* was the original reading, for I doubt not that *קריב* was in the Hebrew original: and *that*, we know, often denoted *almsgiving*, espec. in the Samaritan and Chaldeæ dialects. Internal evidence is as strong as possible for *δικ.*, and its bearing is ably indicated by an eminent expositor, who, after showing that *δικ.*

θεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μίγῃ, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. <sup>2</sup> Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>3</sup> Σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου <sup>4</sup> ὅπως ἢ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς

might very well pass into ἐλεημ., but not the reverse, adds another reason for preferring δικ., namely, because the *vis dicendi* demands that the *general* term δικ. should at v. 1 *first* be placed, and then the *special* and particular term ἐλεημ. be subjoined at v. 2, and seq. But it is strange that he should, a little further on, conclude by saying that δικ. is here put for 'alms-giving;' for though it seems so put in Prov. x. 2. Tobit ii. 11. xii. 9—11, and often in the Cod. Apocr. N. T., yet *here* it seems first used in the *general* sense *benevolence*, kindness (*caritas*), liberality, and then in the *special* one 'beneficence,' 'bounty to the needy by alms-giving,' the former constituting the *root*, and the latter the trunk and branches of the virtue in question, the latter term denoting the *fruits* of benevolence, as evinced in *benevolence* to those that need our aid, whether by helping them in their struggles for maintenance, or in alms-giving to those who are destitute and helpless.

— ἐλεημοσύνην] The reading δικαιοσύνην, adopted by Lachm. and Tisch., has internal evidence in its favour, but not sufficient external authority to warrant its being received into the text. The Class. use is ἐλ. διδόναι.

— ἤχεα] is not put for the Fut., but is to be taken as at v. 46, where see note.

The alteration of ὁ ἐν τοῖς οὐρανοῖς into ὁ οὐράνιος by Lachm. and Tisch. from 5 uncial, and about 16 cursive MSS. (to which add Lamb. 1175, Scriv. P, Br. Mus. 16, 184, 7141), is warranted by considerable, but not competent authority, being opposed by a vast preponderance of external testimony, confirmed by internal evidence and the Pesch. Syr. Version. The same remark applies to infra xxiii. 9; the critics having in both cases chosen to alter ὁ ἐν τ. οὐραν. to ὁ οὐράνιος, from vi. 14. 26. 32. xv. 13. xxiii. 35.

2. μὴ σαλπίσῃς, &c.] It is better simply to take the verb in a metaphorical sense, and, by a proverbial manner of speaking, of *ostentation* in giving (so Cicero says *buccinator ostentationis*); with allusion to the custom, common to all the ancient nations, of making proclamations, &c., by sound of trumpet, q. d. Be not as the *hypocrites*, who, devoid of all benevolence, and actuated either by superstition, self-interest, or vain-glory, seek only the praise of men; and therefore, as it were, sound a trumpet before them, to proclaim their alms-giving.

— οἱ ὑποκριταὶ] See my Lex.

— συναγωγαῖς] Grot., Wolf, Elsm., Kuin., and others take the word of places of public concourse, to the exclusion of synagogues. But those must surely be included, as being the places where alms were especially distributed.

— ἀπέχουσι] This is not put for ἀφίξουσι, but is Present used of what is *customary*; and the ἀπὸ is very significant, the sense being, 'they receive *out* (or, *in full*) their reward,' 'have all that they will ever have.' So Luke vi. 24, ἀπίχεται τὴν παράκλησιν ὑμῶν. Joseph. Bell. i. 80. 6, ἀπίχου τῇ εὐσέβειαι τὸ ἐπιτίμιον.

3. μὴ γνῶτω—σου] A proverbial saying frequent in the Classics and Rabbins, importing such secrecy, as to escape, if possible, the observation even of ourselves.

4. ὁ πατήρ σου—φανερῶ] Meaning, that 'however secret, it will be fully known to the Searcher of hearts, will be well pleasing to Him, and be openly rewarded by Him.' Ἀποδώσει, scil. μισθόν, the reward of God's favour and blessing here, and life everlasting hereafter.—Ἐν τῷ φανερῷ. The words are omitted in a few MSS., Versions, and Fathers, here and at verse 6. And they are, in one or other of the passages, cancelled by some Critics, but defended by others. There is, I conceive, far too little external evidence to authorize cancelling them in either of the *first two* passages; and internal evidence is very strong for them in the *former*. And, as to the *latter*, it is surely less probable that they were inserted by those who wished to complete the antithesis, than that they were cancelled by those who stumbled at the *repetition*: in removing which, some cancelled the words at v. 4, others at v. 6, and others at v. 18; and as the point was a doubtful one, and the marks of doubt probably left in all the passages, some bold or blundering scribes omitted them in *all three*; which was better than to cancel, as Griesb. has done, the first and third, and leave the *second*. However, as *external* evidence (both in MSS., Versions, and Fathers) is decidedly against the words at v. 18, and as *internal* evidence is unfavourable to them, I have, for critical consistency, felt bound, while I defend them here and at v. 6, to bracket them at v. 18. On attentively reconsidering this difficult question, I see no reason to alter my decision, which I now find confirmed by the suffrage of the very learned Anger, Evang. Synop., and of Bp. Jebb, Sac. Lit., p. 161, seq., where he shows that the absence of the words here and at 6 and 18 (found in Lachm. and Tisch.) would seem unaccountable, and their partial rejection (namely, at v. 18) not demanded. That they are genuine in the first 2, and perhaps the 3rd, he thinks probable from various arguments, critical and moral. And that probability is, he conceives, converted into *certainty* by the laws of Parallelism, which decide the point at issue by demanding their presence. But, were the laws of Parallelism far



ἀποδώσει σοι ἐν τῷ φανερώ. <sup>5</sup> Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν

better founded than they are, they could not *decide* a point like the present; that can only be done by a just consideration of external authority in conjunction with *internal evidence*, and arising out of various critical considerations. When that process is gone through, and the scales of judgment as to internal evidence held by a nice and steady hand, it will be found that there is every reason to think the words genuine at v. 4 and 6; but *very probably*, though not certainly, *interpolated* at v. 18, from the foregoing two passages. I have said not certainly,—for the words *may* have been inculcated the *third* time, for deeper impression on the minds of the hearers. Just as at Mark ix. 44, 46, 48, where the words *ὅπου ἡ σκώληξ αὐτῶν οὐ ταλιντά, καὶ τὸ πῦρ οὐ σβίννεται* are *thrice* repeated; though they in 2 of the 3 times are *absent* from 4 uncial and about 5 cursive MSS. (nearly the same as those which omit them here), and removed by the same Critics as here, and their work approved by the same *Editors*, Lachm. and Tisch. I have, however, lately found more evidence *against* the words than I expected, they being absent from all the Lamb. MSS. except 1, all the Scriv. MSS. except 2; and all the Brit. Mus. MSS. except 1 or 2. On the other hand, there are, I apprehend, irresistible arguments for the *genuineness* of the words at v. 4 and 6, derived from a just consideration of the context; for, waving the laws of Parallelism, it is, as Bp. Jebb observes, not only demanded by the antithetic *ἐν τῷ κρυπτῷ*, but seems *forced out* by the reiterated notion of *concealment* pervading the foregoing context. This, indeed, is freely acknowledged by *Maldonati*, who here deserts his favourite Vulgate, and prefers the *Italic* (confirmed as it is by the Pesch. Syr.), on the very same grounds as those propounded by Bp. Jebb. The same view, too, was long ago taken by Euthym., who, after ably tracing the *logic* of the passage, remarks (doubtless following some ancient Father), that there is a latent *gradation upward* [i. e. climax], q. d. 'You will have the meed of approbation from men,—not a few, but *all*,—and not merely men, but *angels* and arch-angels, at the general assembly of just men made perfect.' Dr. Campb. would not have evinced here a rashness unusual to him by removing the words in *all three* verses, had not his mind been warped by the *sophistry* of Wakef.; though, from that influence it would have been disabused, had his eye rested on the following able remark of Dr. Whitby: "It is observable, that the very thing which we are forbidden [to seek] from men on earth is [mercifully] made part of that reward, which we shall receive in heaven at that great Day of account, when our faith and charity shall be found to our praise and glory." The existence of the words in the text at so early a period as the age of the Pesch. Syr. and Italic Versions, forbids the hypothesis which has been broached, of their being introduced by Critics, who thought them called for by the context. As to the difficulty which has been started by *accounting for the removal* of the words at so early a period as the age of the formation of the Vulg. and the writing of Cod. B, that is not for-

midable, since we have only to ascribe it to the influence of ORIGEN, out of deference to whose judgment the words might well be removed by Jerome, who bowed too much to the Theological Giant of his age. There is, as Wets. has shown, every reason to think (espec. from the existence of the words in the *Italic* and their absence in the Vulg.) that Origen, who is known to have rejected them, did so because he thought it improbable that our Lord, in admonishing his disciples not to pay regard to the judgment of *men*, would have introduced, as a motive to the observance of this admonition, that the reward should be *in public*. But this was a most rash sitting in judgment on the words of inspired Scripture, though indeed too much in character with that mighty Master in Israel. The above *matter of fact* unravels the whole mystery of the absence of the words from a few copies such as abound in similar licentious *alterations* originating in the false principles of a dangerous system, held in common, to a *certain degree*, by Origen, and *completely* by certain modern Heresiarchs and innovating Critics, unaware, we may hope, that such a system must destroy all confidence in the integrity of the written Word of Scripture given to every man to *profit* withal, not *λογομαχεῖν εἰς οὐδὲν χρίσμιον, ἐπὶ καταστροφῇ τῶν κουνύτων*.

The *αὐτός* is cancelled by Lachm. and Tisch., from 5 uncial and 15 cursive MSS. (to which I add Lamb. 1175. Scr. S. U. Mus. 7140). But external authority for the word,—strengthened by the Pesch. Syr. Vers.,—is confirmed by internal evidence, as existing in the greater likelihood of its being *removed*, as unnecessary, than *inserted* for the purpose of strengthening the sense. As to the argument urged by Fritz., that had Matth. so intended, he would have written *οὗτος*,—I answer, that *αὐτός* is elsewhere so used in the New Test. for *οὗτος*. Thus in this very Gospel, xii. 50, we have *ὅστις γὰρ ἀκούσῃ—αὐτός μου δεξιφῶν, κ.τ.λ.*, where a few copies have *οὗτος*, derived from the parallel passage of Mark iii. 35, also in John vii. 4. xiv. 10. As to 1 Cor. vii. 13, the reading *οὗτος*, received by L. and T., is unsustained; nor is this use other than pure Greek, if *αὐτός* be used merely as taking up again the subject, or object, of the verb, which is the case in all the passages just cited. But if taken (as not unfrequently elsewhere in the New Test.) as *emphatic*, Classic propriety would require *οὗτος*, though *αὐτός* is found in the less pure Greek of John i. 27, and vii. 4.

5. For *προσεύχη* and *ἔσῃ*, Lachm. and Tisch. read *προσυχέσθε* and *ἴσθε*, from MSS. B, Z, and 3 cursive ones, the Vulg. and Italic Versions, and some Fathers. But the vast preponderance of external authority, confirmed by the Pesch. Syr. Version, for the *singular* forms, forbids the change; espec. considering that internal evidence is in favour of the text received; in short, it is plain that the *plural* forms were introduced by Critics, who thought them required by the plurals further on, and were not aware that this use of the singular is a characteristic of the *popular* style in address.

ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὥπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>6</sup> Σὺ δὲ, ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. <sup>7</sup> Προσευχόμενοι δὲ μὴ βαττολογήσητε, <sup>e</sup> ὥσπερ οἱ ἔθνηκοι· δοκοῦσι γὰρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰς- <sup>14</sup> ακουστήσονται. <sup>16</sup> μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτήσαι αὐτόν. <sup>9</sup> Οὕτως <sup>d</sup> οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγια- <sup>11</sup>

— Construe ἐστῶτες, not with *ἐν ταῖς συναγ.*, but with *προεύχ.*, as denoting the *standing* posture, which was, it seems, usual for prayer. See Jer. xv. 1. Mark xi. 25. Yet the words ἐστῶτες προσ. (which form a *γραφικὸν* expression) are to be considered *conjointly* as forming *one idea*, and the emphasis lies on *ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν, καὶ ὅπως φανῶσι*. Nor is the ostentation to be understood as consisting in the *posture* of, or even in the *places* of prayer; for the corners or places where four streets met at right angles formed a not *unusual* place of prayer to devout passers (see my extracts from the Jerusalem Talmud), as affording places *out of the way* of passers by; but in the *manner*, by certain extraordinary motions of the body or contortions of the face. The *ὅτι* before ἀπέχουσι is absent from B, D, Z, and 12 cursive MSS. (to which I add Scriv. u.), and is cancelled by Lachm. and Tisch., but on insecure grounds, as will appear from my note, *supra*, v. 31, seq.

6. Having expressed what they ought *not* to do, our Lord (agreeably to his frequent manner elsewhere in teaching) subjoins what they *ought* to do (Euthym.). Our Lord, however, is here speaking, not of public, but of *private* and family-prayer; though in this too He means to warn them against an affected *display* of devotion.

— ταμιεῖον] By this is denoted a yet more retired and secret place than the ὑπερῶν, on which see my Lex., well expressed by our word *closet*. See Vitringa de Synag. Jud., p. 150, seq.

7. βαττολογῆσατε] The word does not occur in the Class. writers; but from what follows, and from the cognate term βαττολογία (occurring in Suid., Hesych., Eustath., and explained by them πολυλογία), we ascertain it to be the using of prolix useless speech, a dealing in vain repetition.

— ἐν τῇ πολυλογίᾳ] We have very few examples of the Heathen *prayers*. But if we may judge by their *hymns* (as we find those of Homer, Orpheus, and Callimachus), we may suppose they were so stuffed up with synonymea, epithets, amplifications, and prerogatives of the Deity, as fully to justify our Lord's expression.

8. μὴ οὖν ὁμοιωθῆτε αὐτοῖς.] lit., "Do not liken yourself, become like, unto them;" for this would seem a Midd. form, with reflex sense (on which see Jelf, Gr. 9302; to whose examples add ἀναμιμῆσθαι, Ephes. iv. 23; εὐφραίνεσθαι, Luke xii. 19), which occurs also in Eurip. Med. 890, οὐκ οὖν χρὴ ὁμοιωθῆναι κακοῖς. Bacch. 1348, πρίναι θεοὺς οὐχ ὁμοιωθῆναι βροταῖν.

Thucyd. v. 103, μηδ' ὁμοιωθῆναι τοῖς πολλοῖς.

9. οὕτως] 'in this manner, after this model;' this prayer being, as Euthym. says, the *fundamentum* of prayer, whence we may draw *precatory* thoughts. Surely due reverence for a prayer, which contains in brief [being the epitome of all things to be prayed for, as the Decalogue of all things to be practised] all things that can be asked of God, together with an acknowledgment of his Divine majesty and power and our subjection, requires that we should always *include* it in our prayers; espec. as the words of Luke xi. 2 seem to contain an express command. Comp. also Numb. vi. 23 (Sept.) and v. 16. Indeed there is every reason to think it always formed a part of the devotions of the first Christians. See Acts i. 24. ii. 42. iv. 24. It consists of a *preface*, six *petitions*, and a *doxology*. Nearly the whole of it, with the exception of the clause 'as we forgive our debtors,' is, in substance, found in the 16 prayers of the ancient Jewish Euchologies. The resemblance is most apparent by a comparison with the *short* form in the Euchology (being an epitome of the longer, and chiefly employed for private use), brought forward by the celebrated Rabbinical scholar Dr. Gregory (formed on Lightf., Schoëtig., and others), and inserted by Dr. A. Clarke in his Commentary. Had this met Mr. Alford's eye, he would not perhaps have said, "there is *slender proof* that our Lord took the substance of this prayer from the Jewish formula." The similarity is surely more than sufficient to justify Lightf. and others in their assertion. I must observe, however, that Lightf. does not employ the term *took from*, which far be it from me to approve. The true view of the matter, and the right term to employ in treating thereon, is well suggested by the learned and orthodox Schoëtig. as follows: "Placuit sapientis Christi (qui verus Deus est, Patri consubstantialis, et qui sapientiam habet infinitam) bona quæ apud Judæos invenerat, retinere; in qua re nos, ipsius adsecuti, merito acquiescimus."

— πᾶτερ-οὐρανοῖς] This prefatory address (frequent in the Jewish forms of prayer) is expressive of the deepest reverence; and by *ἐν τοῖς οὐρανοῖς* are implied all the attributes of that glorious Being who inhabiteth heaven, but whom the Heaven of Heavens cannot contain; namely, his omnipresence, omniscience, omnipotence, and infinite holiness. He is styled 'our Father,' as being such by right of creation and preservation, adoption and grace. Next follow the six *petitions*.

ο Heb. 12. 21. *σθίτω τὸ δοῦμά σου* <sup>10</sup> ἐλθέτω ἡ βασιλεία σου. \* γενηθήτω τὸ  
 Pa. 108. 24.  
 21. *θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.* <sup>11</sup> τὸν ἄρτον ἡμῶν  
 f Luke 11. 3.  
 g Luke 11. 4.  
 Eph. 4. 22.  
 h Intra 20.  
 41.  
 John 17. 14. *τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.* <sup>12</sup> καὶ ἄφες ἡμῖν τὰ ὀφειλῆ-  
 ματα ἡμῶν, ὡς καὶ ἡμεῖς † ἀφιέμεν τοῖς ὀφειλέταις ἡμῶν. <sup>13</sup> καὶ

ΡΕΤ. 1. ἀγιασθήτω—σου] for δοξασθήτω, as Chrysa. explains. Imperat. for Optat. to strengthen the sense.—Τὸ δοῦμά σου. Namely, 'all that the name of God includes'—God himself in all his attributes and relatives. Hence, then, it is prayed that 'the existence of God may be believed, His attributes and perfections adored and imitated, His supremacy acknowledged, and His Providence owned and trusted in.'

10. ΡΕΤ. 2. ἐλθέτω ἡ βασιλεία σου] Here we pray that the kingdom of God, meaning the Gospel, may be diffused over the whole earth, by the conversion of both Jews and Gentiles; so that all, being members of God's kingdom of grace on earth, may finally be partakers of his kingdom of glory in heaven.

ΡΕΤ. 3. γενηθήτω τὸ θέλημα—γῆς] i.e. 'May the dispensations of thy Providence be acquiesced in by us on earth with the same ready submission and willing alacrity, as they are obeyed in heaven.' At ἐπὶ τῆς γῆς there is an ellipsis of οὐρανό, which is frequent both in the Scriptural and Class. writers; e.g. Thucyd. viii. 1, καὶ ὡς ἰδοῦσιν αὐτοῖς, καὶ (for οὐρανὸν καὶ) ἱστούσιν αὐτά.

11. As the three *first* Petitions respect the glory of God, so do the three *last* the bodily necessities and spiritual infirmities of man.

—ἄρτον] This word, like the Hebr. אֶרֶץ, denotes, by an oriental figure, all the necessities of life (τὰ ἐπιτήδεια τοῦ σώματος, James ii. 16).

—ἐπιούσιον] On the sense of this term, Commentators are by no means agreed; the difficulty being increased by the word being not found in the Class. writers, and occurring elsewhere only in the parallel passage, Luke xi. 3. Hence we are compelled to seek its sense, as best we may, from its *etymology*. Of the interpretations propounded, only two have any semblance of truth. 1. That of Salmas., Grot., Lightf., Valck., Michaelis, and Fritsch.; who take it for τῆς ἐπιούσης ἡμέρας, and as equiv. to εἰς αὔριον. The derivation, however, on which it is founded is irregular, and the word contrary to analogy; not to say that this view is at variance with our Lord's command at v. 25 and 34, μὴ μεμεν. εἰς τὴν αὔριον, which implies prayer. Greatly preferable is that of the ancient Fathers and Commentators in general, and the Syriac Version; and, of most moderns, H. Steph., Beza, Mede, Toup, Kuin., Schleus., Wahl., Rosenm., and Matthæi, who, deriving the term from οὐσία, 'subistence,' assign as the sense, 'sufficient for our subistence;' i.e., *belonging to, sufficient for*; in which I must finally acquiesce. As to the objections advanced by *word-catchers* who animadvert on the liberty taken in forming the term *ad similitudinem* περιούσιος, and using οὐσία in an unusual sense, one might answer, with Matthæi, "De οὐσία sensu metaphysico hic plane non est cogitandum (Christus non egit cum Metaphysica) sed de sensu populari." Accordingly I am, as before, inclined to suppose the term, and its present use, to be derived from the

language of common life, which would account for no example of the same having been found. So Origen, who adopts this interpretation of ἐπιούσιος, affirms (de Orat. § 16) that "this use is found neither in the Greek philosophers and Class. writers, nor is employed ἐν τῇ τῶν ἰδιωτῶν συνήθειᾳ, but was fabricated by the Evangelists." But to this I cannot assent without better reasons. We cannot argue from Origen's ignorance of such a popular use of the term, that it did not exist. The word ἐπιούσιος might very well have been in use, being formed like ἐπίδοσις, equiv. to ἐφόδος, which Hesych. explains ἀρμόδιος εἰς δόσον. The main objection, however, is that οὐσία is used not for substance, but *subistence, existence*, to which the above answer of Matt. might suffice; but another and better may be adduced in the actual use of οὐσία in that sense adduced from Porphyry. de Abst. cited by Toup on Suid., t. ii. 575, Ἀπαρχὴ γὰρ ἑκάστου ὡς δίδασκεν ἡ θυσία, καὶ δι' αὐτὴν ἡμῶν τρέφει, καὶ εἰς τὸ εἶναι συνίχει τὴν οὐσίαν, 'by which the Deity nourishes our substance (essence, being, life) and keeps it together so as to be, or exist.' This surely yields a sufficiently good sense, without any serious breach of the *norma loquendi*.

12. ἄφες ἡμῖν τὰ ὀφειλήματα] Answering to δ. ἀμαρτίας in the parallel passage of Luke. This usage of the word arises from this; that obedience being a debt we owe to God, who ever commits sin, thereby contracts a kind of *obligation*, to be paid by suffering the punishment awarded to delinquency. And ἀφίνασι signifies to *remitt* the penalty, i.e. to forgive. Τοῖς ὀφείλαι. ἡμῶν, i.e. 'those who sin against us,' those who fail in their duties and obligations to us.

—ὡς ἀφιέμεν] The best modern Commentators are of opinion, that ὡς here signifies *for*, or *since*; a signif. frequent in the Class. writers, and confirmed, they think, by the parallel passage in Luke. But that is not decisive; since the prayer is known to have been delivered on two occasions, and with a slight variation. Neither, I apprehend, is the ὡς to be regarded, with most Interpreters, as *conditional*. It rather denotes *similarity* of kind, than comparison; sicut, 'even as.' Comp. Eph. iv. 32.

—For ἀφιέμεν, Lachm. and Tisch. edit ἀφήκαμεν, from B, Z, and 2 cursive MSS., 1 and 124 in marg., to which I add (from Jacka.) Barb. 1, and to the Forc-Jul., and Harl. copies of the Vulg., for *dimittimus* I add the Lamb. MS. (of the 7th century). The Syr. Vera. is *wrongly* alleged by Griesb., Scholz, and Tisch.; for it has the *Present* tense. Mr. Alf. asks what authority there is for ἀφήκαμεν. I answer, the evidence is *silentio* of all the MSS., except five, together with those few that have ἀφιέμεν, to which I add L. 1176 and 1189. All the rest, and all the Scriv., and Br. Mus. MSS., have ἀφιέμεν, as have all the copies at Luke xi. 4, except those, comparatively few, that have ἀφίκαμεν. Hence I can scarcely doubt that Matt. wrote ἀφιέμεν, or possibly ἀφίκαμεν, whatever Luke might do;

μη εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα

and, at any rate, that ἀφῆκαμεν was an *alteration* proceeding from the Alex. Critics, who thought that the Aorist expressive of custom would be better Greek.

13. ΠΕΤ. 6. *μη εἰσενέγκης—πειρασμόν*] q. d. 'Suffer us not to be led into, abandon us not unto, temptation,' i. e. (by *implication*) so as to be overcome by it.

—*τοῦ πονηροῦ*] It is debated whether the sense here be *evil*, or the *Evil one*, SATAN, q. d. 'from [the temptation of] Satan.' The evidence for the latter sense is thought to preponderate; particularly as it is found in the Jewish formularies, from whence this clause was taken. And it was adopted generally by the ancient Interpreters. Though, indeed, neither of those reasons is decisive. And here the *seculer* sense, as Lampe has shown, recommends itself as the more simple and emphatic one, and more required by the opposition in *temptation*; and finally, as denoting that which the truly pious far more earnestly desire and pray for. That *τὸ πονηρὸν* is agreeable to the *usus loquendi*, I have shown at John xvii. 15.

—*ὅτι σου ἔστι &c.*] The genuineness of this doxology has, to most Critics, appeared doubtful: and, with the exception of Matthæi, all the more eminent *Editors* from Erasm. and Grot. down to Scholz, Lach. and Tisch. have rejected it. It is, indeed, supported by almost all the MSS., by the Pesch. Syriac, and most of the other Versions, and by some Greek Fathers. But, on the other hand, it is not found in at least 8 MSS., all of very high antiquity, and in others is marked as doubtful; nor has it any place in the Italic, Vulgate, and some other Versions, and it is omitted in many of the Greek and all the Latin Fathers. And as doxologies of this kind were much in use among the Jews (see 1 Chron. xxix. 11) and early Christians, there is some reason to suppose that it was interpolated from the ancient liturgies, in which we know it formed the response of the people, the prayer alone being pronounced by the priest. It is far more likely to have been introduced from the *Liturgies*, than to have been removed from the passage because of its not being contained in the parallel one of St. Luke. It is, indeed, argued that the Greek Church would never have presumed to add, from their liturgies, to a form of prayer by Christ himself. But it may be replied, that they never *did formally*, or at once, add it; the doxology might have been introduced *gradually*, and, probably, at first written in a different character, or in red ink, and in the margin, as is the case in several MSS. And when it is alleged, that the Latin, and some Greek Fathers *purposely* omitted the clauses, to remove a discrepancy between Matt. and Luke; that is taking for granted what cannot be proved. Besides, there was a far more serious discrepancy involved in the clause immediately preceding; *that* too not being found in the Vulgate and Italic Versions, nor in the Fathers in question. But they did not attempt to remove *that* discrepancy. Why then *this*? It has, indeed, been urged, that this doxology materially interrupts the connexion between the *ὅτι καὶ ἡμεῖς ἀφίμεν* and the admonition founded

on it at v. 14, and therefore was likely to be thrown out. But the omission of the clause, does not entirely remove, though it greatly lessens the harshness of the interruption; and the allegation itself takes too much for granted. As to the argument founded on the sublimity, beauty, and appropriateness of the clause in question, it is very inconclusive; for the ancient Liturgies, both Greek and Latin, being chiefly founded on Scripture, abound in passages of great sublimity and beauty. And as to the *appropriateness*, that is not inconsistent with the clause being insinuous: for suitability could alone cause it to be introduced here. And a *spurious* passage may be fitted to any context, as well as a genuine one. Its being found, too, in the Pesch. Syr. Vers. will not absolutely prove its genuineness, or, at any rate, that it was not introduced from the liturgies above mentioned; for those liturgies, ascending to the time of Barnabas and Clemens, were far more ancient than the highest antiquity ever claimed for the Pesch. Syr. Vers. The passage, however, could not have been interpolated in the Pesch. Syr. Vers. (from the later Syr. Vers.), because it is, I believe, found in the very ancient Syr. MSS. in the Br. Mus.; one as early as the 5th century. Surely it does not follow, as Matthæi alleges, that we must receive the passage of 1 John, if we reject this; since there may be equal consistency in rejecting both. At all events, if we reject this, we must reject it on the ground that, as Bp. Marsh observes (Lect. part vi. p. 27), 'internal evidence may show that a passage is *spurious*, though external evidence is in its favour': and if we reject *that*, we must reject it on the ground that (in the words of the same learned Prelate), 'no external evidence can prove a passage to be genuine, when internal evidence is decidedly against it.' That cannot, however, be said to be the case here, since *internal* evidence is quite adverse; and *external* by no means (confirmed by the Syr., Æthiop., Sahid., Armen., Pers., and Arab. Exp. Vers., the Const. Apost. iii. 8. 2. vii. 24. 1 (since v. 1), Chrysa., Isidor. Pel., and the Cod. Brix. of the Italic Vers.) is so overwhelmingly great (I find the passage in all the Lamb. and Br. Mus. copies) that I do not feel warranted in continuing to place the words within brackets. After carefully weighing all that occurs in the Collectanea of the Rabbinical illustrators.—Lightf., Schoëtig., Wets., Meusch.—I find much to confirm, and nothing to impair, the authenticity of the words. Since our Lord was pleased to adopt (see Schoëtig. supr. v. 9) so much of the *rest* of the Prayer from the Jewish formularies, why should he not *this*, which regularly accompanied the use of those Eucharisties employed, it seems, as a *response* in public, and an *exclamation* in private prayer. That the prayer was *twice* brought forward by Christ,—first in the Sermon on the Mount, *unasked*, and secondly about half a year afterwards, *when asked* (as recorded in St. Luke), is granted by *all* the Harmonists. But if the concluding clause and the Amen are regarded with Lach. and Tisch. as interpolated, one cannot imagine why the Disciples should have asked for that which they had already received to the full. But if we suppose the Conclusion and the

1 Mark 11. εἰς τοὺς αἰῶνας. ἀμήν. 14<sup>1</sup> Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις  
 35. 2. τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐρά-  
 k Infr. 18. νιος· 15<sup>k</sup> ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα  
 35. αὐτῶν, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.  
 1 Is. 59. 5. 16<sup>1</sup> Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί, σκυ-  
 Joel 2. 12, 13.

Amen to be genuine, all things are in their natural order, and all difficulty vanishes; for the reason for the request in Luke is obvious, namely, because they needed something which they as yet had not. They might, as Lightfoot suggests, regard the first direction as containing a public form of praying, as evinced by the addition of a concluding Doxology, so like the public Responses in the Temple, and also by the Amen used only in public assemblies; accordingly they entreat that He would teach them to pray *privately*: whereupon He gives them the same Form as before, with the omission of the concluding Doxology and the Amen. Thus all is clear and intelligible; but if we cancel the Doxology and the Amen we encounter difficulties unsurmountable. That the concluding Doxology and Amen were in the Apostolic age used with the Prayer in public I cannot doubt, though whether it was used on the present occasion by our Lord I would not affirm to be *positively certain*; but that it was I have no doubt. That it was in the text of the Original Hebrew Gospel I feel persuaded; and probably in the Greek Gospel; though, that being intended chiefly for the use of Hellenists and Gentile Christians, it may have been withdrawn as unnecessary for them (hence its absence in St. Luke's Gospel), or afterwards removed in certain copies; but not until after the period of the framing of the Pesch. Syr. and Sahidic Versions, and even then its absence was prob. almost confined to the Western Church, where St. Luke's Gospel was held in peculiar estimation.

14, 15. *ἐὰν γὰρ ἀφῆτε*, &c.] In order more to impressively recommend the virtue mentioned in v. 12, our Lord, in the Hebrew manner (see Is. iii. 9. xxxviii. 1. Jer. xxix. 11. Deut. ix. 7), propounds the same sentiment, both affirmatively and negatively. And this and the verse following are illustrative of the preceding (Kuini.). We are not, however, to understand hereby, that the practice of this, or of any other single duty, can obtain God's favour, where other Christian virtues are neglected; for, as Bp. Jer. Taylor says, 'though negative precepts are absolute, yet affirmative promises admit of this limitation,—if no other condition of salvation be wanting.'

—τὰ παραπτώματα ὑμῶν.] These words are cancelled by Tisch., from MS. D, and a few cursive ones, but retained by Lachm.—very properly, for the overwhelming superiority of external authority is confirmed by the Pesch. Syr. and other Versions. Internal evidence may, indeed, seem against it, (see Griesb. Comm. Cr. 73), but in reality it is *not*, for it is more likely that the words should have been accidentally omitted by scribes than inserted by critics, espec. since they often omit words when they almost immediately recur.

16. There is here (as Calv. remarks) a return to the doctrine supra, v. 1, 7, and having there commenced to reprove ostentation in fasting and prayer (interposing as to the latter a rule of

prayer), our Lord now proceeds to urge a like injunction as to another branch of religion, *Fasting*, where *reality* in the sight of God, and not *appearance* in that of men is to be studied: 'ne (says Calv.) scilicet tantopere servire theatro student, quam Deum habere operum suorum testem.' Wherefore, in order to exclude ostentation, he enjoins Reality there, which is to be the spring of action, and not mere formal injunction. Accordingly in the exercise of fasting they are to avoid every thing of ostentation, whatever savoured of pretence or leant to hypocrisy, espec. by an affected squalidity of person, or dress, or screwing the countenance into a *semblance* of devotion devoid of reality; in short, practising the various arts of religious grimace, so sedulously cultivated in the school of Pharisaic hypocrisy.

The term σκυθρ. (on which see my Lex.) is peculiarly apposite as respects hypocrisy, since the words ὑποκριταί and σκυθρωποί were not unfrequently conjoined in the Class. writers, e. g. Diod. Sic., and Lucian, which latter in his *Piscat.* inveighs against pretended philosophers, ascribing to them a 'grim-visaged hypocrisy.'

From thus expressing what his disciples are *not* to be and *not* to do, our Lord in the next words proceeds to show what they *are* to do while fasting, where the injunctions *ἐλκεῖν τὴν κεφαλὴν* and *νίψαι τὸ πρὸς.* form only a figurative mode of expressing what we understand by *appearing as usual*; for the Jews, like the Greeks, regularly washed and anointed the face, except at times of mourning. See Dan. x. 3. The scope of *ἀπὸ τοῦ προσώπου τοῦ μισθῶν αὐτ.* (on which see Note supra) is, as Bucer says, "to point out that all that the hypocrites will derive from such dissimulation is, that which alone they sought, the breath of popular applause, the praise of men, the being all but worshipped as saints, but no more; not a whit of approbation, much less reward, from God." As respects philological points, *φανῶνται* stands for the more Class. *φανένται*, as in Aristoph. Ran. 1063, *βάκι' ἀμπεριχῶν, ἵνα ἐλαῖναι τοῖς ἀνθρώποις φανέν' ἵναι*. The use of the *Particip.* here, not *Infin.*, as in the above passage of Aristoph., and often in the best writers from Homer downwards, was not accidental, since, as Kühner and Jelf point out, we must espec. in Attic prose, and even the Ionic of Herodotus, distinguish between the use of the *Infin.* and the *Particip.*, the former denoting 'what appears, or is likely to be;' the latter, what is apparent, or manifest, what *manifestly* is. (So Hdt. vii. 137, 175. Æsch. Pers. 791, and also Thucyd. i. 2. l. iii. 45, where see my Notes.) And that sense is here most suitable, q. d., 'in order that they may seem to men as *manifestly* fasting.'

—ὅταν δὲ νηστεύητε] meant, not of public and enjoined, but of private and voluntary fasting.

—μὴ γίνεσθε—σκυθρωποί] 'do not put on a morose countenance.'

2, 5, and 16 (and Luke vi. 24)] After a new

ἄφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις ἡσθεύοντες. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 17 Σὺ δὲ, ἡσθεύων, ἀλειφαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νύψαι· 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις ἡσθεύων, ἀλλὰ τῷ Πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατὴρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι [ἐν τῷ φανερῷ].

19 <sup>m</sup> Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς <sup>m</sup> Infr. 19. <sup>21</sup> καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· <sup>20</sup> θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. <sup>21</sup> ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται

and most careful consideration of these passages, I am quite of opinion that the rendering of our common Version (which is supported by all the ancient ones), 'ye have received,' at Luke vi. 24, is right, and that of our common Version here, 'ye receive,' is wrong. The framers of that Version, and some others, were, it seems, not aware of that nice idiom in the use of the verb ἀπέχω, by which the present tense of ἔχω, on account of its having no first aorist, is used in the aor. I sense, i. e. accept, 'I have received.' Examples of this are not unfrequent, both in the later Class. and Sept. So Plut. Sol. C. 22, τὸν δὲ μισθὸν ἀπέχει, habuit fructum, 'he has had his reward;' and so in Themist. p. 120, E, τὸν καρπὸν ἀπέχει, rendered by Xyl. and Wyt. fructum percipisse.

18. ἐν τῷ κρυπτῷ] Lachm. and Tisch. edit ἐν τῷ κρυφαίῳ, from MSS. B, D, and two cursive ones (and I cannot add a single other), very inadequate authority, espec. since internal evidence draws two ways. St. Matthew may have used the form ἐν τῷ κρυφαίῳ, considering that κρυφαῖος occurs not unfrequently in the Sept., and ἐν κρυφαίοις in Jer. xxx. 24. Lam. iii. 10. Sapient. Salom. xvii. 5; also ἐν κρυφ., Jer. xliii. 9, in the Jewish Versions: yet that it should have been altered to ἐν τ. κρυπτῷ in all the copies but 4 is exceedingly improbable.

— ἀποδώσει σοι] On further considering the disputed question as to the authenticity of the next words, ἐν τῷ φανερῷ, I am still less disposed than ever to consider them genuine. Internal evidence is certainly against them; and as external authority is at least equally divided (for besides nearly the whole of the uncial MSS., and a very large number of the cursive ones, to which I add all the Lamb. MSS., and nearly all the Museum ones, confirmed by the Pesch. Syr., Vulg., and other Versions are without them), we are warranted in excluding them altogether, as introduced from supra, v. 4 and 6, where see my note, and the quotation from Bp. Jebb. How the learned prelate could have brought himself to think the probability far greater, that a copyist might have accidentally dropped them from v. 18, than, accidentally, or by design, have transferred them from v. 4 or v. 6, I am at a loss to imagine. The case is quite the contrary. A copyist could scarcely have dropped them accidentally; nay, he would rather have felt the want of them, espec. as he had found them twice in the foregoing context. He could not have introduced

them accidentally, and scribes scarcely ever took the liberty of introducing any thing by design; that was left for their *superiores*, the so-called *Critics*, to whose achievements in that respect the most ancient MSS. bear ample testimony.

19. μὴ θησαυρίζετε, &c.] Θησαυρὸν properly signifies a *repository for valuables*; but sometimes, as here, the *treasure itself* so deposited, i. e. such precious *moveables* as are usually treasured up; e. gr. gold, silver, &c. (either in the mass, or worked up into plate), and *costly apparel*, in which the riches of the ancients very much consisted. So Thucyd. ii. 98, χωρίς δὲ ὅσα ὑφαντά τε καὶ λίθια, καὶ ἡ ἄλλη κατασκευὴ, where see my note. To these two last the words following chiefly allude.

— σὴς καὶ βρώσις ἀφ.] On the disputed meaning of βρώσις, I know not of any sufficient proof that it ever signified 'the rust in metals.' And the *Hendiadys* supposed by many is baseless, since there is an allusion to something *different* from σὴς. Now, since our Lord by σὴς καὶ βρ. meant to designate *riches* generally, and since σὴς has a manifest reference to the riches which consisted of numerous garments and webs of cloth laid up for many years' use (see James v. 2, seqq.); and yet those could not constitute the *whole* of what might be termed *riches*, so something *else* must be designated; and what can be so naturally imagined as the wealth of agricultural produce, such as corn, wool, and flocks, called, in Luke xii. 18, τὰ γινήματα καὶ τὰ ἀγροῦ? Now these too are liable both to mildew and the ravages of insects before they are garnered, and, after being garnered, are subject to weevils and other destructive insects. Now βρώσις may denote *either*, especially the former. Thus in Mal. iii. 11, Sept., it is used of the *mildew* or *blight*, which is there represented as destroying the fruit of the ground. Accordingly βρώσις is best taken, in the most general sense, to denote the decay and deterioration, whether by erosion or attrition (even the wear and tear of time), to which all the possessions in question are liable, whereby they are 'disfigured,' ἀφαν. and ultimately 'destroyed.'

— διορύσσουσι] scil. τὸν τοῦτον, more usually supplied. The walls in the East being chiefly of hardened clay, the houses are very liable to be thus broken into.

21. The ὅπου here is altered by Lachm. and Tisch. to σου, from MS. B and 2 cursive ones, with the Ital. and Vulg. Versions; an authority

καὶ ἡ καρδία ὑμῶν. <sup>22</sup> Ὁ λύχνος τοῦ σώματός ἐστίν ὁ ὀφθαλμός. ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· <sup>23</sup> ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον! <sup>24</sup> Οὐδεὶς δύναται δυσὶ κυρίois δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεῖν καὶ \* μαμωνᾷ. <sup>25</sup> Διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν,

o Luke 16.  
18.  
Rom. 6. 16—  
22.  
1 John 2. 15,  
16.  
p Luke 12.  
32.  
Phil. 4. 6.  
1 Tim. 6. 8.  
1 Pet. 5. 7.  
Ps. 55. 22.

quite insufficient. It was doubtless an alteration to adapt the word better to the singular *son* at the next verse; the purblind Critics failing to see that the plural *ὑμῶν* is as suitable to a general injunction as the singular *son* is to a particular illustration, which is made such for *effect's* sake. Thus at v. 24 the plural form is resumed, when the language of injunction is resumed. Had Lachm. perceived the nature of v. 22, 23, he would not have added *σου* to ὁ ὀφθαλμ., which involves little less than absurdity. The good sense (or good *genius*) of Tisch. preserved him from this sad blunder.

22. The preceding truths are now illustrated by an apt similitude.

— ὁ λύχνος τοῦ σώματος, &c.] Some interpret ὀφθαλμός ἀπλοῦς, a liberal mind; and ὀφθαλμός πονηρὸς, a covetous one; which sense has been thought to be required by the preceding and following words. And several phrases in the Sept., the N. T., and the Rabbinical writers, are adduced, to countenance this mode of interpretation. Yet it involves some confusion; and the words *ἐὰν οὖν*—φῶς may be better taken (with Chrysost., Theophyl., Euthym., and others among the ancients, and most of the recent Commentators) in their proper sense; so that ἀπλοῦς be interpreted *sanus, integer, clear*, and πονηρὸς, *depraved, sickly, dim*; of which signif. many examples are adduced by Kypke and Elaner; to which add Epicharm. ap. Clem. Alex. p. 844, Pott.: καθαρὸν ἰάν νουν ἔχρη, ἅπαν τὸ σῶμα καθαρὸν εἶ. — By τὸ φῶς τὸ ἐν σοὶ is meant the light of conscience. So, among the passages cited by the Commentators, Philo, borrowing from Aristot. Top. i. 14, says, *ἐπερ νους ἐν ψυχῇ, τοῦτο ὀφθαλμός ἐν σώματι*. With the φῶς ἐν σοὶ, 'the light within thee,' I would compare φάος καρδίας in Æsch. Eumen. 519, which admirable passage Schutz would not have tampered with, *ἰλλοῖς μαυρίους*, had he perceived the force of the expression φάος καρδίας, for want of which perception he propounds the vain conjecture *ἐν δέει* for *ἐν φάει*. The passage should be pointed thus: *Τίς δὲ μηδὲν ἐν φάει | καρδίας ἀνατρίφων, | ἢ πόλις βροτῶς θ', ὁμοίως, ἔτ' ἀν σίβοι δίκαν*; Render, 'But who that does not nourish aught [of reverence] in the light of his heart (i. e. in his conscience), whether it be a state or a man [(person) individually], alike, [for that] would any longer venerate justice?' Here, then, is an apt comparison, in which the duty of fixing the attention on heavenly things is illustrated by reference to the case of the eye in the body, by regulating its motions; q. d. 'As the natural eye, when healthy, regulates the motions

of the body, so does the mental eye direct the soul.'

23. εἰ οὖν τὸ φῶς—πόσον] The marked opposition between the terms τὸ φῶς and τὸ σκότος, together with the logical coherence of thought in the passage, call for the interpretation of Chrys. and Euthym. adopted by Maldon. and Fritsch. according to which the sense will be: 'If, then, the light that is within thee (that of reason and conscience) is darkness—the darkness within thee (that of the passions, by nature dark)—how great must that be!'

24. οὐδεὶς—δουλεύειν] It is implied by the context, that the two masters are of contrary dispositions, and give contrary orders; though in point of fact it is impossible to be devoted to two masters; though a man may render some service to both. The words *μισεῖν* and *ἀγαπᾶν* are to be taken in a qualified sense, as denoting to *love less*, or *love more*; of which there are many examples both in the Sept. and the New Test. 'Ἀντίχριστος' is a stronger term than *ἀγαπᾶν*, as denoting close connexion and strong attachment.

—καταφρονήσει] 'will hold cheap, abandon;' so Jos. Ant. iv. 8, 2, *εὐσεβείας, ἥς (the religion) νῦν ἔχετε, καταφρονήσαντες*, εἰς ἄλλον μεταστρίψαθε τρόπον.

—οὐ δύνασθε Θεῷ δουλεῖν, &c.] So it is remarked by Pausan. iii. 23, 2, *ἀνθρώπων γὰρ ἀφορῶντι ἐν κέρδει τὰ θεῖα βύτερα λημμάτων*.

—μαμωνᾷ] This reading for vulg. *μαμμ.*, is found in most of the MSS. and almost all the Lamb. and Br. Mus. MSS., and many Greek Fathers; and is confirmed by the parallel passage of Luke, and by its derivation from the Chaldee and Syriac *ממונה*. It has been received by Critical Editors. The word in Chaldee and Syriac properly signifies *riches*; but, like the Greek *πλοῦτος*, it is here *personified*.

25—34. Here our Lord warns against covetousness, and excessive anxiety about the supply of bodily wants, by 4 arguments for trusting in God's Providence.

25. μὴ μεριμνᾶτε] 'take no anxious thought,' 'be not anxiously solicitous;' as in Phil. iv. 6, *μηδὲν μεριμνᾶτε*. And so in the parallel passage of Luke, *μη μεταωριζέσθε*, 'be not tossed with anxious cares.' This first argument against anxiety is: 'If God has given us life and bodies fitted for enjoyment, surely he will not deny us the lesser blessings of food and clothing.' At v. 26 we have the second argument. Ἐμβάλιψατε, 'survey, contemplate.'

—Lach. alters καὶ into ἢ, from B, and 2 or

τί ἐνδύσησθε. <sup>26</sup> Οὐχὶ ἡ ψυχὴ πλείων ἐστὶ τῆς τροφῆς, καὶ τὸ <sup>g</sup> Luke 12.  
 σῶμα τοῦ ἐνδύματος; <sup>26</sup> Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ <sup>r</sup> Job 38. 41.  
 οὐρανοῦ· οὗτοι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν <sup>Ps. 147. 9.  
 εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. οὐχ <sup>Luke 12. 24.</sup>  
 ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; <sup>27</sup> Τίς δὲ ἐξ ὑμῶν, μεριμνῶν, <sup>g</sup> Luke 13.  
 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; <sup>28</sup> Καὶ <sup>h</sup> Luke 13.  
 περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ  
 πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· <sup>29</sup> λέγω δὲ ὑμῖν, ὅτι οὐδὲ  
 Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.  
<sup>30</sup> Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς <sup>g</sup> Luke 12.  
 κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιένυσσιν, οὐ πολλῶ</sup>

3 cursive MSS., and Tisch. cancels καὶ τι πῖπτε, from 3 cursive MSS. There is no tolerable authority for the latter, and still less for the former change, espec. as internal evidence is against it, and it was evidently an alteration of some critic who thought the disjunctive particle rather required than the conjunctive. The same has taken place elsewhere, e. g. infra xx. 22, where the same class of MSS. alter the t. rec. καὶ into ἡ. So, too, at Mark x. 40. John viii. 14. Acts xvii. 27. 1 Cor. xi. 27. 1 Tim. ii. 9. James iv. 13. On the contrary, the same class of MSS. elsewhere introduce καὶ instead of ἡ, e. g. Mark iii. 33. iv. 17. Acts x. 14. Eph. v. 4. 1 Cor. xi. 27. However, this use of καὶ where one would rather expect, and strict propriety would require, ἡ, is occasionally found in even the purest Greek Class. writers, espec. Thucyd., e. g. i. 22. i. 82. v. 10 and 74. vii. 19. all *sine v. l.* Hdtan. ii. 153, θαρρῶν ἡ πλοῦτον καὶ γίνεαι, where the ἡ is not, as the Editors suppose, to be either cancelled, or changed to δὴ, for the καὶ is negligently used for ἡ, or ἡ καὶ, as used in Luke xviii. 11. It would be easy to add other examples were it necessary. I need scarcely say that this idiom being somewhat rare, internal evidence is always in favour of the καὶ and opposed to the ἡ, espec. in writers like those of the N. Test. and of such Class. writers, even Thucyd. and Aristotle, as did not aim at the greatest exactness in the minutiae of critical accuracy in the use of particles.

26. ἐμβλῖψ. α. τ. π.]. 'Reflect on,' = Luke's κατανοῆσατε, a use which occ. also in Eccclus. ii. 10, and xxx. 15, and once or twice in Sept.; but so rare in Class. writers, that the only example I know of is Menand. ap. Stob. Flor. t. ii. p. 258, ὅταν γὰρ εἰς τρυφῶντα—ἐμβλῖψῃ, κ. τ. λ.

—τὰ πετεινὰ τοῦ οὐρανοῦ] This is supposed to be a Hebraism; since to the names of animals the Hebrews were accustomed to subjoin the places in which they usually lived. It was not, however, confined to the Hebrew, but occurs in the earliest Greek phraseology. So Hom. Il. P. 675, ἰπποκρανίον πετεινῶν, and Eurip. Elect. 897, ἡ σκύλον οἰκιστοῖν αἰθῆρος τίκνοισ.

—μᾶλλον is not redundant, but an emphatic addition, meaning beyond; as in Thucyd. iv. 3, χερίον διάφορον (excellens) μᾶλλον ἑτέρου.

27. ἡλικίαν] The ancient Commentators, and most modern ones, assign to this term the sense *nature*; others, however, more properly interpret

it *ætatis mensuram*, 'time of life;' a sense surely far more suitable; the admonition being directed against excessive anxiety as to food and clothing; which, while they have a necessary connexion with the *preservation of life*, can have nothing in common with *stature*. According to the *latter* interpretation, then, the argument is most forcible and conclusive, to show the uselessness of man's care, by adverting to the helplessness of his condition; inasmuch as no care of man, however anxious, can materially add to the *age* of man. See Calvin. πῆχυν, like other measures of extent, is not unfrequently applied to duration of time. See Ps. xxxix. 4, 5.

28. καταμάθετε] 'attentively consider;' = κατανοῆσατε in Luke xii. 27. Κοπιᾷ and νήθει refers to the occupations of males and of females respectively.

—καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει] The words οὐ κοπιᾷ, οὐδὲ νήθει are to be referred to πῶς, and intimate the *manner* in which the bodies come into, and continue in, being. This mode of taking the words is confirmed by a similarly turned passage in Timocl. Dionys. fr. i. 8, p. 800, Mein.: τοὺς γὰρ τραγῶδες πρῶτον—σκόπει | ὡς ἐφίλουσι πάντας. Also Job xxxv. 4: καταμάθε δὲ νύμφη, ὡς ὑψηλὰ ἀπὸ σοῦ! Καταμάθετε is supposed to be put, as oft., for κατανοῆσατε, in the parallel passage of Luke xii. 27. But it should rather seem that the sense intended to be conveyed is, *survey, look at, mark, viz.* for the purpose of considering the case of, as in Timocl. Dionys. fr. i. 16: χολῶς τις ἔστι, τὸν Φιλοκλήτην ὄρε; γάρων τις ἀνυχοί, κατέμαθεν τὸν Οἰνεία.

—For αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει, Lach. and Tisch. edit αὐξάνουσι, from MS. B and a few others. But this is quite unauthorized, and forbidden by the Pesch. Syr. and Vulg. Versions, though the form αὐξάνουσι itself has internal evidence in its favour.

30. εἰ δέ] 'if then,' for 'since then,' εἰ for ἐπει.  
 —χόρτον] The Hebrews divided all vegetables into two sorts, γῆν and ξῦν, *trees*, and *plants* or *herbs*; the former of which were by the Hellenists called ξύλον; the latter, χόρτος; comprehending both corn and grass, including also flowers, as the lilies just mentioned.

—ἀμφιένυσσιν] 'surrounds with beauty, decorates.' Comp. Virgil, Georg. i. 187, 'Cum nux se plurima silvis Induit in florem,' compared with Georg. ii. 219, 'Quæque (scil. terra) suo viridi semper se gramine vestit.'



x Luke 19.  
30, 30.

y Luke 12.

31.

Ps. 34. 10.

1 Tim. 4. 8.

1 Kings 2.

11—13.

μάλλον ὑμᾶς, ὀλιγόπιστοι; <sup>31</sup> \* Μὴ οὖν μεριμνήσῃ, τί φάγωμεν, ἢ τί πῖωμεν, ἢ τί περιβαλώμεθα; <sup>32</sup> ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὅτι χρῆζετε τούτων ἀπάντων. <sup>33</sup> \* Ζητεῖτε δὲ πρῶτον λείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ τ προστεθήσεται ὑμῖν. <sup>34</sup> \* Μὴ οὖν μεριμνήσητε εἰς ἢ γὰρ αὐριον μεριμνήσει τὰ ἐαυτῆς. ἀρκετὸν τῇ ἡ αὐτῆς.

<sup>32</sup> τὰ ἔθνη ἐπιζητεῖ] A kind of argument often made use of in the Old Test., in order, as it were, to *shame* the Israelites into virtue, by showing them that they lived no better than the unenlightened heathens. That they should have eagerly sought after such things, was not wonderful; since they had no belief in, or dependence on, the Providence of God; and in their labours, or their prayers to the gods, solely regarded *temporal* blessings; as we find from Juvenal, Sat. x.

<sup>33</sup> [ζητ. πρ. τὴν βασ. &c.] L. and T. here edit ζ. πρ. τὴν δικ. καὶ τὴν βασιλ. αὐτοῦ, solely on the authority of MS. B and some MSS. of the Vulg. But this would be authority far too slender to warrant the removal or alteration of even a petty particle, much less to alter the wording of one of the weightiest *dicta* of our Lord, espec. considering that it presents what, if not nonsense, is any thing but what the serious inquirer would expect. Accordingly, I have thought fit to retain, with all the preceding Editors, the text rec., which I find in all the Lamb. and all the Brit. Mus. MSS., and which derives confirmation from the Pesch. Syr. and Vulg. Versions also, besides Cyprian, Hilary, Clem. Alex., and Just. Mart. In short, the text which L. and T. have constructed, is, I apprehend, found *no where*; for, as Griesb., Scholz., and Tisch. affirm that the MS. B, with 2 others, has τοῦ Θεοῦ instead of αὐτοῦ, L. and T. ought, as they professed to base their procedure on the reading of that MS., to have edited ζ. δ. τ. τὴν δικαιοσύνην καὶ τὴν βασιλείαν τοῦ Θεοῦ, which would at least make *sense*. But the reading was, I doubt not, devised by the critical Reviser of the text, for the purpose of removing the awkwardness which attaches to αὐτοῦ, considering that it is, by position, referable to τὴν δικ., though thus αὐτῆς would be required, as Calv. ought to have seen, for which failure he was mercilessly arraigned by Maldon., who, however, wrongly explains τ. δ. τοῦ Θεοῦ to mean the righteousness which God had proscribed to us; since it rather means the righteousness which He requires to be wrought by us, not in us; for it is not the forensic righteousness of *Justification* that is here meant—that doctrine was *after* promulgated—but, as I have already explained, holiness of conversation, godliness of life,—that *righteousness*, both external and internal, usually understood by holiness and godliness, which becometh those who are members of God's kingdom of grace, and such as is the fruit of a true and living faith. We shall now see how unnecessary, rash, and detrimental to this great Gospel dictum, was the course taken by the ancient Critic before ad-

verted to, of altering the order *c* surely, in this earnest seeking, *and* . . . . . God (which answers to what we familiarly express by RELIGION) must come *first*, and then the righteousness thereto pertaining.

—πρῶτον] In a superlative sense, '*first* of all, in the first place,' and as the first object.

—τὴν βασιλείαν τοῦ Θεοῦ] i. e. the religion promulgated by God, its promises and blessedness. See my Lex.

—τὴν δικαιοσύνην αὐ.] i. e. 'that mode of justification which he hath revealed, and the righteousness and holiness which it requires' (see James i. 20); not that righteousness, or system of morality which the Jews had devised, consisting chiefly of ceremonies and mere externals.

<sup>34</sup> μεριμνήσει τὰ ἐαυτῆς] Lachm. and Tisch. cancel the τὰ, from 5 uncial MSS. and Theophyl.; doubtless from that being in Gricebach's estimation the more harsh and unusual reading; whereas Mr. Alford thinks the sense is clearer without the τὰ. 'De gustibus non disputandum.' But were that the case, external evidence would be quite against the word. But, as it is, internal evidence is *not* in its *favour*; for an expression is not to be brought in which is quite contrary to propriety of language. And a most competent judge (my late friend Canon Tate) attests that this is the case with the reading μεριμν. ἐαυτῆς; for, says he, "I find not a single example of the construction with the genit. without τὰ; that of the genit. with *περί* occurs both in the New Test. and the Classical writers. That of the dat. occurs in both. Hence the various readings *περί* ἐαυτῆς, ἐαυτῇ, and ἐαυτήν. But μεριμν. is used with an accus. of thing freq. in Classical writers; as Xen. Mem. iv. 7, 6, ταῦτα μερ., and elsewh. with ἔργον or ἔργα, which is here implied, as in 1 Cor. vii. 32, 33, 34, and Phil. ii. 20, which passages sufficiently defend the construction here." How, then, it may be asked, arose the deviation from the common reading, and these various *fluctuations* of reading? I answer, the former from the scruples of certain ancient Critics, who stumbled at a *complete action* being ascribed to a *thing*, as discharging the business and consulting for cares of the day. But such a criterion as that were worthy of Martinus Scriblerus; espec. since this is, like that in the next clause, a proverbial form of speaking, similar to that saying of a Rabbinical writer: "Sufficit afflictio horā suā;" (where, for *hora sua*, read *hora sua*). Comp. a similar sentiment in Æschyl. Agam. 243, seq., where it is declared that "the trouble, whatever it may be, that befalls men, is best borne on the *day itself*:" to renew it by looking back on the

VII. 1 <sup>a</sup> ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. <sup>2</sup> ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, [ἀντι]μετρηθῆσεται ὑμῖν. <sup>3</sup> <sup>b</sup> Τί δὲ βλέπεis τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; <sup>4</sup> <sup>c</sup> Ἡ πὼς ἐρεῖς τῷ ἀδελφῷ σου "Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου" καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; <sup>5</sup> <sup>d</sup> Ὑποκριτά! ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. <sup>6</sup> <sup>e</sup> Μὴ δώτε τὸ ἅγιον τοῖς κυσί· μὴδὲ βάλῃτε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. <sup>7</sup> <sup>f</sup> Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται.

<sup>a</sup> Luke 6. 37, 38.  
<sup>b</sup> Ps. 41. 2.  
<sup>c</sup> Rom. 3. 1.  
<sup>d</sup> & 14. 3. 4.  
<sup>e</sup> 10. 13.  
<sup>f</sup> 1 Cor. 4. 8.  
<sup>g</sup> 5. 5.  
<sup>h</sup> James 4. 11.  
<sup>i</sup> Mark 4. 34.  
<sup>j</sup> b Luke 6. 41, 42.  
<sup>k</sup> e Infr. 21. 22.  
<sup>l</sup> Mark 11. 24.  
<sup>m</sup> Luke 11. 9.  
<sup>n</sup> John 14. 13.  
<sup>o</sup> & 15. 7. & 16. 24.  
<sup>p</sup> James 1. 5. 6.  
<sup>q</sup> 1 John 3. 22.

past, or to anticipate it by looking forward to the future, were alike foolish and destructive of happiness." So Eur. Hel. 338, *μή πρόματι αλγίων, Προλάβανε*—γόνυ, 'the morrow will take (i. e. let it take) thought for its own matters.'

— τῇ ἡμέρᾳ] Some Commentators supply *ἐκαστῇ*. But it is better to suppose the Article used with reference to *παρούσῃ*, 'the (present) day.' *Κακία* is put for *κάκωσις, τάλαιπωρία*; a sense found in the Sept. (see Eccles. vii. 15. Eccles. xix. 6. 1 Macc. x. 46), but not in the Class. writers.

VII. 1. *μὴ κρίνετε—κριθῆτε*] Almost all Commentators take *κρίνετε* for *κατακρίνετε*, chiefly because in the parallel passage of Luke vi. 37, *μὴ καταδικάζετε καὶ οὐ μὴ καταδικασθῆτε* is added. But I agree with Fritz in preferring the interpretation of Chrysost., by which *κρίνετε* is taken of sitting in authoritative judgment over others, acting as censors of their faults. And *καταδικάζω* may be understood in the same way, but only in a stronger sense, of rash, severe censure.

2. *ἐν ᾧ γὰρ κρίματι*] The *ἐν* is not redundant, but answers to the Hebr. *עַל*. Instead of *ἀντιμετρηθήσεται, μετρηθ.* has been received by the unanimous consent of all Editors. The other was doubtless derived from the parallel passage of Luke.

3. *τί δὲ βλέπεis*] Render, 'how beholdest thou,' i. e. 'how is it that thou,' &c., *τί* being = *πῶς* in next v. See supra, v. 25, and a Rabbinical writer cited by Wets. on Luke vi. 19.

— τί δὲ βλέπεis τὸ κάρφος—δοκὸν οὐ κατανο.] Of the passages from Class. writers here adduced by the Commentators, only one is really to the purpose, namely, that cited from Horat. Serm. i. 3. 25: "Cum tua pervideas oculis mala lippus inunctis, | Cur in amicorum vitiis tam cernis acutum?" 'To this I now add the couplet of a Poet (Menander), cited by Plutarch de Curioe., c. i., and de Tranq. c. 8, *τί τάλ- λόνδριον, ἀνθρώπε, βασκανώτατε, | Κακὸν ὀφθαλμοῦ, τὸ δ' ἴδιον παραβλέπειs*; which passage was doubtless in the mind of Horace, and accordingly confirms the reading received, *mala*, for which Bentley would read *male*, where the *παραβλ.* of Menander confirms the reading

of Bentley, from 2 copies, *prævideas* for *prætervideas*.—*Κάρφος, splinter*; as opposed to *δοκὸν, plank*. There is reference to a proverb of frequent use with the Jews, against those who, severe upon the slight offences of others, were insensible of their own crimes. Many similar sayings are adduced both from the Rabbinical and Classical writers.

4. *ἄφες ἐκβάλω*] There is, as I have shown, no ellipse of *ἵνα*. Render, *permittē eximam*.

6. *μὴ δώτε—χοίρων*] Lest any one should suppose all liberty taken away of judging, even concerning matters the most manifest, Christ subjoins a precept fraught with that prudence, which he elsewhere directs to be joined with simplicity (Grot.). The precept is couched in two adagial sayings. Similar ones are adduced from the Rabbinical, and even the Classical writers; to which may be added from Aristot. ap. Themist. p. 234, *μῆτε ρίψαι σοφίαν εἰς τοὺς τριόδους*. By *dogs* and *swine* are meant respectively the *brutal and ferocious*, and the *gross and licentious*; those brutal and sensual persons, who were so refractory, and given up to the lusts of the flesh, that, far from receiving the truth, when proposed to them, they resisted and blasphemed it, and impeded its growth.—*Τὸ ἅγιον*. By this is meant *consecrated meat*, i. e. *meat offered in sacrifice*, which no unclean person was to eat. So Levit. xxii. 6—16. But under this figure is represented *religious truth* in the Gospel, holy and precious in itself, and therefore not to be thrown away; as it would be by being bestowed on those who could not appreciate it, any more than *swine* would *pearls*. As illustrative of *τοῦ μαργαρί- τας*, &c., it appears from the Rabbinical writers that the Jews called the precepts of wisdom *pearls*. And our Lord more than once compares the truths (espec. the more recondite ones) of the Gospel to precious gems. See Matt. xiii. 46. The general sense, then, is, 'Do not proffer holy admonitions to those who will scorn and abuse them.'

— *μήποτε καταπατήσωσιν—ὑμᾶς*] Many Commentators take *καταπ.* of the *swine*, and *στροφέντες ῥήξωσιν* of the *dogs*, per chiasmum. This, however, is so harsh, that it is better, with others, to refer *both* to the *swine*; *στροφέντες* having reference to the *oblique* direction in which *swine* make their attack.

d Luke 11.  
11.

e Luke 11.  
13.

f Luke 6. 31.  
Tob. 4. 16.  
Matt. 22. 40.  
Rom. 13. 8.  
10.  
Gal. 5. 14.  
1 Tim. 1. 5.  
g Luke 13.  
34.

κρούετε, καὶ ἀνοιγήσεται ὑμῖν. <sup>8</sup> πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται. <sup>9</sup> Ἡ τίς [ἐστίν] ἐξ ὑμῶν ἄνθρωπος, δν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; <sup>10</sup> καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; <sup>11</sup> Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν! <sup>12</sup> Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

<sup>13</sup> Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη,

8. ὁ αἰτῶν] Namely, *aright*. 'Ο ζητῶν, i. e. what is expedient and proper. Τῷ κρούοντι, i. e. who earnestly, and with faith, addresses himself in prayer. 'Ἀνοιγήσεται, 'it shall be opened.'

9. ἡ τίς—ἄνθρωπος] As to the τίς, Elsn. and Fritz. rightly suppose an *anacoluthon*, by which two interrogations are blended; thus, 'an quis est e vobis homo, quem, si filius panem poposcerit, num forte lapidem ei porrigat?'—'H τίς—ὑμῶν ἄνθρωπος, scil. ὧν. So I have pointed; the sense (as the argumentation requires) being: 'What *father* is there of you, though but a *man*, who, if his son, should ask him for food, would present to him, &c.? If therefore ye [men], evil as you are,—evil as compared with Him who is emphatically good, even God,—and morally evil from the evil inherent in you by the corruption of your nature, know how,' &c. This supplying of the word *πατήρ* (harsh though it be) from the subject-matter is confirmed by the parallel passage of Luke xi. 11: τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει; The construction is not a little perplexed in *both* passages; but to read (as do Lachm., Tisch., and others, from two MSS.) αἰτήσει for ἰδὲν αἰτήσῃ, greatly increases the irregularity; and to remove ἰστίν, as does Lachm., from two MSS., destroys the construction altogether. Thus there will remain the slight irregularity of an *anacoluthon* (see Elsn. and Fritz.), and also a commixture of two interrogations in one sentence, which, though it ought to be avoided in regular composition, yet here, by its *grata negligentia*, imparts nature and spirit to the passage. The examples taken from a *stone* and a *fish* are derived from two *adagia* found also in the Classical writers (*ἀντι πέτρης σκορπίου*) representing, by a familiar illustration, those who disappoint the just expectations of others, by giving them not the thing they ask for and need, but something else; which, though similar to it, yet it is not only *not* the thing they want, but wholly useless, or even noxious.

11. πονηροί] The ancients, and, of the moderns, Grot., Elsn., and Schoëttg., explain this *evil, corrupt*; most recent Commentators, *avaricious*. But for the latter sense there is little or no authority, nor indeed propriety. The term seems simply used by way of *comparison* with the all-perfect and beneficent FATHER, ὁ ἀγαθός, Ps. lxxiii. 1, the good Being,—GOD; in contrast with frail and erring man, easily warped by passion.

—οἴδατε—διδόναι] Here οἴδατε διδ. does *not* stand for διδοτε; nor is οἴδατε for *potentis*, as Elsn. explains it; but we are to regard this as one of those idioms of common life, by which

that which is properly applicable only to men's *mind*, is applied to the *animus* or disposition. Thus the best rendering will be, with the Peric Version, 'ye are disposed to give.'

—δώσει ἀγαθὰ] The ἀγαθὰ signifies such things as it is fitting for, and such as may be expected from ὁ ἀγαθός (Ps. lxxiii. 1), the Fountain of all good both in nature and grace; all things that pertain to men's true good both for this world and the next; though the latter is principally had in view, as is plain from the parallel passage of Luke xi. 13, where, for τὰ ἀγαθὰ we have πνεῦμα ἁγίου, meaning spiritual blessings, the gifts and graces of the Spirit, such "good things as pass man's understanding."

12. The example of the truth and mercy of God, the encouragement afforded, and his readiness to pardon, assist, and accept us, form the primary argument with which this saying is enforced, and form its connexion with the preceding verses.

—πάντα οὖν, &c.] The force of the οὖν is illative, or denoting inference, espec. when a speech is brought to an end, and when the conclusion from what has been said is collected into one pithy apophthegm. So used, it occurs several times in the present discourse of our Lord; e. gr. v. 24, 43. vi. 31, 34, μὴ οὖν μεριμν.; and vii. 12, where the οὖν has reference to all the injunctions from v. 1 downwards to v. 24, πᾶς οὖν ὅστις ἀκούει. The injunction thus ushered in presents a golden rule of equity familiar to the Jews, and not unknown to the Gentiles.

The sense of οὗτος—προφῆται is, 'This is the sum and substance of what is contained in the law and the prophets on the relative duties of men.' It is all one, in the meaning and result, with that νόμος βασιλικός, James ii. 8, which comprehends the whole of the Second Table of the Law, with all the several offices reducible to each commandment therein.

13. Here there is no connexion with the preceding. The words (as we find from Luke xiii. 24) being spoken at another time, and in answer to the inquiry of the disciples, 'Lord, are there few that shall be saved?'

—εἰσελθετε, &c.] i. e. *strive* to enter (as expressed in the parallel passage, Luke xiii. 24), namely εἰς τὴν πόλιν. Here, as in Cebes xii., the comparison is chiefly to a gate opening into a narrow road leading up to a citadel. The τῆς implies that there is *another* gate, leading to the broad road, which we are *not* to enter. Similar comparisons and parallel sentiments are adduced in the Heathen writers.

καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· <sup>14</sup> ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν! καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν. <sup>15</sup> ἡ Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, <sup>h Micah 2. 6. 5. 1 Tim. 2. 5. Acts 20. 29.</sup> οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσθωθεν δέ

14. ὅτι στενὴ ἡ πύλη, &c.] On again carefully re-considering the state of the evidence, so as to determine the true reading, I am of opinion that, vast as is the preponderance of external authority for *τί* (which has the support of the Pesch. Syr. and Vulg. Vers., almost all the Lamb. and Br. Mus. MSS., and also of Chrys. and Euthym.), yet that the true reading is *ὅτι*, inasmuch as the *τί* expressive of wonder, or admiration, would, as Bp. Jebb observes, here ill accord with the didactic gravity of the subject, or the dignity of the Divine instructor; whereas *ὅτι* agrees with the purpose of these words, which is to give a *second* reason for the admonition at v. 13, *εἰσέλθιτε διὰ στενῆς πύλης*, an admonition not repeated at v. 14, but left to be mentally supplied, or, at least, the exhortation founded on it. 'Do so! for, or, because,' &c. Thus the two verses form one sentence, and we should print *αὐτῆς* ὅτι, as in the 1st edit. of R. Stephens, and that of Tisch., who has very properly restored the *ὅτι*, which had been discarded, and *τί* brought in by all the editors from Matth. and Griesb. to Scholz and Lachm. All the difficulty, observes Bp. Jebb, found in *ὅτι* and the double γάρ, is removed by resorting to the principle of a double reference to a common antecedent. The *τί* seems to have been a very ancient alteration of certain critics, who, not perceiving the peculiarity of the construction, could find no sense in *ὅτι*. In order to comprehend the full scope of the words and the ratiocination therein, we must mark the *emphasis* meant to be laid on the words *πλατεῖα καὶ εὐρύχ.* and *τὴν ἀπώλειαν* in the first clause, and *στενὴ καὶ τεθλιμμένη* and *τὴν ζωὴν* in the second. The reasoning intended is this, that the narrow gate and the strait road is to be entered on because the wide gate and broad road leads not to life, but to perdition. The narrow-gate road is to be entered on *because* that gate and way leads to life and salvation. This view of the scope of the words was, I find, long ago seen by Bucer and Calvin, and also Bp. Jebb. Thus the first reason is meant for *encouragement* and *comfort*, under self-denial and hardship; the latter, for *warning*. As respects the clause *καὶ πολλοὶ εἰσὶν αὐτήν* and *καὶ ὀλίγοι εἰσὶν αὐτήν*, these were thrown in to strengthen the main purpose; and the *first* was meant for *warning* not to fall into the folly of supposing, that to follow the many must be the *safe* way; whereas those many do but *through* the road to *destruction*. The second was meant both for *warning* (by exciting a holy fear lest haply they should fall of the grace of God unto life by not being of those *few*), and for *rousing* to exertion and diligence by pressing in at the narrow gate and treading the pent-up road. This is confirmed by the answer of our Lord, Luke xiii. 24, to the question, *εἰ ὀλίγοι οἱ σωζόμενοι* (which seems to have been suggested to the Apostles by these words of our Lord on a former occasion), *ἀγωνίζεσθε* ('strain every nerve') *εἰσελθεῖν* ('to

effect an entrance') *διὰ στενῆς πύλης*, *ὅτι πολλοὶ ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύουσιν*. To account for the extreme difficulty of entrance, we must suppose the *πύλη* to denote not simply a *gate* opening into a road leading to some city or town, but a *pass-gate* affording entrance into a country, and called *πύλη*. Such was the *πύλη* into Greece from Thessaly to Locris; the one from Syria into Cilicia;—which passes were secured by strong stone-work *portals*, surmounted by towers commanding the *road*; which was cut through the rocks, and consequently narrow and rocky, and hemmed in (*τεθλιμμένη*) by precipices, so as to be very difficult to be *traced* and trodden, even when an entrance had been forced by the *πύλη*, which well illustrates the expression *εὐρίσκοντες αὐτήν*. Of the many similar passages adduced by Wets. and others no one is at all to the purpose, except the passage of *Cebes*, Tab. § 12, adduced by me in Rec. Syn., which, indeed, 'forms,' as Mr. Alf. says, 'a remarkable parallel;' but only, I should say, so far as to show from its exceedingly strong resemblance to this passage the existence of plagiarism; whence it is plain that the Tabula *could* not have been written by the well-known hearer and friend of Socrates, but by *another* Cebes, a Stoic philosopher, mentioned by Lucian and Athenæus, who lived in the age of the Emperor Aurelius, and who had, like some other philosophers (e.g. Epicetetus, Arrian, Philostratus), read and in many ways profited by the Scriptures.

15. *προσέχ.*—*ψευδ.*] The thread of connexion is with the immediately preceding *οἱ εὐρίσκ.*, q. d. 'But, in your endeavours to find this narrow and hardly traceable road, beware of pretended guides,' namely *ψευδοπροφ.*, meaning 'false teachers,' such as are spoken of in 1 John iv. 1, comp. with 2 Pet. ii. 1, not the 'false prophets' at xxiv. 11, 24. Mark xiii. 22. Rev. xvi. 13. xix. 20, and sometimes spoken of in Sept. and Jos., namely, persons falsely claiming a Divine commission; since the language is too *general* to admit of that; the caution being meant for *universal application* in every age. And considering the weighty nature thereof, I see not how the introductory particle *δι* can be dispensed with; though cancelled by Lachm. from B. and about a dozen other MSS. (to which I add Scriv. y, Br. Mus. 1810, 171, 982, Cov. 1), though with his not unusual inconsistency L., at Matt. xvi. 11, introduces a *δι* after *προσέχ.*, on equally insufficient authority, and where no authority, however great, would suffice. In both passages the *δι* was, I suspect, lost by the carelessness of scribes, who often omit *δι*, as generally expressed by an obscure abbreviation. As respects the phraseology here, *προσέχ. ἀπὸ* is Hebraistic and Hellenistic Greek oft. occurring in the Sept., though never in the Class. writers; and the word *ἐλπίσιν* is understood, which is expressed in Luke xvii. 3.

In *ἐνδύμασι προβάτων* there is an allusion

εἰσι λύκοι ἄρπαγες. 16<sup>1</sup> Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι· συλλέγουσιν ἀπὸ ἁκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; 17<sup>1</sup> οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18<sup>k</sup> Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. 19<sup>1</sup> (Πᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.) 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

21<sup>m</sup> Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 22<sup>n</sup> Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ·

1 Luke 6. 44.  
2 Tim. 2. 1,  
seqq.  
k Luke 6. 43.

1 Supr. 3. 10.  
John 15. 2, 6.  
Luke 3. 9.

m Hos. 8. 2.  
Jer. 7. 4.  
Luke 6. 46.  
Rom. 2. 13.  
James 1. 23.  
n Luke 18.  
24, 25.

to the *μηλωτή* (sheepskin, or sometimes a cloak made of the fleece roughly worked up) with which the false prophets would clothe themselves, in imitation of the true ones; see supra iii. 4; and also, as it seems, the false teachers among the Pharisees.

— *λύκοι ἄρπαγες*] The expression occurs elsewhere only in Lycoph. Cass. 1309, and Oppian. Venat. iii. 293; from the latter of which passages we find that it denotes a particular species of wolves, also called *ἄρπαγες*, from their being peculiarly rapacious for prey, and insatiable.

16. *ἀπὸ—αὐτῶν*.] 'By their fruits shall ye (*may ye*) thoroughly know them;' adverting to this as the proper test of man's real character. By *καρπ.* are meant partly their fruits in doctrine, and partly in practices and actions. Comp. Thucyd. v. 26, *τοῖς ἔργοις ἀθρήσει καὶ εὐρήσει, κ.τ.λ.* In *μήτι συλλέγουσιν, &c.* there is a sort of adagial illustration, found also in Theogn. Admon. 537: *οὐτε γὰρ ἐκ σκίλλης ῥόδα φύεται, οὐδ' ὀκίμης· οὐδὲ ποτ' ἐκ δούλης τέκνον ἱλευθήριον.*

— *σταφυλὴν—σῦκα*] Lach. and Tisch. (1st edit.) edit *σταφυλάς*, from B, and 7 other MSS.; though in his 2nd edit. T. restores *σταφυλὴν*—very properly, since the strongest external authority is confirmed by internal evidence, *σταφυλάς* being plainly a *gloss* of some critic, who saw that it, like *uva* in Latin, is used generically for the plural, as not unfreq. in the Sept., and sometimes in the Class. writers; so that it is no wonder that in the Syr., Vulg., Ital., Arab., and Sahid. Vers. the plural should be used; though that will not prove that those translators read *σταφυλάς*, since they render the singular *σῦκα* just after by a plural. But the Ethiopic and Persic translators express it by a singular, showing that they must have had *σταφυλὴν* in their copies; which is also supported by the parallel passage of Luke vi. 44, though even there *σταφυλάς* is found in MS. L, and 3 others, and yet no Editor advocates it, though there all the ancient Versions use the plural. However, it would seem that in fact *σταφ.* is here used for *grape-fruit*, as in Is. v. 2, Sept., like *σῦκα* for *fig-fruit*. The same corruption of the singular *σταφυλή* into the plural occurs in Rev. xiv. 18, *τρύγησον—ὅτι ἤκμασαν αἱ σταφυλαί*, in the ordinary text, found in the majority of MSS., and retained, inconsistently enough, by Lachm., as also by

Tisch. in his 1st edit., and by Scholz; though in his 2nd edit. Tisch. adopts *ἤκμασαν ἢ σταφυλή*—very properly, since it is found in the best MSS., 30 in number, including the Lamb. MS. and the principal 3 Mus. ones, and it is supported by internal evidence.

— *τριβόλων*] A low thorny shrub (the *tribulus terrestris* of Linnaeus), so called from its resemblance to the *tribulus militaris*, or *caltrop*, composed of three or more radiating spikes or prongs, thrown upon the ground to annoy cavalry.

17. *τὸ δὲ σαπρὸν, &c.*] The word denotes, 1) what is decayed and rotten; 2) by metonymy, what is refuse and worthless (as old vessels, and small fishes), also, when, as here, applied to trees or fruit, what is of a bad quality.

19. Some Critics are of opinion that this verse is introduced, by interpolation, from Matt. iii. 10. The objection, however, that it impedes the course of reasoning, will be lessened, if we consider it as an awful admonition incidentally thrown in.

20. *ἄραγε*] In this Particle the *ἄρα* is *illative*, and the *γε* *limitative, itaque saltem*.

21. *οὐ πᾶς ὁ λέγων, &c.*] I have already shown that the *lingua proprietatis* will not allow *οὐ πᾶς* to be taken (as some Expositors maintain they should) for *no one*, but requires that *οὐ* should be connected with the verb, as a negative marking distinction. I would add, that the strong opposition between *λέγων* and *ποιῶν* shows that the former must be understood of the *service of the lips* only, as contrasted with that of the *heart*,—a service evinced in faith working by love and obedience. In short, we have here represented *profession* as opposed to *practice*, q. d. 'Not all, who with the lips acknowledge me as their Lord, will attain to the blessings which I come to bestow; but those only who likewise perform what my Father commands.'

— *ἐν οὐρανοῖς*] *Τοῖς οὐρ.* is edited by Lachm. and Tisch. from B, C, Z, and 5 others. I add Lamb. 1175, Scr.: yet all the MSS. have *ἐν οὐρανοῖς* at xii. 50, and xviii. 10 and 14, as also in xvi. 17, as Lachm. and Tisch. themselves edit. So that the reading here, and infra, x. 32 and 33 (where Lachm. and Tisch., on equally slender authority, likewise prefix *τοῖς*), is, at any rate, an open question. In St. Mark the article is always found in, I believe, all the copies; and so in St. Luke. The usage in St. Paul varies, since he sometimes has *τοῖς οὐρ.* and at others *οὐρ.*

22. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*] i. e. the day, or time,

Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; <sup>23</sup> καὶ τότε ὁμολογήσω αὐτοῖς· ὅτι οὐδέποτε ἔγνω ὑμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. <sup>24</sup> Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν <sup>25</sup> καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

implied in the foregoing words; the period for the final admission or rejection of all persons.

— προεφητεύσαμεν] 'have preached the Gospel' and prophesied.

— τῷ σῷ ὀνόματι δυνάμεις π.] Render, 'in thy name (i. e. by virtue of thy power) we have done many miracles;' not, wonderful works, as it is rendered in E. V. The above version is required by the context; and that it is the true one, will appear from what I have said in the note on 1 Cor. xii. 10. That miracles were sometimes performed by such men (however their lives were at variance with the Gospel), we learn from Origen contra Cels. iv. p. 7. Prophesying, casting out of devils, and other miracles, are specified by way of showing that no gift or endowment, however exalted, without faith and holiness, will avail to our acceptance with God.

23. ὁμολογήσω αὐτοῖς] 'I will tell them openly and plainly.' A signification of which examples occur in Herodot. iii. 6, Ælian, and other Classical writers.

— οὐδέποτε ἔγνω ὑμᾶς] i. e. 'I never recognized you as my servants, or approved you.' So 2 Tim. ii. 19, ἔγνω Κύριος τοὺς ὄντας αὐτοῦ. This is considered a Hebraism; γν having the sense *approve*. But some examples are adduced by Wets. from Greek writers; not, however, quite to the point. Far more apposite is one from Isæus adduced by me in Recens. Synop. Σὺ δὲ τίς εἶ; σοὶ δὲ τί προσήκει θάπτειν; οὐ γινώσκω σε ('I do not recognize you'), οὐ μὴ εἰσὶν τὴν οἰκίαν.

— ἐργαζόμενοι τὴν ἀνομίαν] The purity of the Greek is established by a passage of Themist. adduced in Recens. Synop., i. e. οἱ ἐργαζόμενοι ἀρετὴν. 'Ergy' is a far stronger term than ποιεῖν, and signifies to do any thing studiously and habitually, to make a trade of it. The Art. here has an intensive force; q. d. every kind of iniquity.

24. Our Lord now closes his discourse, which contains the great outlines of human duty, by a most apt and forcible comparison.

— πᾶς οὖν, &c.] This is regarded as a Hebrew construction for πάντα οὖν ἀκούσονται—ὁμοιώσω ἀνδρὶ. But it may be better called a popular construction, and a relique of primitive simplicity of diction, such as is found in Herod. and all unstudied writers and speakers, in every language.

— ὁμοιώσω αὐτόν] Iachm. reads ὁμοιωθήσεται, from B. Z, and 12 cursive MSS. I add Lamb. 1178, Brit. Mus. 16,184, Scr. u., a few

later Versions, and Fathers. But internal evidence is quite against it; and, as Bp. Jebb observes, propriety of sentiment, as called for by the context, rejects it. Moreover, ὁμοιώσω is confirmed by another passage, infra xi. 16, and also by Luke, xiii. 18. 20. The reading evidently arose from the alteration of some Critic, probably Origen (whose purpose it was to conform the reading here to that at v. 26, πᾶς ὁ ἀκούων—ὁμοιωθήσεται, &c.), or from a gloss of a Scholiast. Whereas, as Bp. Jebb truly remarks, the distinction here between ὁμοιώσω and ὁμοιωθῆσ. was studiously designed; for when the fruitful hearer is to be characterized, our Lord himself institutes the comparison: when the foolish and unprofitable hearer, it is otherwise managed; the comparison is then matter of common fame—he shall be likened to, as though he were unworthy of Christ's own personal attention.

25. ἡ βροχὴ] This denotes, like the Hebrew שׁוּן, a heavy gush of rain, and the Art. is used, as commonly with the great objects of nature, both in Greek and English.

— προσέπεσον] This is to be referred, not to οἱ ἄνεμοι alone, but also to the foregoing nouns, βροχὴ καὶ ποταμοὶ, and the verb ἔπνευσαν, as producing the downfall. This was distinctly seen by Chrysost. and by the Persic translator. Of course the same remarks hold good of προσέκυαν at v. 27. The floods and the winds are the greatest agents in such an overthrow, and espec. the former; inasmuch that, in the parallel passage of Luke vi. 48, 49, the only agent mentioned in this overthrow is ὁ ποταμός, so called as proceeding from a πλήμυρα, or inundation, arising either from the sea or some mighty river. Accordingly, I would point and render as follows: καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι· καὶ προσέπεσον, 'and the rain descended, and the floods came, and the winds blew; and they (i. e. the floods and winds) beat upon,' &c. By ποταμοὶ are denoted floods, or torrents (the ποταμοὶ χυμάρροι of Homer), arising from sudden gushes of heavy rain, and producing inundations.

— τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν] i. e. 'the rocky ground,' as opposed to τὴν ἄμμον just after, 'the sandy ground.' In τὴν πέτραν, there is an allusion to Christ as the Rock of our salvation, by our building upon Him (as a house upon a firm foundation) by faith, working through love and obedience. There seems throughout this lively similitude reference to Isa. xxviii. 15—18.

q Luke 6. 40. <sup>26</sup> ἡ Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὁμωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον <sup>27</sup> καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ <sup>r</sup> Mark 1. 23. <sup>27</sup> ἐκείνη, καὶ ἔπεσε καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. <sup>28</sup> Καὶ <sup>27</sup> Luke 4. 22. ἐγένετο, ὅτε [συν]ετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξ-  
επλήρουντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ <sup>29</sup> ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.

VIII. 1 <sup>†</sup> Καταβάντι δὲ <sup>†</sup> αὐτῷ ἀπὸ τοῦ θρόνου, ἠκολούθησαν <sup>a</sup> Mark 1. 40. αὐτῷ ὄχλοι πολλοί <sup>2</sup> καὶ ἰδοὺ, λεπρὸς <sup>†</sup> ἐλθὼν προσεκύνει <sup>a</sup> Luke 5. 12. αὐτῷ, λέγων Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. <sup>3</sup> <sup>b</sup> Καὶ <sup>b</sup> Luke 5. 13. ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων Θέλω καθα-  
ρίσθητι! καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. <sup>4</sup> <sup>c</sup> Καὶ λέγει <sup>c</sup> Mark 1. 44. αὐτῷ ὁ Ἰησοῦς Ὅρα μηδεὶ εἶπης ἀλλ' ὑπάγε, σεαυτὸν δεῖξον <sup>c</sup> Luke 6. 14. τῷ ἱερεῖ, καὶ <sup>†</sup> προσένεγκε τὸ δῶρον ὃ προσέταξε Μωϋσῆς, εἰς <sup>Lev. 14. 2, 4, 10.</sup> <sup>Infra 9. 30</sup> <sup>2</sup> 12. 16. μαρτύριον αὐτοῖς.

26, 27. Many similar sentiments (espec. one of Rabbi Elisha) are adduced by Wets. from the Rabbinical writers.

28. *συντεῖλ.* Lachm. and Tisch. read *ἐτέλ.*, (from B, C, Z, and about 18 cursive MSS., to which I add Lamb. 1175, Scriv. h. p. s. y.) which may be the true reading, and the other a gloss; but *συντέλλας τὸν πειρασμὸν* occurs sine v. l. at the only other similar expression in New Test., Luke iv. 13, and *συντ.*, Luke iv. 2, sine v. l.

—ὡς ἐξουσίαν ἔχων] scil. τοῦ διδάσκειν, 'as one having authority to teach,' i. e. self-derived power;—not as the Scribes, who rested only on that of their Doctors;—as one not the *interpreter*, but the *maker* of the law; and accordingly using the authoritative expression *ἐγὼ δὲ λέγω*. Luke iv. 36, *ἐν ἐξουσίᾳ*, as applied to his λόγος, or manner of speaking; an expression standing for *ἐξουσιαστικός*.

VIII. 1. *καταβάντι—αὐτῷ*] Lach. and Tisch. read *καταβάντος—αὐτοῦ*, from a few ancient MSS. and Chrys., a reading confirmed by internal evidence, but which I cannot confirm from any Lamb. or Br. Mus. MSS. As to *προσελθ.*, v. 2, which has been, instead of *ἐλθών*, received by the same editors, from B, E, M, Δ, and about 8 cursive MSS., to which I add Br. Mus. 5468, 1810, 11,836, Lamb. 1177 and 5 Scriv. MSS.; and internal evidence is in its favour. Not improbable is it that *προσελθ.* should have been altered to *ἐλθών*, in order to remove the inconvenient repetition of *πρός*. Moreover, *προσελθ.* is very often used in narrations in the Gospels; *ἐλθ.* less frequently.

2. *προσεκύνει*] 'Not,' says Whitby, 'as denoting an acknowledgment of the Divinity of our Lord; for the term was one expressive of civil adoration, and only paid to him as the Messiah, or a prophet sent from God.'

—*ἐὰν θέλῃς, δύνασαι*] This appears from the examples in Wets. to have been a form of earnest and respectful address, much used by those who sought for relief, espec. from physicians.

Thus both expressions may be considered highly emphatical.

—*καθαρίσαι*] A word used peculiarly of healing leprosy, and which has reference to the *legal impurity* supposed to be incurred by the disease, which could only be removed by the cure of the disorder.

3. *ἐκτείνας τὴν χεῖρα*] There is here neither pleonasm nor Hebraism, as is commonly supposed. Nor is the expression, as others think, devoid of force; though it may be regarded as a relique of the circumstantiality of ancient diction.

—*ἥψατο αὐτοῦ*] This was done, Wets. says, *more medicorum*. And he adduces many examples of a similar use of the word. But our Lord seems to have touched the leper, both to inspire him with confidence (as conceiving that unless with the *power* as well as will to heal him, he would have incurred pollution, and possibly infection), and also to make the *bystanders* see plainly that the cure was effected by his touch. Our Lord, too, in most cases, condescended to accompany his words by corresponding actions, as the *Prophets* had done before him. See 2 Kings v. 11, and Note on Matt. ix. 18. As to the violation of the law hereby involved, it must be remembered that works performed by Divine virtue were exempted from the ritual precepts.

4. *μηδεὶ εἶπης*] An injunction doubtless only meant to extend to the period when he had presented himself to the Priests, for examination. Considering the great multitude of bystanders, it was impossible to prevent the transaction from being made public; so that the object of the injunction must have been, to keep the officiating priest ignorant of the transaction, that he might not maliciously deny the leper to be perfectly clean; which would disappoint the benevolent object of the miracle. It has been supposed (not without reason), that this transaction is placed here by the Evangelist (for certain reasons) out of its proper chronological order.

—*προσένεγκε*] Lachm. and Tisch. read *προσένεγκον*, from B, C, to which I add Lamb.

5 <sup>d</sup> Εἰσελθόντι δὲ \* αὐτῷ εἰς \* Καφαρναούμ προσήλθεν \* αὐτῷ <sup>d</sup> Luke 7. 1.  
 ἑκατόνταρχος, παρακαλῶν αὐτὸν <sup>6</sup> καὶ λέγων· Κύριε, ὁ παῖς  
 μου βέβηλται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.  
 7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.  
 8 \* Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανὸς <sup>e</sup> Luke 7.  
 ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ \* λόγῳ, καὶ

1192. 1. m. and internal evidence is in favour of the reading, from the extreme rarity of the form, which occurs at least in the simple verb, also in the Sept. at Gen. xxvii. 7, *ἐνεγκον*, in all the best MSS., though the second Aor. form, *ἐνεγκε*, is found in 12 inferior MSS. It prob. occurs elsewhere in the Sept., though I have not met with it, nor at all in the Class. writers; yet St. Matt. may have used the form, espec. as he uses the Aor. 1, not 2, as one might expect that he would; and it may have been altered to the second Aor. form, as occurring in Mark and Luke sine v. 1.

— *εἰς μαρτύριον αὐτοῖς*] It has been debated whether αὐτοῖς has reference to the *priests*, i. e. the priests (*ἱερεῖς* being taken distributively), or to the *people*. Though there is some harshness in the latter mode (since the antecedent does not exist in the preceding context); yet propriety requires it; for the offering could be no testimony to the *priests*. It may, however, be understood of *both*.

5. I have here and elsewhere followed L. and T., in adopting the form *Καφαρναούμ*, as found in all the most ancient MSS., confirmed by the earliest Versions,—such as the Pesch. Syr., the Sahid., Copt., Arab., Ital., and Vulg. Versions,—confirmed by Jos. Bell. iii. 10. 8, (whence in Jos. de Vita § 72, for *Καφαρναμήν* should be amended *Καφαρναήν* or *Καφαρναώμ*, as the MSS. partly confirm,) and also by Origen, as moreover by the Hebrew derivation from נָחַ, a village, and נָחַר. And so Jos. calls it *κώμη*, though he elsewhere uses the terms *κώμη* and *πόλις* of the same place. And so *κώμη* in Mark viii. 23, 26. It was prob. a large unwall'd country town.

— *προσῆλθιν αὐτῷ ἑκατόνταρχος*] The best Commentators are agreed that, from the striking similarity of circumstances between this transaction and that recorded at Luke vii. 1—10, they must be the same. The points of difference are very reconcilable; *παῖς* being, both in the Classical and Hellenistic Greek, often used for *δοῦλος*, servant; like *puer* in Latin; and used because such services as are performed by our *footmen* or *valets*, was originally rendered by *boys*. Hence the name was afterwards retained, when a change was made in the *person*. And as to the Centurion here being said to solicit for *himself* what in Luke he intreats through the medium of his *friends*, the Jews, and in some measure the Greeks and Romans, were accustomed to represent what was done by any one for *another*, as done by the person *himself*. See Mark x. 3, compared with Matt. xx. 20. And though Matthew does not (as does Luke) tell us that he was a proselyte, yet he says nothing to the contrary. See Grot., Lightf., Kuin., and Fritz.

6. *βέβηλται*] A term appropriate to sick persons *confined* to their couch. See my Lex.

— *δεν. βασανίζ.*] The propriety of this expression, if at least the disorder was palsy, has been debated, inasmuch as palsy, whether attended with contraction or with remission of the nerves, does not, medical men say, occasion any great pain. Hence it has been conjectured that the disorder was *tetanus*, which by the ancient physicians was classed with palsy. And this may seem very well to square with Luke's words *κακῶς ἔχων*, equiv. to *δεινῶς ἔχων* of Hippocr. and Libanius. But it may be doubted, whether the two expressions *δεν. ἔχ.* and *δεν. βασ.* differ any more than in this, that the expression used by Luke and Hippocr. is the purer Greek, and that of Matth. the Hellenistic one found in Jos. Ant. ii. 14. 4, and Philo, and censured by Grammarians, as T. Magist. and Harpocr., also by Lucian, Solæc. 2. 6, *ἐκόντος βασανίζεσθαι τὸν παῖδα αὐτῷ* (read αὐτοῦ) *νοσούντα*, prob. a satirical hit at this very passage (as oft. in the Philop.); and yet Lucian ought to have known that the term does occur in the purest of Greek prose writers, Plato, p. 922, *βασανισθέντες ἱκανῶς ἐν νόσοις*. The sense intended seems at any rate to be what, in common parlance, we express by 'grievously' or 'badly afflicted,' equiv. to 'affected.' And this is quite suitable to what is suffered at *one* stage of *paralysis* (for to suppose tetanus would be quite unsustained by proof), namely, when the disorder is passing into apoplexy, at which time it inflicts agony so great as to speedily occasion death, as in the case of paralysis so accurately described in 2 Macc. ix. 55, seq., *ἐν τῷ καιρῷ ἐκίνω ἐπλήρη—καὶ ἐναποδίσθη τὰ ἔργα αὐτοῦ, ἀπεφράγη τὸ στόμα αὐτοῦ, καὶ παραλύθη, καὶ οὐκ ἴδυντο ἐτι λαλῆσαι λόγον καὶ ἀπίθανον ἐν τῷ καιρῷ ἐκίνω μετὰ βασάνου μεγάλης*, where *ἐπλήρη* does not mean 'he was *plagued*,' but 'he was *struck*' (with the palsy), a 'vox solennis de hac re,' and *τῷ καιρῷ ἐκ.* denotes the aforesaid crisis of the disorder, when it passes into apoplexy.

7. *καὶ—Ἰησ.*] Lachm. and Tisch. cancel *καὶ ὁ Ἰησ.* the latter from B, the Copt. Vers., and one MS. of the Italic—quite insufficient authority; the former from B, and one other, with the Sahid. and Armen. Versions; to which I add the Pesch. Syr., Arab., and Pers. Versions, and the Lamb. of the Vulg. (of the 7th or 8th century)—authority which, in the Gospel of St. John, might warrant the *placing the καὶ in brackets*, but in St. Matthew by no means.

8. *ἱκανός*] for *ἄξιος*, used at John i. 27. Luke xv. 19. Comp. Matt. iii. 11. The full force of the expression will depend upon whether the Centurion was a *proselyte* or a *heathen*,—whichever he was, we may regard the words as constituting a formula expressive of profound humility.

— *λόγῳ*] On this reading and αὐτῷ, at v. 5, for τῷ Ἰησοῦ, all the Editors from Mill. to



- <sup>f</sup> Luke 7. 8. ἰαθήσεται ὁ παῖς μου. <sup>9</sup> <sup>f</sup> Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται· καὶ
- <sup>g</sup> Luke 7. 9. τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ. <sup>10</sup> <sup>g</sup> Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν· οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. <sup>11</sup> <sup>h</sup> Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· <sup>12</sup> <sup>i</sup> οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
- <sup>h</sup> Luke 12. 20. & 12. 27.
- <sup>i</sup> Luke 12. 20. infra 21. 45.

Tisch. are, with reason, agreed. The two readings are found in the best and greater part of the MSS., including nearly all Lamb. and Br. Mus. copies, confirmed by Versions and Fathers.

<sup>9</sup>. ἄνθρωπός εἰμι ὑπὸ ἐξουσίας] Sub. τασσόμενος, which is expressed at Luke vii. 8, in some MSS., and in Diod. Sic. cited by Munthe, and, indeed, introduced here by Lach. from MS. B, 3 copies of the Ital. and the Vulg. Versions. But it is not in the very ancient Lamb. copy, and was probably not in the original text. At any rate, nothing can be more uncritical than Lachmann's course, since scarcely any authority could establish so manifest a *marginal scholium*. The sense is not what some Commentators maintain, 'I am a man holding authority' (for that would require *ἢ ἐξουσία τασσόμενος*); but (as the parall. passage of Luke requires) 'I am a man placed under authority,' viz. the authority of my superior officer: and there is an argument *à minori ad majus*; q. d. 'If I, too, who hold but a subordinate office, yet have others subject to me, so that I can order my soldiers and servants, who *obey at a word*; much more canst thou, who art under no control, and hast supernatural power, cure disorders at thy simple fiat.'

<sup>10</sup>. πίστιν] The word here denotes faith in its general sense; namely, a full confidence in the power of Jesus to work the miracle in question; prob. originating in the cure of the nobleman's son, at Cana, only a day's journey distant.

<sup>10</sup>. After ἀκολ. Lach. adds αὐτῷ, from MS. C and 5 others, with the Ital. and Vulg. Versions—to which he might have added the Syr., Arab., Pers., and Æthiop. Versions. But Versions in such a case as this are of no weight. I find the word, indeed, in the Lamb. 1176, and the Br. Mus. 5731 and 1810 (both of the same class as the above 4, and of the same *Alexandrian* recension) also 4 of Matthew's MSS.—authority, however, quite insufficient, espec. as set against *internal evidence*, which is in favour of the text. rec. The Critics, it seems, stumbled at this *absolute* construction of ἀκολ., though it recurs at xxi. 9. Mark x. 32. xi. 9. Luke xxii. 54. Acta xxi. 36. 1 Cor. x. 4, in most of which passages some MSS., more or less, have the pronoun subjoined, and also some Versions; but Lach. did not adopt it *there*—then why here? The alteration of reading adopted at the end of the verse by L. and T., from B and 5 or 6 other MSS., is quite unauthorized. There may be recognized in *παρ' οὐδενί* plain marks of the text being tampered with from the Sahid, Ital., and

Æthiopic Versions, but in two ways; and in the reading adopted by L. and T. the two are oddly jumbled together. It is plain that the Critics thought the passage needed emendation, but could not agree on the *mode*. Some, like Marcion, thought the comparison of faith should be more direct and personal,—not perceiving that were such personal comparison necessary, it may be said to be implied in the context, as the Pesch. Syr. Transl. seems to have been aware. Accordingly, they introduced *παρ' οὐδενί*, and cancelled *ἐν τῷ Ἰσραὴλ*, while others introduced *παρ' οὐδενί*, but inadvertently left *ἐν τῷ Ἰσρ.* untouched.

<sup>11</sup>. πολλοί] Namely the Gentiles; for they were such, as compared with the comparatively few υἱοὶ τῆς βασιλείας, the Jews. It is meant that the centurion's faith would not be a solitary case; but that very many heathens would, in like manner, have faith, and be converted.

—ἀνακλιθήσονται] A convivial term (like ἀνακίσθαι, κατακίσθαι, and others), adapted to the Oriental custom of *reclining*, not *sitting*, at table. Both the Scriptural, Rabbinical, and Classical writers (adapting their language to the ordinary conceptions of men) represent the joys and glories of heaven under the figure of a *banquet*; and consequently with imagery suited thereto.

<sup>12</sup>. υἱοὶ τῆς βασιλείας] Scil. τοῦ Θεοῦ, i. e. the Israelites, for whom the happiness of that kingdom was especially destined; and who had arrogated to themselves a place there, to the exclusion of other nations. Υἱός is oft. used, by Hebraism, to denote a person having some kind of connexion with, as partakers of, the thing signified by the following noun in the Gen.; as Luke x. 6, υἱὸς τῆς εἰρήνης: Luke xx. 36, υἱοὶ τῆς ἀναστάσεως: Acta iii. 25, υἱοὶ τῆς διαθήκης. See more in my Lex. Thus here the meaning of οἱ υἱοὶ τῆς βασ. is, 'those to whom the privileges of the kingdom belonged,' as those to whom the Messiah was principally sent.

—σκότος τὸ ἐξώτερον] Compar. for superl. The metaphor is continued by an allusion to the total darkness without, as compared with the brilliant light within the banqueting-room. There may be, as some think, an allusion to the dark and squalid subterranean dungeons, into which the worst malefactors were thrust. Thus there will be an impressive image, to denote exclusion from heaven, implying positive punishment. Comp. Eurip. Bacch. 482 (ed. Matth.), Καθ-εἶρατ' αὐτὸν ἱππικαῖς πέλας Φάτναισιν, ἅς ἀν-σκότου ἐισορᾷ Κνίφας.

οδόντων. <sup>13</sup> Καὶ εἶπεν ὁ Ἰησοῦς τῷ † ἑκατοντάρχῳ. Ἔπαγε, <sup>k John 4. 52. Luke 7. 10.</sup> καὶ ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

<sup>14</sup> Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. <sup>15</sup> καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει \* αὐτῷ. <sup>16</sup> Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν. <sup>17</sup> ὅπως πληρωθῇ τὸ ῥηθεὶς διὰ Ἡσαίου τοῦ προφήτου λέγοντος· <sup>1</sup> Αὐτὸς τὰς ἀσθενείας <sup>1 Isa. 53. 4. & 68. 9.</sup> ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

— *ἐκεῖ ἵσταται—οδόντων*] *Ὀδόντων* is *not*, as some say, pleonastic; though the word is sometimes omitted in this phrase. Wets. compares *Juv. Sat. v. 157*. To which add *Soph. Trach. 1074, βέβρυχα κλαίων*.

— *ἐκεῖ ἵσταται ὁ κλανθμός καὶ ὁ βρ. τῶν ὁ.*] The article has the force of *notoriety*, and it is rightly ranged by Mr. Green (*Gr. New Test.*, p. 222) under that head, though in a somewhat different usage, as being one of the instances of the employment of an expression familiarly current at the time, but the history and precise meaning of which must now be a matter of conjecture. I am inclined to think that there is allusion to some well-known passage of the Sept. Version, or of some of the other three Versions of the Old Test.

<sup>13</sup>. For text. rec. *ἑκατοντάρχῳ* adopted, all the Editors from Griesb. to Tisch. read *ἑκατοντάρχη*, from very strong external authority, to which I add that of all the Lamb. MSS. but two, all the Scriv. ones except three, all the Br. Mus. ones except MS. 5559 and 16,184. But in 1810 the —η is on *rasure*, and in 14,744 is —χη.

Some others, too, are falsely stated; thus the *Leicr. MS.* has *not* (as Scholz says) —χη, but —χω. Moreover, when we consider that v. 5 and 8 the form *i—os* is found in all the copies, it would seem improbable that Matt. would here vary, espec. as at xxvii. 54 —χος occurs *sine v. l.* And considering that the form —os not unfrequently occurs in the Sept., it is most probable that St. Matt. would use that form, though in St. Luke both —χος and —χης seem used. Of the two forms, —χης is the more ancient, as found in *Æschyl.*, though —χος occurs in *Xen.*, and *both* forms in *Plut.* and *Diod. Sic.*

— *ἐν τῇ ὥρᾳ ἐκείνῃ*] ‘at that very instant;’ for *ὥρα* sometimes signifies, like the Chaldee and Syr. *ἡω* and Hebr. *עֵר*, not *hour*, but time, and sometimes, like *καιρός*, a *point of time*.

<sup>14</sup>. *ἔλθων*] i. e. as we learn from Matthew and Luke, immediately after leaving the synagogue at Capernaum, where he began his public teaching.

— *βεβλημένην καὶ πυρέσσουσαν*] *Per ben-diad.*, q. d. ‘laid up of a fever,’ *κατίκειντο πυρέσσουσα*, Mark i. 30: *συναχόμενη πυρετῷ μεγάλῳ*, Luke iv. 38.

<sup>15</sup>. *ἤψατο*] This was done, Wets. says, *more medicosum*; and he adduces examples from the *Class. writers*. But see note *supra*, v. 3. Ἀφίημι is a usual term to denote the departure of a dis-

order. See *Fosii Œcon. Hippocr.* The miracle here recorded did not, as in some other cases, consist in the cure of an incurable disorder, but in the *mode of cure*,—instantly and by a touch.

— *διηκόνει*] *waited*, or ‘attended upon him,’ with hospitable assiduity. This *διακονία* is evidently recorded as a proof of the *completeness* of the cure. See note *supra*, iv. 11.

— *αὐτῷ*] So for the text. rec. *αὐτοῖς*, almost all the best Editors are agreed. It has every support from MSS., Versions, Fathers, and early Edd., confirmed by internal evidence; *αὐτοῖς* was prob. brought in from Mark and Luke. And though it was the duty of a hostess to attend to all her guests; nor would the good matron fail to do so; yet her chief attention would be paid to her august Deliverer; which is prob. all that Matthew meant.

<sup>16</sup>. *ὀψίας*] The Hebrews reckoned two *ὀψιαι*, the *early*, from the ninth hour to our six o’clock, or sunset, and the *late*, from sunset to nightfall. From Mark i. 32, it appears that the *latter* one is here meant; namely, after sunset. Thus the sabbath (for we find from Mark i. 21, that it was a sabbath day) had ended when the sick were brought; and hence they brought them without scruple.

— *λόγῳ*] ‘by,’ or ‘at a word.’

<sup>17</sup>. *αὐτός—ἐβάστασεν*] The words are from Isa. liii. 4, where are described the sufferings of Christ for the sins of the world. And they are supposed, by some Commentators, to be applied by way of *accommodation*. Yet, since the Jews considered dangerous diseases as the temporal punishment of sin, and as our Lord often addressed those whom he healed, with ‘*thy sins be forgiven thee*,’ it may be granted that the prophecy had a *double fulfilment*; first, in the removal of corporeal maladies, and secondly in the remission of our sins, by the sacrifice on the cross. See 1 Pet. ii. 24. The verbal variation here between St. Matthew and the Sept. is ably reconciled by Hoffmann, and also by Abp. Magee, On the Atonement, vol. i. p. 415, seqq., who refers *ἀσθενείας* and the corresponding Hebrew word *עֲוֹנוֹת* to *bodily* maladies (a signif. not unfrequent in the Classics, e. gr. Thucyd. ii. 49); *νόσους* and *עֲוֹנוֹת* to diseases of the *mind*; the former clause signifying Christ’s removing the sickness of men by miraculous cures; the latter, his bearing their sins on the cross. The Unitarian perversion of the passage, whereby it is made to relate to the removal of *diseases* only, without any reference

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν  
 m Luke 9. 57, ἀπελθεῖν εἰς τὸ πέραν. 19 m Καὶ προσελθὼν εἰς, γραμματεῦς,  
 58. εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ.  
 20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ  
 τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ Τίς τοῦ ἀνθρώπου  
 n Luke 9. οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 21 n Ἔτερος δὲ τῶν μαθητῶν  
 59, 60. αὐτοῦ εἶπεν αὐτῷ· Κύριε, ° ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν  
 o 1 Kings 19. 20.

to a propitiatory sacrifice, is completely refuted by the learned Prelate above mentioned. 'It is not surprising (he observes) that so distinguishing a character of the Messiah, as that of his *healing all manner of diseases with a word* (a character, too, which Isaiah himself has depicted so strongly at ch. xxxv. 5, that our Lord [Matt. xi. 5] quotes the words in proof of his Messiahship), should be introduced by the Prophet in a passage, where his main object was to represent the plan of our redemption by means of Christ's sufferings; especially as the Jews so connected the ideas of sin and disease, that an allusion to one must suggest the other.'

— See more in Dr. Henders., who has fully proved, on the admission of the heterodox Gesen. himself, that the Heb. *אָפַם*, as used with nouns denoting *sins*, signifies not only 'to suffer for one's *own* sins,' but 'to expiate for *another's* sins by vicarious suffering.' Also, that in like manner *אָפַם* signifies not only 'to bear, as a burden, what another cannot bear,' but 'to bear, or suffer *vicariously*;' the notion of punishment being implied. 'The Unitarian perversion of the sense (continues Dr. H.) could only be worth attention, if it could be shown that the application made by the Evangelist was designed to exhaust the meaning of the Prophet. But the instances (adduced) of miraculous cures were merely an *incipient* fulfilment of the prediction; a *type* or *specimen* of what was to be fully effected by our Lord's mediation generally. The Jews were taught to regard disease as the temporal punishment of sin; and since the Prophet clearly shows, in the following verse, that the *end* to be attained by the *substitutionary* sufferings of Christ was the removal of punishment from the guilty, the quotation was appositely applied to the removal of *bodily distempers*, as a partial attainment of that end.' For a further vindication of the true force of the passage the reader is referred to Dr. Henderson on Isa. liii. 4, where he observes that the Evangelist chose to follow, in citing, the Hebr. rather than the Sept., and was content to give the general sense, passing over *יָדָן = οὐτως*.

18. Ἰδὼν—ἐκέλευσεν κ.τ.λ.] Not so much as being incommoded by the number of applicants for cure; but rather because our Lord systematically avoided keeping a multitude long together, to prevent any suspicion of encouraging sedition. On *εἰς τὸ πέραν* see my Lex., and my Note on Thucyd. i. 111.

19. Ἰς for *τίς*] A use thought by some to be Hebraistic; though it occurs in several of the later Greek writers.

20. αἱ ἀλώπεκες—κλίνῃ] This was meant to warn him of the difficulties he would have to encounter in following so destitute a master; and may lead us to suppose that the scribe was de-

sirous of becoming Christ's disciple from interested motives only. Φωλεοὺς denotes *dens*, or *lair*, and *κατασκηνώσκει*, not *nests* (which would be *νοστίαι*), but simply 'places of shelter,' *roosts*, such as those where birds settle and perch.

— ὁ Υἱὸς τοῦ ἀνθρώπου] This title, taken from Dan. vii. 13, where everlasting dominion is ascribed to the *Messiah* under that designation, and now first assumed by Christ, occurs 61 times in the Gospels, and is always used by Christ himself, never by any other person. See John v. 27. iii. 13. vi. 62. It occurs once in the Acts, (vii. 56) (employed by the martyr Stephen); and occurs in the Apocalypse. Thus it is clear, that from the corresponding term ὁ Υἱὸς τοῦ Θεοῦ, this title belongs to Christ κατ' ἐξοχὴν; and that *δοξά* taken together decidedly prove that Christ, in some manner unknown to us, united in his person both the human and the divine nature, 'was very man and very God;' thus negating the opposite tenets of Socinians and of Gnostics. It is well remarked by Bp. Middl. (on John v. 27) that in a variety of places in which our Saviour calls himself the Son of man, the allusion is either to his present humiliation, or to his future glory. 'Now if (continues he) this remark be true, we have, though an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own; consequently we may consider this simple phrase so employed, as an irrefragable proof of the Pre-existence and Divinity of Christ.' 'If, indeed,' as Mr. Coleridge observes, 'Christ had been a mere man, why should he have called himself "the Son of man?" But being *God and man*, it then became, in his own assertion of it, a peculiar and mysterious title.'

21. ἕτερος] for ἄλλος, i. e. either one of the twelve, or of the disciples in general; said by tradition to be Philip. His father was, if not dead, probably at the point of death.

— For εἶπεν L. and T. edit λέγει from MSS. B, C; to which I add Lamb. 1176; insufficient authority to warrant the change, though internal evidence is in favour of the reading. And εἶπας may be an alteration of the more simple term λέγει, not unfrequently used by Matt. and Mark, and often by John; though in several of the places where λέγει occurs in John, and Matt., and Mark, it is found altered to εἶπας in one or other of those MSS. like D, which abound with *unlicensed* readings.

— ἐπίτρεψόν, κ.τ.λ.] A request (implying that he had been *called* by our Lord) in itself reasonable. Thus Elijah permitted Elisha to go and bid adieu to his parents; and it was regarded as the bounden duty of children to take care of the funerals of their parents; Christ, however,

καὶ θάψαι τὸν πατέρα μου. <sup>22</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἀκούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς. <sup>23</sup> Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>24</sup> Καὶ ἰδὼν, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων αὐτὸς δὲ ἐκάβευδε. <sup>25</sup> Καὶ προσελθόντες οἱ μαθηταὶ [αὐτοῦ] ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον [ἡμᾶς]· ἀπολλύμεθα! <sup>26</sup> Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; <sup>27</sup> Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. <sup>27</sup> Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπὸς ἐστὶν οὗτος! ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ.

o Mark 4.  
27, &c.  
Luke 8, 23, &c.

p Ps. 95, 7.  
h 50, 9, &c.  
107, 29.

was pleased to refuse the request, for reasons unknown to us, and which doubtless arose from circumstances peculiar to the case.

<sup>22</sup> ἀφες—νεκρούς] Probably a *proverbia* sentence, turning on the double sense of νεκρούς; which may mean not only the *naturally*, but the *spiritually dead*; i. e. insensible to the concerns of the soul or eternity, dead in trespasses and sins. A metaphor familiar to the Jews, and not unknown to the Greeks. Τοὺς ἐαυτῶν νεκροὺς is well explained by Euthym. τοὺς προσήκοντας αὐτοῖς νεκρούς. So Thucyd. ii. 34, καὶ ἐπιφέρει τῷ αὐτοῦ νεκρῷ (sub. σώματι) ἱκαστος ἦν τι βούληται. Thus the words may be paraphrased: 'Let no *lesser* duty stand in the way of this *great* and principal one,—which is, to follow me.'

<sup>23</sup> τὸ πλοῖον] How wrongly the τὸ is here cancelled on very slender authority by Lach. and Tisch. will appear from my note, *infra*, ix. 1.

<sup>24</sup> σεισμὸς] The word properly denotes *terra motus*; but sometimes, as here, stands for *maris commotio*, λαίλαψ (a hurricane), the term used by Mark and Luke, and one highly suitable; the lake being (as travellers testify) very subject to these sudden hurricanes; as, indeed, are *all* lakes bounded by high mountain ranges.

—καλύπτεσθαι] '*ferè submergi*' = Mark's γαμίζεσθαι, and very reconcilable to Luke's συνεπληροῦντο.

<sup>25</sup> οἱ μαθηταὶ αὐτοῦ] These words, omitted in MS. B, have been cancelled by Tisch.; but it were altogether unaccountable that they should have found their way into all the MSS. but one, and all the ancient Versions except the Sahid., Copt., Ital. (in 4 copies), [to which I add the Vulg. in the Forojul. and Lamb. MSS., and the Plant. Ed., and in Jerome's own text.] I cannot but suspect that they were cancelled by the framer of the text of B (for the purpose of preventing a repetition of the same words as had occurred a little before): though I think that the absence of the words in those early Versions is calculated to suggest that the alteration proceeded, as not a few elsewhere, from those Versions.

—αὐτοῦ] This is omitted in 7 uncial and about 50 cursive MSS., to which I add 7 Lamb., and 11 Br. Mus., and 8 Scriv., all of them very ancient, and was cancelled by L. and T.; but there is no evidence to justify more than bracketing the word, as I have done; espec. since internal

evidence draws two ways, and the Pesch. Syr. Vers. confirms the presence of the word.

As respects the ἡμᾶς, cancelled by Lachm. and Tisch., on the authority of B, C, and 4 cursive MSS., that the pronoun is sometimes, though very rarely, omitted in the *Class.* writers, I admit. Thus Ζεῦ, σῶσον! occurs in the Greek Anthology (see Jacobs ad Anth. Gr. x. p. 141), but I know of no other certain example. Of such omission, however, there are found no instances in the *Scriptural* writers; nor would the idiom be one agreeable either to the style or (as respects circumstantiality) to the nature of Scripture. Accordingly, in the Old Test. the pron. is almost always *expressed*; and in the New Test. (in the only passage where it could be found), Matt. xiv. 30, we have in all the MSS. Κύριε, σῶσόν με, and in the Old Test., Ps. iii. 7, Κύριε, σῶσόν με, and vi. 1, Κύριε, σῶσόν με. Jer. ii. 27, ἀνάστα—καὶ σῶσον ἡμᾶς. Ps. xi. 1, Σῶσόν με, Κύριε, et al. *sepe*. Yet the *absence* of the pronoun is countenanced by Ps. cxvii. 25, ὦ Κύριε, σῶσον δὴ, where the pron. *me* is expressed in some copies, as also in 2 Kings xiv. 4, σῶσον, βασιλεῦ, and 4 Kings vi. 26, σῶσαι, βασιλεῦ, where the pron. *me* is subjoined in some MSS. So also in the Hebr. and Syr. Vers. of Ps. xii. 2, 'Lord, save,' *salutem præsta*; where the Sept., Vulg., and Arab. Versions, unwarrantably express the pronoun, though that is in our *Bible* Vers. very properly left understood. I know of no other instance; and could any such be adduced, it would make no difference, for the omission of the word in such cases is to be attributed to that kind of *suppression* which may be expected from the pathos of earnest *entreaty* for help.

—ὀλιγόπιστοι] by distrusting Christ's power to save, as well asleep as awake. As they had undertaken this voyage at His command, it was a culpable distrust in Him to fear that they should perish in it; and this merited the marked, but *well-measured* rebuke of our Lord.

—ἐπετίμησε—θαλάσῃ] A highly figurative expression, signifying 'he restrained his fury,' as Luke iv. 39, ἐκ. τῷ πνεύματι. So Ps. cvi. 9, ἐπετίμησε τῇ ἐρυθρᾷ θαλάσῃ. lxxxix. 9, civ. 7. The *suddenness* of the perfect calm is a proof of the reality of the miracle; for after a storm, the sea is never perfectly smooth, until some time has elapsed.

<sup>27</sup> ποταπός] 'Qualis quantusque sit!' The men might well regard our Lord as super-human; and

q Mark 5, 1.  
do.  
Luke 8, 28.  
do.

28 <sup>q</sup> Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν † Γερ-  
γυσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων  
ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ  
τῆς ὁδοῦ ἐκεῖνης. 29 Καὶ ἰδού, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ  
σοὶ, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι  
ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγγέλη χοίρων πολλῶν βο-

since to 'still the raging of the sea,' was always reckoned among the peculiar operations of God, inasmuch that in Ps. lxxv. 7, it forms as it were a designation of the Deity.

28. ἐλθόντι αὐτῷ] L., and T., and Alf. edit ἐλθόντος αὐτοῦ, from MSS. B, C, and 10 others (to which I add Lamb. MS. 1176), with some copies of the Ital. Vers.; though Versions in such a case as this are of no weight. That the reading is only an alteration of shallow Critics, appears from my note on Mark v. 2. As respects the καὶ in the preceding verse being cancelled by L. and T., on the authority of 1 MS. (C) and some Versions (no evidence in such a case), that was most uncritical, since far more likely was it to be omitted in one MS., by accident, than to have been introduced into all the rest from Mark and Luke.

— We are now arrived at the wonderful transaction of the Gadarene demoniac (or demoniacs). On the nature and design of which illustrious miracle, see Horne's Introd., vol. i. 227.

Instead of two demoniacs, Mark and Luke mention only one. Yet that by no means negatives the existence of two; since, as Le Clerc remarks, 'Qui plura narrat, pauciora memorat; qui pauciora memorat, plura non negat.' See more in Thom. Aquin. in loc. Matt. and Mark do not say that there was no more than one; or they specify only one, as being, for some reason, more remarkable than the other, evidently from his greater fierceness, ungovernableness, restless roving, and other traits presented in Mark's touchingly graphic account.

— εἰς τὴν χώραν τῶν Γεργ.] For a statement of my views respecting the territory of the Gerg., and of the reasons upon which they are founded, the reader is referred to EXCURSUS I. at the end of this volume.

— χαλεποὶ] The word signifies, (1) *hard*, harsh, or rough, as applied to things; and (2) is used figur. to mean *harsh* and *cruel*, as said of persons; and *savage* or *fierce*, as said of brutes or brutish men, who cannot be tamed.

— διὰ τῆς ὁδοῦ ἐκεῖνης] Namely, the road which passed by the tombs; for, as the burial-yards were always outside of the cities, so it sometimes happened that the roads leading to the city passed by the side of, and sometimes through them.

29. τί ἡμῖν καὶ σοὶ] An idiom frequent both in Hellenistic and Class. Greek. See Wets., and my Lex. in v., in which there is an allipsis either of *κοινὸν* (expressed by Ach. Tat. and Leon. Tar. ap. Wets.) or *πρᾶγμα*, expr. in passages of Demosth. and Nichomachus cited in Recens. Syn. The sense of the phrase varies with the context; but it usually implies *trouble-some* or *unauthorized interference*. See note on John ii. 4. Here it seems to be, 'what hast thou to do with us, what authority hast thou

over us?' 'Ἰησοῦ before Υἱὲ τοῦ Θεοῦ is omitted in B, C, L., and 15 other MSS. I add L, 1177; Br. Mus. 15,581; Scriv. h. y., and cancelled by Griesb.; but without sufficient reason, since vast external authority, confirmed by the Pesch. Syr. Vers., is strengthened by internal evidence, inasmuch as the word was more likely to be omitted by accident in comparatively a few MSS., than brought in from Mark and Luke. Υἱός, found in many Lamb. and some Br. Mus. MSS., is an ancient reading worthy of attention: for, as Matthæi suggests, 'sigla Ἰησοῦ ante Υἱὰ facile negligebatur.' See note on John ii. 4.

— πρὸ καιροῦ] 'before the appointed time,' i. e. the day of judgment, against which evil spirits 'are reserved to be chained in torments in the pit of destruction.' See 2 Pet. ii. 4. Jude 6.

30. μακρὰν ἀπ' αὐτῶν] There is here no real discrepancy between Matt., Mark, and Luke, since the expressions in the latter, ἐκεί, πρὸς τὰ ὄρη or ἐν τῷ ὄρει do not refer to distance, but only denote that the swine were grazing at or on the hill (Mount Hippias), and probably on the side or acclivity, which, according to the best Maps, could not be distant more than about a mile; and the scene of the miracle seems to have been at about the middle of the plain between Mount Hippias and the Lake; and certainly indefinite as is the term ἐκεί, it must imply more or less of proximity. Yet there is no real discrepancy, since the term μακρὰν is, like all terms denoting length, a comparative term, the force of which must be fixed by the context and the circumstances of the case. Accordingly, μακρὰν may be used, like Lat. *procul*, to denote 'at some distance off.' So μακρόθεν in Luke xviii. 13, and μακρὰν in Sept. Exod. xxxiii. 7, where the Vulg. has *procul*, which is confirmed by the Targum. It is plain that the herd of swine were within view of the demoniacs. But, in a country like Palestine, where, as all travellers attest, large bodies (like a vast herd of swine) may be seen at distances which would be thought incredible elsewhere, at any rate two or three miles. That the Pesch. Syr. Trans. must have so taken the μακρὰν, is plain from his rendering by ܪܫܡܐ ܕܝܬܐ, lit., 'beyond, over against them.' The very same Syr. particle is, indeed, used at James ii. 3, to render the Greek ἐκεί, lit., 'over-away,' equiv. to 'out of the way,' and may serve to account for ἐκεί in the passages of Mark and Luke, who seem to have had before them St. Matthew's Hebrew Gospel, in which was מֵרָחֵק, which they took to mean ἐκεί, as in the passage of James, as also in Heb. xii. 8, though it never, I think, means simply *there*, but *thence*, as opposed to *hinc*, meaning *in the opposite direction*, as in Rev. xxii. 2. As respects the reading of the Vulg. *non longe*, I find not an atom of support to it either in MSS. or Fathers.

σκομένη· <sup>31</sup> Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, † ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. <sup>32</sup> καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρηνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. <sup>33</sup> Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. <sup>34</sup> Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

r Dent. 8. 25.  
1 Kings 17.  
18.  
Luke 8. 8.  
Acts 16. 20.

IX. <sup>1</sup> Καὶ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, \* καὶ ἦλθεν εἰς Ἀ· Ch. 4. 12.

It seems, indeed, confirmed by the *Persio* Vers., which, however, was occasionally modified from the Vulg. It arose either ex *ingenio* Hieronymi, or may have crept in by mistake, the final 'em' in 'autem' being taken for an abbreviation of *non*. Thus in the very ancient Lamb. MS. any unskilled person would read 'autem longe.' If Jerome wrote *longe*, he meant to render *literally*, as did the *Æthiopic* Transl.; and so *longe* in the Latin Vers. of the Cod. Sangallensis, prob. from the Italic Version. The 'non' could not *creep in*, though it might be *lost*.

<sup>31</sup> ἐπίτρεψον ἡμῖν] Griesb., Lachm., and Tisch. read ἀπόστειλον ἡμᾶς, from B, and five cursive MSS., and several Versions. But that is very insufficient authority for discarding the received reading, which has the support of the Pesch. Syr. Vers.; though we may suspect that ἐπίτρεψον ἡμᾶς ἀπελθεῖν was introduced,—for the sake of softening the harshness involved in ἀπόστειλον ἡμᾶς,—in words formed on Luke's ἵνα ἐπιτρ. αὐτοῖς εἰσελθεῖν. Here, however, we have not εἰσελθ. (the peculiar and, as it were, technical term to denote forcible entry, and possession, and occupation, as of a house), which is employed in the parallel passages of Mark and Luke, and which also occurs infra, xii. 45, and Luke xi. 26. Accordingly, I rather suspect that ἀπόστειλον ἡμᾶς was an alteration of the Alexandrian critics, who thought such called for by the imper. ὑπάγετε, and did not perceive that it may be the imperative *permissio*.

<sup>32</sup> ὑπάγετε] This is not merely an Imperat. of *permission*, but it includes the force of *exhortation*, like the Lat. *Ite*, and our *Away!* and the εὐθέως of the parallel passage of Mark v. confirms this view, which is further strengthened by the following of Eurip. Cycl. 52, ὕπαγε', ὦ ὕπαγε', α. Aristoph. Nub. 1298, ὕπαγε' τί μὲλλεις; that the Pesch. Syr. Trans. so took the word, is highly probable.

— The removal of τῶν χοίρων by Lachm., Tisch., and Alf. from B, C, M, and some 8 or 9 other MSS., and some Versions, was very uncritical, since external authority forbids it, and internal evidence is opposed to it, considering that the words have every appearance of having been cancelled for the purpose of removing a seeming pleonasm and tautology.

As respects the reading just before adopted by Lachm., Tisch. (1st edit.), and Alf., τοὺς χοίρους, on the authority of B, C, and 7 other MSS.

(to which I add Lamb. 1176), it is an *alteration* introduced by certain Critics from the passages of Matt. and Mark, as, indeed, Tisch. probably since saw, considering that in his 2nd edit. he has restored the text. rec. The reading ὑπάντησιν instead of συνάντ. edited at the next verse by Lachm., from one MS. (B) is quite unauthorized here, and also at xxv. 1, where it is edited by L. and Tisch. from B, C, and 1 other MS. It may, indeed, seem confirmed by John xii. 13, ἐξῆλθον εἰς ὑπάντησιν: but there the copies fluctuate between ὑπάντ., and ἀπάντ., and συνάντ.; though ὕπ. seems the true reading. But the phraseology of St. John is no rule for St. Matt., and the slenderness of authority forbids the change, espec. since the phrase εἰς συνάντησιν occurs foll. by dat. of pers. *perpetually* in the Sept., but never in the *Class.* writers, except once in Hippocrates: hence it was *likely* to be used by St. Matt.; and overpowering external evidence shows that it *was* used by him. In fact, the reading εἰς ὑπάντ. arose, in those few copies, I suspect, from carelessness of scribes, the σ final being absorbed in the σ initial, and from the usual confusing of ν and π. See examples in Gregor. de Dial. Schæf. p. 76, 736, 730, 747.

— κατὰ τοῦ κρηνοῦ] 'down the precipice of the cliff.' An expression freq. in the *Class.* writers, but without the article, employed by all the three Evangelists, as presuming the same knowledge on the part of the reader as of the writer. The whole sea-coast, indeed, of the lake is precipitous; and κρηνοῦ refers to the rocky coast simply, and not to any particular rock or steep.

<sup>33</sup> καὶ τὰ τῶν δαιμον.] 'also the matters concerning, the circumstances which had occurred respecting the possessed, &c.' = Mark's πῶς ἐγγίνετο τῷ δαίμ.

IX. 1. ἐμβὰς εἰς τὸ πλοῖον] Lachm. and Tisch. cancel τὸ, on the authority of 3 uncial and 6 cursive MSS. [to which I add Lamb. 1187, 1188, 1193, 1189 (semel), Br. Mus. 1810, 11,830. Scriv. s. x. y.] But internal evidence, as well as external authority, is quite in favour of the word, the art. here having reference to the boat in waiting on our Lord. So in Matt. xiii. 2. Mark v. 21, et *sepius*. Mr. Alf., indeed, terms this force of the art. here, and in some other passages, a *mistake*; and he accounts τὸ πλοῖον

b Mark 9. 2.  
Luke 5. 18.  
c Supra 8. 10.

d Ps. 130. 2.  
Infra 12. 25.  
Mark 13. 15.  
Luke 6. 22.  
e 6. 8, & 9.  
47. & 11. 17.

τὴν ἰδίαν πόλιν. <sup>2</sup> b Καὶ ἰδὼν, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. c καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει, τέκνον, ἀφέωνται σοι αἱ ἁμαρτίαι [σου]. <sup>3</sup> Καὶ ἰδὼν, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. <sup>4</sup> d Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν,

generic. But, to use his own words just after, "surely the time is past" for such a dealing with the use of the Art., after the labours of so many able philologists, from Bp. Middl. to Mr. Green, Gram. N. T., of whom the latter, adverting to the practice of some writers, unconsciously to presume the same familiarity with certain localities or certain circumstances respecting any thing, on the part of their readers as is possessed by themselves, which has (he adds) occasioned the use of the Art. in some cases where it appears at first sight strange. Of this he gives exx. in the use of τὸ ὄρος by the Evangelists, when denoting the mountains (rather the mountain range or rocky cliff) embosoming the Lake of Galilee; a form of expression very natural to persons familiar with the country, but *strictly* correct only when addressing others which are so too. He then instances ἡ οἰκία as used of the house which was the resort, or residence, of our Lord at Capernaum, Matt. xiii. 1, 36. xvii. 25. Mark ix. 33. x. 10, and concludes with τὸ πλοῖον as said of the vessel [skiff or bark] which was in attendance on the shores of the Lake [prob. the property of the sons of Zebedee], Matt. ix. 4. xiii. 2. Mark iv. 1. vi. 32. viii. 10, in which passages there is no suggestion in the context to cause the occurrence of the Article. In all which preceding cases (of the three kinds) he observes that the testimony of certain MSS. in favour of the omission of the Article is rendered suspicious by the *difficulty* which attends their presence, which might well lead to their *suppression* by critical interference. Though, on the other hand, in order to justify the hypothesis of their interpolation, some *motives* must be assigned for it; and if *not*, the received reading must be the true one.

— τὸ πλοῖον] i. e. either the vessel which had brought them over, or the ferry boat.

— ἰδίαν πόλιν] So αὐτὴν τὴν πόλιν αὐτοῦ in 1 Sam. viii. 22. This expression denoted not only the place of any one's *birth*, but *residence*; and, according to the Jewish law, a year's residence gave citizenship.

2. καὶ ἰδὼν, &c.] The place of this transaction, and its remarkable *publicity* is learned from Mark ii. 1, 2, and Luke v. 17.

— ἰδὼν τὴν πίστιν αὐτῶν] i. e. 'on seeing the [strength of] their faith,' evinced by what we find from Matthew and Luke, of their conveying the sick man to Jesus, even by breaking a hole through the roof. In ἀφίωνται we have a perf. pass. form cognate with the perf. act. Doric ἀφίωκα, and equiv. to ἀφίενται. Hence we see how undeserving of attention is the reading ἀφίενται found in MS. B, and adopted by Lach. here, and at Mark ii. 5, from inattention to, or ignorance of, this grammatical nicety; though it is more than a marginal scholium. The reading ἀφίονται in D, which I find also Br. Mus. 11,836, comes to the same thing, on presenting another form found also in vi. 12, D, and E, where see note. The Lamb. and Br. Mus. MSS. present

many vv. ll., but they are only itacistic variations of ἀφίωνται.

At the next words L. and T. add σου αἱ ἁμαρτίαι from MSS. B, C, M, and 5 or 6 cursive ones; to which I had Br. Mus. 1810, 5468, 6184, 11,300, 179,821, n. 19,387. But σοι is here a term too essential to the force of so significant a form of expression as the present to be well dispensed with; and both the σοι and the σου are found in Mark ii. 5, and Luke v. 20, and retained by L. and T. However the state of the evidence as respects σου warrants its being placed within brackets. It may have been introduced from Luke v. 21, and 23. At 5 I still retain σου for text. rec. σοι from all the most ancient uncial MSS., and 30 or 40 cursive ones; to which I add the most ancient Lamb. and Br. Mus. MSS.

— ἀφίωνται—σου] This was the first occasion on which our Lord brought forward His power to *forgive* sins, which, as we learn, the Scribes acknowledged to be peculiarly appropriate to Divinity. This power was here demonstrated by the miraculous removing of the malady, as a proof that the sin which produced it was forgiven; whereby our Lord tacitly claimed to be greater than a *Prophet*, as on an occasion soon after, greater than the *Temple*. One cannot but admire the heavenly wisdom with which Christ was pleased gradually to reveal this his Divine mission, according as the minds of his hearers were able to receive it.

3. εἶπον ἐν ἑαυτοῖς] A popular form of expression, like our English one; equivalent to *διαλογιζόμενοι ἐν ταῖς καρδίαις* in Mark and Luke.

— βλασφημεῖ] In using this term the persons in question *took for granted* (and hence are reproached as *ἐνθυμούμενοι* *πουνήρα*, evilly and unjustly) that Jesus was *not* sent from God; and hence falsely concluded, that by *professing* to be a Divine Legate, he was blasphemous and impious towards God.

4. ἰδὼν—τὰς ἐνθυμήσεις αὐτῶν] This use of ἰδὼν for εἰδώς, 'perceiving, being aware of' = *ἐπιγινώσκω* in Mark and Luke (founded on Hebraism), is not unfrequent in the N. T., Philo, and Joseph., though L. edits εἰδώς from Br. Mus., and not a few cursive MSS. (I add Br. Mus. 1810, 11,838, and Scriv. l. m. n. p. y.); but wrongly, since it is evidently a gloss, or false correction, from xii. 25, εἰδώς τὰς ἐνθυμήσεις αὐτῶν, though there D and 3 ancient cursive MSS. have ἰδὼν. Hence any change *here* is quite forbidden. *How* our Lord thus knew was, of course, by the Divine power indwelling in Him (see John ii. 24 seq., comp. with Ps. xlv. 21), involving an attribute of Deity. See Chrys. and Euthym., who comp. 2 Chron. vi. 30, σὺ ἐπιστάσας καρδίαν μονότατος, and 1 Sam. xvi. 7, Sept., ὁ βλέπων τὰς ἐνθυμήσεις τῶν ἀνθρώπων. The *ὕμεις* just after is cancelled by Lachm. and Tisch. from B, C, D, and a few

εἶπεν Ἰνατί ὑμεῖς ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν ;  
 ὅτι γάρ ἐστιν εὐκωπώτερον, εἶπεν Ἀφένονται \* σου αἱ ἁμαρ-  
 τίας· ἢ εἶπεν † Ἐγείραι, καὶ περιπάτει ; ὅτι Ἰνα δὲ εἰδῆτε,  
 ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι  
 ἁμαρτίας—τότε λέγει τῷ παραλυτικῷ—Ἐγερθεὶς ἄρον σου  
 τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου. Ἥ Καὶ ἐγερθεὶς  
 ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν,

ursive MSS., the Vulg., &c., and some Fathers. But Fathers and Versions are in such a case as this of little weight. However the Pesch. Syr. confirms the *ὑμεῖς*, which undoubtedly ought to be retained, and was only, I suspect, removed by the framers or revisers of the most ancient MSS. because it is not found in the other Gospels; those Critics not perceiving the *emphasis* inherent in the pronoun, which emphasis may be expressed, in other words, thus: 'How is it that, while charging me with blasphemy, ye yourselves incur the guilt of evil surmising, producing calumnious words?' Comp. Matt. xv. 19, *διαλογισμοὶ πονηροί*. 1 Tim. vi. 4, *ὑπόνοιαι πονηραί*.

—*Ἰνατί* The force of the expression is only to be explained by *ellipsis*. The complete phrase is *Ἰνα τί γίνονται*, 'ut quid fiat,' 'to what end?' 'wherefore?' See my *Lex*.

—The *ὑμεῖς* is cancelled by L. and T., from B, C, D, and 9 or 10 cursive MSS. But *internal* evidence, as well as external authority, is in favour of the word, from the greater probability of its being removed than inserted. It was, I suspect, partly omitted from carelessness, and partly because its position varied in the copies; for some MSS. (to which I add Lamb. 1176) have *ὑμεῖς* after *ἐνθ*, and such seems to have been the position in the copy used by the Pesch. Syr. Transl. The presence of the word in that Version greatly confirms the evidence in its favour derived from so many MSS., to which I add all the Lamb. ones.

5 & 6. There is in these vv. an irregularity of construction, which has perplexed the Commentators; most of whom are of opinion, that the words *τότε λέγει τῷ παραλυτικῷ* are *parenthetical*. It should rather seem that the words *Ἰνα εἰδῆτε—ἁμαρτίας* are said *per apostrophen*; as Luke xix. 12. xxii. 42; q. d. 'It were as easy for me to pronounce, Thy sins are forgiven thee, as to say [i. e. with effect], Rise and walk. But, that ye may know that the Son of man hath power on earth to forgive sins, [I have done as I have.] Then, addressing the paralytic, he said, Arise, &c. If this be not admitted, as taking too much for granted, we must regard this construction as coming under the head of *Synchysis*, such as occurs even in the purest Class. writers, espec. Thucyd., by which the address and the narrative are intermingled—the first member of the *former* two constructions being joined with the second of the latter. But, to revert from words to things, we are justified in saying with Campb. that, 'although both, and with effect, were equally easy to our Lord, yet in the *former* case the effect was invisible, and might be questioned by the multitude; whereas the immediate consequence of the *latter* was an ocular demonstration of the power with which it was accom-

panied; and to say the one with effect, which effect was *visible*, was a manifest proof that the other was said also with effect, though the effect was invisible.'

—For *ἔγεραι*, Lachm., Tisch., and Alf. read, from most uncial and many ancient cursive MSS., *ἔγειρε*. Which of the two is the true reading, is a question of no easy determination, espec. since neither occurs either in the Sept. or in Joseph.; and, while propriety of language may seem in favour of the *Middle* form, *ἔγεραι*, equiv. to *ἐγείρου*, yet the number, and occasionally the excellence of the MSS., is in favour of the *Act. intrans.* *ἔγειρε*, which is sometimes so used in the purest Greek writers, as Eurip. Iph. in Aug. 624. And other exx., besides the present, of verbs so employed, may be seen in Porson's note on Eurip. Orest. 288. So also our Eng. verb *to rouse* is used in our best older writers. Yet the very circumstance of the use being found in the *Class.* writers, only tends to raise one's suspicion that *ἔγεραι* came from the Alexandrian correctors; espec. considering that the *Middle* form, at least in the Imperat., no where, as far as I can find, occurs in the *Class.* writers. Accordingly, *internal* evidence is so much in favour of *ἔγεραι*, that it ought always to be retained, except against preponderating external authority; which is very much the case here, for I find it in all the best Lamb. and Mus. MSS. For want of knowing this to be a *Middle* form (and what is more a *Middle Reflex.* form, such as *ἐθάραινεσθαι* in Luke xii. 19; *ὁμοιοῦσθαι*, Matt. vi. 8; besides other examples, and several adduced in Jelf, Gr., § 362. 6—8, where he remarks that this reflex. force is applied to *Active* as well as *Middle* forms as here *ἔγειρε*), the ancient correctors sometimes introduced *ἐγείρου* for *ἔγεραι*; and at other times *ἔγειρε*: of which many exx. will come under our notice. The *Middle* form not only nowhere occurs in the *Class.* writers, but was marked as improper by the ancient grammarians. So Zonar. Lex., p. 605, gives the rule: 'Ἐγείρου χάρι λέγειν, οὐχὶ ἔγεραι, he does not say οὐκ ἔγειρε, which, from its rarity, was perhaps unknown to him. On the whole, *internal* evidence is so decidedly in favour of *ἔγεραι*, that I have thought fit to retain it except where strong external authority, based on both the Western and the Eastern Recension, may outweigh *internal* evidence. As to *ἡσυχία*, which Alf. adverts to, it cannot be brought in here, there being, as far as I know, no example of such in any MSS. on any passage.

6. *ἄρον σου τὴν κλίνην* Namely, as a proof of his cure. So Lucian Philop. cited by Elsner, says of a slave called Midas, that after he had been cured of a serpent's bite, he took up his *κλίνη*, and went into the country.

8. *ἰθαύμασαν* Fritz., Lachm., and Tisch.



καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

<sup>c</sup> Mark 2. 14.  
<sup>h</sup> Luke 5. 27.

<sup>f</sup> Mark 2. 15.  
<sup>h</sup> Luke 5. 29.  
<sup>h</sup> Gal. 11. 15.

<sup>g</sup> Infra 11.  
<sup>h</sup> Luke 8. 30.  
<sup>h</sup> 15. 2.  
<sup>h</sup> Gal. 11. 15.

9 <sup>c</sup> Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· Ἀκούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>10</sup> <sup>f</sup> Καὶ ἐγένετο, αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. <sup>11</sup> Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ <sup>g</sup> τῶν τελωνῶν καὶ <sup>h</sup> ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; <sup>12</sup> Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχον-

read, from 2 MSS. and some copies of the Vulg., *ἐφοβήσαν*. But that reading arose, I doubt not, from the Critics failing to perceive the peculiar force of the term *ἰθαῦμ*, which has nearly the sense of *ἰθαμβήσαν*, 'they were astounded,' denoting a feeling compounded of amazement and awe. Comp. Mark x. 32, *ἰθαμβοῦντο καὶ ἐφοβοῦντο*, and Acts ix. 6, *τρίμων καὶ θαμβῶν*. Thus in the passages of Mark and Luke it is expressed by *ἐξίστασθαι* and *ἐκστασις*, lit. 'were out of their wits with astonishment.' Compare Mark vi. 51, *ἐξίσταντο καὶ ἰθαυμάζον*. And *θάμβος*, at Luke iv. 36, and Acts iii. 10, denotes wonder mixed with awe and fear, as also in Pind. Nem. i. 85.

— τοῖς ἀνθρώποις] This is usually considered as Plur. for Sing.; but, as Grot. and Fritz. remark, the Plural has place *in sententia generali*.

9. καθήμεν. ἐπὶ τὸ τελώνιον] I have already shown at large, that this disputed phrase cannot mean 'sitting for the receipt of custom' (with some), nor 'sitting at the toll counter' (with others),—a sense of *τελ.* devoid of proof. I still think that *τελώνιον* was used in this sense, *toll-booth*, as is certain from Pollux, On. ix. 28, where, among the places about a port, he mentions τὸ τελώνιον, and cites in proof of this Posidipp. in his *Κώδων*,—τὸν παῖδ' ἀναστρέφοντα πρὸς τὸ τελώνιον. Moreover, the term *καθήμενον*, used in conjunction with *τελ.*, rather requires this sense of *τελ.* than those others. However, instead of being explained, as it is by some, merely to denote *occupation*, it ought rather to be regarded as put *graphicē*, and with allusion to the *sitting* posture of office-keepers, which was the customary one both in the East and in Greece. Thus Alexie, in his Pylad. fr. i., has *Δικαταῦσουσι* (i. e. tax-gatherers) *τὰς οὐσίας ἐν ταῖς πόλεσι, καθήμενοι*, 'sitting' (viz. at their stalls). Hence it is best to understand the term *τελ.* to here denote *place*, in some such sense as is capable of proof; and that sense is *toll* or *custom-office*, sub. *οἰκῆμα* (meaning a mere booth or shed), where the *port-dues* for the import and export of commodities on the Lake of Genesareth were paid, Capernaum being the only *port* on the lake, and consequently would be likely to carry on no inconsiderable commerce.

— ἠκολούθησεν αὐτῷ] He had no hesitation in doing this, as being, doubtless, well acquainted with the character of Jesus. It is generally agreed, from the great similarity of the narrations, that the *Matthew* here and the *Levi* of Mark ii. 14, and Luke v. 29, are names of the

same individual, espec. as it was usual with the Jews to bear two names. The Evangelist follows the custom of the ancient historians in general; who, on having occasion to speak of themselves, use the third person, to avoid egotism.

10. ἐν τῇ οἰκίᾳ] 'in his house,' i. e. of Matthew, as appears from Mark ii. 15, and Luke v. 29, if, at least, the feast was the same; which, however, Mr. Greswell denies; but without sufficient reason; and the use of the Article requires the former view. See note, supra, v. 1. It is better to suppose the mention of the feast *anticipated*; for Abp. Newc. has shown, that a period of nearly six months intervened between the call of Matt. and this feast.

— ἁμαρτωλοῖς] The word generally in the Gospels denotes either *heathens*, or, as here, such Jews as associated with them, and were considered on a footing with them.

11. διατί—ἐσθίει] From the passages cited by Wets. and others, it appears that the *Heathens* as well as the Jews, accounted it a pollution to eat with the impious.

12. οὐ χρεῖαν—ἔχοντες] A proverbial saying, under which is couched the intimation 'If you be spiritually well, and need not the spiritual physician, you want not my presence; the spiritually sick are those who need my aid, and accordingly my proper place is with them;' q. d. 'It is not the healthy, but the sick who need the physician for the body; why then complain that I, the Physician of the *soul*, exercise my ministry among the spiritually sick?' The words at the next verse, οὐ γὰρ ἤλθον, &c., properly refer to, and are connected with, *these*, and not with the immediately preceding *πορευθῆντες δι—θυσίαν*, which form an interposed and hypoparenthetic clause. Thus the true connexion may be traced thus: ['my proper place, I say, is found with the spiritually sick. Why?] because my *business* is with them, seeing that I came not to call just persons, but sinners to repentance.' The interposed clause was thrown in by way of *vindication* of his own conduct and *censure* of theirs, which implied an ignorance of what, as professors and teachers, they ought to have known, as being contained in Holy Writ, that God prefers the offices of benevolence and philanthropy to the external rites of the ceremonial law, much more to the observances, only formed to sustain that law, such as avoiding close intercourse with heathen and sinful persons. So far from *πορευθ. δι* being, as some think, redundant, it is highly *significanti* (as indeed is required by the air of this

σιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες—πορευθέντες δὲ μάθετε τί ἐστίν, <sup>13</sup> Ἐλεον θέλω, καὶ οὐ θυσιαν—οὐ γὰρ ἤλθοι καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς, [εἰς μετάνοιαν.]

<sup>1</sup> Hos. 6. 6.  
<sup>2</sup> Micah 6. 8.  
<sup>3</sup> Jer. 12. 7.  
<sup>4</sup> 1 Tim. 1. 12.

<sup>14</sup> Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες

<sup>1</sup> Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; <sup>15</sup> Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύναται <sup>m</sup> οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστίν

<sup>1</sup> Mark 2. 18.  
<sup>2</sup> Luke 5. 29.  
<sup>3</sup> &c. and 12. 12.  
<sup>4</sup> m John 8. 29.

*revert*, which is pointed by the *ἐλ* of *reply*, as in Luke xii. 14. xiii. 8. Acts xii. 15. xix. 2, and in Classical writers); q. d. 'Go and set about *learning* what Scripture teaches you'; for it is not a mere Rabbinical *formula citandi*, as Schoettg. and Surenhus. imagined, though the sentiment itself has a parallel in one of Rabbi Eleazar ap. Wets.: 'Facere *elemosynam* (equiv. to *ἔλεος* here) probatur Deo plusquam sacrificium.' The idiom in *καὶ οὐ* denoting not a simple, but comparative negation, is common to both Hebrew and Greek phraseology. As respects the concluding words *εἰς μετάνοιαν*, they have no place in B, D, V, Δ, and about 15 cursivo MSS., to which I add Lamb. 1175, 76. Scriv. o. p., Br. Mus. 17,470, 15,581, and Cov. 1 (om. by Mill), confirmed by the Syr., Sahid., Æthiop., Pers., Arm., Ital., and Vulg. Versions, and several Fathers, as Clem. Rom., Origen, Ephr. Syr., and others; and internal evidence is rather against than for them, considering that the words were more likely to be introduced from Luke v. 32, than cancelled. However, external authority for them is so strong, and internal evidence against them not decisive, that I cannot consent to remove them, with Griesb., Lacin., and Scholz, but, as before, shall place them within single brackets,—*espec.* as the *Canon* of preferring the more difficult reading is here not applicable,—for I cannot agree with Fritz. that "they are quite necessary to the course of thought, and yet cannot be supposed left understood." It is, indeed, difficult to fix limits to the use of subaudition in composition so little regular as that of the New Test. Besides, *καλεῖν* in this absolute use occurs in Matt. iv. 21. Rom. ix. 11. 1 Cor. vii. 17. Gal. i. 15. Col. i. 12. 1 Thess. v. 24. 1 Pet. i. 15. 2 Pet. i. 3. The authority of Clem. Rom. 2 Cor. 2, is decisive against the words, and so is Just. Mart. Apol. i. 15; and though he once elsewhere cites with the addition *εἰς μετάνοιαν*, yet he might advert not to Matth., but to Luke v. 32.

<sup>14</sup> τότε προσέρχ.—[Ἰωάν.] From the parallel passages of Mark and Luke, it appears that the disciples here mentioned were those not of John only, but also of the Pharisees, who asked this question: which, it seems, was put in order to account for the difference between them and the disciples of Jesus, as to the practice of fasting in private; which, if John was the forerunner of Christ, they might think unaccountable, *espec.* as John's disciples might wonder that Jesus did not at least now resort to it, as a natural expression of sorrow for the present captivity of him who was the forerunner of their Lord. Our Lord, in reply, intimates the reason for this diversity by the use of three illustrations, all serving to

establish the important lesson ever to be remembered by those who seek to reform mankind, namely, that we should study fitness and propriety in all the observances propounded for that end. The first of these is one derived from a marriage celebration.

<sup>15</sup> μὴ δύναται—*νυμφίος*] Our Lord's reply is in all three Gospels introduced by the use of an interrogative form in order to express strong negation: and so far from the term *δύναται* being, as Kuhn. and some other Expositors suppose, redundant, is, when thus taken with the *μὴ* interrogative, to be considered as strong an expression as could well have been chosen to denote what goes far to constitute a sort of moral impossibility, by designating that which is altogether repugnant to what either custom requires or propriety dictates, or again, what inclination would call for; in all which cases, especially in the two first, some limitative clause is left to be mentally supplied. Thus, in the Sept., at Gen. xliii. 32, *οὐ γὰρ δύναται οἱ Αἰγύπτιοι συνσθῆναι μετὰ τῶν Ἑβραίων*, one or both of the two first-mentioned senses seem called for; and at Plutarch de Discr. c. 45, and Polyb. vi. 53. 13. x. 37. 9, and Thucyd. i. 11, the third of those. The second of those limitations seems to have place here, i. e. a possibility consistently with the nature of the thing in question. The only other example, as far as I know, is found in Hdt. vii. 134, *καλλιστοῦσι θυμίσαι οὐκ ἰδύνατο*, where, for want of perceiving the *dense brevity*, so frequent in the Father of History, and the implied limitation denoting what *cannot* in the nature of the thing be, the deeply erudite Valcknaer resorted to the very course pursued, as we see, by so many of the ancient Critics on the Greek Testament, and, altering what he could not understand, proposed to read *οὐκ ἔγιντο* for *οὐκ ἰδύνατο*. But to revert from words to things, in *νὸς τοῦ νυμφῶνος*, we have a Hebraism, to denote 'those attached to the bride-chamber,' the intimate friends of the Bridegroom, who go to fetch the bride. In thus employing the term *νυμφίος*, our Lord used language descriptive of *Himself*, under the title (ὁ νυμφίος) applied to Him by John the Baptist (see John iii. 29, ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν). And indeed this was a title given by the Jews of old to the *Messiah*, with reference to his chosen people, as ἡ νύμφη, and by way of intimating the close union between God (or the Messiah) and the ancient people of God. See Isa. liv. 5—10. Jer. lvi. 14. Hos. ii. 12. Eph. v. 32. 2 Cor. xi. 2. In the New Test. this designation is applied to Christ, as the Bridegroom of his bride (*νύμφη*), the Church, Christ's Holy Catholic Church, being the whole body of his faithful people in every age

ὁ νυμφίος; Ἐλεύσονται δὲ ἡμεῖς, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν. <sup>16</sup> Οὐδεὶς δὲ ἐπιβάλλει ἐπὶ βλεφαρὶ ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. <sup>17</sup> Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἁμφότεροι συντηροῦνται.

<sup>18</sup> Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

(see Bp. Pearson on the Creed, Art. IX.), so as to intimate the close union between himself and that people, his Church. The application intimate, though not expressed, is this: 'With you it is a time of sorrow, and it is fit that you should mourn and fast; but not so with my disciples: it is with them, so long as I am present, a time of joy, unsuitable to mourning and fasting. The proper time for those observances will be when I am taken away; then they may and will fast.'

— ἐλεύσονται δὲ ἡμεῖς—τότε νηστεύουσιν] Our Lord here expresses his unwillingness to disturb, by unseasonable austerity or bootless mourning, that joy which his disciples felt in his gracious presence; intimating, however, that the time would soon come, when his removal from them by final deprivation might render voluntary fasting sometimes a seasonable exercise of devotion; and at other times involuntary fasting might have to be endured as a consequence of the painful situation in which their ministry would place them.

16. Here we have the 2nd illustration. Οὐδεὶς ἐπιβάλλει, &c., 'no one clappeth a patch of undressed cloth,' &c., i. e. rough from the weaver, and which has not yet passed through the hands of the fuller. Thus the expression answers to the καινὸν of Luke. Ἐπὶ βλεφαρὶ is Hellenistic Greek for ἐπὶ ῥάκῃ.

— αἶρει γὰρ—γίνεται] Mark, more fully: αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ. Luke gives the general sense, and more plainly. By this it is meant that the two substances being dissimilar (one rigid and the other supple) will never wear well together, but the rigid will tear away part of the supple. The comparison is popular; and in the application suggested by this and the metaphor in the next verse is a lesson inculcating the inexpediency of imposing too grievous burthens on them, during their weakness and imperfection, as new converts;—that all things should be suited to circumstances;—and that, as we forms the taste, so men's long accustomed modes are not speedily to be changed, nor can they be suddenly initiated into unwonted austerities. 'My new doctrines would not match with the old rites of the Pharisees. Their doctrines required much fasting; which would to my system be incongruous. Nay, if my new doctrines were to be pieced on their old ones, the rent would only become worse, and

the incongruity the more obvious by juxtaposition.'

17. Here we have the 3rd illustration. Βάλλειν, for ἰμῆναι is used to signify *infundere*, both in the Scriptural and Classical writers.

— ἀσκοὺς] flasks made of goat or sheep skins, used in all the ancient nations, and still employed in the Southern parts of Europe. Now these, as they are not so easily distended when they grow old and stiff, so they are more liable to burst by the fermentation of new liquor. The application suggests the inappropriateness of Christ's doctrine being connected and intermixed with that of the Pharisees; q. d. 'New things should be put and kept together, in order that they may perfectly amalgamate.' The result points out the complete failure of any such attempt, by representing not merely the damaging, but the utter destruction of both the substances—the spilling out of the wine and the total destruction of the vessel. It was fit that, as old things had passed away, all things should remain new.

— ἁμφότεροι] This reading has been, with reason, received by Griesb., Matth., Lach., Scholz, and Tisch. The text. rec. has every appearance of being a mere error of the scribes, though one existing at a very early period, as we may judge from its having place in the Pesch. Syr. and Vulg. Versions.

18. ἄρχων] Scil. τῆς συναγωγῆς, which is expressed in Luke viii. 41. He is by Mark v. 22 called εἰς τῶν ἀρχισυναγώγων, and named Jairus. The εἰς for τις, after ἀρχων is found in most of the MSS., the Edit. Princ., and the best of the Versions; and is, with reason, adopted by the best Editors.

— ἄρτι ἐτελεύτησεν] 'is by this time dead,' or 'as if were dead.' This is agreeable to Mark's ἐσχάτως ἔχει, and not irreconcilable with Luke's ἀπεθνήσκων.

— ἐπίθες τὴν χεῖρά] 'Agreeably to the custom of our Lord, as it had been also of the prophets; who, in praying for the benefit of any person, used to put their hands upon him.' (Grot.) See Num. xxvii. 18. 2 Kings v. 11. Matt. xix. 13. Acts iv. 30.

— ζήσεται] The interpretation of this word must depend upon the sense assigned to the former ἐτελεύτησεν; but in the popular acceptation it is susceptible of either the signif. to be restored to life, or to continue to live, which must imply recovery from her sickness.

19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.

20 Καὶ ἰδὼν, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα <sup>Mark 5. 25. Luke 8. 42.</sup> ὅπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 ἔλεγε γὰρ ἐν ἑαυτῇ· ἂν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. <sup>Luke 7. 50. & 8. 48. & 17. 16. & 18. 48. & Mark 5. 33. Luke 8. 51.</sup> 23 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβοῦμενον, λέγει αὐτοῖς· 24 Ἀναχωρεῖτε οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. <sup>Acts 10. 10.</sup>

20. αἰμορροοῦσα] It is not clear whether by this we are to understand a flux from the *os sacrum*, or the *os matricis*. The former seems the more probable (see Dr. Mead cited in Rec. Syn.); but a passage of Levit. xv. 33 may be thought to favour the latter opinion. One thing is certain, that a flux of blood, of either kind, is the least curable of all distempers.

— τοῦ κρασπέδου] Not so much the *hem*, as the *tassel* (i. e. one of the lower tassels) of the garment (see Num. xv. 37); which had four corners, called *πτέρυγες*, from each of which was suspended a tassel of threads or strings. To touch either of the two lower ones was regarded as a mark of profound respect. This, however, is not to be regarded as exclusively a Jewish custom; for I have in Recens. Synop. adduced three examples (from Arrian, Athenæus, and Plutarch) of *heathens* touching or kissing the fringe of a great man's robe as a mark of respect, and to gain his good will and favour. The secrecy and delicacy here employed may be attributed to the *nature* of the disorder, which was considered unclean.

21. σωθήσομαι] 'I shall be restored to health.'

23. τοὺς αὐλητὰς] The antiquity of the custom of wailing for the dead, and expressing grief by tearing the hair and mangling the flesh, appears from various parts of the O. T.: it was common to both Greeks and Romans, and still continues in some barbarous or semi-barbarous nations. Besides these offices by *relations*, there were others *hired* to join in the howling, and to sing dirges, accompanied by wind-instruments. So Jos. Bell. iii. 9. 5, *πλείστον δὲ μισθοῦσθαι τοὺς αὐλητὰς, οἱ θρήνον κατῆρχον αὐτοῖς*.

— θορυβοῦμενον] This would properly mean *tumultuans*; but the word must, as appears from Mark v. 39, *τί θορυβεῖσθε καὶ κλατετε*; include the sense of *lamentation*, namely, such *tumultuary responses* as the *præfices* would make in concert.

24. οὐ γὰρ—καθεύδει] I am ready to grant with Mr. Alf. that no inference can be drawn from *these words* as to the maiden's actual death. Yet the tenor of the whole narrative of the three Evangelists taken together rather suggests the idea of her being actually dead. And though this is, *strictly speaking*, not here recognized by

the Evangelist, yet the words taken in their popular acception carry with them that notion. Moreover, what our Lord *did* was such as to convey to the people the idea that he raised the maiden from the dead. Nay, the very strong term in Luke, *ἐξίστησαν*, and the yet stronger in Mark, *ἐξίστησαν ἑκστάσι μεγάλῃ* (taken with the strict injunction at Luke viii. 56, to divulge the matter, i. e. the miracle, to no one), forbids the idea that there was only a *restoration* to *animation* from a deep trance. The passage of John xi. 11 cannot *avail* to the determination of the question, because the words here (the same as those found in Mark and Luke) are not the words used by our Lord there. However, perhaps our Lord did not mean to *assert* any thing either way, but merely meant thus to intimate to the persons present that she was not so dead that they had occasion to make these preparations, *he* being come to awaken her as out of a sleep. We are not to suppose that our Lord spoke with any *mental reservation* (for which the Jesuits contend), or *any suppressed qualification* (which would suppose him to speak by enigmas, like the *ὀνειροκρίτης* in Artemid. L. i. 26: *ὁ πατήρ σου οὐ τίθησκαι, ἀλλὰ κοιμάται*); but that the terms employed were meant to be taken with the due limitation necessary in all such *brief* declarations, q. d. 'She is not so dead as *not* to return to life, which is the idea necessarily associated with death, as conveyed in the familiar periphrasis to 'go hence and be no more seen.' Why our Lord was pleased to use this reserved manner of speaking has been ably pointed out by Maldonat, who concludes his Annotation with the remark: "Loquitur ergo Christus ex eorum *opinione*, non quam habebat ipse (credebatur enim verò fuisse mortuam), sed quam eos habituros fuisse sciebat, si cognovissent paulo post fuisse surrecturam."

25. ἐξέβληθ] 'was dismissed,' 'put forth,' or desired to withdraw. This and many such terms in both Hellenistic and Classical writers are not to be strained, but to be understood *populariter*. Our Lord excluded the people, in order that those whom he wished to be spectators of the miracle (as the parents, and Peter, James, and John, see Mark v. 37—40) might view what was done without interruption.

— ἐκράτησε τῆς χειρὸς] Not as a *form* of

27 Καὶ παράγοντι ἐκέιβεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κρίζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, 'υἱὲ Δαυὶδ! 28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεῦετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναί, Κύριε. 29 Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 30 καὶ ἀνεφύθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε, μηδεὶς γνωσκέτω. 31 Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. 32 Ὁ αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφόν, δαιμονιζόμενον. 33 Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· [ὅτι] Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ! 34 Ὁ δὲ Φαρισαῖος ἔλεγεν· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. 35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέ-

raising any one, nor through courtesy, or more *medicorum*, as many Commentators say; but, as usual, to accompany the miracle with some act, as that of touching. So at v. 29, 'he touched the eyes of the blind man.'

27. *υἱὲ Δαυὶδ*] As that was one of the titles then ascribed by the Jews to the Messiah, the use of it was an unequivocal acknowledgment of Jesus's Messiahship. And that use must have been founded upon their reliance on the testimony of others who had seen his miracles.

30. *ἀνεφύθησαν αὐτῶν οἱ ὀφθαλμοί*] 'they were restored to sight,' or, 'received the faculty of sight.' This is thought to be a Hebraism; but it is rather a popular form of expression, found also in the *Classical* writers.

— *ἐνεβριμήσατο αὐτοῖς—λίγων, &c.*] In the use of the term *ἐμψ.* here and at Mark i. 43, in an exactly similar context, there is (as also in Symm. Vers. of Is. xvii. 13) an *earnest charge*, under threat of displeasure, to do a thing. This arises from the leading idea of perturbation, or agitation of mind, on which I have before remarked, tracing the true etymology of the word in my Lex. N. T. in v. by a reference to *Æschyl.* Sept. 461. This I now find confirmed by *Cyrrill. ap. Suid.* in v. It is not, as would appear from the Lexicographers, so confined to the N. T. and Sept. as not to occur elsewhere. It is used not only by *Æschyl.*, but by other writers of considerable purity of style, as *Lucian*, *Menander*, *Liban.*, and others. The reason why our Lord was, on occasions like this, and that at Mark, pleased to conceal his miracles, has been variously speculated on, by no one so ably as Dr. Whitby; though even he was not sufficiently aware that this matter is one of the secret things which belong unto the Lord, and which not being revealed to us, can only be seen by mortal men as "through a glass darkly."

32. *κωφόν, δαιμονιζόμενον*] The latter word is, as Fritz. says, explanatory of the former; q. d. 'who was such by demoniacal influence.' And this, Rosenm. and Kuin. admit, is the sense intended by Matthew and Luke xi. 14. Yet, with

a strange perversity, they choose to ascribe the dumbness to *disorder*. Only, they say, 'the Evangelists thought proper to retain the common expression.' But this would be inconsistent with the character of *honest men*, much less ambassadors from God, and at variance with the firm belief of demoniacal possession, elsewhere so apparent in their writings. Besides, the truth and dignity of the miracle will not, as is alleged, remain the same. It would not be the *same miracle*; and the *dignity* would be far less. For though Dr. Mead expresses his surprise 'that divines should contend so eagerly for demoniacal possession, as if something were wanting to demonstrate Christ's power, when exercised only over natural diseases;' yet what has been said supra iv. 24, will abundantly prove that something would have been wanting to demonstrate, if not the power, yet the assumed character of Jesus, had it been exercised only over natural diseases. Assured we may be, that, in proportion as the soul exceeds in dignity the body, so must the suppression of evil from superhuman agents, exceed that of evil produced in the regular course of nature. Besides, the very terms employed show that the removal of the dumbness was occasioned by the expulsion of the demon. Not to say that the *amazement* of the people (see note supra, ver. 8) necessarily supposes the cure of *demoniacal possession*, not that of *disease*; for the latter had been very frequently seen in Israel, and evinced by the *Prophets*; nay, even so far as occasionally to raise the dead.

33. All Editors are agreed that *ὅτι* before *οὐδὲποτε*, which is found in very few MSS., must be cancelled.

— *οὐδὲποτε ἐφάνη οὕτως*] On reconsidering this peculiar form of expression, I am still of opinion that there is here an ellipsis of *γενόμενον*, the uncommonness of which may be ascribed to the circumstance of this belonging to *colloquial* idiom. And instead of supplying here either *τοῦτο* or *τοιοῦτο*, we may best regard *ἐφάνη* as an *impersonal*, *πράγμα* being implied.

λιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν  
μαλακίαν [ἐν τῷ λαῷ]. <sup>36</sup> \* Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη <sup>a Mark 6. 34.</sup>  
περὶ αὐτῶν, ὅτι \* ἦσαν ἐσकुλμένοι καὶ ἐρριμμένοι, ὥσει πρόβατα <sup>Num. 27. 17.</sup>  
μὴ ἔχοντα ποιμένα. <sup>1 Kings 22.</sup> <sup>37</sup> \* Τότε λέγει τοῖς μαθηταῖς αὐτοῦ 'Ὁ <sup>Zach. 10. 2.</sup>  
μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. <sup>a Luke 10. 2.</sup> <sup>38</sup> δεήθητε οὖν τοῦ <sup>John 4. 35.</sup>  
κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν <sup>Ps. 68. 11.</sup>  
αὐτοῦ. <sup>2 Thess. 2. 1.</sup>

X. <sup>1</sup> \* Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, <sup>a Mark 3.</sup>  
ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν <sup>13, 14.</sup>  
αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <sup>a Luke 6. 12.</sup> <sup>2</sup> <sup>b</sup> Τῶν <sup>2 & 9. 1.</sup>  
δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων <sup>a Luke 6. 14.</sup>  
ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ. <sup>John 1. 42.</sup> <sup>3</sup> Ἰάκωβος <sup>Mark 3. 16.</sup>  
ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ Φίλιππος,  
καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος  
ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος. <sup>a Luke 6.</sup> <sup>4</sup> \* Σίμων <sup>13, 14.</sup>

36. *ἐσπλαγχνίσθη* 'was moved with compassion.' The word occurs neither in the Sept. nor the Classical writers, and seems to have been formed by the New Testament writers from *σπλάγχνος*, 'bowels'; for there the Jews placed the seat of sympathy; by a metaphor taken from that yearning which is felt in pity, or the other kindly affections.

— *ἐσकुλμένοι*] It is almost impossible to imagine stronger authority, internal and external, than exists for this reading, which has been approved by nearly every Commentator, and received by all the Editors from Wets. downwards. As to the common reading, *ἐκτελειμένοι*, it is plainly a gloss. The sense of *ἐσकुλμένοι* is *harassed, troubled*; namely, with the burdensome rites and ceremonies of the Law, and especially the irksome traditions of the Pharisees. The word denotes properly to *tear*, as applied to dogs and other animals (Angl. *worry*). So *Æschyl.* Pers. 583, *γναπτόμενοι σκύλλονται*, and figur. to *harass, trouble*, as at Mark v. 35. Luke viii. 49. 3 Macc. iii. 25. iv. 6. While, however, the term is, we see, as old as the time of *Æschyl.*, it was in process of time disused by the Attic writers, perhaps on account of its cacophony. Yet it was afterwards recalled by the later Greek writers, from the time of Artemidorus downwards, but only as used in the sense to be *hunted or baited*, by that figurative acceptance found in our English verb *bait*, as used by our old English writers (espec. Shakspere); and such, from the words following *ὡς πρόβατα μὴ ἔχοντα ποιμένα*, appears to be the allusion intended in the present passage, whereby the words become (what they were probably meant to be) *graphia*.

— *ἐρριμμένοι*] i. e. not scattered, as some render, but lit., *tossed aside, abandoned, unprotected*. See Wets. As to the next words, see note infra, xv. 24. Similar pastoral images occur in 1 Kings xxii. 17. 2 Kings xvi. 23. Judith xi. 19.

37. *ὁ μὲν θερισμὸς—ὀλίγοι*] Probably a proverbial saying, including an agricultural comparison, not unusual in the Rabbinical writings.

38. *ὅπως ἐκβάλῃ*] not simply 'would send

forth,' but 'would despatch forthwith;' the term being a forcible one, meant to intimate the urgency of the occasion, which admitted of no delay. Vain is it that Bretschn. adduces, in support of the usual sense *emittere*, 1 Macc. xii. 27, *ἐπέταξεν Ἰων. ἐτοιμάζεσθαι εἰς πόλεμον δι' ὅλης τῆς νυκτός, καὶ ἐξέβαλε προφύλακας κύκλῳ τῆς παρεμβολῆς*, since there could not be found a passage affording stronger proof than that of the sense *despatch*.

X. 1. *ἐξουσίαν πνευμάτων ἁ.*] The *πνευμ.* is a *Genit. of object*; as in Eccles. x. 4, *ἐξουσία τῆς γῆς*. John xvii. 2. Rom. ix. 21, and several passages of the Class. writers cited by Raphael and others.

2. *ἀποστόλων*] This important term properly denotes *ἀποσταλμένοις*, one sent by another, on some important business, as in Hdot. i. 21, where it signifies a *herald*, and 1 Kings xiv. 6. But (in imitation of the name given to an officer sent by the High-priest and Sanhedrim to the foreign Jews, to collect the tribute levied for the support of the Temple) it is, in the New Test., almost always used to denote a 'person employed to convey the message of salvation from God to man,' as said of the *twelve Apostles*; who were peculiarly so called, as being at first espec. sent out by Christ, and commissioned to preach the Gospel in Judæa; and who afterwards, with Paul and Barnabas (who were supernaturally selected for the work), received full and extraordinary authority, not only to promulgate his religion throughout the world, but to found and regulate the Christian Church; and espec. to ordain teachers and pastors, who should thereafter govern it by ordinary authority.

— *πρῶτος—ἑπίτος*] i. e. first in order, as being first called (see iv. 18), not first in *dignity*; for Christ seems not to have authorized any difference in rank. If he had done so, the Evangelists would have noted it; but they have not; for the names are recited by them in various order. Judas, however, is always named last, and Peter usually first; and John and his brother James third and fourth, or fourth and fifth.

ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

Ἔς Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε. <sup>6</sup> Ἀπορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>7</sup> Πορευόμενοι δὲ κηρύσσετε λέγοντες· Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup> Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, [νεκροὺς ἐγείρετε,] δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. <sup>9</sup> Μὴ κτήσῃσθε χρυσόν, μηδὲ ἀργυρὸν, μηδὲ χαλκόν, εἰς τὰς ζώνας ὑμῶν <sup>10</sup> μὴ πῆραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα,

d infra 15.  
24.  
Acts 13. 46.  
e Luke 9. 2.  
f 10. 9.  
supra 3. 2.  
g 4. 17.

f Mark 6. 8.  
Luke 9. 3.  
g 10. 4. &  
23. 35.

4. ὁ Ἰσκαριώτης] The ὁ was brought into the text by the Elzevir Editor, and has been retained by Wets. and all the more recent Editors, except Matthæi and Tisch., who cancelled it: and many of the Lamb., Br. Mus., and Scriv. MSS., are without it; certainly its genuineness is doubtful.

5. εἰς ὁδὸν ἐθνῶν.] for εἰς ὁδὸν ἢ ἀγεῖ εἰς τὰ ἔθνη, the Genit. here being a Genit. of motion, as in Gen. iii. 24. Jer. ii. 18, ἡ ὁδὸς Αἰγύπτου.—Eἰς πόλιν, sub. τινὰ; for it is wrongly taken by Kuin. of 'the city of Samaria;' which would require the Art. See Luke ix. 52. John iv. 5.

7. πορευόμενοι δὲ κηρύσσετε λέγοντες] The common rendering, 'and as ye go, preach,' &c., has been thought objectionable on the ground that to do this by the way, or by the bye, could not be the purpose of our Lord to command, but rather to do it as something *primary* and *principal*. And certain it is, that the main purpose of this verse is to inculcate the *nature* and *substance* of the message they were to deliver. V. 5 states, 1, their *mission*; 2, the *persons* to whom they were not sent; v. 6, the *persons* to whom they were sent; v. 7, the *substance* of the message they were to deliver. I know not why κηρύσσειν should be rendered *preach*. It simply denotes the solemn *proclamation*, publicly announcing the advent of the new dispensation. And πορεύειν, ought not to be so much considered in itself, as in conjunction with κηρύσσειν. Accordingly, the sense of the words may be best thus expressed: 'Moreover, go and make public proclamation to this effect; the kingdom,' &c. Comp. 1 Pet. iii. 19, τοῖς ἐν φυλακῇ πνεύματι πορευθεὶς ἐκήρυττον. So, too, in the sense of publicly *proclaiming* or announcing any thing, κηρ. is used in Mark i. 4. Luke iii. 3. xii. 3. xxiv. 47. Acts x. 37, espec. Luke iv. 18, κηρ. ἀφίστιν. This use of the Pres. πορευόμενος, with a verb denoting action, and sometimes implying *motion*, is very rare, though freq. in the aor. I mid. πορευθεῖς. I know not of any other example in the New Test., nor in the Sept. Something like it is found in Eccles. xxxi. 26, οὕτως ἄνθρωποι νηστεύουσιν ἐπὶ τῶν ἁμαρτιῶν αὐτοῦ, καὶ πάλιν πορευόμενοι, καὶ τὰ αὐτὰ ποιοῦν. Now it cannot be doubted that Sirachides there would not have hesitated to write δε πορευόμενος ποιεῖ, or ἐποίησεν τὰ αὐτά.

8. νεκροὺς ἐγεί. ] The authenticity of these words is very doubtful, for external authority

for and against is almost equally balanced, and they have been cancelled by Scholz and Tisch., and I find them absent from all the Lamb. MSS., except 1, all the Mus. MSS., except 2, and all the Scriv. MSS., except 2. I cannot, however, venture to do more than place them within brackets, for internal evidence may be urged for as well as against them. If genuine, we may suppose that they have reference to the period comprehended under the more extensive commission which the Apostles received after our Lord's resurrection, John xx. 21. I have not followed the change of position adopted by Griesb. and Lachm., because it is not based on competent authority, and it would keep out of sight one principal cause for the words having been, though genuine, lost out of the context.

—δωρεάν—δότε.] A sort of proverbial saying, which must, as appears from Luke x. 7, be confined to what went just before; namely, the dispensing of miraculous gifts; and therefore cannot be drawn into an argument against the maintenance of Christian ministers. All that is meant is, that they were not to make a *trade* of their miraculous gifts,—as the Jewish exorcists did of their pretended power to cast out devils,—but in a disinterested exercise thereof.

9. μὴ κτήσῃσθε:] 'ye must not provide, or furnish yourselves with' (as the word often signifies in the best Class. writers). Comp. Luke xxii. 35. This may be illustrated from the customs of the Essenes, of whom Josephus, Bell. ii. 8. 4, says, that whatever they had was always thrown open to the use of their travelling brethren, just as if it were their own. Διὸ (he adds) καὶ ποιοῦνται τὰς ἀποδημίας οὐδὲν ὅλως ἱστικοῦζόμενοι, 'providing nothing additional;' so ἱπικ. in Dio Cass. l. 50. 11.

—εἰς τὰς ζώνας ὑμῶν.] These words (to which μὴ κτήσῃσθε χρυσόν μηδὲ ἀργ. μηδὲ χαλκόν must be all referred) signify, 'for your purses,' i. e. for your travelling expenses. Ζώνας signifies properly *girdles*; but the Oriental nations (and even the Greeks and Romans), used the *belt*, with which their flowing garments were confined, as purses—a custom still subsisting in the East, and in Greece.

10. πῆραν] A sort of wallet, generally of leather, used by shepherds and travellers, for the reception of provisions, and mentioned both in the Old Test. and in Homer.

—δύο χιτῶνας] This does not forbid the wearing of two coats at once (for the ancients

μὴ δὲ † ῥάβδον ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν.  
 11 <sup>h</sup> Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ <sup>g</sup> Mark 9. 10.  
 ἄξιός ἐστιν κάκει μείνατε, ἕως ἂν ἐξέλθῃτε. 12 <sup>h</sup> Εἰσερχόμενοι <sup>h</sup> Luke 9. 4. &  
 δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. 13 <sup>h</sup> Καὶ ἐὰν μὲν ᾗ ἡ οἰκία <sup>h</sup> Luke 10. 5.  
 ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν. <sup>i</sup> ἐὰν δὲ μὴ ᾗ ἄξια, ἡ <sup>i</sup> Ps. 85. 12.

generally wore two on a journey), but a *change* of coats.

— ὑποδήματα] A sort of strong shoes, for long journeys. On other occasions sandals were worn. These ὑποδήματα they were not to provide, but (as Mark more clearly expresses it) to use sandals only. An injunction which may be ascribed to the desire of our Lord to exclude even the slight *forecoat* and provision implied in providing themselves with *strong shoes*, as if they could not always depend on procuring *sandals*. ῥάβδους is found in most of the MSS., including almost all the Lamb., Mus., and Scriv. copies, the Copt., Arm., and later Syr. Vera., Theophyl., the earliest Edd., and is adopted by Wets., Scholz, and Tisch., and at Luke ix. 3, it may be the true reading. But it is quite at variance with Mark vi. 8. Besides, we can far better account for the change of ῥάβδους into ῥάβδον, than the contrary. The critics stumbling at a *singular* noun, after several *plural* ones, changed the singular into the plural. Thus it appears, that the *external* evidence for ῥάβδους (including several ancient MSS. and the best Versions, as the Pesch. Syr.) is nearly equal to that for ῥάβδον. And the *internal* evidence is almost wholly on its side. Under these circumstances, I have thought proper (with Griesb., Matth., Fritz., and Lach.) to retain ῥάβδον. The sense will thus be quite reconcilable with Mark vi. 8. The disciples are here directed not to provide themselves expressly for this journey with even a *staff*, but to take with them their *ordinary* staff only, if they had one: (the failing to perceive which force of the words produced the false reading ῥάβδους :) and we may be permitted to suppose that our Lord designed, under this minute particular, to convey the strictness and absoluteness of the prohibition to make *any* provision *whatever*.

— ἄξιός γάρ, &c.] A proverbial expression (occurring also in Levit. xix. 13, and Deut. xxiv. 14, 15) importing, 'You may cheerfully trust the providence of God to take care of you while engaged in such a cause; and you may reasonably expect to find subsistence among those for whose benefit you labour.' They are forbidden to encumber themselves with any articles of *raiment* besides what they were wearing, or with *money* to purchase more, because they would be entitled to a supply from those on whom their labours were bestowed; and money would be but an incumbrance, nay, might be even a snare.

11. ἄξιός scil. παρ' ᾧ μέλειται' αὐτ., 'of your company,' and so xxii. 8. Though the *absolute* use,—which is found both in the Scriptural and Classical writers, and is supported by the ancient interpreters,—may be preferable.

12. εἰσερχ. δι—ἀσπ. αὐτήν] The expression εἰσερχ. δι is intended to be emphatic, q. d., 'Immediately on entering the house, salute it,' i. e. 'do it so quickly as to be the first to salute it,' as was well pointed out by a writer in the Catena in Matth., Edit. Cramer; and the Catenist well

suggests the instruction intimated therein as follows: Τῷ δὲ πρώτῳ ἀσπάζεσθαι μετρίαιεν αὐτοὺς παρασκινάξει καὶ ἐν τούτῳ. Μὴ γὰρ ἐπειδὴ διδάσκετε, φησὶν, διὰ τοῦτο περιμένετε παρ' ἐτέρων ἀσπάζεσθαι· μάλλον μὲν οὖν ὑμεῖς προηγάσθε τῇ τιμῇ (Rom. xii.). He then proceeds to point out the scope of the next words thus: Δεικνὸν δὲ ὅτι οὐκ ἀσπασμὸς ἐστὶ τοῦτο ψιλὸς (a bare salutation), ἀλλ' ἄλoγiα (where read ἀλλ' εὐλογία), but a benediction, and invocation of good from God, Heb. xii. 17, ἐπάγει, λίγων Ἐδὼ ᾗ ἄξια ἡ οἰκία, ἥξει ἐπ' αὐτήν· αὐτὴ δὲ ὑβρίζη, οὐ μόνον οὐδὲν ἐκ τῆς εἰρήνης (the invocation of Peace) νομίζῃται (read κομίσεται), ἀλλὰ καὶ τὰ τῶν Σοδόμων ὑπομοναί (read ὑπομοναί).

Since writing the above I find that the Annotation in Catena was mainly derived from Chrysost. on St. Matth. in loc., where εὐλογία is found, and also expressions equivalent to κομίσεται and ὑπομοναί. The somewhat obscure and variously explained words ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω have no direct exposition from either Chrysost. or the Catenist; but the indirect explanation derived from their Annotations confirms that of Euthym. (founded doubtless on some other ancient and trustworthy Greek Father), who explains it to mean μηδὲν ἐνεργησάτω, lit., 'let it be fruitless, unproductive of any benefit, be considered such, be as if you had never invoked the benefit.' This view is confirmed by the same peculiar expression occurring in Ps. xxxv. 13, which may be rendered: 'And let my prayer return unto my bosom,' i. e. 'become fruitless.' This rendering of ΣΠΗ is confirmed by the Sept. in the Alex., and other MSS. ἐπιστραφήτω, also by Solomon Jarchi.

— ἀσπάσασθε αὐτήν] Meaning the *family*, as in the next verse, and as the word is often used in Scripture. Compare, however, Eurip. Herc. F. 593, προσεῖπέ θ' ἱστίαν; and Soph. Phil. 540, προσκίσαντες (Schol. ἀσπασάντες) τὴν εὐοίκησιν. Ἀσπ. includes all the customary tokens of courtesy, suitable to all, each according to their age and station.

13. ἂν θύτω] This, and ἐπιστραφήτω just after, are commonly regarded as examples of Imperat. for Future. But it is better, with Fritz., to take the sense to be 'volō pacem vestram,' &c. Εἰρήνη means the benefit of your peace, &c., or blessing; or, the good and blessing which you have invoked by way of salutation.—Πρὸς ὑμᾶς ἐπιστραφήτω. This is used in a popular sense, to signify 'let it' = 'I wish it to become void and ineffectual.' So Isaiah lv. 11, οὕτως ἵσταται τὸ ῥῆμά μου, δ' ἐὰν ἐξέλθῃ ἐκ τοῦ στόματός μου, οὐ μὴ ἀπιστραφήτω, ἕως ἂν τελεσθῇ ὅσα ἐν ἡθλίωσα. See also Ps. xxxv. 13, and vii. 16. Thus it is meant, that if the persons were worthy to receive the blessing prayed for, they would have it; if not, the wish would 'come back to the giver.'



1. Mark 6. 11.  
Luke 9. 5. &  
10. 10, 11.

1. Neh. 5. 18.  
Acts 13. 51.  
& 18. 6.  
m infra 11.  
23.

n infra 11.  
23, 24.  
o Luke 10. 3.  
Rom. 16. 19.

p infra 23.  
24.  
Heb. 22. 19.

q Mark 13. 9.  
Luke 12. 11.  
Acts 12. 1.  
& 25. 23.  
r Luke 12.  
12. & 21.  
14, 15.

s Mark 13.  
11.  
Acts 2. 4.  
3 Pet. 1. 21.  
t Micah 7.  
5, 6.

u Luke 21. 16.  
v Mark 13.  
13.  
Luke 21. 17.  
infra 24. 13.

εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. <sup>14</sup> <sup>k</sup> Καὶ δε εἰς μὴ δέξη-  
ται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας  
ἢ τῆς πόλεως ἐκεῖνης, <sup>1</sup> ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.  
<sup>15</sup> <sup>m</sup> Ἀμὴν λέγω ὑμῖν ἂνεκτότερον ἔσται γῇ Σοδόμων καὶ  
Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκεῖνη.  
<sup>16</sup> <sup>o</sup> Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων  
γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραί.  
<sup>17</sup> <sup>p</sup> Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδώσουσι γὰρ ὑμᾶς  
εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν  
ὑμᾶς. <sup>18</sup> <sup>q</sup> καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν  
ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. <sup>19</sup> <sup>r</sup> Ὅταν δὲ παρα-  
διδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται  
γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε. <sup>20</sup> <sup>s</sup> οὐ γὰρ ὑμεῖς ἐστε  
οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν  
ἐν ὑμῖν. <sup>21</sup> <sup>t</sup> Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ  
πατὴρ τέκνον καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανα-  
τώσουσιν αὐτούς. <sup>22</sup> <sup>u</sup> καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων διὰ

14. καὶ δε εἰς] This is *not* for εἰς δὲ τις; but εἰς is for ἀν. The construction is *popular*. Moreover, ἐκεῖνης is for ἐκείνου, by the figure πρὸς τὸ σημ. The Genit. ποδῶν is governed by the ἐκ in ἐκτινάξατε. Lach., indeed, inserts ἐκ before ποδῶν from MS. C., and a few cursive ones; but Tisch. rejects it, and rightly, since internal evidence, as well as external authority, is quite against it. And the use of ἀπὸ before ποδῶν at Luke ix. 5, does not apply here; where the Genit. of relation, 'as to your feet,' i. e. which cleaves to your feet. Compare Luke x. 11, τὸν κονιορτὸν τῶν κολληθῆντα ἡμῖν. Shaking off the dust from the feet at persons (as Acts xiii. 5) was a symbolical action, disclaiming all intercourse with them.

15. ἀνεκτότερον] 'easier to be borne.'

— ἐν ἡμέρᾳ κρίσεως] 'in the day of judgment.' Some Commentators understand this of the *destruction of the Jewish nation*. But *that*, as Whitby observes, is rather 'stylized the day of vengeance; and is otherwise inapplicable here.' The expression, then, must, notwithstanding the omission of the Article (on which see Bp. Middleton), be understood of the day of *final judgment*.

16. Ἰδοὺ, ἐγὼ ἀποστ.] There is much force both in the ἰδὺ and the ἐγὼ. Together with the resumption of the subject of their sending, they are reminded of the august Sender, q. d. 'Mind ye, it is *I* who send you; ἐγὼ δὲ πάντα δυνάμενος, as Euthym. says, 'I, who have all power (see Matt. xxviii. 18) both to send and to protect my legates.'

— γίνεσθε—περιστέραί] We have here two appropriate similes (common in the Classical writers), intimating the dangers to which they would be exposed, and the best means of avoiding them. Φρόνιμοι *prudentes*; *provident* and *wary*. Ἀκέραιοι, 'simplices, artless.' So Rom. xvi. 19, θέλω δε ὑμᾶς σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκέραιους δὲ εἰς τὸ κακόν, 'as to evil and deceit;' which passage, being evidently founded on this

saying of our Lord, supplies its best comment. The word of warning in γίνεσθε φρόνιμοι serves to introduce here a word of admonition in προσέχετε ἀπὸ τ. ἀνθρ. to beware of the persons just mentioned. Comp. Acts ii. 40. By συνέδρια are here to be understood the provincial tribunals which existed in most towns, and even villages. That συναγωγαῖς must be taken in like manner, is plain from the parallel passages in Mark and Luke.

20. οὐ γὰρ, &c.] The Commentators regard this as a comparative negation, like *non tam—quam*; of which there are many examples in the Scriptural and Classical writers. But Winer, in his Gr. Gr., denies this qualified sense always to have place in οὐ followed by ἀλλά; and after discussing several passages where the formula is found (as Acts v. 4, and 1 Thess. iv. 8. 1 Cor. i. 17, and the present passage), he shows that the sentiment is enfeebled when the οὐ is translated *non tam*. Here, he observes, the reference is not to the physical act of speaking, but to the sentiment uttered; which was to be really imparted to the Apostles by the Holy Spirit. Ἔσσι is Pres. for Fut.; or it may stand for *are to be*, populariter. The sense is: 'for ye are not to be the speakers, but the Spirit of your Father [is to be] that which speaketh [i. e. the speaker] in you.' The Apostles, observes Dr. Henderson, 'were to employ human language; but this was not to be the fruit of their own mental operations: it was to result from the supernatural influences of the Holy Spirit, prompting, controlling, and guiding those operations.'

21. ἐπαναστήσονται] Kuin., Rosenm., and others, take this as a forensic term, to signify 'they shall rise up as witnesses.' And they appeal to Matt. xii. 41. But there ἐν τῇ κρίσει is added. Hence I see no reason to abandon the usual interpretation, as referred to *hostility, attack, and persecution*, which is well supported by Wets., Kypke, and Fritz.

τὸ ὄνομά μου ὁ δὲ ὑπομένειν εἰς τέλος οὗτος σωθήσεται.  
 23 Ὡς ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν <sup>v. Matt. 10.</sup>  
 ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν οὐ μὴ τελέσητε τὰς πόλεις τοῦ  
 Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ ἔστι <sup>w. Luke 6. 40.</sup>  
 μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον <sup>John 13. 16.</sup>  
 αὐτοῦ. 25 Ὁ ἄρκετον τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος <sup>x. infra 12.</sup>  
 αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην <sup>Mark 3. 32.</sup>  
 † Βεελζεβοῦλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐ-  
 τοῦ; 26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστι κεκαλυμ- <sup>y. Mark 4. 22.</sup>  
 μένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. <sup>Luke 8. 17.</sup>  
 27 Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ <sup>z. 12. 2.</sup>  
<sup>1 Pet. 3. 14.</sup>

24. οὐκ ἔστι, &c.] This is meant to suggest a motive for bearing up under these trials and tribulations, by the consideration that they are no more than even their Lord bore before them. See on Luke vi. 40. What is here said seems formed on a proverb; many examples of this gnome being adduced from the rabbinical writings by Schœttig, and Wets.

25. Βεελζεβοῦλ.] Several Editors and Critics would read Βεελζεβοῦθ, which Jerome adopted into the Vulg., under the idea that it is the same with the Ekronite idol called at 2 Kings i. 2 *baalzebub*, the Lord of flies; and that the change of θ into λ was made agreeably to the genius of the Greek language, which admits no word to end in θ. But, besides that for Βεελζεβοῦθ, there is scarcely the authority of one MS. the title was one of honour; like the Ζεὺς Ἀπομύιος, banisher of flies, given to Hercules; whereas, the name here evidently is one of contempt. Hence the best Commentators, with reason, suppose that the name is indeed the same with that of the above-mentioned; but (according to a custom among the Jews, of altering the names of idols, to throw contempt on them), changed to Βεελζεβοῦλ, meaning Lord of dung, i. e. metaphorically, idolatry, or according to others, the 'Lord of Idols.' Hence it was afterwards given by the Jews to the prince of demons.

— The received text, ἐκάλεσαν might seem to claim the preference, on the ground of its being the simpler reading, from which the others, ἐπεκα- and ἀπεκαλ., may have arisen. But it now appears to me not improbable that ἐκαλ. was an alteration of ἐπεκαλ., proceeding from some critics whose purpose it was to simplify the expression. Ἐπεκάλεσαν, which is supported by very strong external evidence, including all the best Lamb. and Mus. MSS., together with not a few ancient MSS., also some Lamb. and Mus. ones, which have ἀπεκάλεσαν, doubtless an error of the scribes, also ἐπεκαλίσαντο. Nearly the same variation of reading presents itself in Numb. xxi. 3. Judg. vi. 32. and Jer. iii. 19; several other instances, in nearly all which ἐπεκαλ. is to be considered the true reading. And so in N. T. Luke xxii. 3. Acts xv. 22, for ἐπικαλ. some MSS. have καλ. Ἐπικαλίσθαι very often occurs in the Sept., and not unfrequently in the N. T.; though, in most cases, some MSS. have καλ. The active form (here found), ἐπικαλῶ, is, indeed, rare, espec. in the Class. writers; but it occurs occa-

sionally in the Sept., as in the above passage of Jeremiah, also in iii. 19.

26. μὴ οὖν φοβηθῆτε, &c. τ. λ.] Parallel to this is a similar exhortation (founded on the argument that help in the Lord casteth out fear) in Isa. viii. 12 and 13; and see note on 1 Pet. iii. 14. The sense is, 'Fear not them that shall persecute you, and speak evil of you falsely, for my sake; for God shall be with you, and make your righteousness to be manifest as the light, and the truth, for which you suffer, to be a light to lighten the whole world.' The impressive gnome which follows, οὐδὲν γὰρ, &c. (seemingly formed on an adage, and often adduced, though varied according to the occasion), is meant to intimate that the truth, however it may be, for a time, obscured, cannot be extinguished.

27. From confidence and trust in Christ there is here a transition to fearless declaring of the truth with the utmost publicity. As respects the terms σκοτία and φωτί, they are not to be taken literally; nor would I understand them as (they are done by Chrys.) of the obscurity which pertains to things done in a corner. They are, I think, best explained by Euthym., as standing for ἰδέα, equiv. to κατ' ἰδίαν and δημοσίᾳ. And such is the view adopted by Maldon., and Kuin., of modern Commentators, of whom the former compares the Latin *versari in oculis et luce hominum*, equiv. to *in publico*. The expression εἰς τὸ οὖν, as being antithetic to σκοτία, may be likewise taken as standing for ἰδέα, though in another sense, namely as (Euthym. saw), for μόνος, as opposed to δημοσίᾳ. So κατ' ἰδίαν, in Matt. xx. 17, and xxiv. 3. Mark iv. 34; and so Mark ix. 2, ἀναφέρει κατ' ἰδίαν μόνους. Whether in εἰς τὸ οὖν there be any allusion to the future communication from the Lord, as proceeding from the Spirit, whom He would send to lead them into all truth, whose secret revelations they were to declare publicly, is far from certain, though it has the authority (in this case more than usually weighty) of Grotius. The other view, however, derives no small confirmation from the expression in the passage of Luke, ἐν τοῖς ταμίαις. (See note there.) As to κηρύττει ἐπὶ πάντων δωματίων, few need be told that the house-tops were (and still are) flat, and surrounded by a parapet; being, indeed, strictly upper rooms. But the direction, however figurative, is much illustrated by Jos. Bell. ii. 21, 5,

οὓς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. <sup>28</sup> Καὶ μὴ † φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. <sup>29</sup> Οὐχὶ δύο στρουθία ἀσπαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ Πατρὸς ὑμῶν. <sup>30</sup> \* Ὅμων δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶν. <sup>31</sup> μὴ οὖν φοβηθῆτε πολλῶν στρουθίων διαφέρετε ὑμεῖς. <sup>32</sup> \* Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>33</sup> \* Ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐγὼ ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>34</sup> <sup>b</sup> Μὴ νομίσητε ὅτι ἦλθον

z Luke 21.  
18.  
Acts 27. 24.  
3 Sam. 14. 11.

a Mark 8. 28.  
Luke 9. 26.  
z 12. 8.  
2 Tim. 1. 12.  
Rev. 8. 8.

b Luke 12.  
49, 51.

where we have an instance of an address delivered to a multitude from a house-top.

<sup>28</sup> μὴ φοβηθῆτε] Here φοβῆσθε is edited by Matth., Griseb., Scholz, Lachm., and Tisch., from many of the most ancient MSS., and several ancient Fathers. But the testimony of Fathers is in such a case of no great weight; and φοβηθ. is supported by Clem. Rom. Hom. xv. 5, and Ex. Theol. § 14. Were it not that φοβηθῆτε occurs just after in the next clause of the sentence, I should be inclined to defer to the preponderance of external authority. But, considering that φοβηθ. there occurs in all the MSS. but 2 (and those MSS. which have before φοβῆσθε), found in all the copies at Luke, and in all the Lamb. and Mus. copies but 1 here, I still continue to retain φοβηθ., which has a somewhat stronger sense (viz. 'ye must not stand in awe of'), and is, as such, more suitable to the occasion.

— ἀπὸ τῶν ἀποκτείνοντων] Though there be considerable authority for ἀποκτείνοντων, which is preferred by nearly all the principal Editors, yet there seems no sufficient reason for change; since the common reading is more suitable in sense, is found in at least as many MSS., and is confirmed by the parallel passage at Luke xii. 4. See also Matt. xxiii. 37. The true reading is probably ἀποκτενόντων (an Æolic form), found in several MSS., almost all uncial, or very ancient cursive, also not a few Lamb. and Mus. ones; and at Rev. vi. 11. 2 Cor. iii. 6.

— τὴν ψυχὴν] Meaning the spiritual and immortal nature of man; as in James i. 21, and Plato Phæd. ix. 28, ἐν τῷ αὐτῷ ὥσι ψυχὴ καὶ σῶμα. On this whole passage, comp. Isa. viii. 12, 13.

<sup>29</sup> ἢ οὐ πεσεῖται ἐπὶ τὴν γῆν] The words ἐπὶ τὴν γῆν were by Griseb. suspected of being an interpolation. But they are absent only from two or three citations (by memory) of Fathers; and though they may seem superfluous, because περ. may of itself signify to perish, yet the words were here subjoined for the purpose of conveying a graphic effect, since birds, when struck with death amidst their flight by severe cold, immediately alight to the ground. Comp. Antholog. Gr. iii. 24, εἰς γὰρ ἀγλαῶσσι πεσοῦσα κίμαι. As to the reading, ἐπὶ τῆς γῆς it was doubtless a correction of Grecism by some critic who had in mind Amos iii. 5, αἱ πεσεῖται ὄρεον ἐπὶ τῆς γῆς ἄνευ ἰζαντοῦ; These words of our Lord and those of the next v. may be supposed to have

formed one of the many *proverbs* (some of which are preserved in the Rabbinical writers), by which, as the one in the next verse, was expressed the belief of the Jews as to a *superintending* Providence over the minutest objects of creation. Such, too, was the opinion of the wisest of the heathen sages and writers. But it is here intended to direct attention to the deeply important and most comforting doctrine of a *particular Providence* exercised by God in the affairs of men, whereby the most trifling things affecting our preservation or welfare are under his care. Comp. Hom. Od. xv. 531, οὐ τοι ἄνευ θεοῦ ἔπατο δέξιός ὄνειρος.

<sup>32</sup> ὁμολογήσει ἐν ἐμοί] A Hebrew and Hellenistic construction, for ὁμολ. ἐμὴ, as at Luke xii. 8. Rom. x. 9. See more in my Lex.

<sup>34</sup> μὴ νομίσητε — μάχαιραν] The main scope of what is here said (in words derived from Mic. vii. 6) seems to be to anticipate an *objection* that might possibly be made against Christianity, on the ground of certain *present* effects from it,—effects diametrically opposed to that "peace on earth" and "good will amongst men" which true religion might be expected to produce, and which the Gospel was designed to introduce. But it has another and indirect purpose, in tracing out which, we may, with Whitby and Campbell, consider it as an Oriental mode of expressing the certainty of a foreseen consequence of any measure, by representing it as the purpose thereof. Thus our Lord meant to pre-occupy the objection by saying, that such was not the design of his teaching, which was rather to unite more together in the bond of peace; but that, from the perverse opposition of mankind to his Gospel, such would be the sure effect, and inevitable result. Compare similar modes of expression in Luke ii. 34. John ix. 39. Rom. v. 21. As to Mr. Alford's remark, that, with God, results are purposes, it is a truth not here applicable. All we can suppose in this popular address is to show that the results were viewed with full foresight in the Divine Mind as events permitted to happen for wise reasons, in order to the promotion of ultimate good. Μάχαιρα chiefly designates war, but, as appears from the subsequent context, and from St. Luke, private dissension and hostility.

In the peculiar phrase βαλεῖν λόγον, there is a harshness which is best removed by supposing in βαλεῖν a *διλογία*, whereby the term is used in two different senses, each suited to one or other

βαλεῖν εἰρήνην ἐπὶ τὴν γῆν. οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. <sup>35</sup> Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. <sup>36</sup> Καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. <sup>37</sup> Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ οὐκ ἔστι μου ἄξιος. <sup>38</sup> καὶ ὁ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. <sup>39</sup> Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὕρήσει αὐτήν. <sup>40</sup> Ὁ δεχόμενος ὑμᾶς ἐμέ δέχεται· καὶ ὁ ἐμέ δεχόμενος δέχεται τὸν ἀποστείλαντά με. <sup>41</sup> Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. <sup>42</sup> Καὶ ὁ ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

of the classes. In the former by a metaphor taken from sowing, whereby the seed is cast into the ground. So Mark iv. 26, and Ps. cxv. 6, Sept., though the Class. writers use ἐκβάλλ. or ἐπιβάλλ. And as the action of sowing suggests that of a result in the harvest, so the Latin sēro, and the corresponding terms in other languages, are used figur. of what produces a sure result (see Gal. vi. 7, and James iii. 18), whether for good, or, as often, for evil; it is, however, used also, and more freq., of evil. Or we may suppose that βαλεῖν is, in the second clause, put for ἐπιβάλλειν, = ἐπάγειν, to bring upon, and by which will arise a sense very suitable, and supported by Ezek. xiv. 17, 21, Sept.

<sup>36</sup>. The words of this verse ought not to have been separated from the last, since they are meant to show the sad result of these family dissensions, namely, that every man's enemies are those of his own household, where οἰκιακοὶ stand for οἱ οικεῖται; as in Plut. Cic., c. 20. How remarkably this prediction was fulfilled, the writings of Josephus strongly attest; e. g. Bell. iv. 3, 2, ἐν οἰκίαις (families) ἥπτετο τῶν μὴ ὁμοσούντων τὸ φιλόνομικον.

<sup>37</sup>. Ὁ φιλῶν—ἄξιος] Our Lord, after saying that such bitter hatred and variance will be the effect, though not the purpose of his coming, subjoins what is here said as propounding a certain principle for their use, in cases where they might be tempted by the love of their nearest relatives, or by fear of the fiery persecution they would have to encounter, to sacrifice the cause of the Gospel to either of those most powerful incentives, hope, on the one hand, or fear, on the other. The last required is no less than that of paramount love and trust.

<sup>38</sup>. λαμβάνει τὸν σταυρὸν] There is here an allusion to the Roman custom of compelling a malefactor going to crucifixion to bear his cross. And by carrying the cross is figur. denoted the patient enduring of whatever is burdensome or irksome, in following Christ's example, or fulfilling his precepts. Ἀκολουθεῖ

ὀπίσω μου is not a mere Hebraism, but is found in Class. writers.

<sup>39</sup>. Ὁ εὐρὼν τὴν ψυχὴν—εὕρήσει αὐτήν] The verb εὕρῃσκω, when opposed, as here, to ἀπώλλωμι, signifies to obtain, acquire firm possession of a thing, so as not to lose it. The general sense, then, intended in this Oxymoron, is as follows: 'Whosoever shall [in a time of perilous calamity] possess (i. e. keep firm hold of) his life, will lose it; and whosoever shall [at any time], for my sake (in my cause), lose his life, he shall [afterwards] obtain, possess it.' Of course there is an indirect paronomasia between the two senses of ψυχή (life and soul); q. d. he who, by giving up his interest in the Gospel, preserves life temporal, shall lose the life eternal, viz. by making shipwreck of his soul.

<sup>40—42</sup>. In the three illustrations contained in these three verses the same truth is inculcated; namely, that he who should entertain with kindness our Lord himself or his disciples, in the name or quality of prophets, would thus show his respect and attachment to them, and should not fail of his reward.

<sup>40</sup>. ὁ δεχόμενος ὑμᾶς ἐμέ δέχεται] 'and, by converse, consequently he that receiveth not you, receiveth not me.' The treatment shown to an ambassador is in fact shown to his sovereign.

<sup>41</sup>. εἰς ὄνομα προφήτου] i. e. 'in the character of; for ὡς προφ. By προφ. seems to be meant a teacher of the Gospel; and by δίκαιον, a pious professor of it.

<sup>42</sup>. μικρῶν] Meaning disciples, as opposed to teachers; either because μαθητῶν may be understood at μικρῶν, from the context, or be taken substantively, as answering to (what it seems was in the original Hebrew) תַּלְמִיד, and being (as we find from the Rabbinical writings) the name given to disciples. To give a cup of cold water was proverbial for giving the smallest thing. A gift, however, sometimes so acceptable as to be regarded as a great favour. See Joseph. Ant. xviii. 6, 6, a. fin.

XI. <sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσει τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

a Luke 7. 18,  
19, &c.  
b infra 14. 4.

<sup>2</sup> Ὁ δὲ Ἰωάννης, ἀκούσας <sup>b</sup> ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας <sup>†</sup> δύο τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ <sup>3</sup> Σὺ

XI. 1. διατάσσει] 'giving injunctions.'

— αὐτῶν meaning not the disciples, or the Jews, but the *Galileans*; according to the Hebraic idiom of using a pronoun where its antecedent is not expressed, but must be understood from the context. See Matt. xii. 9. Luke iv. 15. v. 17. Acts v. 41.

2. πέμψας δύο τῶν μαθ.] For δύο, Fritz., Lachm., and Tisch., edit. from MSS. B, C, D, P, Z, Δ, and the Syr., Arm., and Goth. Versions, διὰ, while Griesb. and Scholz retain δύο, and rightly, external authority (I find it in all the Lamb. and Mus. copies) being overpowering. As to the objection made to it by Dr. Mill—that propriety of language would require, not δύο τῶν μαθ., but δύο μαθητῶν—it is groundless, and overruled by the fact, that the same words occur, *sine var. lect.*, in Luke xix. 29, and also in the parallel passage of Luke vii. 19, from which the first-mentioned editors suppose the words to be derived. But what was there for them to stumble at to induce them to make the change, since the sense is no more developed than according to the text. rec. ? The words as they now stand—πέμψας δύο τῶν μαθητῶν αὐτοῦ, εἶπεν—were framed agreeably to the notions of the earliest ages (as we find both from the Old Test. and from Hdot.); according to which, when messengers were sent with a verbal message, the person who sent them is spoken of as speaking *by* (διὰ) them, or, according to the phraseology of the Old Test., in the *name of*. See Jerem. xxvi. 2 and 15, and Ezek. ii. 7. Of this frequent instances occur in Hdot., and some in Thucyd., as vii. 8, where see my note. The critical reviser of the text of B was quite aware of this; and, thinking perspicuity required that at εἶπεν should be expressed something denoting the *medium* of verbal communication, he hit upon the ingenious expedient of altering the δύο into διὰ,—an alteration probably suggested by Acts xv. 27, and perhaps by Rev. i. 1.

3. σὺ εἰ-προσδοκῶμεν] 'Art thou He who should come, or must we look for, i. e. are we to expect, another?' q. d. 'Art thou the long expected Messiah?' ὁ ἐρχόμενος being a kind of title of the Messiah (see Hab. ii. 3, and Heb. x. 37), as spoken of under that designation in the Old Test., namely, as the *SHILOH*, the *Adonai-Jehovah*, the *Angel of the covenant, who should come*, and that soon. Comp. Hab. ii. 3. Few questions have been more debated than the purpose of John's sending this message to Jesus. Some ancients and many moderns think that he sent in order to satisfy certain doubts which had occurred to his own mind during his confinement. But surely his view of the descent of the Holy Ghost at Christ's baptism, the testimony he then heard from heaven, the divine impulse by which he recognized Jesus as 'the Lamb of God that taketh away the sin of the world,' and his own reiterated testimonies forbid such a sup-

position. And to imagine that John's *confidence* should have affected the strength of his resolves,—or, as Dr. Pye Smith supposes, have drawn from him the language of fretful remonstrance, or peevish complaint, would do great injustice to so noble a character. In short, both those views have been refuted by the most eminent Expositors, ancient and modern. They maintain, that John sent for the satisfaction of *his disciples*; who, mortified at seeing their master imprisoned for preaching the coming of the Messiah, and disappointed that He whom he testified to be such, should advance no such claim; nor make any attempt to deliver his forerunner: stumbling, too, at the humbleness of Jesus's birth, and the lowliness of his station; and offended at his difference in character from their own ascetic master, had entertained doubts as to his Messiahship. Against *these*, therefore, the reproof at the conclusion of the reply is, they think, levelled. Hence, it was for their satisfaction John had sent; and as they would not heed his repeated endeavours to remove their doubts, he resolved to refer them to *Christ himself*, for the removal of their scruples: and our Lord, well aware of his intention, took the surest means of fixing the wavering minds of his disciples, by displaying such supernatural endowments as should completely answer to the predicted character of the Messiah.

But the above view, however specious and ably supported, is scarcely tenable, inasmuch as it is John *himself* who is represented, both here and in the parallel passage of Luke, as making the inquiry in consequence of what he had heard; and to him our Lord's answer is *expressed*; not to say, that the subsequent context is on the character and position of John. Accordingly, although we cannot suppose that his faith in Jesus, as the Christ, had been weakened by his harsh treatment, we may be allowed to adopt a modified view of the above case, and to suppose that the Baptist, who had been prevented, by his close incarceration, from personally hearing the preaching, and witnessing the miracles of Jesus; and who might have become somewhat dispirited by his sufferings, was anxious to reassure his own mind as well as to strengthen the wavering faith of his disciples as to the Messiahship of Jesus, by obtaining from our Lord's own mouth such a *declaration* as should set the question at rest. We may observe, that the reply, though not direct and positive by *words*, is yet so framed as to give them an occasion of answering *themselves* the question which they had proposed to Christ. Thus it is as if our Lord had said: 'Ye come to learn of *me* whether I am the Messiah. Your master has told you that I am he, but you will not believe *him*. Behold therefore the testimony of *God*; for the *works* which I am doing before your eyes bear witness that the Father hath sent me.' The

εἰ ὁ ἔρχόμενος, ἢ ἕτερον προσδοκῶμεν; \* Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ, ὃ ἀκούετε καὶ βλέπετε. <sup>c</sup> ὁ Gen. 49. 10. Num. 24. 17. Dan. 9. 24. John 8. 14. <sup>d</sup> Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν· νεκροὶ ἐγείρονται, καὶ ὁ πτωχὸς εὐαγγελίζεται. <sup>e</sup> καὶ μακάριός ἐστιν ὃς ἐὰν μὴ ἴσκανδαλισθῇ ἐν ἐμοί. <sup>f</sup> Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>g</sup> Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς [ἱματίοις]

description of the works in question is so framed, as to be taken from a prophecy of Isaiah (lxi. 1, and xxxv. 5, 6), of which, it is thereby intimated, these works are the fulfilment. Comp. John v. 31, 36, where our Lord in like manner refers to the works which he doth, as bearing testimony that the Father hath sent him. As respects τοῦ Χριστοῦ being *here* used (the only time in this Gospel) where we should have expected τοῦ Ἰησοῦ, Mr. Alford says that "the Evangelist purposely avoided saying τ. Ἰησοῦ, in order to show that the works were reported to John not as those of the person whom he had known as Jesus, but of the Christ; and that he was thus led to desire a distinct avowal of the identity of the two." A very ingenious, but ungrounded, view of the case, and merely devised for the sake of confirming his peculiar view as to the scope of the reproof at v. 6. But in reality τοῦ Χρ. was adopted this once by the Evangelist as being more suitable to an occasion which demanded a highly emphatic term,—the sense he meant to express (as Grot. well points out) being such works (of supernatural power) as were suitable; even those ascribed in the ancient prophecies to Christ, and by the performance of which Jesus proved himself to be the Messiah. It is true that the MS. D, and about 15 cursive ones (add Scriv. q. r.), with the Æthiop. Vers., Orig., and Chrysa., have Ἰησοῦ—not, however, proceeding, as Dr. Bland thinks, from confusion of Χριστοῦ and Ἰησοῦ (for they are never, I believe, confounded), but a manifest *alteration*, originating in ignorance, and furnishing one other to the numerous proofs already existing, that there is a class of ancient MSS. which more frequently *put* out light than impart any. As to Chrysa., he probably so cited only from inadvertency.

4. πορευθέντες ἀπαγγεῖλατε, &c.] Thus referring them in proof, not only to miracles among the most illustrious and beneficent ever worked, but some of them, as we learn, from Luke vii. 21, in the presence of John's messengers, to such miracles as it was foretold the Messiah should work; and besides these, such things done as it was predicted the Messiah should do. See Is. xxix. 18, seq. xxxv. 4—6; so that they, as well as their Master, might be fully assured that the Worker could be no other than the foretold Christ.

5. πτωχοὶ εὐαγγελίζονται] 'the poor have the good tidings of salvation brought to them.' (Comp. Is. lxi. 1, of which prophecy this was the fulfilment.) A peculiar feature of Christianity, as distinguished from Judaism and Heathenism,

whose priests and philosophers courted the rich, and contemned the poor. See John vii. 49.

6. μακάριος—σκανδαλ. ἐν εἰ.] On this force of σκανδ. see my Lex. The indirect reproof here contained was, I apprehend, meant for all those whom it might concern, viz. both John's disciples and John himself, though the use of the singular δε makes it chiefly applicable to John. As respects the disciples, the reproof was likely enough to be applicable; as far as it respects John himself, it is best accounted for by supposing that John had wished Jesus no longer to seek retirement, but publicly to proclaim himself as the Christ; and in so doing he might well incur a portion of the same rebuke which the Virgin Mary received, as mentioned in John ii. 9, and partly our Lord's brethren, John vii.; and the scope of the answer in both cases was, that 'the time was not yet come for such an open declaration; nor was it necessary, since there was undeniable proof afforded by the works done to render all persons inexcusable, who should find any thing either in his person and outward circumstances, or in a doctrine preached, to cause him to hesitate in acknowledging Jesus as the Christ, or to fall away from the faith once received.'

7. The words of this and the subsequent verses were meant to place before the people at large the real character and true position of John, whose dignity of office, as the Baptist, and whose divine mission, as the Herald and the Forerunner of the Messiah, forbade any depreciation of his person, though now in prison, and about to seal his testimony with his blood; and perhaps lying under some imputation, with a few of our Lord's disciples, of levity and inconstancy, considering John's late unreserved avowal of belief in Jesus as the Christ (supra, iii. 14).

—τούτων δὲ πορευομένων] 'when they were gone,' = ἀπελθόντων in Luke vii. 24, the words being meant, not for the disciples, but for the by-standing multitude, who might, from what they heard, and imperfectly comprehended, go away with a lower opinion of John, which this address was intended to counteract. Accordingly our Lord characterizes John as the reverse of wavering, or softness, but hardy and firm; and thus in disposition and character fitted to discharge his high office as a herald of Him who wore the crown of thorns.

—κάλανον ὑπὸ ἀνέμου σαλ.] i. e. 'a wavering inconstant person,' as easily turned as the reeds of the wilderness tossed about by the wind. Comp. Eph. iv. 14. Heb. xiii. 9.

8. ἀλλὰ τί] This use of ἀλλὰ after inter-

ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν  
 † βασιλέων εἰσιν. <sup>9</sup> Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναί,  
 λέγω ὑμῖν, καὶ <sup>h</sup> περισσώτερον προφήτου. Οὗτος γάρ ἐστι περὶ  
 οὐ γέγραπται. <sup>10</sup> <sup>1</sup> Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγελόν  
 μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν  
 σου ἔμπροσθέν σου. <sup>11</sup> Ἀμὴν λέγω ὑμῖν οὐκ ἐγήγερται ἐν  
 γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ ὁ δὲ μικρό-

b infra 14. 5.  
 & 23. 26.  
 Luke 1. 76. &  
 7. 26.  
 1 Mal. 3. 1.  
 Mark 1. 2.  
 Luke 7. 27.

rogations is meant to deny any thing as corresponding to the objective *αἱ*, q. d. 'If ye deny that we went with *that* view, for what purpose, then, *did ye go?*' *Μαλακοῖς* denotes "soft," and therefore "fine;" whether of silk, linen, cotton, or other materials.

—The word *ματῖοις*, not found in 4 uncial MSS., and some Latin Fathers, and the Ital. and Vulg. Vers., cancelled by Tisch., may be an interpolation from the passage of Luke, where all the copies have it. Yet, considering the very small number of copies, only one cursive, that are without it, we may not without reason suppose it to have been omitted from negligence on the part of the scribes. I have not met with any passage either in the N. T., or the Sept., or the Class. writers, in which the *ἐλπίς* is found; for certainly the *μαλακὰ φοροῦντες* in the next verse presents no example, since there *ματ.* is meant to be supplied from the preceding *ματῖοις*. The expression employed by St. Luke, *οἱ ἐν ματισμῷ ἑνδόξῳ ὑπάρχοντες*, conveys the same thing in language more refined, and which was probably suggested by Is. lxiii. 1. "Who is this that cometh from Edom? this that is glorious in his apparel?" where the Sept. has *ὡραῖος ἐν στολῇ*. One or more of the Jewish Versions probably had *ἑνδόξος ἐν ματισμῷ*, or *ἐν ματισμῷ ἑνδόξῳ*.

—*Βασιλέων* Very many MSS., including almost all the Lamb. and Mus. ones, have *βασιλείων*, which is edited by Matth. and Scholz, but wrongly, for internal evidence is quite against it, inasmuch as it presents an idle circumlocution, in the place of an expression whose simplicity and Oriental air attest its truth.

9. *περισσώτερον προφήτου* 'something (i. e. a person) more exalted than a prophet;' namely, by his supernatural conception and birth, by his important commission as Forerunner of the Messiah, nay as being himself the subject of ancient prophecies.

10. Quoted from Mal. iii. 1. The words, however, differ not only from the Heb. but the Sept. in one or both of which Drs. Owen and Randolph suppose a *corruption*, but without cause. *Ἐπιβλέψεται* is only a free version of *רָאָה*, which scarcely admits of a *literal* one. Indeed, some MSS. have *ἰτοιμάσει*, and prob. others in the time of Christ had *ἐπισκευάσει*, which is a correct version of the Heb. The only real difference in the Evangelists is the supplying (for better illustration of the sense) *one* word, which is implied in another *expressed*; and in changing, for better *application* to the present purpose, *μου* into *σου*.

—I have now something both to correct and to subjoin. The Heb. verb *רָאָה* signifies lit. 'to make to depart,' properly by the removal of any

obstruction, and, as said of a *road*, by removing the prominences, thus *levelling* it down for use. Comp. Is. xl. 3, 4, which passage affords the best comment on the force of the Hebrew word in the Conjugation *Piel*. Thus *ἐπισκευάσει*, 'will get ready for use,' is a sufficiently correct rendering. We are not concerned with the Sept. Vera., which all three Evangelists have here agreed to desert, while they concur as to the term substituted. As respects *ἐπιβλέψεται*, either that rendering was formed on a different Hebrew word from what we now have in the text, or else the Greek term is corrupt; which latter seems most probable. Did the LXX write *ἐπισκευάσεται*, 'will put in order;' a term used of repairing roads by Demosth., p. 30. 17; and the Syr. and Chald. well render by *complanabit*. As to the change by the Evangelists of *μου* into *σου*—it might suffice to say, that it is a change for *better application* to the present subject. However, the case now seems to me (as it did, I find, to Hoffmann) to stand thus: In the passage of Malachi we have the Father and the Son speaking, and both saying, each in his own name, *Before me*; while in the passage of Matthew, Christ, as it were, hides his own divine majesty, as set forth in the passage of Malachi, under such a manner of speaking, by which the quoted oracle seems to be rather addressed by the Father to the Son, than spoken by the Son himself: in like manner as the *Temple*, which is said to be the *Son's* in Malachi, is afterwards by the Son (as yet in that state by which he is said to have 'emptied himself of his glory') called the *Temple of the Father*, John ii. 16, 17. The learned Commentator convincingly sets forth that, by thus making what is said by Jehovah Himself to be addressed to Christ, *the Son*, our Lord gives a plain intimation of his own eternal and co-equal Godhead.

11. *οὐκ ἐγήγερται* *Ἐγείρεσθαι*, like the Hebrew *קָם*, is espec. applied to the birth of illustrious persons.

—The expression *ἐν γυν. γυν.* is rare, though examples of it are found in Sept. Job xiv. 1, comp. with xxv. 4; Eccl. x. 18, comp. with xxx. 18, and Greg. Naz. It does not occur in the Class. writers.

—ὁ δὲ μικρότερος—*μείζων—ἴστω* By μικρ. (signifying lit. 'less than each of the rest') is to be understood not the meanest Christian *believer* simply, but the meanest Christian prophet or preacher. Such an one is represented as greater than John, in respect of his *office*, which was to preach Christ crucified, Christ raised from the dead and exalted to sit at the right hand of God, and impart the blessings bestowed on those who shall believe in Him—greater, again, in respect of *his doctrine*, which was far more spiritual than

τερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μεζῶν αὐτοῦ ἐστίν ! <sup>12</sup> Ἀπὸ  
 δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν  
 οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν. <sup>13</sup> Πάντες <sup>1</sup> Luke 16.  
 γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν  
<sup>14</sup> καὶ, εἰ θέλετε δέξασθαι, αὐτός ἐστίν Ἡλίας ὁ μέλλων <sup>2</sup> Mal. 4. 5.  
 ἔρχεσθαι. <sup>15</sup> Ὁ ἔχων ὦτα ἀκοῦειν, ἀκουέτω ! <sup>16</sup> Τίνι <sup>1</sup> Luke 7. 31.

John's, and founded on better promises. Moreover, John, though 'not inferior to any one born of woman,' and himself in the closest proximity to Christ's kingdom, never actually entered where the meanest Christian is a citizen of the realm, and has his *πολίτευμα* in οὐρανοί.

12. ἡ βασιλεία—βιασται] Whatever may be obscure in this *locus vexatus*, one thing is plain, —that the two clauses are closely connected with each other; so that whatever can be shown to be the sense of the former, will fix the sense of the latter. And here it is of importance to attend to the general scope; which (as in all this portion, v. 9—14) is, to set forth the high dignity of the Baptist. As to the interpretations that have been propounded; most of them are either contrary to the scope, or at variance with the connexion, or the *usus loquendi*; esp. those which are founded on attributing an active or middle sense to βιάζ. Leaving, therefore, to βιάζεται its natural force (as a passive), it will be best interpreted (with almost all the ancient and the best modern Commentators) as put for βιάσιν κρατεῖται, 'impetu quodam ac cupide excipitur Messias regnum.' Mr. Alford, too, finally acquiesces in it, but scruples at the proof of this Passive sense adduced by Meyer from Xen. Hist. v. 2, on the ground that the reference is incorrect. But even could it be verified, it would not be decisive, as not being of the same tense. Meyer would have done better in appealing to Thucyd. i. 77, and i. 2, βιάζονται, also Hom. Il. o. 727. π, 102, βιάζοντο γὰρ βελίσσιν. But if this sense be determined, it will fix that of οἱ βιασται, which cannot (as Hamm., Wets., and Bp. Middl. imagine) denote 'those who had lived by rapine,' as meant of the publicans, soldiers, and the meaner crowd, since this is at variance with the connexion, and yields a forced and frigid sense. From the context, βιασται must denote 'persons who engage in any thing impetuously and eagerly.' So in the parallel passage of Luke xvi. 16, ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ ἐσπύλλιζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. Hence the general sense is, 'Since the Gospel has been proclaimed, there has been a rush to it. Men have been earnestly and vehemently pressing to obtain the desired blessing, as if they would take it by force.' Of this eager reception of the Gospel a striking proof presents itself in the circumstance of the multitudes every where thronging the doors and every approach to our Lord's domicile, so as occasionally to prevent the introduction of sick persons who sought his aid.

13. πάντες—προεφήτευσαν] The γὰρ is causal, and has reference to v. 11, for v. 12 is, as it were, parenthetical, and the scope of it is, to point out the dignity of John: from the time of whose appearance the message of the Gospel was received with delight, and its truths were em-

braced with eagerness, by those whose minds were earnestly bent on forcing their way through the strait gate. The sense (which is obscure from brevity) will be made clearer by regarding προεφ. as put emphatically. We may paraphrase: 'For all the prophets, and other sacred writers of the law (i. e. revelation) of God, and its expounders up to the time of John, did but foreshadow and advert to as far off, the dispensation, which should hereafter be promulgated; whereas John announced it as at hand.'

14. εἰ θέλετε δέξασθαι] An impressive formula, like ὁ ἔχων—ἀκούτω just afterwards; the latter soliciting patient attention, the former implicit faith. The air of this phrase (with which compare Ps. xciv. 8, and Heb. iii. 7, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃς) intimates, that the doctrine announced was contrary to their expectation, which was, that Elijah would appear in person. This sense of δέχασθαι (hearken, believe), both with the Accus., and used, as here, absolutely, is frequent in the Classical writers.

—αὐτός ἐστιν Ἡλίας] 'He is Elias,' q. d. 'this is the person meant by Malachi iv. 5, and designated under that name.' What is said is not at variance with the disavowal of the Baptist himself, John i. 21; since it is manifest that he was not Elias according to the sense in which Elias was expected by the Jews, i. e. the same person. He only bore the name, by figurative adoption, as being the antitype to Elias, who was the type of what the Baptist would be in after times. That the figurative adoption of a name does not imply an identity, is admitted by the Rabbins themselves; most of whom acknowledge that the prophecy in question relates to the Messiah. The typical character of Elias is manifest from the Gospel; for as the angel (alluding to this prophecy) told Zacharias that his son would be endued with the spirit and power of Elias; so these qualifications were communicated to John in the same manner as the spirit of Moses was given to Elijah by the Holy Ghost. The resemblance between the Prophet and the Baptist was conspicuous; not only in mode of life, manners, and dress, but still more in spirit (with which he was exceedingly jealous for the Lord of Hosts, 1 Kings xix. 10) and in power, whereby he 'turned many to the Lord their God,' Luke i. 16.

15. ὁ ἔχων—ἀκούτω] A formula often used to solicit earnest heed to something of deep import, and chiefly occurring after parabolic or prophetic declarations figuratively expressed. See infra xlii. 9. Rev. ii. 7.

16. Our Lord now proceeds to expose the perverseness of the Jews by an apt similitude.

—τίνι δὲ ὁμοιώσω] A form of introducing a parable or comparison, frequent in the Scriptures and the Talmud.



δὲ ὁμοιώσω τὴν γενεὰν ταύτην; Ὁμοία ἐστὶ \* παιδίοις ἐν ἀγοραῖς καθήμενοις, καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, <sup>17</sup> καὶ λέγουσιν Ἡυλῆσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε ἑθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. <sup>18</sup> Ἦλθε γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων καὶ λέγουσι Δαιμόνιον ἔχει. <sup>19</sup> ἦλθεν ὁ Τῖος τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ

— *παιδίοις*] In this reading all the Editors from Wetstein to Scholz acquiesce, instead of the common one, *παιδαριοίς*, which has very little authority, and every mark of being an alteration of sciolists. Ὁμοία ἐστὶ only denotes that there is a *general* similarity, by which the two things compared may be mutually illustrated. The reading *ἐν ἀγορᾷ* arose from certain critics, whose purpose it was to accommodate the reading to that found in the parallel passage of Luke, where it is generic for the plural. The authority for it is so slender, as to be entitled to no attention; while internal evidence is quite in favour of *ἀγοραῖς*, as being the less obvious reading. Ἀγοραῖς denotes not only market-places, but those *broad places* in the streets (especially where they intersect each other), which are places of concourse, *like* market-places. Hence the words *ἀγοραὶ* and *πλατεῖαι* are often, in the Sept., used indifferently to express the same Heb. word. Καθεσθαι is said to be, like the Heb. *נָסַב*, used in the sense *versari, esse*. Yet it may allude to the *posture*, so suitable to Eastern manners.

— *ἐταίροις*] The reading, *ἐτίροις αὐτῶν*, adopted by Tisch., but not Lachm., instead of *ἐταίροις*, may have arisen from carelessness on the part of the scribes,—by whom the words *ἐταίρος* and *ἐτίρος* are not unfrequently confounded,—but more probably from *alteration* by certain petty critics, who had in view the ἀλλήλους of St. Luke, and did not perceive that τοῖς ἐταίροις, in effect, implies *ἐτίροις*, the sense being, ‘to other of their companions,’ which is more natural and *graphic*.

17. *ἠυλῆσαμεν—ἐκόψασθε*] Seemingly a proverbial expression; in which there is an allusion to the *dramatic* sports of children; who, to use their phraseology, ‘play at’ (i. e. represent) some action or character, espec. by *representing* either the festivities of a wedding, or the solemnities of a funeral,—those two leading features of the deep realities of life, which the imagination of children takes a pleasure in anticipating. So the Pharisees are compared to wayward children, who will join in no play which their companions propose; since they neither would admit the severe precepts of John, nor approve the mild requisitions of Christ.

— The second *ὑμῖν*, not found in 5 MSS., has been cancelled by Tisch., but injudiciously. The word was probably removed for the purpose of getting rid of a tautology. But *such* tautologies, as being true to nature, are quite in place in addresses, like the present, of which *earnestness* forms a distinguishing characteristic.

18. *ἦλθε*] This is *not* redundant, but signifies, ‘came forward as a teacher and prophet.’ Μῆτε ἐσθίων μῆτε πίνων is an hyperbolic ex-

pression, well characterizing the ascetic austerity of John. By the force of the opposition, *ἐσθίων καὶ πίνων* must denote the *contrary*, namely, the living like other men.

19. *καὶ ἰδοὺ ἡ σοφία—αὐτῆς*] On again considering the true sense of this variously explained passage, I am of opinion that ἡ σοφία is to be understood of the wisdom of God in adapting his several dispensations to the necessities of his creatures. And I would render: ‘And yet Wisdom (meaning the Divine wisdom which ordered every thing in that case) was, and has been still, justified at the hands of her children,’ ‘all her children,’ as it more distinctly is said in Luke, vii. 35: in other words, ‘Both my disciples and the disciples of John, such as are the children of wisdom,’ i. e. who are espec. wise (Prov. ii. 1. iii. 1, et al.), have recognized and found the wisdom of God, who ordered these things, to be perfectly right and just, whether in the way of John’s ministry, or of mine, and accordingly vindicate the propriety of each under its respective circumstances. This mode of interpretation is confirmed by the same use of *δικαίωσας* occurring in Luke vii. 29, *ἰδικαίωσας τὸν Θεόν*, where see Note. But if this be, as it may justly be supposed, the *true* view of the scope of the passage, what shall we say of the ignorance and presumption of those critics, who, as we find from the Cod. B. and 124, altered *τίκνωσιν* into *ἐργων*, deriving their emendation (!) from some ancient Versions such as the Copt., Pers., Æthiop., and later Syr.? I have not put down, with Griesb. and Scholz, the *Pesch. Syr.*, since the rendering by Tremell. and Schaaf, *cultoribus*, confirms *ἐργων*, which, it seems, was rendered freely, as if *ἐργατῶν* were read, taken metaphorically. I cannot but suspect that the reading *ἐργων* arose from some marginal *Scholium*, which drew forth that sense so prominently, as to suggest to the Critics, as it did to the Translators, the reading *ἐργων*. In fact, a marginal Schol. of this kind is adduced by Matthæi from some ancient MSS., namely, *δικαιοῦνται διὰ καὶ ἀπὸ ἐργων σοφία, κατὰ σοφίαν ἐπιτελουμένη* (read *ἐπιτελουμένης*). As to *antiquity* being pleaded for the reading *ἐργων*, it is not more ancient than the time of Jerome, who testifies that some Gospels (perhaps Latin *evangelaria*) had it. Whereas *τίκνωσιν* is confirmed by the far more ancient authorities of Irenæus, Origen, and Theod., Heracl., and, also it should seem, the *Pesch. Syr. Version*. In ἡ σοφία the article is used, because in the case of abstract nouns, when strictly such, the article is requisite. And such is here the case, since it denotes, as Euthym. (after Chrys.) points out, ἡ σοφία (τοῦ Θεοῦ) ἡ οικονομήσασα τὸν Ἰωάννην καὶ τὸν Χριστὸν ἐναντίας ὁδοῦ πολιτῶν λίται διὰ τὴν αὐτὴν

ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. <sup>20</sup> Ἐν τῷ τότε ἤρξατο <sup>m</sup> Luke 7. <sup>25</sup> ονειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλείους δυνάμεις αὐτοῦ,

ὅτι οὐ μετενόησαν. <sup>21</sup> Οὐαὶ σοι, Χαραζὶν! οὐαὶ σοι, † Βηθσαϊδάν! ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. <sup>22</sup> Πλὴν

λέγω † ὑμῖν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. <sup>23</sup> Καὶ σὺ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ <sup>n</sup> Lam. 4. 6.

ὑψωθείσα, ἕως ἥδου καταβιβασθήσῃ ὅτι εἰ ἐν Σοδομοῖς ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον.

<sup>24</sup> Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ <sup>o</sup> supra 10. <sup>15</sup> κρίσεως, ἢ σοὶ. <sup>25</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς <sup>h</sup> Luke 10.

ἐφώλειαν τῶν ἀνθρώπων, where by *οικονομ.* and *πολιτ.* is meant, the ordering of Divine wisdom (see Pa. xxxvii. 23), and the *dispen-* sations of Divine Providence. See Suicer's *Theol.* in vv.

<sup>20</sup>, <sup>21</sup>. After censuring the perverseness of the Jews in general, our Lord now upbraids some of those cities, in which he had chiefly wrought his miracles, for their impotence.

<sup>21</sup>. οὐαὶ σοι! Meaning, 'Woe is [reserved] to, or for thee!' Said by Divine prescience, and amply fulfilled.

There is such a thing as determined rejection of what is known and felt to be the truth; and it must have been a principle of that kind which called forth these fearful denunciations! (Bp. Turtton against Dr. Wiseman.)

— Βηθσαϊδάν] Βηθσαϊδά is found in many MSS. (including most of the Lamb. and Mus. MSS.), Versions, and Fathers; and is adopted or preferred by every Editor from Mill to Lach., except Griesb., Scholz, and Tisch., who retain the common reading: and rightly; for external evidence is against Βηθσαϊδά, and internal by no means in its favour; Βηθσαϊδάν being the more difficult reading, and therefore more probably genuine. It is not, as some imagine, in the accus. case, but is a nomin. of Chaldee form.

— σάκκῳ] from the Hebrew שַׂק, a coarse cloth, of linen or rough wool, worn for humiliation; as ashes were sprinkled on the head in token of sorrow. Conf. *Jonah* iii. 6.

<sup>22</sup>. πλὴν] Render, 'moreover.'

<sup>23</sup>. ἡ ἕως τοῦ οὐρανοῦ—καταβιβ.] Expressions which I once thought denoted the height of prosperity and spiritual privileges, on the one side, and the depth of adversity and utter ruin, on the other; ἡ ἕως signifying the lower parts of the earth. On further consideration, I am now of opinion that ὑψωθείσα, though best understood to denote *one* kind of distinction and celebrity, namely, that of having had our Lord for an inhabitant, and as being the principal scene of his ministry and miracles, may however carry with it a conjoint notion of *political* celebrity by reason of commercial opulence. In either case, ὑψ. ἕως τοῦ οὐρ. is to be regarded as a hyperbolic and strongly figurative expression, prob. by an image derived from *lofty towers* (comp. *Is.* ii. 12, 15), and denoting *height of distinction*, see also *Job* xx. 6 (compared with *Ariston.* i. 11, *ἰδοὺν τῇ κεφαλῇ ψαύειν τοῦ οὐρανοῦ*, and *Hor. Carm.* I. i. 36), and also a strikingly kin-

dred passage in *Is.* xiv. 11—15, espec. v. 13—15, whence, I suspect, the Critics derived the *καταβίβησιν* here, instead of *καταβιβασθήσῃ*, found in a very few MSS., and adopted by Lachm. and Tisch., and again by Lachm., though not by Tisch., at the parallel passage of *Luke* x. 15. Yet the Critics ought to have seen, that in *καταβιβασθήσῃ* its Hellenistic phraseology, found often in the Sept., but never in the Class. writers, attests its genuineness. Most awfully was our Lord's prophecy soon fulfilled in the utter destruction which fell upon Capernaum in the time of Vespasian, and during the civil commotions in Galilee; and from which it has never since raised its head.

— ἔμειναν ἂν] Comp. *Virg. Æn.* ii. 56, "Trojaque nunc staret, Priamique arx alta maneret."

<sup>24</sup>. Comp. *supra* x. 15.

<sup>25</sup>. ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰ. εἶπεν] I am still of opinion that as a *connection* with the preceding is indicated by the form *ἐν ἐκ. τῷ κ.*, so here,—as in most cases, where there is supposed to be this Hebraistic use of *ἀποκριθεὶς*, in the sense to *address*,—there is a real, though indirect, reference to something foregoing. Thus here the reply contained in these words is one to a *supposed* objection (*implied* in what preceded) to the mysterious dispensation of Divine Providence; and the *purpose* of *ἐδικαιώθη* (which signifies 'is justified and vindicated,' 'cleared of blame') is to *encounter* this objection, or charge, against the ways of Providence, namely, in granting more abundant means of grace to some persons than to others. Comp. *Rom.* ix. 14—20, and see notes. Of course by *ταῦτα* we must understand the above mysterious counsels of Providence, by which the arrogant sinner is cast into condemnation, and the humble and contrite saved, and in either case in such a way that *God* Himself is justified.

— ἀποκριθεὶς—εἶπεν] This expression is here, as sometimes elsewhere, used where nothing has gone before to which an answer could be supposed: in which most Commentators suppose a pleonasm of *ἀποκριθεὶς*; others a Hebraism, *ἔπν* being sometimes so used. There must, however, be some *reason* for the use of either term; and Whitby seems right in supposing that there is usually a *relation* to something; i. e. to something which is passing in the mind either of the speaker or hearer, i. e. (as Fritz. says) 'either to some supposed question, suppressed from brevity,

εἶπεν Ἐξομολογούμεαι σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. <sup>26</sup> Ναὶ, ὁ Πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. <sup>27</sup> ἅ Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου καὶ οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν, εἰ μὴ ὁ Πατὴρ· οὐδὲ τὸν Πατέρα τὶς ἐπιγινώσκει, εἰ μὴ ὁ Υἱὸς, καὶ ὃ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι. <sup>28</sup> Δεῦτε πρὸς με, πάντες οἱ κοπιῶντες καὶ πεφορτισ-

g Infra 28.  
18.  
John 3. 35.  
& 13. 3.  
& 17. 2.

to which this is an answer (see Matt. xxii. 1. Luke v. 22. vii. 39 sq.), or to some question which might arise from certain actions.' See Mark ix. 38. Luke i. 60. xxii. 51.

— *Ἐξομολογούμεαι σοι*. This verb properly signifies to *fully acknowledge*, with an ellipsis of *χάριμ* (*obligation*); and, *ε* *consequently*, to *return thanks*, to *praise and glorify*. This secondary sense it carries when followed, as here, by a Dative; and it often occurs in the Sept. Here, however, the former is included; there being an implied recognition of the justice of the Father's doings.

— *ὅτι ἀπέκρυψας—νηπίοις*. Meaning, as the best Expositors, ancient and modern, are agreed, 'because, having hidden these things from the wise, thou hast revealed them unto babes:' (by a similar mode of expression to that, Rom. vi. 17. 1a. xii. 1.) Here, as elsewhere in Scripture, God is said to *do* what He is pleased to *permit* to be done (see Exod. vii. 4. 5. 2 Sam. xii. 11), and what He foresees *will* be done, under the circumstances in which men are placed, though without any constraining power over the will to produce this result. The *σοφοὶ* and the *συνετοὶ* have been thought to have reference to the Hebrew, חכמים, נבונים, different orders of Jewish teachers of the Law. But it should rather seem that *σοφοὶ* has reference to *acquired knowledge*, and *συνετοὶ* to natural talents (what we should express by *talented, clever*); while *νηπ.*, by the force of the opposition, denotes persons of plain understanding: as in Plutarch, t. vi. 128.

26. ὁ Πατὴρ. Nomin. for Vocat. An idiom chiefly occurring in Heb. and Hellenistic Greek, but occasionally in the Classical writers, Greek and Latin, in which this vocative sense is imparted by the Article; the full sense being, 'thou who art the (i. e. our) Father.' The *ὅτι* is *emphatic*; and the full sense is: 'Yea [I do thank thee], O Father, because it was thy good pleasure that so [it should be].'

27. This verse, with which comp. Matt. xxviii. 18. John xiii. 3. contains a very remarkable declaration of our Lord's personal and mediatorial dignity. By *πάντα* are meant all things relating to the counsels of God for the salvation of man, through Christ: and the general sense is, 'The revelation of these mysteries and the carrying into effect of these counsels are entrusted to me by the Father. And as no one can fully understand them, or the nature and office of the Redeemer (not even the angels, 1 Pet. i. 10—12), but the eternal Father; so, on the other hand, no one, no person, no created being (implying neither man nor angel), can fully know [for that is the complete sense of *ἐπίγιν.*] the person and character of the Son [*τὸν υἱόν*] but the Father.'—*ἐὰν βούληται ἀποκ.*, 'may be pleased, determine, to reveal.' An irrefragable

proof all this of the Divinity of Christ our Saviour.

This doctrine, of a certain subordination of the Son to the Father, and the origination of the attributes of Divinity with the Father (comp. infra xxviii. 13. John iii. 35. xiii. 3. xvii. 2), when connected with what we elsewhere learn of their equality and majesty eternal (see John i. 18. vi. 46. x. 15), and that which follows, of the reciprocal knowledge of the same Divine Persons, involves a mystery which, as it is utterly beyond the power of human understanding to penetrate, it is at once folly and presumption in man to attempt to fathom.

28. *δεῦτε πρὸς με*, &c.] There is here an *inference* implied in the *με*, which is here *emphatic*, as though our Lord would say that 'such being his person, and his power supreme, to Him must men come, that they may receive strength to help in time of need.' Moreover, as no mere man, or even angel, could have uttered of himself the words of the preceding verse, so we may say of the words of this verse, that no one who was not *One with the Father* could, with propriety, have spoken them, inasmuch as they are strikingly parallel to the similar gracious invitation in 1a. xlv. 22, which is one proceeding from GOD Himself, in like manner as the words of our Lord, John vi. 35, *ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς*, &c., and of vii. 37, *ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πινέτω*, parallel to those of 1a. lv. 1, 'Ho, every one that thirsteth let him come to the waters of life,' where the "Ho" (lost out of the Sept. text, but found in all the other Versions) answers to the *δεῦτε* here. Finally, the coincidences between the present words, *δεῦτε πρὸς με πάντες*, &c., and 1a. xlv. 22, will be still more striking if the words of that passage be rendered, not, as they are in our Common Version, "Look unto me, and be ye saved," &c., but, as they ought rather to be, "Turn ye unto me," "Have recourse to me." As the Hebrew permits, and the Sept., Syr., and Arab. Versions require.

— The expressions οἱ κοπιῶντες καὶ πεφορτισ. may be referred alike to Jews and to Gentiles, with reference both to the burdens of the Mosaic ceremonial law, and to the burdens of sin under the moral law, even that which the Gentiles acknowledged; and, of course, *ἀναπαύσας* will be interpreted so as to suit each. The words, indeed, admit of a *general* application to all who, in every age, labour under a distressing sense of their spiritual weakness, and manifold shortcomings. To such the invitation is, we see, graciously *pressed*—to come unto Him who is mighty to save. To such as come to him in *faith* and sole trust he will give rest and peace, of conscience here, and the everlasting rest which re-

μέντοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. <sup>29</sup> Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ ὅτι πρῶος εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. <sup>30</sup> ὁ γὰρ ζυγὸς μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

XII. <sup>1</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς ἑσάβασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέπρασσαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν. <sup>2</sup> Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπον αὐτῷ Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ

maineth for the people of God hereafter. At v. 29 there is an *invitation* to them to receive his teaching and to follow his example—and that addressed to *all* who feel the need of Divine teaching in order to obtain rest to the soul. In the words employed it is implied, that the taking up of this yoke must be purely voluntary, the persons taking it up being willing to be saved by Christ in his own way. In the *burden* here spoken of, that of *corporeal* suffering is not excluded; but from the words *ταῖς ψυχαῖς*—words conveying a *spiritual* promise—it is plain that the burden especially meant is that of *sin*, both as respects the *guilt* and the *power* of it, consisting of a groaning *under* it, a deep contrition *for* it, and such a desire to be delivered *from* it as is expressed in Rom. vii. 24. The *rest* here spoken of is to be understood not so much of rest from the *power* of sin, or even the *rest* which remaineth for the people of God (Heb. iv. 9), but rather, as is implied in *μάθετε ἀπ' ἐμοῦ*, that produced by becoming *like unto* Christ in meekness and lowliness of heart, by the teaching of his word, and the influence of his Spirit of grace, so to learn of Christ as to *learn Christ* (Eph. iv. 20, where see Note), according to the explanation I have given of the words *infra* in loco; in short, to be *assimilated* to Christ in spirit.

<sup>29</sup> Ἄρατε—ἡμῶν] Meaning, 'become my disciples' (or, as it is just after said, 'learn of me'); by a metaphor familiar to the Jews, and not unfrequent with the Gentiles, whereby a law or precept is called a yoke, with allusion to *oxen* which are in *harness*. Comp. Zech. ix. 9. Πρῶος signifies "gentle," mild in his government; as opposed to the tyranny and haughtiness of the Scribes and Pharisees. This clause, *πρῶος—καρδίᾳ*, is, in some measure, parenthetical; and meant by our Lord to recommend himself to their choice as a teacher.

<sup>30</sup> *χρηστός*] As spoken of a *burden*, the word denotes *εύφορος* (comp. 1 John v. 3), i. e. what is suited to the strength of the bearers. The meaning is: 'The services I shall require are a reasonable service, and comparatively light.' So Plato, Epist. 8. *μετρία ἡ θεῶν δουλία*: ἔμμετρος δὲ ἡ τοῖς ἀνθρώποις. So we have *χρηστὸς* placed in opposition to *βαρὺς* in Eurip. Ion, 1373, *τὸ τοῦ Θεοῦ μὲν χρηστὰ, τοῦ δὲ δαιμόνιος βαρὺ*.

XII. 1, 5, 12. In the first and last of these verses, whether the intermediate one or not is doubtful, MS. B has *σαββάτοις* instead of *ἑσάβασιν*, which is edited by Lachm., but not by Tisch., which one should little expect; espec. considering that internal evidence is quite in favour of

*σαββάτοις*, which is probably the genuine reading of St. Matth. in those passages (and perhaps at v. 5, though unnoticed by some collators); in fact, I find it in Bartolocci's collation. The form occurs, I believe, nowhere else, either in this Gospel or in the rest of the New Test. It is, indeed, exceedingly rare; though a few examples may be recognised in the Sept., namely, 1 Chron. xxiii. 31. Nehem. x. 31. Num. xxviii. 10. 2 Chron. ii. 4. viii. 13. Ezek. xlv. 1 and 4, and occasionally in the vv. ll. of Holmes' Ed. It is also found in Jos. Bell. i. 7, 3. Ant. iii. 12, 6. xi. 8, 7. xiii. 8, 5, in the best MSS., and adopted by the Editors, except, inadvertently, in the last passage. It is true that in Jos. Vit. § 54, we have *τοῖς ἑσάβασιν*: but, considering that Jos. a little before uses *σαββάτων*, I suspect that he wrote *σαββάτοις*, as elsewhere. My persuasion is, that Jos. always wrote *σαββάτοις*, at least I know of no passage where *ἑσάβασιν* is in all the copies except in Ant. xvi. 6, 2, and that only in a Decree of Cæsar Augustus. Hence we may imagine it likely that St. Matth. would, alone of the Evangelists, use this peculiar and, it would seem, *Alexandrine* form, inasmuch as he was the most familiar with the Sept. Version. However, it is, in reality, the regular form, and *ἑσάβασιν* only an *Heterodie*, formed as if from a noun sing. indecl. *ἑσάβας*,—*ἑσάβας*,—plur. *τας*—*σι*. Neither form has place in the Class. writers, except *ἑσάβασιν* in Mælag. ap. Anthol. Gr. v. 160. 4, and also in a few other writers, but either of very late Greek, or ecclesiastical authors. Such strong ancient authority existing for the reading *ἑσάβασιν*, I cannot doubt that at v. 10 the Cod. B has *σαββάτοις*, and that, as at v. 5, in the case of Bentley and Birch, it escaped the observation of the collators.

As to the use of the plural where we should expect the singular, this idiomatic form has (by the usage of both the Sept. and the New Test.) only the force of a singular. The Sabbath here meant is (as we find from Mark and Luke) the Sabbath called *δευτερόπρωτον*. Τίλλειν conjoined with *ἐσθίειν*, implies what Luke expresses by *ψάχοντες*. It appears from Deut. xxiii. 25, that it was allowed by the law, to pluck ears of corn with the hand in another's field.

2. οἱ δὲ Φαρ.—ἔτιον αὐτῶν] Luke makes the words addressed to the *disciples*; but there is, in reality, no discrepancy; for though addressed to *them*, they were meant for *Jesus*, and no doubt uttered in his hearing. Hence Luke himself expresses more strongly than Matthew and Mark, that *Jesus* made answer to them.

—δ οὐκ ἔστι κ.τ.λ.] That, however, was

ἔξεστι ποιεῖν ἐν σαββάτῳ. <sup>3</sup> Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε ἐπέινασεν, [αὐτὸς] καὶ οἱ μετ' αὐτοῦ ; <sup>b</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις ; <sup>c</sup> Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοι εἰσι ; <sup>d</sup> Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ \* μείζων ἐστὶν ὧδε.—<sup>7</sup> Εἰ δὲ ἐγνώκετε τί ἐστίν, \* Ἐλεος θέλω καὶ οὐ θυσίαν," οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους.—<sup>8</sup> Κύριος γάρ ἐστι [καὶ] τοῦ σαββάτου ὁ Υἱὸς τοῦ ἀνθρώπου.

b 1 Sam. 21. 4  
c Exod. 25. 30.  
d 29. 33.  
e Lev. 24. 6, 9.  
f Num. 28. 9.

d Hos. 6. 6.  
supra 9. 13.

a disputed point; for, though Moses had forbidden all *servile* work on the Sabbath day;—it was a controverted point what *was*, and what was *not* such. *Reaping* was admitted to fall under the former class; and the plucking of ears, being a sort of reaping, was forbidden by the more rigid Rabbis. That rigidity, however, (espec. when the action was done from necessity,) was contrary to the *spirit* of the law. See Exod. xii. 16. But our Lord only meets the accusation, by urging, that the thing was not done purposely, but from necessity; on the score of which, or for the performance of a work of charity, he shows that the ceremonial law may be dispensed with.

3. I am now inclined to think that *αὐτὸς* after *ἐπέινασε*, which has no place in many of the MSS. and some Versions (and as such has been cancelled by Lachm. and Tisch.), has been unsuccessfully defended by Matthæi and Fritz. For, after all the learned attempts of Fritz, to show that the word cannot be dispensed with, there appears to me great reason to suspect, what the large amount of weighty external evidence tends to confirm, that, in fact, the Evangelist *did not* express it, and that the Critics, perceiving something to be wanting to the sense, supplied the word from the parallel passage of Luke, where it is found in *all* the MSS.

4. οἶκον τοῦ Θεοῦ] Not the Temple (which was not then built), but the Court of the *Tubernacle*, which preceded it.

— τοὺς ἄρτους τῆς προθέσεως] for ἄρτους τοὺς προτιθεμένους, as oft. in Sept. Εἰ μὴ is here generally thought put for ἀλλὰ, esp. since a negative declaration has preceded, and regarded as a Hebraism, and occurring in 1 Cor. vii. 17. Rev. ix. 4. Perhaps, however, it is *not* put for ἀλλὰ, certainly not for ἀλλ' ἢ = 'otherwise than.' In short, the best view of the idiom is to consider it as a condensed mode of expression for οὐδ' ἐξὸν ἦν ἄλλοις, ἢ τοῖς ἱερ. μόνοις. The complete form occurs in Jos. Ant. xiv. 4, 4, εἶδον ὅσα μὴ θεμιτὸν ἦν τοῖς ἄλλοις ἀνθρώποις, ἢ μόνοις τοῖς ἀρχιερεῦσι.

5. ἐν τῷ νόμῳ] See Numb. xxviii. 9, from which and other passages of the Old Test. it appears that more beasts were sacrificed (of course slain and prepared for sacrifice) on the Sabbath than on any other day, and of course more servile work done by the priests. From the above, then, and all such passages, the inference is, that the action, which would otherwise be a profaning of the Sabbath, being done by the especial com-

mand of God, the priests in doing what they do must be blameless.

— βεβηλοῦσι] Not really so, but only in letter, not in spirit: as those may be said to violate a law, by doing what, unless the worship of God had excused it, it would not have been lawful for them to do. So the Rabbins speak, when they say that the Sabbath is *lawfully violated* by doing such and such sacerdotal works, and that 'there is no Sabbath in the Temple.'

6. τοῦ ἱεροῦ—ᾧ] Our Lord here anticipates an objection; q. d. 'But you are no Priest, nor is your work for the benefit of the Temple.' To which he does not openly say, 'I am one greater than the Temple;' but, modestly, 'here is something (i. e. one) greater than the Temple;' even the Lord of the Temple, whose coming was foretold by Malachi, iii. 1. Μείζων (for μείζων), which is adopted or preferred by nearly all the Editors and Commentators, is evidently the true reading; being found in the greater part of the MSS. and many of the Greek Fathers, and confirmed by ver. 41, καὶ ἰδοὺ, πλείον ἰωνά ᾧδε (ἰστί), and 42, πλείον Σολομῶνος, and Luke xii. 31.

7. εἰ δὲ ἐγνώκετε τί ἐστίν] A refined mode (as *supra* ix. 13) of asserting the excellency of a thing. The passage cited is Hos. vi. 6, before adduced at ix. 13; where see note. Ἐλεος and θυσιαι stand, respectively, for the virtues of charity and benevolence, and the works of the ceremonial law.

— Ἐλεος] So, for ἔλεον, here and *supra* ix. 13, I read, with Lachm. and Tisch., from a few of the most ancient MSS., confirmed by internal evidence, and the strong support of the Sept. (in Hos. vi. 7, here cited) in nearly all the copies. That MS. B has ἔλεος is probable, since it has it at Matt. xxiii. 23, where it is prob., but not certainly, the true reading. For although from the form being so perpetually used in the Sept., St. Matth. was likely to employ it, yet it was not a mere Alexandrian form, but also one of the Greek of common life, and hence may have been, as says Dindorf on Dioc. Sic. iii. 18, often introduced by scribes into ancient and pure Greek writers.

8. Κύριος—ἀνθρώπου] Grot. and some other eminent Commentators maintain that ὁ υἱὸς τοῦ ἀνθρώπου here signifies *man* generally; which may seem to be countenanced by the parallel passage of Mark ii. 28. But in all the other 87 passages of the N. T. where it occurs, the expression signifies the Son of man, the *Messiah*; which

9 \* Καὶ μεταβάς ἐκείθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>c Mark 2. 1. Luke 6. 6.</sup>  
 10 † Καὶ ἰδὼν, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώ-  
 τησαν αὐτὸν, λέγοντες, εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν; ἵνα  
 κατηγορήσωσιν αὐτοῦ. <sup>f Luke 12. 14. & 16. 2. John 8. 16.</sup>  
 11 Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστὶ ἐξ  
 ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς  
 σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; <sup>g</sup> 12 Πόσῳ  
 οὖν διαφέρει ἄνθρωπος προβάτου! ὥστε ἔξεστι τοῖς † σάββασιν  
 καλῶς ποιεῖν. 13 Τότε λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν

sense also the *Article* requires: whereas *υἱὸς τοῦ ἀνθρώπου* without the *Art.* as invariably denotes a son of man, a man. Neither does the *ῥοτε* at Mark ii. 28 compel us to take the phrase to denote *mas*; since it may be *continuative*, introductory of a new argument, and signify *moreover*; on which sense see examples in Hoogew. Part. and the notes of Hamm., Whitby, and Dodd. As to the *γάρ* of the present passage, it may refer to something not expressed, but merely what is passing in the mind of the speaker; an idiom very frequent in all writers, Scriptural and Classical. And here the suppression is evidently from the same cause that produced the use of *μαῖζων* for *μειζων*. It will clear the construction to consider ver. 7 as parenthetical, and to refer the *γάρ* to ver. 6; q. d. 'There is one here greater than the Temple [and his sanction will warrant the breach of any such ceremonial institution as that of the Sabbath]; for the Son of man,' &c. Thus the *δὲ* at ver. 6 has an *explanatory* force, and may be rendered *now*, as at Mark xvi. 8, *εἰς τὴν δὲ αὐτοῦ πρόπον*, and John vi. 10, *ἦν δὲ χάρις πολλὴ ἐν τῷ τόπῳ*. Acts xiii. 11, in all which cases the passages are admitted to be parenthetical.

The *καὶ* before τοῦ σαββάτου is not found in the great body of the MSS., including the Lamb. and Mus. ones, nor in several of the Greek Fathers; and is cancelled by almost all the Editors, as introduced from the parallel passages of Mark and Luke.

10. *ἦν τὴν*] These words, not found in two or three MSS., have been cancelled by Lachm. and Tisch., but on insufficient grounds. The *ἦν* may have been introduced from the parallel passages of Matthew and Luke, but not the *τὴν*; and, indeed, the article is indispensable, since (as we learn from the passage of Luke) it was the *right hand*. The *ἐκεί*, added in 3 uncial and several ancient cursive MSS., was introduced from Mark and Luke. In the passage of Mark, instead of *ξηράν*, found in the passages of Matthew and Luke, we have the more definite and technical term *ἱσχυμηνήν* (rather to have been expected from Luke the physician); and indeed *ξηραίνεσθαι*, as used of a limb, occurs in Galen, and often in the Sept.

—*τὴν χεῖρα ἔχων ξηράν*] Meaning (by the force of the Article, which is here, and in the parallel passage of Mark, used *κατ' ἱσχυήν*), the *right hand*, as expressed by Luke. This is not to be understood of a *partial paralysis*, as some suppose; but, according to the most accurate inquirers, of an *atrophy of the limb*, occasioned by an evaporation of the vital juices, involving an inability to move the nerves and muscles; as in

the case narrated at 1 Kings xiii. 4, so that the limbs become powerless.

—*ἐπηρώτησαν αὐτόν, &c.*] Mark and Luke only say, 'watched him'; and do not mention any question, at least not expressly; though in the latter it is manifestly implied in the words *ἐπερωτήσω ὑμᾶς τι* (v. 9).

—*εἰ ἔξεστι, &c.*] q. d. 'Is it, or is it not?' From the Rabbinical citations it appears that it had been decided by the Doctors unlawful to heal any one on the Sabbath day, unless the patient were in imminent peril of life. So says the Gemara; but not the earlier Mishna. Yet it appears from Luke xiv. 3, that our Lord, at length, made the Pharisees ashamed to advance the principle. So that the thing was tacitly allowed.

11. *τίς ἐστὶ ἐξ ὑμῶν*] A mode of address employed when the force of any argument is submitted to the candid judgment of the persons themselves so addressed. Comp. Matt. vii. 11. Our Lord's argument is founded on a Rabbinical canon, which permitted the rescuing of a beast from destruction on the Sabbath: hence he argues *a fortiori* (as at Matt. vii. 1), the lawfulness of healing a human being. In *πρόβατον ἐν* there is a Hebrew idiom, the sense being, not, 'one' (i. e. a single) sheep; but, as appears from Luke xiv. 5, simply a sheep. So in Matt. xxi. 19, we have *συκὴν μίαν*. It occurs perpetually in the Sept., but not in Josephus.—*Καὶ ἰὰν ἐμπέσῃ, and it should fall.* At *οὐχὶ κρατήσῃ* there is no *Anacoluthon* (any more than *supra*, vii. 9, where is the same double interrogation), but a slight failure in the construction, to be removed by substituting the pronoun *δ* for the *καὶ*, 'who, if it should fall into a pit, will not lay hold and raise it,' equiv. to Luke's *ἀναστρέσει*, 'draw up and out;' a very rare use, prob. Hellenistic, of *ἐγείρει*, and only, as far as I know, found elsewhere in Philo, p. 707, as said of raising a fallen beast. The scope of our Lord's argument here tends to show, that circumstances of necessity might dispense with some ceremonial observances, which were in general commanded by God; and goes on this base, that ceremonial institutions being only the means of religion, if circumstances occurred where they interfered with the end of it, they were, of course, suspended.

13. Having given this exposition of the true nature of the Sabbath, our Lord at once silences their cavils by miraculously healing the withered hand, and that without any such action as would have been *work done* in breach of the Sabbath, even by the Divine power of his word only: thus evincing by a miracle that his previous claim of Divine authority, as Lord of the Sabbath, was well founded.

χείρά σου. καὶ ἐξέτεινε καὶ \* ἀπεκατεστάθη ὑγῆς ὡς ἡ ἄλλη.  
 14 <sup>ε</sup> Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ, ἐξελθόντες,  
 ὅπως αὐτὸν ἀπολέσωσιν. 15 <sup>ο</sup> δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν  
 ἐκεῖθεν. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν  
 αὐτοὺς πάντας. 16 καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν  
 ποιήσωσιν. 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προ-  
 φήτου, λέγοντος. 18 <sup>h</sup> Ἰδοὺ, ὁ παῖς μου, ὃν ἡρέτισα· ὁ ἀγα-

ε Mark 3. 6.  
 Luke 6. 11.  
 John 10. 39.  
 & 11. 63.

h Isa. 43. 1.  
 supra 3. 17.  
 infra 17. 6.

— ἀπεκατεστάθη] The term properly signifies to bring any thing back to its former situation, or state; and figuratively, to restore to health, as in the Sept. and some later writers. I have, with Scholz, Lachm., and Tisch., adopted ἀπεκ. for ἀποκ. from all the most ancient and very many cursive MSS., including nearly all the Lamb. and Mus. MSS.

15. ἀνεχ. ἐκείθεν.] Namely, as we find from Mark, to the sea-coast.

16. ἐπετίμησεν αὐτοῖς, ἵνα μὴ—ποιήσωσιν.] For the same reason that He had on a former occasion *withdrawn Himself*, as knowing that his 'hour was not yet come,' so now does He give this strict injunction, namely, in order to avoid the plots of the Pharisees, and save Himself from their evil designs. Comp. supra, viii. 4, and note.

17. ὅπως πληρ.] Three of the most ancient MSS. have ἵνα, which has been adopted by Lachm. and Tisch., but wrongly; since, considering that St. Matthew employs indifferently either one or the other, this is a case in which external authority of MSS. ought to decide.

18. Ἰδοὺ, ὁ παῖς μου, &c.] This prophecy (from Isa. xlii. 1) differs in the wording somewhat from the Hebrew, and yet more from the Sept.; which is supposed to have been corrupted; and the words 'Ἰακώβ and Ἰσραὴλ' (of which there are no traces in the Heb.) are thought to have been inserted by the Jews, that the passage might not be applied to the Messiah; but without reason. The words were, I suspect, at first, noted in the margin of some very ancient Archetypes; and then were introduced, inadvertently, into the text by the scribes. Thus Eusebius testifies that the words were, in his time, *obelized* in the Sept. and were not expressed in the other Greek Versions; that is, not even that of Aquila the Jew, nor in that of Theodot.; a patent fact, going far to exclude the above suspicion; which, indeed, is quite removed by another fact, that the Jews themselves understood the Messiah to be the subject of the words. Their most distinguished Rabbis so explain it. Nay, the Chaldee Paraphrast has, 'Behold my servant, the Messiah!' In short, in the first two verses (at least as far as οὐ σβίσται), there is no variation from the Hebrew, of any importance; and where there is any at all, it is justified by the Sept. And as to the variation of the Sept. from the *Evangelist*, it is not (up to the above words) any greater diversity than that of a *free* version as compared with a *literal* one; that is, if the words of the Sept. be emended from MSS., and a *great corruption*, which at present exists, be removed. For such I consider ἀνῆσται, which yields a sense directly the reverse to that which is required by the context. I doubt not that the true reading is ἀφῆσται, scil. φωνῆν: an ellipsis expressed in Gen.

xlv. 2, Sept. The phrase occurs too in the Class. writers; but only in the *complete* constr. The elliptical one may have been used in Hellenistic Greek, in the sense 'to exclaim,' lit. 'give out voice.' Comp. Eurip. Phoen. 1454, φωνῆν μὲν οὐκ ἀφήκεν. The reason why φωνῆν was not expressed here is because it is also left understood in the Hebrew. It should seem, that the Evangelist, observing the Sept. not to give a faithful representation of the original, corrected it more in accordance with the Hebrew, and, perhaps, conformably to what had already appeared in the *Syro-Chaldee* edition of his Gospel.

It is true that in using the term *ῥέτισα* the Evang. may seem to desert both the Sept. and the Hebr. But (as Hoffm. observes) we may suppose that St. Matt. did not so much intend to express the Hebr. word רָצִיתָ as the immediately following רָצִיתָ, passing by the preceding as not making directly for his purpose. As respects the terms ἐκλεκτός and ἀγαπητός, they are quite synonymous; and the Evang. chose the former, as best agreeing with the preceding *ῥέτισα*, at which we must not omit to notice the liberty, not to say, licence taken by Lachm. and Tisch. in cancelling the εἰς, on the authority of 3 MSS., though internal as well as external evidence is quite in favour of εἰς δὲ. So rare a construction, found elsewhere only in 1 Pet., is not to be thus summarily dismissed. Somewhat strange is it that Mr. Alf. should inquire 'what authority there exists for εἰς δὲ?' The authority, I answer, of no less than that of *all* the MSS., except those 3. It is certainly found in all the Lamb. and all the Mus. MSS. Nor can it be doubted that the Pesch. Syr. Translator had εἰς δὲ. Moreover, that internal evidence is in favour of the reading, cannot be denied. The other δὲ evidently arose from the *correction* of some Critic who did not well see the Hellenistic character of the phraseology throughout this verse. Though in fact δὲ is not allowed by grammatical propriety, no example of αἰσπ. foll. by αἰσπ. being extant. I am aware, that in Theodotion's Version we have δὲ ἡδόκησα: but I suspect that he wrote εἰ (which will, I think, be found the reading of MS. C. and which perhaps existed in the Archetype of B). equiv. to εἰς δὲ, a construction found in Judith xv. 10. In short, the Evangelist here chose to *blend* the Version of Theod., and, I suspect, of another Jewish Translator, for in the Hexapla of Origen, instead of 'Ἄλλ' the true reading seems to be Ἀλλ', i. e. Aquila. In fact, εἰς δὲ is required by the Hebr. וְ, which, though not expressed, is left to be supplied *per ellipsis*. from the context—not to say that there is a peculiar emphasis, which Hoffm. points out.

In ὁ παῖς μου, supra, the Messiah is spoken of under the designation δὲ παῖς, from having taken

πητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου. Θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. <sup>19</sup> Οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατεαῖαις τὴν φωνὴν αὐτοῦ. <sup>20</sup> Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. <sup>21</sup> καὶ [ἐν] τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσα.

upon him the *form* of a servant (Phil. ii. 7), and from his general obedience in quality of Son, to God the Father. So παῖς τοῦ Θεοῦ at Acts iii. 13, et alibi. In the use of *θέσω* instead of the Sept. *ἰδωκα* the Evang. has better expressed the force of the Hebr. *preterite prophetic* for fut. *πῦρ*. In the use of ἀπαγγελεῖ for the Sept. *ἔξοισι* St. Matt. may seem to have chosen for the worse, and kept too close to the Hebr. But, as Hoffm. observes, the Evang. thought fit here to act rather as an *exegeses*, or Interpreter, than a Translator, wishing to show *how* the Messiah would carry forth judgment (i. o. the *πῦρ*, or 'legem Messias') to the Gentiles, namely, by announcing it in the preaching of the Gospel, with allusion to the Εὐαγγέλιον as an ἀπαγγελία, or message from God. In the use of *ἐρίσει*, not *κηράζεται*, the Evang. chose for a *general* a more *special* term as denoting the clamour of litigation or contentious disputation, as opposed to placidity and mildness of address, as shown in the meekness of wisdom spoken of by Jas. iii. 13. Again, the term *συντετριμμένον* is more agreeable to the Hebr. than the *συντεθλασμένον* of the Sept., and *συντρίψαι* than *κατεάξει*; and so of *τυφόμενον* comp. with Sept. *καπνίζόμενον*. The former term is so used by the best writers from Hdot. to Plutarch, Sol. 1, *παριφύλαξε τυφομένην ἀδρού πυρός ἵτι ζώσαν φλόγα*. In the use of the term *συντετρ.* there is no allusion such as is traced to our Lord's noiseless and unostentatious course and gentleness of demeanour, nor to his tender compassion for human woe (John xi. 35), but as taken in conjunction with the following metaphor, it must import a *deeper* spiritual sense, as adverting to the case of a broken and contrite spirit. The case of such is represented as like a bruised reed and smoking flax, with allusion to their weakness and want of fervour and spiritual life. But the reed that is *bruised* shall not be *broken*, but supported by Him who is mighty to sustain; and the yet faintly smoking candle-wick shall not be blown out, but blown up. See more in Calvin and Matth. Henry. Here, as often in the Greek writers, by the negation of one thing is implied the affirmative of the contrary, q. d. 'he will *strengthen* wavering faith, and rekindle nearly extinct piety.'

The greatest difficulty, however, connected with this passage rests on the words *ἕως ἂν ἐκβάλῃ—ἐλπιούσι*. There is in the Evangelist a considerable variation from both the Sept. and the Hebrew. Let us, however, first examine the variation between the *Hebrew* and the *Sept.* The Sept. by *ἔθνη* thought proper to give the *meaning* intended by the Prophet, rather than the *literal expression*; which would have required *ἔθνοι*. The sense is, the 'most remote nations, not only the Jews, but the Gentiles.' As to the diversity in *ὀνόματι* (for the Hebr. *πῆρ* means either *law*

or *doctrine*) we may, with Schleusner, suppose *ὀνόματι* to be used in the sense *law* or *doctrine*, as in various passages of the N. T., which he so explains in his Lex. I should, however, prefer supposing that the Sept. Translator here, as before, chose to express the *general sense* in a *very free* version; and that the Evangelist followed the Sept. as far as he thought it sufficiently faithful, and to his purpose, and no further—thus passing over the *ἀναλάμψει καὶ οὐ θρασθήσεται*—and no wonder, since they were not essential to his purpose, and the term *ἀναλ.* perhaps in St. Matthew's copy, as well as all the copies now extant, is nevertheless quite corrupt. I have no doubt that the original text of the Sept. was *ἀναλάμψει*; and also that a negative particle has here (as occasionally in all writers) slipped out. Thus *οὐκ ἀνακ.*, 'he will not bend back, will not give way or despond' (comp. Celes as cited by Steph. Thea. in v.) expresses the true sense of the Hebr. *πῆρ* ἢ, which is, 'will not be so broken in spirit as to despond.' Finally, to advert to the difference between the *Hebrew* and the *Evangelist*, this consists, partly in the omission of several words, and partly in the *change* of others. But neither, I apprehend, involves any real *discrepancy*; for the sense, as will be seen, is precisely the same. The Evangelist seems to have purposely omitted *part* of the words, because they were unsuitable to his purpose; and prob. were even then very corrupt in the Sept.; and in expressing the sense of the *others*, he chose (as is often done in Scripture) to *blend* together the two clauses *עַד מָה יִפְּחֶה וְעַד מָה יִנָּחֵם* into one, and give the *SUBSTANCE* of both. So that the sense of the words *ἕως ἂν ἐκβάλῃ* (answering to *ἔξοισι* in the Sept.) *εἰς νίκος τὴν κρίσιν* is this: '[And thus will it be] until he shall have brought out uncertain conflict unto decided victory, so as to send forth [over the whole earth] his Rule of life [the Gospel] conquering and to conquer' (lit. for spiritual conquest), Rev. vi. 2, intimating, that both the preaching of the Gospel in the world, and the power of the Gospel in the heart of true believers, shall ultimately prevail: that *grace* shall get the upper hand of corruption, and at length be perfected in *glory*,—such as eye hath not seen, &c., 1 Cor. ii. 9.

21. The *ἐν* is absent from most of the uncial and many cursive MSS., and is cancelled by Griesb., Scholz, Lachm., and Tisch. But I pause, since although internal evidence is against it, yet, considering that both the Hebr. and Sept. have a preposition, the Evangelist was more likely to take the preposition than to reject it; and it seems he adopted the *ἐν* from the Hebr., though *עַל* is found in the Sept., and also in Rom. xv. 12. 1 Cor. xv. 19. 1 Tim. iv. 10. vi. 17. v. 5. 1 Pet. i. 13. iii. 3. I should,



1 Luke 11.  
14.

k Supra 9.  
24.  
Mark 3. 22.  
Luke 11. 15.

22 Ἰ Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός, καὶ θεράπευσεν αὐτόν· ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον Μῆτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; 24 \* Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημιοῦται· καὶ πᾶσα πόλις ἡ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθῆσεται. 26 Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθῆσεται ἡ βασιλεία αὐτοῦ; 27 Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ

indeed, be inclined to suspect that the reading arose from the scribes (since *ἐν* after *καὶ* very frequently coalesces with the *καὶ* per *crasin*), did I not observe the construction with the simple *dat.*, once in the Sept., 4 Kings xviii. 29, and once in the Class. writers, Thucyd. iii. 97, *ἐν τῇ τύχῃ*. If that be the true reading, the sense will be, as in the passage of Thucyd., 'shall place their hope *on* His name'; lit. His Law [of life] in the Gospel; thus adapting the *τῆς* of the Prophet, the *Λαῶν* (of Moses) to the Gospel, of which the sum and centre is *Christ* as the Head of the Gospel dispensation, Acts viii. 12.

22. τυφλὸν καὶ] These words, not found in 3 MSS., have been cancelled by Lachm. and Tisch., who thus run counter not only to the strongest *external authority* (confirmed by the Pesch. Syr. Version), but also to *internal evidence*, as existing in the likelihood of the words being lost from the change of position in *τυφλὸν καὶ κωφόν*, many MSS. reading *τὸν κωφὸν καὶ τ.* In such a case *omission* often occurs.

23. ἐξίσταντο] 'were quite amazed.' See Lex. Μῆτι is to be rendered *nam*, or *an forte*, not *nonne*? for the former implies that *disbelief* preponderates; the latter, *belief*. The multitude seems to have spoken thus modestly, to avoid offending the Pharisees. By υἱὸς Δαυὶδ is meant the *Messiah*, promised under that character. The multitude inferred Jesus to be such, from the fulfilment, under their eyes, of the prophecy of Is. xxxv. 5.

24. οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βελζ.] The full sense is, 'doth not cast out the devils [which he casts out] but by,' &c., thus acknowledging, however unwillingly, the reality of the dispossession, and, consequently, the miracles, and yet determined not to recognize the Divine authority of the worker of them; having in fact no other course to take.

— ἄρχοντι τῶν δαιμ.] Not only was an hierarchy of good angels held, but a subordination and headship was believed to exist among the evil ones; and this not only by the *Incantatores* and *Exorcists*, &c., but by the Rabbis. So in the Rabbinical writers the expression 'caput demonum' often occurs; and the name given to him is *Aemodæus*. So too thought some heathen philosophers, espec. Porphyry, who mentions the *ἀρχὴν* by the name of *Serapis*.

25. εἰδὼς τὰς ἐνθυμ. αὐ.] See note, supra ix. 4, where I have shown that these two passages, and several others, where the power of knowing the

thoughts of men,—which is constantly represented in Scripture as the attribute of God alone,—must attest the *Deity* of Christ our Saviour. Our Lord knew not only what they thought, but (*ὡς καρδιωγνοστής*) their *hearts*, and that to the very core; well too did he fathom their  *wickedness* which, and not the weakness of their understandings, had dictated the sentiment they had uttered, contrary, it would seem, to their private conviction; which called forth the severe denunciation implied at v. 31. Comp. supra ix. 3, and the parallel passages.

— πᾶσα βασιλεία, &c.] In refuting the above foul imputation our Lord uses a proverbial saying (similar to many cited from the Greek and Rabbinical writers) in which we have an *argumentum ab absurdo*; q. d. 'The safety of a *state* or of a *family* is promoted by concord, and destroyed by dissension'; q. d. If Satan were to combine with me in expelling his demons from the bodies of men, whither he has empowered them to enter, he would be at variance with himself, would act foolishly, and his authority could not continue.

27. Having shown the absurdity of their argument, he now turns their own weapons against them.

— ἐν Βελζ[εβούλ] That there were persons among the Jews who professed to cast out demons by exorcisms, and invocation of the God of Abraham, Isaac, and Jacob, we learn both from the Scriptures (see Luke ix. 49. Acts xix. 13. Mark ix. 38), and from Joseph. Ant. viii. 2. 5. vii. 6. 3, both from the early Fathers, (as Justin Martyr, Irenæus, Origen, Tertullian, and others,) and from Lucian, Trag. p. 171. The argument, therefore, is, 'If those who cast out demons prove themselves to be leagued with Satan, then must *your disciples* be also leagued with him; and the censure will apply to *them* as well as unto me.' It affects not the argument whether the demons were really expelled by such exorcism (though it might *sometimes* happen, by the permission of God); it is sufficient for the *argumentum ad hominem*, that the Pharisees *thought* they were expelled, and did not attribute it to the agency of Satan.—On more mature consideration of this perplexing point, whether the casting out here spoken of was a *real*, or only a pretended, exorcism, I am inclined to think that the persons in question did sometimes really cast them out. I am induced to come to this conclusion, not from the arguments advanced by Mr. Alf., but from

νιοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. <sup>28</sup> Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἅρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεῖα τοῦ Θεοῦ. <sup>29</sup> Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, εἰ μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. <sup>30</sup> Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. <sup>31</sup> Διὰ τοῦτο λέγω

<sup>1</sup> Mark 3. 29.  
<sup>2</sup> Luke 12. 10.  
<sup>3</sup> 1 John 5. 16.  
<sup>4</sup> Heb. 6. 4.  
<sup>5</sup> 10. 26.

those urged by Dr. Hamm. and Dr. Whitby. The passages adduced by Mr. Alf. (after Whitby) from Irenæus and Justin Mart. are very weighty (those of Origen and Theophilus far less conclusive), and exceedingly curious is that from Jos. Ant. viii. 2, 5. But Mr. Alf. greatly lessens the importance of the passage by admitting there the reading *ἰνδόμενοι*, which the late editor, Richter, edited, solely from the conjecture of Ernesti; but wrongly, for if the *sense* thus arising were (which is far from being the case) to the purpose, still that would require *ἰνδόντα*. The common reading (in Huds. and Haverc.) *ἰνδόμενα* yields a good sense, but it is destitute of authority. And the *ἰνδόμενοι*, edited by Dindorf from four MSS., is forbidden by *δαιμόνια*. The true reading is, I apprehend, either *ἰνδόμενα*, found in the two best MSS., or rather *ἰναδ.*, *incantata*, which is confirmed by Origen contra Cels. l. iv. p. 183, seq., where he says that the names of the God of Abraham, Isaac, and Jacob, were used by the Jewish Exorcists *ἐν τῷ καταπαδεῖν δαίμονας*, 'in exorcizando dæmones.' Certainly the term *ἰναδ.* is more suitable than *ἰνδ.*, not to say that the passive present of *ἰνδῶ* is, I believe, unprecedented. If it *did* occur, it would be written *ἰνδόμενος*: but the pass. preterite *ἰνδόμενος* was exclusively used. As respects the expression employed in this healing by Jos., *παρ' ἡμῖν πλείστον ἰσχυί*, it does not mean, 'is of great force,' as Whiston renders, but, 'is widely prevalent.' I cannot, however, concede to Mr. Alf., that the above view is confirmed by the words of the multitude, supra ix. 33, *οὐδέποτε ἰφάνη οὕτως ἐν τῷ Ἰσραὴλ*, for the gloss Mr. Alf. puts upon the words requires manifest violence to strain out so extensive a sense from a particle. The passage left untortured rather confirms the general opinion, that the exorcisms were only *alleged* to be such, and admitted by the Pharisees. If, however, the reality of the exorcism be admitted, the argument may, as it has been by Whitby, well traced thus: 'You doubt not that your exorcists do cast out devils by virtue of the name of the God of Abraham, Isaac, and Jacob; it will then afford matter for your condemnation, who pass so favourable a judgment on *them*, to pass so unjust a censure on *me*, in whom you see evidences of the *finger of God*, in casting out all manner of evil spirits, &c. By *διὰ τοῦτο*—*κριταί* it is meant they, i.e. their conduct will afford matter for your condemnation as unjust.

— *νιοὶ*] 'sons,' by an idiom derived from the customs of the Jews, denotes *disciples*. See 1 Kings xx. 35. 2 Tim. i. 2.

<sup>28</sup> *ἐν πνεύματι Θεοῦ*] 'by divine energy,' as in Luke xi. 20, *ἐν δακτύλῳ Θεοῦ*. The rea-

soning is this: 'But if I cast out demons by *Divine* power, I perform *miracles* by the aid of God: hence it follows, that I am *sent* from God. But if I be sent from God, you should believe me, when I announce to you the *kingdom* of God.'

— *ἔφθασεν*] This strong expression means, 'is *already* come upon you,' i.e. 'sooner than ye expected.' So in Luke xi. 20. 1 Thess. ii. 16.

<sup>29</sup> The purpose of this verse is to show, by a fresh illustration, the folly of supposing that he acts by a power from, and consequently inferior to, Satan; since he evinces *superiority* over him, by overpowering him, and despoiling him of his authority; q. d. 'If (as all must confess) he who binds another is stronger than he who is bound by him, you will easily perceive that I must be far more *powerful* than the Prince of demons.'

— *ἢ πῶς*] Of this use of *ἢ*, or *else*, as introductory of another comparison, examples may be seen in my Lex. in voc. To which I add Joseph. Bell. ii. 2, 5, fin. *ἢ ποταπὸν* —;

<sup>30</sup> *σκορπίζει*] This, like *συνάγω* before, seems to have been an agricultural term; the former signifying to *scatter abroad* grass, to be made into hay, or corn, after being dried by the sun; the latter, to *collect* it into heaps.

<sup>31</sup> *διὰ τοῦτο*] for the connexion see note supra. There is scarcely any point in the interpretation of the N. T. which has been more debated than the nature of the BLASPHEMY AGAINST THE HOLY SPIRIT, of which it is here said, that 'it shall not be forgiven.' It would be a waste of time to read, and useless labour to detail and review, the far greater part of the interpretations propounded by Theologians, ancient and modern, of this verse. In order to ascertain the true sense, it is of importance to attend carefully to the *connexion*, and to gather what help we can from the parallel passages. Now the *connexion* should seem to be decided by the formula *διὰ τοῦτο*, which *introduces* what is said; and has reference not so much to the words which have *just preceded*, as to the *whole* of the foregoing matter; and espec. points at the diabolical calumny which had been uttered by the Scribes, in attributing the undisputed miracles of Christ to the agency of the Devil, as is certain from Mark iii. 28, 30, *ὅτι φησὶν πνεῦμα ἀκάθαρτον ἔχει*, of which the full sense is 'this denunciation was uttered] because they said,' &c. The main question on which the matter hinges is, whether it be the conduct of the Pharisees on *this particular occasion*, that is meant, or that of the same persons soon *afterwards*, by *similarly calumniating* the supernatural gifts of the Spirit, subsequently poured forth, after the resurrection and ascension of Christ. The *latter* view is strenuously main-

ἰμῶν πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς

tained by Whitby, Baxter, Hamm., Dodd., and Mack., whose arguments are, in brief, as follows: '1. It is declared, that whosoever speaketh a word against the Son of man, it shall be forgiven him'; and, therefore, the Pharisees, in calumniating his miracles, were not guilty of the unpardonable sin. '2dly. The sin against the Holy Ghost could not be committed during our Saviour's abode on earth, as the Holy Ghost was not given till after his ascension, John vii. 39. xvi. 7. Acts ii. 1, seq. 3dly. In St. Luke xii. 10, our Saviour makes the same declaration respecting this sin, when no calumny against him was uttered.' These arguments, however, are by no means conclusive. As to the 1st and 3d, they proceed on a false supposition; for blasphemy *could* be committed during our Saviour's lifetime; since, though the Holy Ghost was not given to men until after Christ's ascension, and even then only occasionally and limitedly, to Christ it was given *perpetually*, and *without measure*; as is plain from John iii. 34, οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα, where compare the text. The 3d argument has not the least cogency; since in St. Luke the *order* of the events is very little observed, and the occasions when things were said, are often rather intimated than indicated. The only one of any weight that has been urged is, that the Pharisees present could not be thought utterly inexcusable, since the crowning evidence of Christ's Messiahship, by his resurrection and the subsequent effusion of the Holy Spirit, had not yet been afforded. But that argument is, however specious, inconclusive; and involves a sitting in judgment on our God's proceedings. The crime of the Pharisees was, assuredly, all things considered, *greater* than that committed by those who afterwards spoke evil of the supernatural gifts of the Holy Spirit. It was, as Archbp. Secker observes, 'the *greatest* and most wilful obstinacy in wrong that can be imagined, when they and all around them saw the most illustrious and beneficial miracles done in confirmation of the purest and most holy and benevolent doctrines, to stand out in opposition to both; to insist that the Devil conspired against himself, rather than own the finger of God, where it was so exceedingly visible; not only to oppose, but to revile, the strongest evidence laid before them in the fullest manner, and that, very probably, against the secret conviction of their own hearts; such behaviour manifests the most hardened and desperate wickedness.' In short, when we consider the extreme harshness of supposing, that what was said in immediate connexion with the conduct of the Pharisees, and introduced by a formula *confining* it to that, was not meant to be understood of *that*, but of *another* offence which bore an affinity to it, it is abundantly obvious that the interpretation in question is really untenable. There is the more reason to warn Biblical students against embracing it; since it was the adoption of it by the Latin and some Greek Fathers, and the subsequent extension of it to speaking evil of the *operations* of the Holy Spirit *generally*, even of his *graces*, which opened a door to the grievous errors into which those Theologians, of the ancient and earlier modern School

fell, who almost made the *Sin* (as they inaccurately term it) *against the Holy Ghost*, to consist in a wilful opposition to the teaching of the Spirit, in respect to what such men persuade themselves is alone the truth, as it is in Jesus. Hence the passage has been quoted by Romanists against Protestants, and by Protestants against Romanists; by orthodox Protestants against heterodox Protestants; and *might* be adduced by the *maintainers* of the lying miracles of our day against those who *reject* them. Nay, it has been explained of *obstinate resistance to the graces* of the Holy Spirit by invincible hardness of heart and impenitence; or of *apostasy*, or of *falling into mortal sins after the grace of the Holy Spirit in baptism*. Yet those who maintain these various views are constrained, *virtually* at least, to admit the crime to be pardonable; which is directly contrary to our Saviour's words. Besides, it could not be the design of our Lord, to utter what should prove, as it were, a trap for the consciences of men; and should operate to fill timid, though sincerely pious persons with vain alarm; much less to furnish arms for Church polemics to wield one against another *ad infinitum*. At the same time it must be remembered that most of the offences which have been thought to *constitute* the blasphemy against the Holy Ghost *bear some affinity* thereto; being, if not *blasphemy*, at least *sin* against the Holy Spirit, 'doing despite to the Spirit of Grace, and bringing swift *destruction* on those who habitually commit them.'

The words of the *former* clause must not be unattended to, by being, as it were, overshadowed by this latter. The words may best be rendered, 'All sin, yea blasphemy, shall be forgiven'; meaning all [other] sin [not so wilful and presumptuous] shall be forgiven, be pardonable on due repentance and reformation. So, again, by βλασφ. is to be understood all other blasphemy except that subjoined,—all other, whether against God, or, as expressed in the next clause, against Christ, espec. the latter, to which it is *restricted* in the parallel passage of Luke. Even that, however, we see is pardonable, a provision being made for its pardon in the blood of Christ. See Dr. Waterland's Works, vol. ix. Sermon. 28. The passages adduced by Mr. Alford as containing the same declaration in *substance* as the present, are of a different character. Even the passage of 1 John v. 16, ἁμαρτία πρὸς θάνατον, has a marked difference, as denoting not any single sin in particular, but a *course* of *sinning*, implying the habitual commission of presumptuous sin; and that may well be said to be *πρὸς θάνατον*, not because the *means* for its pardon are not *provided* by the satisfaction of Christ, but so utterly unlikely is it to be attained, that the sinning may be said, popularly, to be mortal. The expression at v. 32, οὐτὶς ἐν—μιλλῶντι, is founded on a Hebr. form, containing the strongest mode of expressing *never*; and though sometimes used by the Rabbins on occasions of slender moment, has here a peculiar and awful solemnity. The *νῦν* inserted in many ancient MSS. (including most of the Lamb. and Br. Mus. ones), and adopted by Matth. and Scholz, seems to be a mere *interpolation* from several passages where

ἀνθρώπου. 32 Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ. ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ τούτῳ † τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. 33 Ἡ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν

the *ὅς* is found, espec. since none of the passages adduced in such abundance by Lightf., Schoettg., and Wets., have it. As respects the words at v. 31, τοῖς ἀνθρώποις, occurring the second time, and cancelled by Lachm. and Tisch. on but slender authority, they were expunged by certain Critics for the sake of removing a tautology; though such a use as the one here, on an occasion of deep seriousness, occurs in the best Class. writers, and so far from being pleonastic, is *intensive*, thus: "Wherefore such being the case, because *you*, notwithstanding plain facts, and even self-conviction to the contrary, persist in affirming that I act in concert with Satan, I say unto you—I solemnly apprise you," &c. In this point of view the sin just about to be marked with the heaviest denunciation, that of an open belying of the present power of the Holy Spirit of God working in and for his kingdom of grace, a determined rejection of what is known and felt to be the truth, assumes a character inexpressibly awful.

33. ἡ ποιήσατε, &c.] 'suppose, consider,' = old Engl. 'put case.' A Latinism for τίθιτε. Xen. Anab. v. 7, 9, ποιεῖν δὲ ὑμᾶς ἐκπατηθῆναι—ὅπ' ἐμοῦ ἦκειν εἰς Φάσιν. There is here a resumption of the course of argument, interrupted by the solemn warning at vv. 31, 32; and the words, which have the air of an adage, q. d. 'account the tree good which produces good fruit, or the reverse,' are by some Expositors applied to the *Pharisees*, by others to our Lord himself. The latter is preferable, as being more agreeable to the context. But there may be, as in many other cases, a *two-fold* reference, 1. to the Pharisees, who could not utter *good words* because their works were evil; 2. to our Lord, who could not be evil since his works were eminently good; q. d. 'If my works be essentially the works of the evil one, then am I corrupt and evil, but if not, your charge is calumny; and if your works be the works of Satan, then it is you who are corrupt, and your charge against me falls back on yourselves.' At v. 34, our Lord retorts on his adversaries the charge they had made against him, and after addressing them by the same title as supra iii. 7, and infra xxiii. 33, indicative of their malicious and calumnious dispositions (see South's Serm., vol. x. No. 9), he accommodates the foregoing similitude by personally applying it to *them*; where the interrogation has the force of strong negation; q. d. it was morally impossible that they, evil and corrupt as they were in heart, could utter good things; it could not reasonably be *expected*; their bitter and calumnious words argued the corruption of their hearts. This our Lord confirms by another adagial saying, like several found in the Class. writers; thus intimating, that it was from their corrupt hearts that the evil words of their lips were produced. Of course, in this and the passage from the Class. writers the adagial sentiments are only meant of what is *usually*, not generally or universally,

found to occur. See Bucer and Calv., and comp. Eccles. ii. 15, Sept., διότι φέρων ἐκ περισσεύματος λαλεῖ, where τῇ καρδίᾳ is to be supplied from the context. The metaphor *here* (with which comp. James iii. 11 and 12, where the Apostle had probably the present passage in mind), seems derived from a bubbling fountain whence the water issues copiously, περισσῶς. Simil. Jer. vi. 7, q. d. 'The heart is the *fountain*, the words are the *stream*.' On the other hand, at v. 35, in θησαυροῦ, the metaphor seems taken from the *laying up* in store of articles to be brought forth for future use. Thus in the case of the *good man*, the good thoughts of his heart are laid up to come forth on suitable occasions in good words for edification. 'Εκβάλλει here corresponds to the term used in St. Luke, *προφέρει*, probably by a Hellenistic idiom; for the Sept. expresses the Hebr. נָשַׁן by either term. As to the examples adduced by Wets. and Kypke from the *Class. writers*, they are only in *sensu deteriori*, as we say 'to *bolt* forth calumny.' But in the Hellenistic use the term is applied to what is *good*, and I doubt not that St. Matth. used נָשַׁן in his Hebr. Gospel. The good things treasured up in the heart of the *good man* (good through God's sustaining grace) are the good things of wisdom and knowledge (comp. Col. ii. 3), good dispositions, espec. the Word of God *laid up* there, the Law of God *written* there, divine truths dwelling and *ruling* there. And those good things the *good man* not only *προφέρει*, but *εκβάλλει*, *casteth forth*, even as Joseph out of his stores, or the good householder, ὅστις *εκβάλλει* ἐκ τοῦ θησαυροῦ αὐτοῦ, where Origen, with the Ital. and Vulg. (from ignorance of the diversity) catches up the *gloss* (for such it is) *προφέρει* found in *one*, and only one, Gr. MS. A similar opposition between *εκβάλλει* and the milder term is observable in Pa. cxlvi. 17, Sept., τοῦ δίδόντος χιῶνα—βάλλοντας κρύσταλλον, 'casteth forth, hurleth his hail' (not ice). Thus there is an intensity of sense imparted, as said of what is done zealously and heartily. I know of no other example, though something like it occurs infra xiii. 52; but in our own language the term to *hurl* is occasionally so used in the earlier writers, as Spenser, who has "he hurls out vows." As applied to the *evil man*, the term is espec. suitable; and there the Classical usage of the words quite coincides, namely, to *bolt out*, *hurl forth*, as in Hdor. vi. 69, ὡς ἀνολίη τὸ ἔπος ἐκβάλοι τοῦτο. And so Milton, "hurling defiance toward the vault of heaven." At v. 36 our Lord's address closes with a *solemn declaration* such as is often to be noted elsewhere, but which is here introductory to *warning*, in which there is a tacit resumption of the foregoing reasoning; q. d. 'Accordingly, since words spring from the inner fountains of the heart, issue from its secret recesses, as from an inner storehouse, be careful *what* those shall be there, since words as well as actions will be amenable to judgment at the great day of ac-

καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεταιαι.

n Supra 8. 7. 34<sup>n</sup> Γεννήματα ἐχιδνῶν! πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

33. 33. Luke 6. 45.

35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ [τῆς καρδίας] ἐκβάλλει [τὰ] ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36 Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, δ' ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου δικαιοθῆσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθῆσῃ.

38 Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. 39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον

o Infra 16. 1.  
Mark 8. 11.  
Luke 11. 16.  
26.  
1 Cor. 1. 22.

count. The word *καρδίας* has been, on competent authority, cancelled by the principal Editors, as introduced either from the preceding verse, or from the parallel passage in Luke. The τὰ before ἀγαθὰ has also been cancelled by Scholz, Lachm., and Tisch., on strong external authority, confirmed by the principal Lamb. and Mus. MSS.; but, as internal evidence draws rather the other way, I am content to bracket it.

36. By ἀργ., is meant, like Lat. *otiosus* and Engl. *idle*, 'morally useless,' as tending to no purpose of edification, vain, and by the force of the context, *evil*, answering to the πονηρὸν at v. 35. Comp. Xen. Mem. i. 2. 57, where to ἐργάτην ὠφέλιμον is opposed ἰργ. ἀργόν. Thus it is not the same as the μωρολογία in Eph. v. 4, nor necessarily equiv. to the πονηρὸν at v. 35, but may denote simply *bootless*, *profitless*, with, however, an implied notion of *aimless*; i. e. where there is no purpose of good, nor any absolute intention of evil. This, if it does not yield so strong a sense, is more suitable to the purpose of *warning*, as suggesting the inference, 'If so strict an account is to be given of idle, unprofitable, though not intentionally evil, talk, —what, then, of wicked and profane discourse!' Even the heathen philosophers were not unaware of the heavy responsibility for idle words. So Plato, p. 832, says, *κούφον—λόγων* (idle, vain), *βαρυνάτη ζημία, penalty, punishment*, as in Thucyd. ii. 24. iii. 44. So, too, Pythagoras ap. Stob. Serm. xxxiv. gives the weighty injunction, *αἰρητάτερόν σοι ἴσθαι λῆθον εἰσὶν* (at random, aimlessly) *βάλλειν, ἢ λόγον ἀργόν*.

38. *Θέλομεν—ἰδεῖν* Meaning emphaticὸς a sign from heaven, in some celestial phenomena, as opposed to a *δύναμις*, a miracle wrought on earth, such as those of Moses and Samuel. This was a demand often made (see infra xvi. 1. Mark viii. 11. Luke xi. 16), and probably founded on a literal interpretation of the prophecy of Daniel vii. 13, which describes the Son of man as 'coming in the clouds of heaven.' It was, indeed, almost a characteristic of the Jews to ask a sign, as appears from 1 Cor. i. 22, οἱ Ἰουδαῖοι σημεῖον αἰτοῦσι. But that the sign they now asked, was one from heaven, would of itself seem highly probable, and it is established by the parallel passage of Luke. They had witnessed several *δυνάμεις*, or ordinary miracles, on

earth; but they now demand the appearance of some such *celestial* one, as had been given by Joshua and by Elijah, and such as should be the strongest test of Jesus being the Christ. Our Lord, however, well aware that the motive which prompted the request was an evil one, the persons who made it though, being—(as we find from the passage of St. Luke) *not the same* as those, who ascribed his miracles to demoniacal agency (probably Sadducees), yet, as Pharisees, of the same party in league to destroy Jesus), and well knowing that, after the miracles they had already witnessed, a sign from heaven would have equally failed to produce any permanent conviction, refused to grant the request; at the same time intimating by the exceptive clause *εἰ μὴ τὸ σημεῖον Ἰωάν.* that such a sign, at least as that in the case of Jonah, would be given in his own case, namely, at his resurrection, as typified in the Scriptural narrative of Jonah. It is true that St. Luke, in the parallel passage, waves the typical allusion, and merely adverts to the moral application of the σημεῖον Ἰωάν., the reason for which has been ably pointed out by Dr. Townson thus: "Our Lord had mentioned the sign of the prophet Jonah, 1st, as figuring his own death and resurrection on the third day; and 2dly, as a warning to the Jews, who stood condemned by the conversion of the Ninevites. Now the sign of Jonah seems more important in the first view; but to understand it requires a knowledge of his history, &c., in the Old T." Now that was more than could be expected from Gentile converts, for whom St. Luke chiefly wrote, and who might, as Bp. Jebb says, have been startled by the seeming discrepancy between the typical prophecy and its alleged fulfilment; St. Luke, therefore, mentions it only in the second view, which his context explains. In short, every real difficulty in the typical allusion has been fully removed, espec. by Dr. Lightfoot.

39. *μοιχαλὶς* See my Lex. This is by some understood of adultery figuratively, i. e. idolatry. But of that there is no reason to think the Jews of Christ's age were guilty. Hence it should rather seem to denote the spiritual adultery of turning away from God by living without God in the world. For the marriage covenant, which the Jewish nation was typified as having entered

ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον  
 Ἰωάνᾳ τοῦ προφήτου. <sup>40</sup> Ὡς περ γὰρ ἦν Ἰωάνᾳ ἐν τῇ κοιλίᾳ <sup>ῥ. 2.</sup>  
 τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας οὕτως ἔσται ὁ Υἱὸς

into with God, might be broken by *godlessness* as well as by idolatry. The term was quite suitable, since they were miserably degenerated both from the faith and the obedience of their forefathers. That is attested by Josephus in terms, than which stronger can hardly be imagined. Now in so doing, they, as being the *peculiar* people of God, and alone in covenant with God, had become *covenant-breakers* in the highest degree, as compared with that of a *wife* unfaithful to her *husband*, inasmuch as in the Old Test. God is often represented as the husband of the Jewish people considered as his wife, and their departure from him, involving a sort of spiritual apostasy, is characterised as the sin of adultery. See Jer. iii. 8 and 9, 14. xxxi. 32, and Note supra ix. 15.

— *σημ. οὐ δοθ. αὐ., εἰ μὴ τὸ σημ. Ἰωάνᾳ*  
 Meaning 'no greater sign than that of which a type was given in the person of the prophet Jonah,' i. e. the resurrection of Christ after lying three days in the grave: though even this astounding miracle was equally ineffectual to convince these insatuated persons.

40. ἐν τῇ κοιλίᾳ τοῦ κήτους] I have heretofore adopted the view of κήτ. taken by Bochart, and since his time, by almost every Commentator of note: but, on further consideration, I am inclined to think it untenable; since, if examined, it will be found only to exchange for one difficulty another equally serious. Bp. Jebb, Sac. Lit. p. 178, seq., has adduced what he considers 'invincible reasons' to prove that a man could not be received into the stomach of a *Lamia*, or shark, and preserved there without a series of miracles. Whereas, as respects the *whale*, a safe and practicable asylum would be afforded, though not in the *belly*, yet in another cavity of that creature, whose *throat* is immensely large, and provided with a bag, or intestine, so considerable in size, that whales often take into it two of their young when weak, and during a tempest. "In this vessel," continues he, "there are two vents, for inspiration and respiration;" and *here*, he thinks, the prophet was preserved—not, indeed, without *miracle*, but with that *economy of miracle* so often exemplified in Scripture. This view, avowedly borrowed from Abbé Grosier and Dr. Nash, he confirms from an eminent French naturalist, who (without adverting to the case of Jonah) testifies that at the *bottom* of the whale's gullet there is found a great intestine, very thick, very long, and so large, that a man might pass through quite entire. However, objections there are, such as are not easy to be removed, not only to Bochart's view, but to that of the Abbé as adduced by Bp. Jebb. As respects the *former*, I cannot find that it has been satisfactorily *proved* that the gullet of the *shark* (of whatever species of the shark genus) is sufficiently wide to receive a man. The authorities adduced in Parkhurst Lex. in v. κήτος rest almost wholly on *hearsay*, and do not come quite up to the point. As to the testimony (which has been urged in proof) of *Lycophron*, who represents Hercules as swallowed up by a *κάρχαρος κύων*, that is neutral-

ized by Æneas Gazæus (cited by Parkh. *himself*), who calls the fish that swallowed Hercules by the same name as the fish that swallowed Jonah is called in the *Sept.* and the present passage of St. Matt., namely, κήτος; and that the mythological story of Hercules' being swallowed up and escaping alive out of the fish (whatever it was) denoted by the term κήτος, arose from the sacred history, cannot be doubted. However the *other* objections to Bochart's view are too formidable to admit of its being safely adopted; and hence I should be *disposed* to adopt that of Bp. Jebb, were it not for the formidable difficulty I find in seeing how this immense *air-tube*, open at both ends, can properly (since it does not form a cul-de-sac) be denoted by the term *κοιλία*; and did I not (what is of more consequence) find no mention of this air-pipe in the whale's maw, even in those most instructive and able works of Beale and Scoresby. Moreover, while even Bp. Jebb freely admits that from the narrowness of the whale's gullet, a man could not pass into his *stomach*, I find a most competent witness, Mr. Beale in his able *Natural History of the Spermaceti whale*, testifying (without any reference to the case of Jonah) that "the throat of the *Spermaceti* whale is capacious enough to give passage to the body of a man, thus presenting a strong contrast to the contracted gullet of a *Greenland* whale." He further testifies that though the *Spermaceti* whale is chiefly found in the *Southern* ocean, it has been seen in almost all seas; and that *whales* have, however rarely, been seen in the *Mediterranean* sea, is admitted by Mr. Parkhurst to have been fully proved. And from the immense size of *one* of them (100 feet long) it must have been a *Spermaceti* whale, since no whale but that reaches 100 feet, and even that very rarely, seldom more (Mr. Beale testifies) than 84 feet, and that of Jonah is styled *μεγὰρ κήτις*.

I will only add, that although the preservation of Jonah could not even then have been effected without the intervention of miraculous agency, yet must it alike have required the *same* agency, according to the hypothesis of Bp. Jebb; and that, perhaps, with not less of the *economy of miracle* which he so studiously inculcates, than in the other case. Whether I have been well or ill employed in taking no little trouble to investigate this obscure and puzzling matter, I know not; also whether I might not have better saved myself trouble, by thinking it, to use the words of Mr. Alf. (as said of 'the making good of the three days and nights during which Christ was in the heart of the earth') "unnecessary to deal with so frivolous a matter" (so Mr. Alf. must have regarded it, from his leaving the matter wholly untouched). But I cannot bring myself to regard *any* Scriptural matter as frivolous, the proper and reverent treatment of which may tend to remove a stumbling-block out of the way of weak (perchance misbelieving) brethren, or to strengthen the faith of serious, though inquiring, believers.

Ἐν τῇ καρδίᾳ τῆς γῆς is said to be a Ho-

τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς  
 νύκτας. <sup>41</sup> ἢ ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ  
 τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν  
 εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ πλείον Ἰωνᾶ ὧδε. <sup>42</sup> ἢ Βασι-  
 λισσα Νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης,  
 καὶ κατακριθεῖ αὐτήν ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς  
 ἀκοῦσαι τὴν σοφίαν Σολομῶνος καὶ ἰδοὺ, πλείον Σολομῶνος  
 ὧδε. <sup>43</sup> ἢ Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώ-  
 οῦ

braism for *ἐν τῇ γῇ*; but a similar expression occurs in our own and most other languages. On the Jewish mode of reckoning time, by which small parts of days were counted as *whole* days, and accordingly a space of time not two whole days might be computed as three days and nights, see Horne's *Introd.* iii. 180 sq. This custom, however, was not, as he imagines, *exclusively Jewish*; but may also be noticed among the Greeks. Thus Thucyd. vii. 75, *τρίτῃ ἡμέρᾳ ἐπὶ τῇ ναυμαχίᾳ*, that being only what we should call the *second* day.

<sup>41</sup>. ἀναστήσονται—κατακρινοῦσιν αὐτήν] There is something refined, and perhaps Oriental, in the turn of this and the next verse, by which the Ninevites and the Queen of Sheba are supposed to bear testimony against the Jews, as to the transactions here mentioned; and, by that testimony, be the means of increasing the condemnation of the Jews by the contrast. So *κατακρ.* is used also at Heb. xi. 7, and *κριταὶ εἶναι* supra v. 27.

—μετενόησαν, &c.] The Ninevites had repented at the preaching of Jonah, though he worked no miracles in proof of his Divine mission, and his conduct was in many respects such as to leave no favourable impression; whereas with Christ all was widely different.

<sup>42</sup>. πλείον Σολ. ὧδε.] Namely, a greater in all respects, and not least in that wherein Solomon was greatest; for though Solomon was the wisest of men, yet Christ was *Wisdom* itself, 'the eternal Word' (Prov. iii. 19), 'who is made unto us *WISDOM*.' (1 Cor. i. 30.)

<sup>43</sup>—<sup>45</sup>. The difficulty of this passage is not in itself, but in its *connexion*, i. e. to determine whether it belongs to the verses immediately preceding, viz. v. 38—42, or to the whole narration, v. 22—42. If to the *former*, it is meant as a *warning* to those who had been demanding a sign. And then the most probable interpretation will be that of Kaufmann, cited by Kuin., and adopted by many recent Commentators; q. d. 'Though I were to give you a sign from heaven, yet the effect would be but momentary; the demon of obstinate infidelity and wickedness would surely return, and, seizing you with greater violence, would but increase your final condemnation.' This, however, is rather harsh, and liable to objections which we shall see. Hence it is better to suppose (with others, as Bengel and Mr. Gresswell) that the reference is to the *whole* of the above portion. This, too, is confirmed by Luke bringing in the words of v. 24—26, immediately after the words which terminate v. 30. Moreover, the Article at ἀνθρώπου, which calls for the version, 'the man,' i. e. the kind of person above mentioned, a *dæmoniac*, confirms this

view. That the reference is not to those Pharisees who had been just asking a sign, but to the unbelieving, or half-believing, part of the Jewish nation in general, would appear from v. 45, *τῇ γενεᾷ ταύτῃ*, compared with *γενεὰ πορνῆς* at v. 39. However, there may be meant, as in so many other cases, a *two-fold* application, 1) to the nearer antecedent case, that of the unbelieving Jews, probably the Sadducees chiefly (so Matt. xvi. 1, *προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι—ἐκπρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐκιδεῖξαι αὐτοῖς*). To them the words, as before explained, are very suitable. But to the Jews at large they are still *more* suitable, and for them they were probably principally meant; only the unclean spirit will thus rather represent the demon of *spiritual idolatry*, or world-worship before mentioned, which might indeed seem cast out by a temporary conviction of sin and a superficial reformation; nevertheless, the impression would be but skin-deep, and that soon swallowed up by Pharisaic hypocrisy; in which case they would relapse into their former evil habits as if repossessed, not by one, but by *seven* other spirits more wicked than the first—a most complete mode of expressing that the last end of this wicked generation should be far worse than the *first*. That this must be the true scope of the above somewhat obscure passage is plain from the concluding words (found alone in St. Matth.), *οὕτως εἶσται τῇ γενεᾷ ταύτῃ*, which are meant to fix the scope of the whole,—*serving as an application* of the foregoing parabolic representation,—to the moral and spiritual state of the *Jewish nation*. The Jews of former times had been, however, deeply sinning by idolatry and vice, yet partially reclaimed by Divine judgments. But in process of time they had gradually relapsed into all their former transgressions, except that of idolatry. And in our Saviour's time the mass of the nation were given up to ungodliness and vice, under the thin guise of hypocrisy. They had become, as our Lord says, John viii. 33, seq., the willing servants of sin and the Devil. At length, in their last state, so awfully set forth in this prophetic announcement, in the last days of their existence as a nation, they had become so utterly abandoned, that, as we learn from the truthful, but sad, records of their own historian (Josephus), the records of national guilt exhibit nothing at all comparable to the horrible enormities which ushered in the final *calastrophe*, serving,—not to "point a moral or adorn a tale," but to attest the exact fulfilment of the foregoing prophetic annunciation. An impressive *warning* is suggested, drawn from the well-known case of a *dæmoniac*, who, after a *half-recovery*, succeeded

που, διερχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαισιν, καὶ οὐχ εὕρισκει. <sup>44</sup> Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. καὶ ἔλθὼν εὕρισκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. <sup>45</sup> Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

<sup>46</sup> Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι. <sup>47</sup> εἶπε δὲ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἑστήκασιν, ζητοῦντές σοι λαλήσαι. <sup>48</sup> Ὁ δὲ ἀποκριθεὶς εἶπε

by a relapse, becomes worse than ever. 2) At the same time, the illustration is capable of a *general application* suited to all times and persons of every age. With respect to the *minor circumstances* of the illustration, they are merely accessory, and accommodated to the notions of the Jews, as to the haunts and habits of *dæmons* (who, they supposed, chiefly abode in waterless deserts), and also as to those of *dæmoniacks*. Thus the words *ζητοῦν ἀνάπαισιν* (in search of rest) καὶ οὐχ εὕρισκει are accommodated to the latter; since an irrepressible restlessness was a characteristic symptom in the case of the *δαμονιζόμενοι*, or persons possessed. Conf. *καθημένον* in Mark v. 15.

44. σχολάζοντα] '*Vacantem*, unoccupied.' A rare use, but found in Plut. C. Gracch. 12, τῷ δῆμῳ σχολάζοντα—ἀπιδίει τὸν τόπον. So σχολάζω is explained in the Greek glosses by *vacuus*, and σχολάζοντα by *vacuus* (read *vacuum*). And this is confirmed by the phrase of frequent occurrence in the Greek Fathers, σχολάζουσα ἐκκλησία, as we say of a benefice that it is *void*. This would seem to be an Alexandrian, or common Greek idiom, since I find no vestige of it in any *Class.* writer except Julian Cæs. p. 316, καθίδρα σχολάζουσα. There is, however, an implied sense of *readiness* for re-occupancy, intimating that the person thus characterized, being unoccupied by good and holy dispositions, is quite prepared to receive the unclean spirit a second time. The above implied notion is, however, expressly carried out in the next terms, *εἰσαρ. καὶ κεκοσμ.*, which import a more than passive readiness, even an active preparation for a welcome reception, by the action of brushing up and putting in order for occupancy; and thus the meaning may be expressed in other words, '*ready for his reception by being unoccupied by any tenant, and fitted to his reception by being clean and furnished for his occupation.*' Of course, this particular is only meant to apply to the *home*, not to be extended to the *man*; being in fact only a circumstance introduced for the sake of carrying out the foregoing, and in short thrown in *ad ornatum*, quasi graphicè.

45. ἑπτὰ] A definite for an indefinite number, to denote a *sufficient* number for the purpose. —Καὶ γίνεται τὰ ἔσχατα, &c. A proverbial expression. Comp. 2 Pet. ii. 20, 21. Heb. vi. 4. x. 26. The words οὕτως ἔσται—πονηρᾷ serve

to show the scope of the illustration; the state of that man being a representation of that of the generation of the men in question, in whose minds and hearts the evil principles of infidelity and wickedness had taken such a hold, that, in spite of every means for their reformation, the evil would return, and the people grow worse and worse.

46. From the parallel passages of Mark and Luke it appears that the earnest vehemence of our Lord's address to the unbelieving Jews was by his mother and relations thought to exceed all bounds of discretion, and likely to draw destruction upon him. They therefore sent to call him forth, and prevail on him to desist. This gave our Lord an opportunity of evincing his own single-hearted devotedness to the work his heavenly Father had given him to do, and the near and dear relation in which all his true disciples of every age would bear to him.

—οἱ ἀδελφοὶ αὐτοῦ] It is not agreed whether by this expression are meant *brothers*, or *half-brothers*, sons of Joseph by a former wife, or *cousins*. The ancient Commentators in general adopt the last-mentioned interpretation; which may, however, be accounted for from their desire to uphold the opinion of the *perpetual virginity* of Mary. But, on an impartial consideration of the question, it will, I think, sufficiently appear that the *first-mentioned* sense is that required by all the ordinary and most approved rules of philology, which forbid the abandonment of the proper and usual signification of a word without some cogent reason. A reason which certainly does not exist in the present instance; for there is not a particle of evidence that Joseph had a wife before Mary. And the force of Ecclesiastical tradition, that these were *cousins* of Jesus, is weakened by its want of uniformity, and is well-nigh negatived by what seems much like *positive* evidence in Scripture (see Matt. i. 25), that Mary had afterwards other children. Besides, the air of the passage further on, ch. xiii. 55, 56, would of itself be sufficient to decide the question; for no one who was ignorant of the debates that have been raised on this question, would ever doubt the meaning to be, the *brothers* of Jesus, and sons of Joseph and Mary.

48. εἶπε τῷ εἰπόντι αὐτῷ] Lach. and Tisch. edit. λέγοντι, from B, D, and a few cursive



τῷ εἰπόντι αὐτῷ Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; <sup>49</sup> Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν Ἴδου, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. <sup>50</sup> Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

a Mark 4. 1.  
Luke 8. 4.

XIII. 1. <sup>1</sup> Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν <sup>2</sup> καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. <sup>3</sup> Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων Ἴδου ἐξηλθεν ὁ σπεῖρων

MSS. But that is plainly a Critical alteration (derived from the parallel passages of Mark and Luke), and adopted to get rid of the tautology.

— *τίς ἐστιν, &c.*] Our Lord put this interrogatory in order to show them, in the most marked manner (*δεικτικῶς*), *ὅτι* those were that sustained the *nearest* relation towards him.

50. *μου ἀδελφόν, &c.*] The Commentators notice the ellipse of *ὡς, quasi*, and compare a similar one of the Hebr. <sup>3</sup>; also adducing examples of a similar idiom in the Greek and Latin. But, as Fritz has rightly remarked, no such ellipse must here be supposed, which would destroy the force of the address.

XIII. 1. *ἐν τῇ ἡμέρᾳ ἐκείνῃ*] Meaning the very day on which the events recorded in the preceding Chapter took place. See Luke v. 17.

— *ἀπὸ τῆς οἰκίας*] Namely, that in which our Lord dwelt at Capernaum.

2. *εἰς τὸ πλοῖον*] The *τὸ* is cancelled by Lachm. and Tisch., on the authority of a few MSS.; but wrongly, since internal evidence as well as external is quite in favour of it, as will appear from my note, *supra* viii. 23, and ix. 1, where I have shown that the Art. may denote either the vessel kept for Jesus, or one belonging to the Apostles; or, indeed, both. See Middleton.

— *εἰστήκει*] 'stabat, was standing.' So *εἰστήκεισαν*, *supra* xii. 46.

3. *παραβολαῖς*] The word *παραβολή*, in its general sense, denotes, 1. a *justa-position* of one thing with another; 2. a *comparison* of the one with the other, in point of similarity or dissimilarity; 3. an *illustration* of any thing resulting from a comparison of it with another thing. In *Rhetoric* it is defined, 'that species of the *genus* ALLEGORY, which consists of a continued narration of real or fictitious events, applied, by way of simile, to the illustration of moral truth.' In *Scripture*, it may be defined generally as a *similitude*, derived from natural things, in order to instruct men in things spiritual. In the Old Test. it sometimes denotes merely a *proverb* or *pithy apophthegm* (Heb. *ḥam*), and sometimes a *weighty truth*, couched under enigma or figure. While in the New Test. it generally denotes an *apologue*; namely, a *narration applied*, with more or less of enigma, by way of simile, to the *illustration of moral or religious truths*. In this use, the Parable consists of two parts: 1. the *Prothesis*, conveying merely the LITERAL sense; 2. the *Apodosis*, presenting the *thing signified* by the similitude, the EXPLANATION, and containing the

*mystical* sense couched therein. The *second* part may be dispensed with, and was often omitted by our Lord, from the causes adverted to *infra*, v. 13.

For further information the reader is referred to the elaborate Tract of Unger de Parabolia, and after him Meyer, who, having first shown what a Parable is *not* [namely, not a mere *Fable*, since the *Fable* deals only with the maxims of worldly prudence, while the Parable conveys spiritual truth: the *Fable* recedes from probability, and teaches through the medium of the fancy, while the Parable adheres to probability, and teaches through the understanding. (2) not a *Myth*, since in myths the story is set before us as the truth, whereas the Parable is not represented as *fact*. (3) not a *Proverb*, though *παραβολή* is sometimes so used in *Scripture*,—being a sort of expanded Proverb. (4) not an *Allegory*, inasmuch as in the Allegory the imaginary persons and actions are put in the very places of the *real* ones, and stand instead of them], then proceeds to show what it *is*, namely, a *serious narration*, within the limits of probability, of a course of action pointing to and inculcating some moral or religious truth; and deriving its force from real analogies impressed by the Creator of all things on his creatures. See more in Unger and Meyer, Gresswell, Trench, and Alf.; not omitting, however, Dr. Campb.

The Parables of Christ were of two sorts: 1. such as contained illustrations of moral doctrines, and the duties of man to man; 2. such as signified, though obscurely and *sub involucri*, the nature of the Gospel, and the future state of the Church. These could not be understood without the previous comprehension of certain matters which required to be cleared up by our Lord himself, or by the Holy Spirit, who was promised 'to guide the Apostles into all truth.' For the *right explanation* of the Parables (spec. when they are without the Apodosis), we must, 1. ascertain their *general scope* or design; which is to be collected from the context, and the occasion on which the parable was spoken; 2. we must first trace the *literal* or external sense, and then open out the *mystical* or internal; 3. we must give due attention to *historical circumstances*, and make ourselves acquainted with the nature and properties of the things whence the similitudes are taken, the peculiar genius of the composition itself, and the local and national circumstances of the hearers; 4. we must avoid a too minute scrupulosity, by *pressing* on single

τοῦ σπείρειν. <sup>4</sup> καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά. <sup>5</sup> Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς. <sup>6</sup> ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ, διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. <sup>7</sup> Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας καὶ ἀνέβησαν αἱ ἀκανθαί

words or phrases; nor must we aim at accommodating every part to the general spiritual intent of the parable; since few correspond throughout to the thing compared, many circumstances being introduced which serve only (like drapery in a picture) for ornament and effect. Such may suggest, but they rarely establish, some collateral truth. They more frequently serve only to illustrate the general meaning, and heighten the general effect. To the general scope, then, our attention must chiefly be directed, without entering into too close an examination into minute particulars; a procedure, indeed, which were inconsistent with the simplicity of purpose every where observable in the Parables of our Lord. Indeed, our Lord's own example, in the exposition of some of his own Parables, may teach us to dwell on their general scope, rather than on such minuter features as are but accessory, and subsidiary to the main purpose. We should beware of heaping together, even in fixing the external sense, and discussing the historical circumstances, so cumbrous a load of matter, as, by an over-curious examination into minute particulars, may overlay the beautiful simplicity of the Parable, and rather obscure than illustrate its real import.

To advert to the reasons why parabolic instruction was resorted to by our Lord, in preference to a more regular mode:—1. As it was the most ancient mode of instruction, so it was the customary one throughout the East, and was well adapted to the character of the Eastern nations, where it is prevalent to this day. 2. It had many advantages, both to the hearers and to the speaker, especially, for obvious reasons, the former. Nor was it so very obscure to attentive and inquiring auditors. And as to such as would neither exercise attention and thought, nor seek elucidation from the speaker,—they must be presumed to be indisposed to receive this or any other instruction, and consequently unworthy of it. This mode had also the advantage, as far as it was really obscure (which was only in a comparatively small degree, and chiefly as the Parable was prophetic), of exercising, and consequently invigorating, the understanding.

Of course, the foregoing view of the purpose of parabolic instruction is inconsistent with the opinion strenuously contended for by some learned and able Interpreters (as Maldonati and Calvin), that the Parables were meant not to instruct, but to hide from all but Christ's constant hearers and faithful followers, those lessons of virtue and piety, which his words might to them, but could not to others, convey: in short, that his Parables were adapted to a state of judicial blindness; and consequently, that the real intent of this mode of teaching was *positive*. But this is an opinion which, though it may seem countenanced by a few passages of the Gospels, is wholly untenable;

or, to use the words of Dr. Bland, at the close of his instructive note, 'is as unfounded as it is blasphemous.' 'Could (says Dr. Ad. Clarke) the God of truth and sincerity act thus?' In short the insecure foundation on which it rests has been fully evinced by Prof. Ogilvie in the 4th and 5th of his Bampton Lectures, where he disproves the very foundations of such a notion by proving at large, that 'the passages of Matt. ix. 25, 26, and xiii. 10—17 (and the parallels), Luke x. 21, and John xii. 37—40, appealed to by its maintainers, have no such sense as they affirm.' To these details it must suffice here to refer the reader; as also to the subsequent notes on those passages; espec. infra, v. 12. There is the more reason to caution students of the Divine word against this erroneous view, since, as long as the opinion is entertained, that these Parables were spoken for the sake of concealment, not instruction (namely, to punish obstinacy and hardness of heart by withholding information), occasion will be given to run into the other error, against which I have already protested,—that of a frivolous minuteness of search after hidden meanings, which ill accord with the beautiful simplicity of parabolical instruction.

To proceed to the first of the subsequent series of Parables, that of the SOWER AND THE SEED: it is not a mere apologue, or moral example, but contains an allegory, and relates to the preaching of the word; and consequently its moral is to be found in the success or results of that preaching. See Gresw. It is an allegory, which describes beforehand the success of the first preaching of the Gospel, both to Jews and Gentiles; a concealed prophecy, and relating entirely to the first formation, but not to the final constitution of the Christian Church.

—ὁ σπείρων] The Art. here gives the participle the nature of a substantive, i. e. σπαραξὲς, which was unknown to the LXX. This is not a Hebraism, but is frequent in the Greek Classical writers. See Ep. Middl. and Mr. Green.

4. παρὰ τὴν ὁδὸν] Meaning, 'by the side of,' or upon the hard path through the field, untouched by the plough, so that the seed could not come up.

5. τὰ πετρώδη] Supply χωρία (which is expressed in Thucyd. iv. 9) "rocky ground," τὴν πέτραν, as Luke expresses it. In this Palestine very much abounded. So Laborde, in his Travels, p. 233, says, that 'so great is the natural fertility of the soil, that even the very rocks, wherever water is plentiful, will produce vegetation.'

6. ἐκαυματίσθη] In Palestine, during the seed time, in November, the sky is generally overspread with clouds. The seed then springs up even in stony places; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away.

7. ἐπὶ τὰς ἀκάνθας] 'upon thorny ground.'

καὶ ἀπέπνιξαν αὐτά. <sup>8</sup> Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. <sup>9</sup> Ὁ ἔχων ὅσα ἀκούειν, ἀκούτω! <sup>10</sup> Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ· Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; <sup>11</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκεῖνοις δὲ οὐ δέδοται. <sup>12</sup> Ὅστις

b infra 16.  
17.  
1 Cor. 2. 14.  
1 John 2. 27.  
c infra 26.  
29.  
Mark 4. 26.  
Luke 8. 18.  
& 19. 26.

By *thorns*, however, we may understand, not what we call thorns, but various thorny and prickly plants (like our *brambles* and *briers*) which spring up with the seed, and at length outstrip it in growth, and choke it up.

8. *ἑκατὸν*] An immense, but by no means unexampled, produce. So Strabo and Pliny testify that the soil in Babylonia never produced less than 200 fold, and sometimes even 500: the grain, too, being of an astonishing size. See Warnekros' Dissertation on the fertility of Palestine, or Greswell, on Parab. vol. i. 19, sq., who present statements from ancient writers and modern travellers, which fully justify the accounts of Scripture and of Josephus.

10—17. In these verses our Lord, in answer (as we learn from the parallel passage of Mark) to the private inquiry of his disciples, tells them *why* he employed this mode of instruction, and also the meaning of the parable.

11. *δίδοται*] 'it is granted' [by Divine grace]; not *obligit*, as Wets. renders; which is an unjustifiable curtailment of the sense. By *τοῖς ἔξω*, in Mark, are meant 'those who are removed from intimate connexion with me, and acceptance of my religion.' This name the Jews used to give to the Heathens, as being removed from covenant with God.

—*μυστήρια*] *Μυστήριον* (from *μύειν*, 'to shut up') properly denotes 'something hidden,' withheld, and therefore unknown, either wholly or partly; also something of itself not obvious. So all mystery has been said to be imperfect knowledge. Accordingly, it was applied by the Philosophers to designate the Heathen *ἀρόρητα*, 'the mysteries.' In the Scriptures it designates what is naturally hidden to human reason, and only to be known by the revelation of God. Here, however, and often elsewhere in the N. T., espec. in the Gospels, it denotes something disclosed only to certain persons, and not revealed to the multitude; namely, in the present case, the things concerning the plan of salvation, which had not yet been revealed, and were only partially disclosed in our Lord's *explanations* of his parables. Of course, the rejection of the Jews, and the calling of the Gentiles, are *included* in these *mysteries*; and those were gradually disclosed to the disciples, 'as they could bear them,' first by our Lord, and then by the Holy Spirit, which was sent to guide them into all truth. These were matters not in themselves obscure, nor withheld from any desire to conceal necessary truth; but only because the things in question were, for various reasons, not proper to be *then* communicated to *all*; but reserved, in their complete explication, for the *οἱ ἰσχυρισκοί* of the disciples. See Greswell in loc.

12. On the *adagial* saying here (often used by our Lord) there is nothing to object to in the general interpretation of Commentators ancient

and modern, by which it is understood to signify, in other words: 'Whosoever hath a certain measure of religious knowledge, and takes care to improve it, to him a more abundant measure shall be imparted; but whosoever hath not such knowledge, i. e. 'hath it not profitably, by a use of it aright, shall be deprived of it, shall lose it, even that which he seemed to have secure.' It is true that in what is here said, Mr. Alf. thinks there is summed up the double force—the revealing and the *concealing* properties—of the parable. "By it, he who *hath*, who not only hears with the ear, but understands with the heart, has more given to him:" and it was, continues he, mainly for this purpose that the Lord spake parables, to be [for the time to come] to his Church revelations of the truth and the mysteries of his kingdom; though for the [present] purpose of hiding their meaning from the hard-hearted [rather dull or gross-hearted. Comp. v. 15, *ἵνα χυθῇ ἡ καρδία—καὶ βαρύνῃ θεωσας*] and sensual." But to this view (however helped out by the words I have placed in brackets), which is a modified form of that to which I have already taken such well-founded exception, there are objections sufficiently strong to forbid its adoption. It requires an unwarrantable straining of some passages of Scripture, and as exceptionable an explaining away of the evident import of others. As an instance of the *former*, suffice it to refer to Maldonati's exposition, at Mark iv. 33, *καθὼς ᾄδοναυτο ἀκούειν, prout digni erant*; and of the latter, to Calvin's note on the same text, where, after first almost flatly contradicting the Evangelist, he ends with unexpectedly stumbling on the true import of the words, though he goes far to *destroy* it by intermixing his own strange view,—that our Lord spoke in parables in order to render his hearers attentive for benefit at another and more convenient season; at the same time remarking that the discrepancy between Matthew and Mark is easy of removal. "Quamvis enim doctrinæ lucem subduxerit *reprobiis*, hoc tamen non obstat quin se accommodaverit ad eorum captum, ut ipse redderet inexcusabiles!" But this perversion may fairly be ascribed to the Theological *system* of Calvin. I find no vestige of, nor any countenance to, the extreme view adopted by Maldonati and Calvin in any of the ancient Fathers Greek or Latin; and I cannot but regard it as one of the mere modern *novelties*, to which may be applied, *mutatis mutandis*, the language of Hooker, employed on innovations of another kind. "They are *not* idle reproofs, when the authors of needless innovations are opposed with such *negatives* as that of Leo, 'How are these *new devices* brought in, which our fathers never knew?'" I am not, however, prepared to say that our Lord did not in some of his *addresses* to the Jews (espec. those recorded by St. John), also

γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. <sup>13</sup> Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ· ὅτι βλέποντες, οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι. <sup>14</sup> <sup>d</sup> Καὶ ἀναπληροῦται [ἐπ'] αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>15</sup> Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ \* συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. <sup>16</sup> Ὁ γὰρ τῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει!

in prophetic declarations addressed to them, as John ii. 19; supra, xiii. 40, and also *perhaps occasionally* in a parable, use language which might serve to conceal from one part of his hearers truths which should be perfectly comprehensible and profitable to others. Thus Christ was enabled to deliver evangelical truths to his disciples, which he well knew the Jews would not, at *that* time, comprehend; though even then the seed thus sown by the *way-side* in the heart of the non-understanding hearer, might by Divine grace be secured from being caught away by the Evil One, so as to bear fruit and bring forth some measure of produce.

13. διὰ τοῦτο—λαλῶ· ὅτι.] Our Lord here condescends to explain his *reason* for teaching in parables. The Jews (as we have before seen) were addressed in parables, because their hardened wickedness and blind obstinacy had unfitted them to receive instruction of a more explicit kind. Whereas the parabolic mode of instruction was well suited to rouse them from their torpor—to open the avenues of access to their understanding, and hearts. What our Lord means to say is, that the hearts of these persons were so hardened by a long course of wilful and presumptuous sin, that, according to the regular operation of moral causes and effects, they, though *seeing*, in fact did *not* see; and though hearing, yet, in fact, did *not* hear, nor hearken, and consequently could not understand. The expression is a proverbial one, common to both the Scriptural and the Classical writers, and used of those who *might* see, if they would use their reason, what they now, through inattention and neglect, discern not. So Æschyl. Prom. 456, οἱ πρῶτα μὲν βλέποντες ἔβλεπον μᾶλλον, κλύοντες οὐκ ἤκουον. See Greaswell on Parab. vol. i. 58.

—ὅτι βλέποντες, οὐ βλέπουσι, &c.] In the parallel passages of Mark and Luke this is expressed somewhat differently, thus: ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι, &c. But there is no material difference in the sentiment. In the passage of Matthew we have the *fact* simply stated; in those of Mark and Luke, the *purpose*, *result*.

14. καὶ ἀναπληροῦται.] The full sense of this briefly worded form of expression is—'is, as it were, *agains* fulfilled,' meaning 'is being refulfilled,' is more completely fulfilled, in the similar blind obstinacy of the same people.

So that there is *not* here a *secondary* use of the formula, by a similar example, but there is a second and more complete fulfilment, as compared to the partial one in the time of the Prophet. This view is substantially confirmed by the suffrage of Hoffm., who has ably shown by an elaborate comparison of the citation here and in Mark iv. 12. Luke viii. 10. John xii. 39, and Acts xxviii. 25, 27, with the words of the Hebr. and Sept. of Is. vi. 10, that there is no real discrepancy, but only that freedom of representing the Prophet's meaning which the inspired writers of the New Test. were justified in using. He has fully evinced that the three Hebr. verbs רָאוּ, רָאָה, וַיִּרְאוּ were correctly rendered by the Evangelists.

15. ἐκάμμυσαν.] Καμμύειν is a later Gr. form for καταμύειν, and means, to *close the eyelids*; literally, 'to draw down the eyelids, in order to avoid seeing a thing.' Of course, the eye of the *understanding* is here meant. So Philo, p. 589, cited by Loesn. καμμ. τὴν ψυχῇ δόμῃ. The figurative shutting of the *ears* (adverted to in the corresponding words of the following clause) is here *implied*. That would require the term ἴβυσαν. So, in a very ancient life of St. Luke, we have Πρὸς δὲ τὴν ἀληθινὴν διδασκαλίαν τὰ τῆς καρδίας ἴβυσον ὅσα, καὶ τὰ τῆς διαβολῆς ὄμματα. Μήποτε is for ἵνα μὴ, *adeo* non, in the eventual sense, as in John xii. 40. Thus the general sense of the passage of Isaiah now adduced is, that the Jews would hear indeed the doctrines of the Gospel, but not *understand* them; would see the miracles wrought in confirmation of its truth, but not be *convinced* thereby. Not that the evidences themselves were insufficient to establish its truth, but that their hearts were too corrupt to allow their understandings to see the force of those evidences. And the condition of the Jews did correspond, with a sad exactness, to the description of the prophet. It is implied in the following words, that this blindness would *continue* till the destruction of the Jewish state.—Συνῶσι. This is found in very many MSS., (including most of the Lamb. and Mus. ones), and is edited (for the common reading συνῶσι) by almost all Editors.

16. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί.] A mode of expression common to the poetic or the pathetic and animated style, in every language. See Luke xi. 27. x. 23.

17 Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. 18 Ὁ γὰρ ὁ κύριος λέγει· ὅτι ὁ υἱ τοῦ ἀνθρώπου ἔρχεται ἐν σιγήᾳ καὶ ἐν ἡσυχίᾳ, καὶ οὐκ εἶδον καὶ οὐκ ἤκουσαν. 19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ ποιηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. 20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. 22 Ὁ δὲ εἰς τὰς ἀκάθαρτας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἵματος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. 23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιὼν ὅς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα. 24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοιωθή

17. πολλοὶ προφῆται—ἤκουσαν] Meaning, that 'they regarded the period when the Redeemer would appear as one which should dispense universal happiness; and they would have rejoiced to see the miracles and hear the doctrine of Christ; but that privilege was denied them, because it was not yet the proper time.'

19. καὶ μὴ συνιέντος] This cannot mean, as it is usually rendered, 'and understandeth it not;' for, as Maldon. and Elsn. observe, the simply *not understanding* it could not be supposed to involve blame. And we find that our Lord's disciples, in point of fact, *did not* understand these very parables which He was now delivering. Accordingly, most of the best commentators are agreed, that what is here meant to be denoted is—what does indeed involve blame—the *not attending* to what is preached, so as to understand it. And of the term as used in this sense, to *give attention to*, not a few examples have been adduced both from the Sept. and the Class. writers, but not those of the New Test. And, considering that the right reception of divine truth is a matter rather of the *heart, will, and affections*, than of the mind and understanding, the word seems best explained by Maldon. and Gresw., '*non concipit*,' does not embrace, admit, cherish it, lay it to heart; the term being employed with allusion to the case of the natural seed, which, if not embraced and cherished by a kindly soil, must be liable to be caught up by the wind and blown away; and so the engrafted Word, in this case, finds no congeniality on which to work, and hence produces no final effect.

21. οὐκ ἔχει ῥίζαν] It is properly the word that hath no root in itself. (Comp. Col. ii. 7. Eph. iii. 17.) But it is here necessarily transferred to the *person*; inasmuch as, 'but he does not suffer it to take deep root in his mind,' requires a person. What properly applies to the word (which, strictly speaking, is that of not having any root) being here transferred to the *person*, the meaning seems to be, 'does not suffer

it to take deep root in his mind.' So Plut. de Profect. Virt. 10, *δείκνυσσι τὸν λόγον ἐν τῷ βίζομένῳ ἐν ἑαυτῷ*.

—πρόσκαιρός ἐστι] i. e. 'is only a temporary hearer; his impressions are but transient, varying as circumstances vary, and altogether changing when they change; and thus eventually becomes (as is suggested in the parallel passage of St. Luke) no longer a believer at all.

22. ἡ μέριμνα] 'anxious care' (from *μεμερισμένος*). So called because *μερίζει τὸν νοῦν*, it distracts the mind with worldly cares, and so dissipates the attention, as not to leave us 'leisure to be wise' unto salvation, or to attend to the concerns of the soul.

—ἀκαρπος γίνεται] Meaning, as appears from the term *τελειοφορ.* in the passage of Luke, not that it bears absolutely no fruit, but that it bears none such as comes to maturity and ripeness, but only what drops off prematurely and withers away.

23. ὁ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς] Meaning, as it is expressed in the passage of St. Luke, the persons who *ἐν καρδίᾳ καλῇ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν*, keep hold of it. It is, however, not to be understood that they are *naturally* thus honest and good-hearted, and well disposed to receive and retain the seed of the Word, for 'the natural man receiveth not the things of God.' They are *made* such by divine grace operating on the heart; not, however, such irresistible grace as belongs to any absolute decree of the sovereign Will, but that "grace given to every man to profit withal."

24—30. The parable now subjoined by our Lord was meant to represent the different *effect* of the Gospel when already preached; wherein the field is the world, and the good seed the word of God preached by Christ and his Apostles. (Gresw.) The *purpose* of the parable was to draw attention to a future public and final declaration of the distinction between the righteous and the wicked; and to found, on the certainty

ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ \* σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ <sup>25</sup> ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν. <sup>26</sup> Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. <sup>27</sup> Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει [τὰ] ζιζάνια; <sup>28</sup> Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δούλοι † εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; <sup>29</sup> Ὁ δὲ ἔφη· Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσγητε ἅμα αὐτοῖς τὸν σῖτον. <sup>30</sup> <sup>b</sup> Ἀφετε συναυξάνεσθαι ἀμφοτέρα μέχρι <sup>h</sup> <sup>Supra</sup> 2. 12. τοῦ θερισμοῦ καὶ ἐν [τῷ] καιρῷ τοῦ θερισμοῦ ἐρῶ τοὺς θερι-

of such declaration, a solemn warning of the necessity of righteousness and the danger of sin. The machinery of the parable is so contrived, as to afford occasion and employ means for the display of some momentous truths, to which our Saviour saw fit to refer, because they were calculated to prove auxiliary to his chief design. The End of the world,—the judicial office He should then assume, and execute,—the Ministry of Angelic beings under his orders,—the opposite Conditions of misery and of glory, to which, after the day of judgment, men shall be consigned,—these momentous facts and events of the Divine dispensations are incidentally disclosed and aptly illustrated. (Ogilvie, Bampton Lect.)

— *παρίθηκιν*] Render, 'laid before them;' Vulg. *proponit*. Exod. xix. 7, *παρίθηκιν αὐτοῖς*. A metaphor taken from *setting food out*; as often in the Scriptural and Classical writers.

— *ἡμοιωθήν*] The term here and at xviii. 23, and xxii. 2, is not well rendered 'may be likened, or is likened to.' For I agree with Mr. Green that this is [as also John xv. 6] an aorist present, because (as he remarks) the Parables to which it is in N. T. prefixed, "describe a *system* of treatment adopted in the Divine counsels."

— *σπείραντι*] So Lachm. and Tisch. read, from many good MSS., with which nearly all the best Lamb. and Mus. MSS. unite, *σπείραντι*; and with reason, this being absolutely necessary to the sense, considering that the comparison is, not to a man who sows or may sow, but to one who had sown good seed, i. e. well winnowed, free from all intermixture of weed-seed.

<sup>25</sup> *τοὺς ἀνθρώπους*] It is best to take *ἀνθρ.* in a general sense; and to suppose, with Grot., that *ἐν τῷ καθεύδειν τοὺς ἀνθρώπους* is meant for a designation of *night*.

— *αὐτοῦ ὁ ἐχθρὸς*] An idiomatic form of expression, designating some particular person as especially such. See 1 Kings xxi. 20.

— *ἔσπειρε*] Lachm. and Tisch. edit *ἐπισπείρει* from a few MSS.; to which I add 2 Mus. ancient copies, and the Vulg. and Italic Versions. But this, though it has something to recommend it, as being well suited to the context, is, I suspect, to be traced to the same fertile source of vv. lects. of this kind, the Alexandrian Critics, who probably had in mind a passage of Pind. Nem. viii. 39, *μομφάν ἐπισπείρων ἀλάντροις*. Indeed,

the word is found also (and as used in the physical sense) three or four times in Theophrast. Hist. Plant., though it is of such rare occurrence (being without examples in Steph. Thea.), that it is little likely to have been known to St. Matthew. That it was a mere correction of *Criticos* may be argued even from this, that the Philologist Dindorf, on H. Steph. Thea. v. *ἐπισπείρειν*, says that St. Matthew *ought* to have written *ἐπισπ.*

— *ζιζάνια*] Some difference of opinion exists as to *what* plant is here intended. It is with most probability supposed to be the *darnel*, or *lolium temulentum* of Linnaeus, which grows among corn, and has, in the ear, much resemblance to wheat; but is useless, nay noxious, and therefore deserving of the epithet *infelix* given by Virg. Ecl. v. 37.

<sup>27</sup> *οἰκοδεσπότου*] This word has the conjoint notions of *householder* and *husbandman*, meaning such a householder as cultivated a farm, whether as proprietor, or occupier.

— *τὰ ζιζάνια*] The Article is omitted in many MSS. and some Versions and Fathers; and is cancelled by almost all the Editors from Wets. to Tisch.

<sup>28</sup> For *εἶπον*, Lachm. and Tisch. edit *λέγουσιν*, on strong ancient authority, confirmed by internal evidence—perhaps rightly (comp. v. 51, and see note on Mark vi. 31, and infra v. 51)—while Mr. Alf. omits even to mention the var. lect. Lachm. edits *αὐτῷ λέγ.*, from slender authority, though internal evidence is in favour of the ordinary position. The same may be said of Tischendorf's text in his 1st edition, *λέγουσιν αὐτῷ οἱ δούλοι*. In his 2nd edition he reads *οἱ δὲ αὐτῷ λέγουσι*, but only on the authority of B and one cursive MS.—evidence this quite insufficient, espec. considering that *δούλοι* is supported by all the ancient Versions. The true reading probably, but not certainly, is *οἱ δὲ δούλοι λέγουσιν αὐτῷ*.

<sup>30</sup> *τῷ κ.*] Griesb., Scholz, Lach., and Tisch., cancel *τῷ*, on the authority of many MSS. (to which I add almost all the Lamb. and Mus. MSS.), which is confirmed by internal evidence; so that it is probably not genuine. Bp. Middleton's defence of it would be valid, were Matthew's phraseology, what it is not—Classical Greek.

σταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δῆσατε αὐτὰ [εἰς] δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

1 Mark 4. 30.  
Luke 13. 8.

31 <sup>1</sup> Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· <sup>2</sup> ὁ μικρότερον μὲν ἐστὶ πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶ, καὶ γίνεταί δένδρον· ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

k Luke 13.  
20.

32 <sup>k</sup> Ἀλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὀλον.

1 Ps. 78. 2.

33 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις· καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. <sup>35</sup> ὅπως

— συλλέξατε πρῶτον] This would be impracticable according to *our* mode of reaping; but not according to one or other of the *two* modes frequent in ancient times, and, as we learn from modern travellers, yet in use in the East; namely, either by cutting off the ears separately close to the stalk (leaving the straw on the ground), or by *plucking up the whole*, ear and stalk, by the root; whereby every ear would pass singly through the reaper's hands to be dealt with as he thought fit; but as the expression is not simply συλλέξατε, but συλλ. εἰς δέσμας (which would not be practicable with the ears alone) we must suppose the *latter* mode here adopted. On the *moral* of this parable see Greswell, and on the *imagery*, comp. supra iii. 12.

— δῆσ. εἰς δέσμας] The εἰς is absent from MSS. D, L, and 6 or 7 cursive ones, confirmed by Orig., Chrys., and Epiph., and is cancelled by Tisch., though not by Lachm. I have placed it within brackets because internal evidence is against it, from its being more likely to have been inserted than removed. It is true that the *elliptical* construction is so rare, that I have not found elsewhere a single example. But the *complete* one is scarcely less so: and vain were it to adduce such passages as Hidot. v. 77, εἰ πῆδαι δῆσαντες. The preposition is not in most of the copies of the Ital. Vers., and in 4 of the most ancient copies of the Vulg., to which I add the *Lamb.* copy of the seventh century. As respects the other Versions, Scholz and Tisch. might have added the Pesch. Syr., in which the preposition has no place, nor was it in the copy used by the Æthiop. Translator, though he renders freely by 'collect,' *make up* bundles of them. I doubt not that it was an ordinary Greek idiom, and as such not likely to be found in the Class. writers.

31. This, and the parable at v. 33, forms, in conjunction with that at Mark iv. 26, 29, three minor parables, or *allegorical comparisons*; the moral of which, as Mr. Greswell shows, respectively was, 1. 'the intrinsic vitality of the Christian religion, and the tutelary providence of God; which, after the first rise of the religion into being, would co-operate together to preserve it in being, until the end of its being should be

accomplished. 2. The prodigious, sensible disparity between the grandeur, extent, and dominion of the visible Church at last, compared with the smallness and the narrowness of its limits and jurisdiction at first. 3. The diffusive, regenerating, and transforming energy of the Christian doctrines in the complex, as exerted on the wide-spread, inveterate corruptions both of religion and of morality throughout the Gentile world.' As regards the present parable two things are especially worthy of notice, as opposed to each other; the smallness of the seed which gives birth to the plant, and the greatness of the plant which grows out of the seed. The moral of this parable is (observes Mr. Greswell), 'the ultimate extension of the Christian religion, compared with the smallness of its beginnings, and in this view is one of the most remarkable prophecies in the Gospels.'

32. μικρότερον] This is not for μικρότατον. The principle has, moreover, been of late exploded. The phrase, 'as small as a mustard-seed,' was proverbial with the Jews to denote a very small thing.

— μῖζον τῶν λαχάνων] 'vegetables;' as we say *roots* (from λαχάνω). Various writers of known credibility have proved the immense stature which plants raised from small seeds will often, under favourable circumstances, and climates, and in particular soils, acquire. Pliny has given an instance of the *malva* attaining in Mauritania the height of 20 feet, and a thickness beyond the power of man to span.

33. ζύμη] 'leaven,' which assimilates to its own nature the mass with which it is mixed.

34. χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς] This is regarded by some as not merely applying to the discourses delivered on that day, but as a common hyperbole, denoting that 'his parables were exceedingly numerous.' But the air of the context is such as should rather lead us to refer the phrase to the discourses of Christ at *that time*; q. d. 'his teaching that day was a continued series of parables.' Indeed, the other sense would not be borne out by *facts*; for there is no reason to think that our Lord's parables were so exceedingly numerous, but rather the contrary, since the parabolic mode of teaching was not his

πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· Ἀνοιξω ἐν παραβολαῖς τὸ στόμα μου ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

<sup>36</sup> Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. <sup>37</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ Υἱὸς τοῦ ἀνθρώπου. <sup>38</sup> ὁ δὲ ἄγρος ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ Πονηροῦ. <sup>39</sup> ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ Διά-

m Gen. 2. 15.  
John 8. 44.  
Acts 12. 10.  
1 John 2. 8.  
2 Rev. 14.  
14.  
Joel 2. 12.

ordinary but extraordinary mode of teaching, and used only on special occasions, like the present.

— οὐκ ἴδλαι αὐτοῖς] For οὐκ Lachm. and Tisch. read, from 4 MSS., Clemens, and Origen, οὐδὲν. But the testimony of *Fathers* is in such a case as this very slender; and οὐκ has every appearance of being a mere correction proceeding from the ancient Critics, who thought it required by the ταῦτα πάντα just before. And doubtless a Classical writer would have used οὐδὲν. But the style of St. Matthew is anything but classical.

<sup>35</sup> ἀνοιξω—κόσμου] From Ps. lxxviii. 2, but not exactly agreeing either with the Hebrew or Greek; though ἐρεύξομαι might then be in the text of the Sept., and φεύξομαι, the present reading, may be a gloss. The words are not quoted by the Evangelist as a prophecy, but are accommodated to the present purpose. So Hoffmann, vol. i. p. 112—116, after fully justifying the rendering by the Sept., and by St. Matthew, of the Hebr. original, sets forth the *application*, and acquiesces in the view which I have already adopted, according to which the Psalm is *applied*, by allusion and accommodation, to Christ and his method of teaching by parables; not, however, understanding by that the *Socinian accommodation*, but such as the Spirit of Christ, which was in the Prophets (see 1 Pet. i. 11), intended. Accordingly, in the present passage the Spirit of Christ, which was in Asaph, intended so to speak by this prophet, that the Evangelist, influenced by the same Spirit, might speak words fulfilled in Christ. And this view is confirmed by the remarkable *analogy* which subsists between the two passages, and also between the method of teaching employed by Asaph and that adopted by Christ, as also between the *things* which the one and the other respectively taught. The term ἐρεύγασθαι is properly used of the gushing forth of fluids, but figuratively of the pouring forth of free and earnest speech. *Κεκρ. ἀπὸ καρ. κ.* is a designation of the Gospel, with which comp. Eph. iii. 9, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων.

— καταβολῆς] The term is properly used of the founding of buildings, but applied occasionally by the Classical writers to the *beginning* of any thing; and was espec. applied to the *world*, because, according to the common notion of ancient times, it was supposed to be an immense *plain surface*, resting on foundations. Lachm. and Tisch. have cancelled κόσμου, on the authority of 3 MSS.; but unwarrantably, since it was more likely to have been omitted in

those three than introduced into all the rest. It may have been omitted by being written in abbreviation, and thus passed unnoticed by the scribes; or it might be cancelled by Critics who thought it unnecessary; and, indeed, in later Greek writers καταβ. in the sense *beginning* occasionally occurs, but in no Classical writer does καταβολὴ κόσμου ever occur (and thus at that our Critics stumbled); though in Plut. de Ag. et Ign. § 2, we have the similar phrase ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων.

<sup>36</sup> ἀφείς τοὺς ὄχλους] Wakef., Campb., and Bp. Lonsdale render, not 'having dismissed,' but 'having left the multitude.' But, after careful inquiry, I cannot find the slightest support to it in any ancient authority, unless the Arab. Vers. may be thought such. And although the word is *capable* of this sense, yet, though found in Matt. xxii. 22, and Mark xiv. 50, it occurs no where else in the New Test. or the Sept., nor in the Class. writers; neither is there any sufficient reason to adopt it here, considering that the sense 'having dismissed' is one far more suitable, since it intimates that our Lord, *consilio deliberato*, sought retirement from the multitude, in order to have private converse with his disciples, and promote their furtherance in the knowledge of the Gospel, both by explaining to them (as he well knew he would be called on to do) *one* parable, and by laying before them several other important ones, which should communicate the further instruction they required. The multitude at large he had *dismissed*, and not given admission to this private instruction, probably because they were unfitted to profit by it. Th. Aquinas seems to have had a glimpse of the true scope of these seemingly unimportant words ἀφείς—οἰκίαν, as I have explained them, since he remarks that 'therein is given to us an *example*, that if we wish to investigate the secret things of the Lord, we ought to enter into a secret and private place'; and he aptly adduces Wisd. viii. 16, εἰσελθὼν εἰς τὴν οἰκίαν μου προσαναπαύσομαι αὐτῇ (i. e. Divine Wisdom), 'will repose myself upon her,' 'rest on her.' So Nicotstr. ap. Stob. Flor. lxx. 12, τῇ γυναικὶ ἀνὴρ—προσαναπαύεται. Comp. Jos. Ant. xx. 2. 1, καθυδὼν—τῆς γυναικὸς προσαναπ.

<sup>38</sup> τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν, &c.] Οὗτοί is accommodated in construction to υἱοί, though referring to σπέρμα, which is considered as a noun of *multitude*. By τοῦ Πονηροῦ we are to understand the Evil One, Satan: so called as being the original author and continual perpetrator of evil.



βολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν οἱ δὲ θεριστὰι ἄγγελοι εἰσιν. <sup>40</sup> Ὡς περ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ [κατα]καίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. <sup>41</sup> Ἀποστελεῖ ὁ Υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ

ο Supr. & 13. σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν <sup>42</sup> ο καὶ βαλοῦσιν

39. *συντέλεια* τ. α. 4.] *συντέλ.* signifies properly 'a bringing together,' and figur. a *consummation*, or *completion*. When joined with nouns of *time*, it means the completion of the period denoted thereby, whether *definite* (as *συντέλεια τοῦ ἐνιαυτοῦ* in 2 Chron. xxiv. 25), or *indefinite*, as *συντέλεια καιροῦ* or *καιρῶν*, or *ἡμερῶν*, several times in the Sept. and Apocrypha. *Συντέλεια τοῦ αἰῶνος* does not, indeed, there occur; but it was doubtless used by the Jewish Hellenists, to denote the Hebr. עֵדֶן קָרָא, meaning the consummation of the period appointed for the continuance of the Jewish state, at the close of which the Messiah should appear. Thus it came to denote the *end of the world*, or present state of things. So in 4 Esdr. vii. 43. 'Dies iudicii erit *finis temporis huius*, et initium temporis futuræ immortalitatis, quo transivit [I conj. transierit] corruptela.' In the New Test. the phrase always bears this sense; in the use of which the period denoted by αἰὼν is the duration appointed by Divine Providence to the present state of probation, and of the visible Church; pointing to the final consummation of all things, as regards this world.

To advert to the use and force of the Article, Lachm. and Tisch. cancel the τοῦ, on the authority of 5 MSS.; I add Mus. copica. But this is insufficient to warrant the word's being cancelled, espec. since internal evidence is against the change, which has every appearance of being a mere *alteration* proceeding from Critics who thought that, as there was no article before *συντ.*, there ought to be none before αἰὼν. But from the great notoriety involved in the phrase *συντ. τοῦ αἰὼν.* the article before *συντ.* may be dispensed with, whereas αἰὼν. in the sense *world* cannot. Thus at v. 40 and 49 it is found in, I believe, all the copies; and so at xxiv. 3, though there τῆς before *συντ.* is absent from 6 MSS. and cancelled by Lachm. and Tisch., though at xxviii. 20 in the same phrase it occurs in all the copies. It is true that at Heb. ix. 26, ἐπὶ συντέλει, τῶν αἰώνων is found in all the copies. But St. Paul is not St. Matt. Mr. Green, Gr. p. 169, accounts for the omission of the article here before *συντέλ.* on the score of there being a twofold reference, 1) to the destruction of Jerusalem, and 2) to the end of the world, or the final advent of Christ. But the two events are so combined in ch. xxiv. of Matt. as almost to form one; and it seems best to account for the absence of the article on the principle which I have suggested; but on no principle can the omission of the article before αἰὼν. in the sense 'the world' be either accounted for or justified, except, indeed, in *personification* (such as that well-known one 'O World, thy slippery turns'). It is true that ἡ before *συντέλ.* is here found in 8 MSS. (to which I add 1 Lamb. and 2 Mus. ones), authority, however, quite insufficient (not-

withstanding that Bp. Middl. thought it probably the *true reading*) because it is forbidden by internal evidence. And the anarthrous use does not need the *special dispensation* kindly granted to it by the learned Prelate on the score of its being an *abstract noun*. To pass on to the next clause, I admit that Bp. Middleton's rendering of ἀγγελοι 'are angels,' is justified by the absence of the article. Yet, when I consider that (as Bp. M. grants) this task is at v. 49 and infra xxv. 31 assigned to the angels generally,—and what is more that, while in Matt. iv. 11, we have ἀγγελοι προσῆλθον αὐτῷ (namely Jesus), and at Mark i. 13, οἱ ἄγγελοι διηκόνουν αὐτῷ, though at 1 Tim. iii. 16, we have with the same reference ὡφθῇ ἀγγέλοις, we may see that no great stress must be laid on so minute a grammatical point as this, which involves no real discrepancy, since where the article is *found*, the sacred writer is not to be supposed to ascribe the action to the *entire Angelic Order*, but to *individuals* of that order.

40. [κατα]καίεται]. So I have thought fit to edit, the reading being doubtful. Καίεται edited by Fritz., Scholz., and Tisch., is found in almost all the most ancient MSS., except B, D, to which I add all the Lamb. MSS. (except 1777), and all the most ancient Mus. MSS.; and this reading derives confirmation from John xv. 6. But *internal evidence* here draws two ways. The compound may have been put in instead of the simple verb, as often elsewhere; and yet there are not wanting passages where the compound has passed into the simple either by the *præva industria* of the critics or the negligence of the scribes; espec. when the preposition sometimes expressed by abbreviation was likely to be absorbed in the initial letter of the verb, and here κατα written by K might be absorbed in the καὶ following. The reading cannot be determined by the context, since one term was as suitable as the other; and if the sense be, what it would seem by the nature of the metaphor, 'admotique comburantur,' then περὶ καίεται ('are burned by fire'), will be very suitable, though even then κατακαί. might express the same thing. So Aristoph. Lysist. 1218, Μῶν ἐγὼ τῇ λαμπράδι ὑμᾶς κατακαύσω; And when we consider that at supra v. 30, we have συλλεξ. τὰ ζιζάνια—πρὸς τὸ κατακαῦσαι, and a similar use at Matt. iii. 12, and Luke iii. 17. Rev. xvii. 16, and xviii. 8 (espec. that at v. 42, where of the impenitent wicked it is said βαλοῦσιν αὐτοὺς εἰς τὴν κἀμινον τοῦ πυρός, which implies the being utterly burnt up), one can scarcely doubt that St. Matt. wrote κατακαί., and we may suppose that the prepos. was lost in the way I suggest. But the reading is an open question.

41. σκάνδαλα] The word signifies a *stumbling-block*, either in a natural or in a figurative sense, denoting, in the latter case, whatever occasions

αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>43</sup> Ὅτε οἱ δίκαιοι ἐκλάμψουσιν, ὡς <sup>p Dan. 12. 3. ver. 9.</sup> ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν. Ὁ ἔχων ὅτα ἀκούειν, ἀκούετω!

<sup>44</sup> Ἡ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ <sup>q Prov. 2. 4. & 3. 13.</sup> κεκρυμμένῳ ἐν τῷ ἄγρῳ· ὃν εὐρὼν ἄνθρωπος ἔκρυψε, καὶ, ἀπὸ τῆς χαρᾶς αὐτοῦ, ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἄγρον ἐκείνου.

<sup>45</sup> Ἡ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ <sup>r Prov. 3. 11.</sup> ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· <sup>46</sup> ὃς εὐρὼν ἔνα πολυτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

<sup>47</sup> Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείᾳ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ <sup>48</sup> ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, [καὶ] καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω

any one to err in his principles or practice. Here, however, as it is joined with τοὺς ποιούντας τὴν δοξίαν, it must denote, not *things*, but *persons*, i. e. false teachers (such as are censured by Peter and Jude), who, under pretence of Christian liberty, inculcated doctrines repugnant to moral virtue, holding vice to be among the *διάφορα*, or 'things indifferent.'

<sup>42</sup> βαλοῦσιν—αὐτοὺς—πυρός] Render, 'the fiery furnace.' An expression formed on that of the Prophet Daniel, iii. 6, ἐβλήθησεται εἰς τὴν κάμινον τοῦ πυρός τὴν καιομένην, and equivalent to that of γίνεσθαι τοῦ πυρός, Matt. v. 22.

<sup>43</sup> ἐκλάμψουσιν—αὐτῶν] 'Then will the righteous, the children of the kingdom, shine forth as the unclouded noon-day sun, in the image of Christ in the kingdom of their Father.' Our Lord seems to have had in mind the words of the Prophet Daniel, xii. 3. Comp. Wied. iii. 7. Eccles. ix. 11. 1 Macc. ii. 62. 1 Pet. v. 4.

<sup>44</sup> θησαυρῷ κεκρυμμένῳ] Meaning such valuables as, in the insecure state of society in ancient times (from war and political trouble) men were accustomed to bury in the earth. From the present passage, and one cited by Wets. from the Mishna, it appears that the Jewish law adjudged all treasure found on land to be the right of the then proprietor of the land.

—ἐν τῷ ἄγρῳ] Bp. Middl. would, from some MSS., cancel the Article before τῷ ἄγρῳ, where it has no perceptible force. But idioms like this, probably of common life, though difficult to be accounted for, are not therefore to be swept away. See Gressw.

<sup>45</sup> ἀνθρώπῳ ἐμπόρῳ] 'A merchant-man.' Such as those found in the East, who travel about buying or exchanging jewels, pearls, or other valuables; a custom illustrated by the citations in Wets., which, with Mr. Gresswell's matter, will illustrate the natural history, locality, use, and value of pearls in ancient times. They were costly beyond all other valuables.

<sup>47</sup> σαγήνῃ] Something like our *draw-net*, which, when sunk, and dragged to the shore,

sweeps, as it were, the bottom, and was therefore called *cerniculum*. It was, however, not like an ordinary draw-net, being far larger, and intended to take not *part* of the fish of a pool or stream, but the *whole*, of every kind, size, and quality. It was formed of cane, osiers, and wattled work. Of this implement the antiquity is proved by allusions to it in Herodot. vi. 31, and Æschyl. Ag. 1353. See more in my Lex.

At ἐκ παντὸς γίνουσι suppl. τινὰ ἰχθύδια, from the context.

<sup>48</sup> ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν] 'having hauled it up on shore.' The term is used of hauling in ships to land. Xen. Hist. i. 1, 2; but no where else of fishing-nets. But since, as appears from John xxi. 8, πλοιαρίῳ ἤλθον—σύροντες τὸ δίκτυον τῶν ἰχθύων, that the net was dragged on shore *in tow* of the boat, the term appropriate of the *boat* might be used of the *net*. Καθίσαντες is passed over by Campb. as pleonastic. But if it adds little to the *sense*, it increases the *spirit* of this parabolic comparison, the circumstance of *sitting down* to sort the fish being *graphia*, as those in Luke xiv. 28, οὐχὶ πρῶτον καθίσαι ψηφίζει, and 31, καθίσας βουλευέται, by an allusion to the sitting down to a desk, or a council table. The *καὶ* before καθίσαντες, which embarrasses the sentence, is not found in some MSS.; and in others of great antiquity it is placed before αἰγιαλόν, which indeed removes the difficulty, but by a violation of the *proprietas linguæ*; since this idiom of the participle of καθίζω admits of no adjunct, being closely connected with the verb following. I would rather *cancel* than transpose the *καὶ*, which may have arisen from those Critics who stumbled at *two* participles to one verb, without any connective particle; and accordingly, as they have often done elsewhere, *inserted* one. But the participles are here quite distinct; and one is merely put for a verb followed by *καὶ*. So at v. 46, we have δε εὐρὼν—ἀπελθὼν πέπρακε. —τὰ σαπρὰ] 'the refuse.' A *vox sol. de hac re*. See vii. 17, and Note. Ἐξω simply denotes *away*.

εβαλον. <sup>49</sup> Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ἐξελεύ-  
 σονται οἱ ἄγγελοι καὶ ἀφοριούσι τοὺς πονηροὺς ἐκ μέσου τῶν  
 δικαίων, <sup>50</sup> καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός.  
 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>51</sup> Λέγει  
 αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ·  
 Ναί, Κύριε. <sup>52</sup> Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς

51. λέγει αὐτοῖς ὁ Ἰ.] These words are absent from MSS. B, D, with the Copt., Ethiop., and Vulg. Versions, some copies of the Italic, and Origen—very insufficient authority, esp. since most copies of the Ital. have the words, and some, I doubt not, of the Vulg.; at least, they have place in the very ancient Lamb. copy. Moreover, internal evidence is rather in their favour. I doubt not that they were cancelled for no better a reason, than to remove a seeming tautology between λέγει and λίσιν. They may have been left out of the Vulg. for another, less obvious reason, suggested by Matth. But be that as it may, the text of B, D, was here, as in numerous other passages, corrupted from some copies of the Vulg. As to the Lamb. copy, which has them, it not unfrequently harmonizes with the Italic, contrary to the Vulg. So that, on the whole, there is not a shadow of reason to cancel the words, which were certainly in the Pesch. Syr. Vers., and, I doubt not, the original copy of the Ital. Vers.

52. διὰ τοῦτο πᾶς, &c.] The διὰ τοῦτο here is a formula, serving to draw an inference from what has been said, and best rendered, *wherefore*, equiv. to our colloquial *tell them*, q. d. 'If such be the case, well then.' Thus the expression serves to intimate an admonition to use whatever knowledge they now have, or may hereafter attain. It is meant, in short, to be introductory to the weighty parabolical saying of our Lord that follows, of which the exact sense will partly depend on the reading (whether *εἰς τὴν βασ.*, or *ἐν τῇ βασιλ.*), and still more on the force ascribed to the term *μαθηταὶς*. On re-considering the former point, I am now of opinion that the received text prob. arose from a fuller explanation of the more recondite one *τῇ βασιλ.*; also that *ἐν τῇ β.* originated in *another* explanation of *τῇ βασιλ.*, the true force of which will depend on that supposed to be conveyed by *μαθητ.*, which term has been variously, but inadequately, represented. Thus the sense *discipled into the kingdom of heaven* (i. e. converted to Christianity) does not draw forth the full sense, since the Jewish *γραμματεὺς* was not merely a private professor of Judaism, to which any one might be brought by baptism or circumcision, but a *teacher of the law*. Again, the sense assigned to the term by Fritz. and others, *instructed for the kingdom*, so as to *understand* its nature [and preach its doctrines], though it comes nearer to our Lord's meaning, yet is not of itself easily elicited from the term *μαθητ.*, which properly signifies *discipled*, i. e. made a disciple of and to the spiritual master, just as the *μαθηταὶ* were of Jesus, and especially the Seventy *μαθηταί*, who were a sort of *Scribes*. But this sense *discipled* carries with it the *adjunct*; and the word may be explained, 'put on the list of disciples,' and, by implication, *taught or instructed* in suitable doctrine.

This explanation is permitted by the usage of the verb *μαθητεύομαι*, which, although it is supposed always to bear the sense 'to be made a disciple of,' yet it is employed in the sense *to be instructed* in a passage of St. Basil (cited in Steph. Thea. in v.) *μαθητεύομαι εἰς τὸ Πρόσχευσιαντῶς*, and two other examples of the word followed also, as here, by Dat., are adduced by Dindorf. Accordingly, we may well admit this *pregnancy* of sense, by a *twofold* meaning, in the present instance, espec. considering that the corresponding Eng. verb *to be discipled*, has been used by writers of note in both those senses. What our Lord, then, means to say is, that every one thus *discipled*, and suitably *schooled*, or instructed, so as to become a Gospel *γραμματεὺς*, is, and will be, like a provident and well-provided householder; who, being furnished with all things necessary for family use,—stores of provisions both salted and fresh (and, in that sense, old and new), brings them forth as occasion requires. Ἐκβάλλει is, however, not merely for *προφέρειν* (read, indeed, in one ancient MS. and Origen, but by gloss), but has a stronger sense, nearly such as I have pointed out supra, xii. 35, denoting that the thing is done promptly, heartily, and freely. It is meant, then, that the Christian teacher, well instructed in the *doctrines* of the Gospel, and provided with all the *knowledge* necessary to make them fully understood, will readily furnish forth things, matters, both old and new. The question, however, is what is meant by *καὶ παλαιά*? The ancient Expositors are generally agreed that they mean, *the Scriptures of the Old and the New Testament*; or, what is better, *the truths of the Old and the New Dispensation*, of course, as contained in the Scriptures of the O. and N. T. I doubt not that this is the *principal* sense here contained. That this sense cannot be dispensed with, appears from 2 Tim. iii. 16, *πᾶσα γραφὴ θεόπνευστος—ὠφέλιμος πρὸς διδασκαλίαν—ἵνα ἔρσιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς τὰν ἔργον ἀγαθὸν ἐξηρσιμέων* (where see note). But there is nothing to forbid our assigning a more general scope to the words. The full sense may well be *all the stores of knowledge of every kind*, both new and old, and not merely all the *sacred* knowledge to be obtained from the wisdom of former ages, in the Philosophical and Ethical writings of the sages of antiquity; thus intimating that the Evangelical Teacher is to be provided with all the stores of Divine, and all human knowledge necessary to his great work, *ut omnes* (to use the words of Maldon. and Calv.) *pro suo quemque captu docere possit, ut omnia ad cujusque captum prudenter apteque accommodet, omni exemplorum et similitudinum genere* ('wise *saves* and modern instances') instructus. Need there is, both of old experiences and of new observations; and to old discoveries he must

μαθητευθεὶς † εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίως ἔστιν ἀνθρώπῳ οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καὶ παλαιά.

<sup>53</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν <sup>54</sup> καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; <sup>55</sup> Ὁὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴς καὶ Σίμων καὶ Ἰούδας; <sup>56</sup> καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; <sup>57</sup> καὶ ἐσκαυδαλλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>58</sup> Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

XIV. <sup>1</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, <sup>2</sup> καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ

be ever adding new ones (ἵνα αἱ δὲ χεῖρ διδασκόμενοι, as was said by Socrates), old truths adduced by new methods, and ushered in by new observations and illustrations, such as may be called for by the varying circumstances of every age. So much as respects the *matter* of his teaching: as far as concerns the *wording*, it must be, as St. Paul says, Col. iv. 6, ἀλατὴ ἡρτυμένη, 'seasoned with the savour of wisdom,' and the flavour of terseness in expression and variety of style (so Grot. 'pietatis dogmata condire quadam traderet varietate'); lastly, as regards the *manner*, it must be πάντοτε ἐν χάριτι, 'courtous and gracious.' I need scarcely add, that the Evangelical Scribe must be *spiritually* as well as secularly learned, and well informed, taught of God by his Spirit, so as to know the mysteries of God committed to his charge to teach, and also have an *experimental* and *heart-knowledge* of the Word of Truth. All this will be necessary, ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος πρὸς πᾶν ἔργον ἀγαθόν ἐκκλησιαστικός, ὁρθότομον τὸν λόγον τῆς ἀληθείας.

— ἀνθρώπῳ οἰκοδεσπότη) See my Lex. in ἐνθ. iv., where are cited other exx. from N. T. ἐνθ. does not occur with the appellative subat. in the Sept., and not often in the Class. writers; though the antiquity of the idiom appears from the γυνή ταμὴν of Hom. Il. Z. 390, and Od. H. 347, γυνὴ δέσποινα. Diod. Sic. ii. 10, γυναῖκες παλλακῆ. So also in Sept. Levit. xxi. 7, we have γυναῖκα πόρνην.

<sup>54</sup> πατρίδα] scil. πολίς, i. e. Nazareth, the place where he had been brought up, and which was therefore, in a certain sense, his *country*; the expression being used often in the Sept., and Joseph., and sometimes in the Class. writers, of any one's native *place*, even of a city or town. — αἱ δυνάμεις] The term δυν. is not well rendered 'mighty works;' for considering that it is associated with ἡ σοφία, by which is denoted

(as appears from Mark vi. 2, ἡ σοφία ἡ δοθεῖσα αὐτῷ) 'imparted wisdom,' it must denote the power of working them bestowed from on High (comp. Acts ii. 22, δυνάμεις καὶ τέρασι, and viii. 13, δυνάμεις καὶ σημεῖα); for as in the parallel passage the sense of δοθεῖσα αὐτῷ must be implied in the latter clause from the former, so here imparted powers cannot but be meant.

<sup>55</sup> τοῦ τέκτονος] Τέκτων means an *artisan*, as opposed to a *labourer*; and, according to the term accompanying it, may denote any artificer whether in wood, stone, or metal. But when it stands alone, it always, like our old word *wright*, denotes a *carpenter* (as *faber* and *carpenter*) in the Scriptural, and, almost always, in the Classical writers. That such is the sense here intended cannot be doubted; espec. as it is supported by the concurrent testimony of ancient ecclesiastical writers.

<sup>58</sup> See Note on Mark vi. 5.

XIV. 1. ἐν ἐκείνῳ τῷ καιρῷ] As to the particular time here meant see Dr. Hales and Mr. Greenwell. As our Lord had then been a considerable time engaged in the work of the ministry, it may seem strange that Herod had not heard beforehand of him; for which many reasons have been imagined. The truth seems to be, that he had *heard* of Jesus, but it was long before his *fame* became known to him, and still longer before it engaged his serious *attention*.

<sup>2</sup> παισίν] Meaning the *officers* of his Court. — αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν] No real inconsistency is there between what is said here and in Luke ix. 7—9. The report had, as we find from the latter passage, originated in *others*. And if Herod was at first,—as he appears to have been,—perplexed what to think, the terrors of a guilty conscience acting on a weak mind might induce him to express himself in these words of St. Matthew; words which, however, need not be

b Mark 6. 17. τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 b Ὁ γὰρ Ἡρώδης  
 Luke 3. 19. κρατήσας τὸν Ἰωάννην, ἔδωκεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ

taken of *firm belief* and *persuasion*, but only of a sort of half and half opinion, by which a faint kind of assertion is hazarded, doubtfully, rather for the purpose of ascertaining the opinion of those addressed, than aught else; and with this view well accords the expression of St. Luke, *διηπόρει*, where see Note. It appears, then, that the despot thus spoke to his body-servants in attendance (so Sept. 1 Eadr. i. 30. 1 Kings xvi. 15, 17, and Diod. Sic. xvii. 36, *παῖδες βασιλέως*) in the listless mood of an effete voluptuary, 'So then this person, it seems, is John the Baptist: he is risen from the dead, and therefore,' &c.; in which latter words there is reference, not (as some suppose) to John's possessing any greater power by having passed through death, but merely to the opinion, natural enough, that if any one were raised from the dead, which could only be by Divine power,—it would be no wonder that he should perform *works* of Divine power through the spiritual energy imparted to him. The rendering of our authorized Version, 'therefore mighty works do show forth themselves,' is forbidden by the presence of the Article and the true force of *ἐνεργοῦσιν*. The renderings of Abp. Newc. and Dr. Campb. are almost equally objectionable, and are far from presenting the exact sense intended. The Article must not be deprived of its force; and the verb *ἐνεργ.* is, as Bp. Middl. has ably shown, to be taken in a transitive sense, and an absolute construction. But the question is what is the exact sense? That assigned by Bp. Middl., 'the Powers, or Spirits, are active in him,' has much to recommend it. That by *αἱ δυνάμεις* some kind of Agents must be meant, he thinks clear; and that *spiritual* Agents were so denominated, he has evinced from Euseb. Præp. Ev. vii. 15, and Demonstr. Evang. iv. 9, also that several others of the Fathers employ the word in the same sense he bears testimony. In the first passage Euseb. is speaking of a *Jewish Trinity*, and tells us that all the Hebrew Theologians, next to God who is over all, and Wisdom his First-born, ascribe Divinity to the third and Holy Spirit, *τρίτ. καὶ ἁγ. Δύναμιν*, whom they call the Holy Spirit, and by whom the inspired men of old were illumined. But the learned Prelate does not adduce any examples from the Fathers, nor has Mr. Jackson noted any. And that so profound a dogma of Jewish Theology should have been known to a person like Herod, can hardly be imagined. Little probable is it that one, thus speaking what the fears of a guilty conscience, rather than sober reason, suggested, should have had in view any such recondoite acceptance. Though I grant that he may have been acquainted with the use of the word *δύναμις* as applied to *Spirit*, viz. a Spiritual Power, whether good or evil; nor can that be overturned by the circumstance that he was perhaps a Sadducee, for of that there is no *proof*, though that he was practically even an infidel, living without God in the world, is pretty certain. That *δύναμις* is occasionally so used in the New Test. is only so far a valid proof, as showing the *sensu loquenti* of that age and time. And that it was so applied in the ordinary language of religious

conversation by the Jews who were not Sadducees, is scarcely to be doubted; and hence Herod might use it in *common parlance*. Thus we are not obliged to suppose, with Bp. Middl., so improbable a circumstance as that Herod's remorse or fears should shake his infidelity, so as involuntarily to renounce the two great principles of Sadduceism, the non-existence of angels, and spirits, and of the resurrection. By the use of the term in the *plural*, *αἱ δυνάμεις*, was, we may suppose, almost certainly meant the *Angelic Powers*—the ANGELS. That it is so used in the New Test. is certain from Eph. vi. 12, comp. with i. 21. Rom. viii. 28. Heb. vi. 5, *δυνάμεις πολλοῦτον ἀλῶν*. 1 Pet. iii. 22, *ὑποταγίσαντες αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων*. So, too, Chrys. in his Homil. on the Epistle to the Hebrews explains *leitourgiká pneúmata* at Heb. i. 14, by *leitourgiká dynáμεις*, also Euseb. Præp. Ev. vii. p. 191, says *ἀγγελικὰ καὶ οὐρανίους δυνάμεις*. Thus we see that Powers and Spirits were *conjoined* as synonymous terms; and on the whole the most *faithful*, though not the most literal, rendering may be, 'and the spiritual Powers are active in him, energize through and by him (as angelic spirits sent to minister unto the will of God) by the working of miracles.' Thus I find confirmed by Mr. Jackson, who remarks: "Putavit Herodes *Spiritus caelestes*, quos vocat Virtutes (*δυνάμεις*) operari miracula per Joannem à mortuis excitatum." This view is confirmed by Euthym., whose words are: *ὑπολαβὼν* (Herod) *ἐκ μικρῶν ἀναστῆναι τούτων χάρισμα θαυμάτων ἐκ Θεοῦ λαβόντα*, &c. Of course, he meant 'received through the medium of the Spiritual Power energizing in him.'

It is a much disputed point, whether *ἐνεργ.* should be taken in its usual *Active* sense, or as put Passively for *ἐνεργοῦνται*, 'are wrought,' *ἐν αὐτῷ* being for *ἐν αὐτοῦ*. The latter is adopted by most Expositors. But though Neuters be sometimes used for Passives, yet that is only when there is something in the regimen of the verb to *intimate* that. Being construed as Passives, they are considered as such. Now such is not the case here; *ἐν αὐτῷ* being adapted not to a passive, but an active or neuter verb. Not to mention that this would be contrary to the usage of the N. T., in which wherever a passive sense is required, a passive form is adopted. Moreover, *ἐνεργ.* is often used with *ἐν*, never with *ἐνδ.* or *ἐν for ἐνδ.* Hence it is best to regard the term as used neuter for *Middle Reflexive*, *ἐνεργοῦνται*, 'exert themselves,' as in Ephes. ii. 2, *τοῦ πνεύματος τοῦ ἐνεργοῦντος ἐν τοῖς μέλεσιν τῆς ἀπειθείας*, Gal. ii. 8, and sometimes also in the Classical writers, as Diod. Sic. iv. 38. Pol. iv. 40, 4. Artemid. i. 1, 2.

It is not true that the *Passive* sense is confirmed by all the ancient Interpreters. The Pesch. Syr. Vers. represents the Midd. Reflex. sense; for surely the Participle Ethpeel admits quite as well of that force as of a Passive. It has at least the equiv. *neut.* sense as *active* in Eph. iii. 20, and 1 Thess. ii. 13, though there the Lond. Polyglott wrongly adopts the Passive. In the *Vulg.* 'operantur' evidently means 'are ac-

Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ <sup>4</sup> ἔλεγε  
 γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν. <sup>5</sup> Καὶ <sup>c</sup> 1 Infr. xi. 20.  
Mark 6. 18.  
Luke 20. 2.  
 θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ-  
 φήτην αὐτὸν εἶχον. <sup>6</sup> Γενεσιῶν δὲ ἀγομένων τοῦ Ἡρώδου,  
 ὤρχησατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе

live, exercise power and virtue.' The same may be said of the Æthiop. Vers.

3. For *ἔθετο* Lachm. edits *ἀντίθ.*, on the authority of MS. B, and 4 cursive ones; and Tisch. edits *ἔθετο*. *ἀντ.* *ἐν τῇ φυλ.*, from MSS. B, Z, and Origen—both baseless alterations, of which the former is a mere marginal gloss, the latter a critical emendation from the polishing school. The removal of *καὶ ἔθετο* in MSS. D, Z, and the Æth. Vers. came from the same source. The Lamb. and Mus. MSS. confirm the received readings; and *φυλ.* for *τῇ φυλ.* is confirmed by Justin Mart. *Φιλίππου* just after is cancelled by Tisch. (not by Lachm.), from one MS. and the Vulg.—authority next to nothing, since the Cod. D is perpetually altered in the text from the Vulg. The word was probably lost from variation in position. Dr. Mill, indeed, in his Proleg., is quite sure that it was introduced from St. Mark. But it was not likely to have been introduced into all the MSS., except one (I find it in all the Lamb. and Mus. copies); and the Doctor's authority is neutralized by his flatly contradicting himself in his *Note* in loco. The Pesch. Syr. Vers. confirms the testimony of the MSS., and attests the authenticity of the word.

— *διὰ Ἡρωδιάδα* Joseph. Ant. xviii. 5, 2, gives a somewhat different account, ascribing John's imprisonment to Herod's jealousy of his great influence with the people (of whom such multitudes flocked to him), who would be likely to do whatever he enjoined. Whence, says he, Herod thought it better to anticipate his designs (if he had any) by throwing him into prison.

Such is the general sense of Josephus's words, where for *τῶν ἄλλων* I read *τ. πολλῶν*, which is required by the context, and must have had place in Epiphanius's copy. Of the words *ἠρθῆσαν τῇ ἀκροάσει τῶν λόγων*, the sense is, 'were passionately excited by hearkening to his words.' Comp. Thucyd. ii. 37. 3, *ἀκροάσει τῶν λόγων*, and i. 21, *τῇ ἀκροάσει*, sc. *τῶν λόγων*, which words are to be supplied from the context. The words *μή τι ἀποστασὶν τιλ φέροι* mean, 'lest [his influence] should have a tendency to produce revolt.' In the remainder of his long and involved sentence there is a close imitation of Thucyd. i. 33. 4. It is evident that Jos. merely relates what was the current opinion of persons in general as to the cause of Herod's putting John to death. It is strange that all the Editors should retain so manifest a corruption as *ἐκταίει* for *ἐκταίει*, aor. I for pluperf. 'had killed,' which is required by the preceding context, with which *ἐκταίει* is closely connected by the γάρ. The sense of the foregoing words, not well expressed by the Translators, is: 'Now it seemed to certain of the Jews (i. e. the adherents of John the Baptist) that Herod's army had been destroyed by God; and very justly, the Deity avenging himself, in the way of punishment, on account of

John called the Baptist; for he had put that person to death.'

But though that may partly be the truth, it is evidently not the whole truth. If John had so much influence with the people as Josephus says,—Herod, we may suppose, would scarcely have ventured to throw him into prison, much less take his life, without some pretext at least. Now this would be afforded him by John's authoritatively (in quality of a Prophet) forbidding the Tetrarch to marry Herodias. And perhaps the manner of his doing this was so blunt and unceremonious, as to be construed into a sort of *crimen læsæ majestatis*, whereby his life would be forfeited, and might therefore be taken at any time: which accounts for Herod's so suddenly taking it, as well as Herodias venturing to ask it. Thus there is, in effect, no discrepancy at all in the two accounts, which mutually confirm and illustrate each other.

— *Φιλίππου* Not Philip the Tetrarch, but another Philip, a son of Herod I. by a daughter of Simon, the High Priest. See Josephus, Ant. xviii. 5, 1.

6. *γενεσιῶν δὲ ἀγομένων* Lachm. and Tisch. read *γενεσιῶν δὲ γυμνάζοντων*, from 4 MSS. But that reading involves a construction unsuitable to the style of this Gospel, and may be supposed to have come from the correctors. Were any alteration made, it should be rather *γενεσιῶν γυμνάζοντων*, which is found in 2 uncials, and a few cursive MSS., and has the support of almost all the Versions except the Vulg. It is also favoured by internal evidence, in the circumstance of *ἀγομ.* being a Classical idiom, and more likely to have come from the correctors than from St. Matthew. Yet the overwhelming preponderance of external authority, confirmed by the Pesch. Syr. Version, forbids any change of text. The Commentators are not agreed whether this expression should be understood of the birthday festival of Herod, or that in commemoration of his accession. That the latter was observed as a feast, is certain from Joseph. Ant. xv. 11, 3 (of Herod), and 1 Kings i. 8, 9. Hos. vii. 5. Since, however, no examples of this sense of *γενεσία* have been adduced, the common interpretation is the safer; and that the ancients, both Jews and Gentiles, kept their birthdays as days of great rejoicing, is certain from a variety of passages cited by Wets. At *γενεσιῶν* some supply *συνποσιῶν*; others, *ἡμερῶν*. But no ellipse is necessary, since *γενεσία*, and also *ἐγκαίαια* and *γενέθλια* (which is the term used by the earlier writers) are in fact nouns.

— *ὤρχησατο* Most Commentators (as Grot. and Kuin.) here understand a pantomimic and lascivious dance, recently introduced into Judæa, such as that so severely censured by Juven. Sat. vi. 63, and Hor. Od. iii. 6, 21. Yet that Herod should have permitted, and even been gratified with, a lascivious dance by his step-daughter, would argue almost incredible indecorum and

τῷ Ἡρώδῃ 7 ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι δ' ἐὰν αἰτήσῃται. 8 Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὦδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 Καὶ ἐλυπήθη ὁ βασιλεὺς διὰ δὲ τοὺς ὅρκους, καὶ τοὺς συνακακιμένους, ἐκέλευσε δοθῆναι. 10 Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ καὶ ἦνεγκε τῇ μητρὶ αὐτῆς. 12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ † σῶμα, καὶ

depravity. Hence it is better, with Lightfoot, Mich., Elan., and Fritz., to suppose that the dance was a decorous one, expressive of rejoicing, and, from the extreme elegance with which it was performed, such as obtained universal admiration.

8. *προβιβασθεῖσα* 'adducta, urged, instigated.' A signif. occurring in the Sept. and also Xen. Mem. i. 2, 17, *προβιβ. λόγῳ*. Πίνακι, from *πίνος*, 'a board,' denotes a broad flat dish; a convenient form for the purpose. So Dr. Walsh, in his Travels in Turkey, informs us that the head of Ali Pacha, after being cut off, and sent to Constantinople, was publicly exposed on a dish.

— ὦδε] *here*, 'upon the spot;' lest in the morning he might repent of his promise, and refuse to perform it. That it should be done almost immediately is suggested by the words of the request, and from the high probability that the feast was celebrated rather at Machærus, where John was imprisoned, or near it; since, as we learn from Joseph. Bell. ii. 4. 2, Herod had a palace hard by.

9. *ἐλυπήθη*] This is by Kuin. and Wahl interpreted 'was angry.' But there is no reason to deviate from the rendering, 'was sorry.' So Mark vi. 26, *περιλυπος γεγόμενος*. Though it might be rendered 'he was chagrined.' The feeling was doubtless a mixed one; chiefly sorrow (on his own account most) and *chagrin*, not without concern, at being thus taken advantage of; for he could not but feel apprehensive of the consequences of so unpopular an action. His chagrin may also, as Hammond thinks, have been increased by a superstitious dread of any ill-omened occurrence on his birthday. So Martial Epigr. x. 87: 'Natalem colimus, tacete lites.' In short, great must have been the fluctuation of Herod's mind, occasioned by various contending passions and feelings in his bosom, which are well described by Grotius. Διὰ τοὺς ὅρκους, i. e. 'out of a scruple to break his oath before his guests;' for at entertainments there was a delicacy in refusing requests. So Josephus, Ant. xvii. 3, 3, *ἐπὶ τῇ τιμῇ τοῦ ὅρκου*. The plural (*ὅρκους*) is for the singular, by an idiom not unfrequent, unless we may suppose that the King, in the excitement of the moment, had repeated his oath.

10. *πέμψας*] scil. *τινά*. Mark says *σπεκουλάτῳ*. That this is *not*, as Rosenm. considers it, a *Hebraism*, is plain from two examples from Classical writers adduced in my Recens. Synop. I add Herodian, i. 9, 19, *νύκτωρ ὁ Κ. πέμψας ἀποστείμει τὴν κεφαλὴν*.

12. *σῶμα*] MSS. B, C, D, L, and not a few ancient cursive ones (to which I add Lamb. 1178, Scriv. y. Mus. 1810, 17,470, and one other

edit. Colin.), have *πτῶμα*, which is edited by Lachm. and Tisch., but on scarcely sufficient authority; esp. since internal evidence is equally balanced, considering that *πτῶμα* may have been derived from the parallel passage of Mark, where it is in almost every copy. The *usus loquendi* will settle nothing, since, though *πτῶμα* is almost confined to the later writers, yet it occurs several times in Eurip., as used of the bodies of royal personages. Josephus is, however, wrongly adduced for *πτῶμα*, since *σῶμα* is there found in all the copies. There is, however, a strong confirmation of *πτῶμα* in the Pesch. Syr. Vers., where Schaaf wrongly renders by *corpus*, and not, as he ought to have done, by *cadaver*, since the term is *נִשְׁוָה*, as in the parallel passage of Mark. Rev. xii. 8, 9, bis. Numb. xiv. 29, 32, meaning the dead body, after decapitation, or other *truncatio*, not *corp*, which term denotes the body *entire*, whether alive or dead. So, too, the Arab. and Coptic Versions, and the Hebr. of Munster. And since the *remains* taken up by John's disciples could only be the trunk and members, the Syr., Arab., and Coptic terms were quite appropriate, as is also *πτῶμα*, if, at least, Suidas be right when he, copying the ancient Grammarians, defines *πτῶμα* by *σῶμα ἄνω τῆς κεφαλῆς* (exactly as the Syr. *נִשְׁוָה*): and so Photius Lex. in v. *πτῶμα νύκτωρ*, though the words *ἄνω τῆς κεφ.* are lost in the only copy we have; which I am surprised should have escaped the notice of Porson and Dobree.

For *αὐτό* Tisch. edits *αὐτόν*, from two MSS. only, B and Θ, and 2 copies of the Ital. Vers.—most injudiciously, since the reading is manifestly an error of the scribes, who very oft. confound *αὐτό* with *αὐτῷ* and *αὐτόν*. It is true that *αὐτόν* may have been in the copy used by the Ital. Translator; but *illum* and *illud* are almost as oft. confounded by the Latin scribes as *αὐτόν* and *αὐτό* by the Greek. Tisch. could not be ignorant of either fact; but his zeal for the MS. B closed up his recollection, and occasioned him to fall into a sad lapse, from which the better judgment (or better *fortune*) of Lachm. preserved him; though it was by a narrow escape, as appears from his placing *αὐτόν* in the margin, which in his *first* ed. was in the text. On the other hand, the ill-fortune of Tisch. did not allow him to leave the *αὐτό* of his *first* ed. untouched in the second. What could induce Lach. to place *παιδί* at v. 13, in the inner margin, I cannot tell. It evidently arose in those five copies that have it, from Itacism, as also in some copies at Xen. Anab. vii. 1. 1. The same error beset all the editions of Thucyd. at i. ii. 94, up to Bekker's, who restored *παιδί*, from several copies, for the vulg. *παιδί* retained by Arn., but on wrong

ἔβαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. <sup>13</sup> <sup>d</sup> Καὶ <sup>Mark 6. 22.</sup>  
ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον <sup>Luke 9. 10.</sup>  
τόπου κατ' ἰδίαν καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ <sup>John 6. 2.</sup>  
περὶ τῶν πόλεων.

<sup>14</sup> \* Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολλὸν ὄχλον, καὶ ἐσπλαγγ- <sup>Mark 6. 24.</sup>  
νίσθη ἐπ' \* αὐτοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. <sup>Luke 9. 12.</sup>  
<sup>15</sup> \* Οὐσίας δὲ γενομένης, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, <sup>John 6. 3.</sup>  
λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν  
ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγορά-

grounds, as Poppo has at length seen, who in his second ed. has edited περὶ. A very slender portion of palaeographical knowledge, as to Itacism, and of critical, as to the force of internal evidence in some cases overbalancing strong external testimony, would have preserved Poppo and Arn. from making shipwreck of their critical credit.

13. The reading of L. and Tisch. ἀκούσας δέ, for καὶ ἀκούσας, from 4 uncial and 10 cursive MSS. (to which I add Lamb. 1187 and 1188, Scriv. s.), is merely an *alteration* of Critics, who thought that a particle of transitive and continuative force was here required, rather than an ordinary copulative, like καὶ. But if such a collocation of the particles suffices at other passages, why should it not here?

— καὶ ἀκούσας] 'and having heard [of this],' meaning, however, not the death of John, since that event had taken place some time before,—but what is related at vv. 1, 2, as to the effect which the report of our Lord's miracles had produced on Herod's mind, the intermediate portion, v. 3—12 being retrospective in character, and in construction *parenthetic*; nevertheless, our Lord's withdrawal into the desert, apart from public notice, seems to have taken place immediately on his hearing of that event. But this may very well have been so; for (as Mr. Alf. observes) 1) 'John's disciples would [rather might] be some days in bringing the news from Machærus to Capernaum; and the report mentioned in v. 1 might reach Herod meantime.' 2) The expression ἐν ἐκείνῳ τῷ καιρῷ is of sufficient latitude to extend over a not inconsiderable space of time; and 3) as I remarked in my later edition, the message of John's disciples to our Lord may have included tidings of both particulars,—the death of their Master, and the saying of Herod respecting himself. On both which accounts, as well as to avoid the imputation of any blame for any disturbances which might arise in consequence of the late atrocity, our Lord might well seek retirement, both on his own account, and on that of the Twelve from their mission, which, as we learn from Mark vi. 30, 31, and Luke ix. 10, took place contemporaneously with our Lord's hearing of the late events, probably a short time before. And, when we consider the extreme fatigue which both himself and his Apostles had recently undergone, this retirement was as necessary for refreshment as for personal security. In fact our Lord, in Mark vi. 31, adverts to the need his disciples had of refreshing themselves for a short space. Moreover, since Herod was (as we learn from Luke ix. 9) desirous of seeing him (which our

Lord, of course, *well knew*), it was sound discretion, under the then circumstances, to avoid any such interview. Accordingly he sought a place of retirement and safety; for it must be remarked, that our Lord never threw himself unnecessarily into danger, thus reserving himself for the proper time to lay down his life.

— ἀκούσαντες] 'having heard' [where he was].

— περὶ] Not 'on foot,' but 'by land,' as opposed to ἐν πλοίῳ, 'by boat'; a signification frequent in the Class. writers, and sometimes occurring where there is no opposition expressed or even implied.

14. ὁ Ἰησοῦς] Not in B, D, and 6 cursive MSS., and cancelled by L. and Tisch., on quite insufficient authority, especially as *internal* evidence is against the removal, from the greater probability of the expression's having been cancelled for the purpose of removing a tautology, than of being *added* where not needed. The absence of ὁ Ἰησοῦς in MS. Θ and another (add Lamb. 1179), confirms my suspicion of that being only another mode of removing the tautology.

— ἐσπλαγγνίσθη ἐπ' αὐτοῖς] Namely, as Mark adds, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα. On this reading ἐπ' αὐτοῖς all the Editors are agreed. The vulg. αὐτοῖς is proved to have been a mere typographical error of Stephens's 3d Edition. On the present narration comp. infra xv. 32, seqq. and John vi. 1—13.

15. ὀψίας γενομένης] i.e. the first evening, which commenced at three o'clock. Nor, considering the aptitude of the place, and the time of year, a little before the Passover, is this inconsistent with the expression of Luke ix. 12, ἡ δὲ ἡμέρα ἤρξατο κλίνειν, for the day is then quite on the wane. That mentioned further on at v. 23, is the second evening, which commenced at sunset.

— ἡ ὥρα ἤδη παρήλθεν] 'the day [time of day] is far spent'; lit. 'gone by'; like the Latin *hora*. Mark's words are: ἡδὴ ὥρας πολλὰς γενομένης, meaning, 'when much of the day was now past.' See the note there.

— ἀπόλυσον] After this οὖν is subjoined by L. and T. from MSS. C, Z, and two cursive ones; to which I add Lamb. 1177;—very insufficient authority, espec. considering that internal evidence is against the word; which was evidently introduced by critics, who thought some particle necessary. Though, so far from that being the case, the οὖν destroys the simplicity and force of this earnest address, to which the *Asyndeton*, found in the passage of Mark sine v. l., contributes not a little. The interpo-



σωσιν ἑαυτοῖς βρώματα. <sup>16</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ  
 χρεῖαν ἔχουσιν ἀπελθεῖν δότε αὐτοῖς ὑμεῖς φαγεῖν. <sup>17</sup> Οἱ δὲ  
 λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε, εἰ μὴ πέντε ἄρτους καὶ δύο  
 ἰχθύας. <sup>18</sup> Ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε. <sup>19</sup> Καὶ κελεύσας  
 τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, [καὶ] λαβὼν τοὺς  
 πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν  
 εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ  
 μαθηταὶ τοῖς ὄχλοις. <sup>20</sup> Καὶ ἔφαγον πάντες, καὶ ἐχορτάσ-  
 θησαν καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφί-

lation in question is to be ascribed to Origen, who cites the passage *with* the word twice.

<sup>18</sup> αὐτοῖς ὧδε] L. and T. edit., from B, Z, and 33, ὧδε αὐτ., I add Vulg. Lamb. But the reading is entitled to no attention, having, I doubt not, arisen either from the carelessness of scribes, or rather from the fastidiousness of Critics, who sought to give a better position to ὧδε, by bringing the adverb closer to its verb, and not last in the sentence. The omission of ὧδε in D, and 1 or 2 cursive MSS. (confirmed by the Copt., Æthiop., and Ital. Vers.), arose either from the variation in position, or was another mode of getting rid of an awkwardness of composition. The same MS. and its *assecia* oft. remove the ὧδε, e. gr. Matt. xiv. 8. Mark vi. 3. xiii. 2. Luke ix. 41. xv. 17. James ii. 3. It is not certain whether in the MS. B the ὧδε is transposed, or cancelled. I suspect that the *original* reading was that of D, and that the ὧδε was inserted between μοι and αὐτοὺς *a secunda manu*. Be that as it may, the Critics ought not to have stumbled at the awkward position of the word, since it is found in this very position infra xvii. 17, in all the copies; though *there*, in the Vulg. and some other Versions, the adverb is drawn back to its verb. In the Pesch. Syr., however, in both those passages, as also in those before adduced, the adv. is placed *last*; which circumstance shows the position of the word in copies almost coeval with the successors of the Apostles.

<sup>19</sup> κελ. τοὺς ὄχλους ἀνακλιθῆναι] The Versions, both ancient and modern are, I apprehend, all wrong in rendering, 'ordered the multitude to sit down'; for from the parallel passages of Mark, Luke, and John (where we have ἀνέκλιναν ἅπαντας and ἐπέταξεν αὐτοῖς ἀνακλιναί πάντας), it appears that ἀνακλ. must here have its usual *passive* force, and that the construction is: κελύσας (ἵστας) ἀνακλιθῆναι τοὺς ὄχλους, 'having given orders for the multitude to be seated' (*collocari in ordine*, as L. Brug. explains), namely, as Luke says (ix. 14, where see note), κατὰ κλισίας (or συμπόσια) ἀνὰ πεντήκοντα; implying the *collocatio* on the part of others.

—τοὺς χόρτους] The MS. D, and 2 or 3 others, have τὸν χόρτον; while B, C, and 7 or 8 cursive ones (add Scriv. o.) have ἐπὶ τοῦ χόρτου, which Lachm. edits, but not Tisch.—very properly, since internal evidence here confirms external testimony. There is no doubt that the ancient Critics, stumbling at the *plural* form, which is rare, and almost confined to the Poets, introduced the *singular*, espec. as found in

Mark, but could not agree on the *case*, some preferring the Genit., others the Accus. The former seems to have come from Origen; but it may have been derived from the Vulg. and Italic. The plural form, as being by far the less obvious, must be retained, and the idiom considered of the same nature with the *gramina* of Horace in the well known 'redeunt jam *gramina* campis Arboribusque comæ'; where the plural form was adopted in order to match with the plural at comæ, the writer intending that in each case the plural should be taken generically for *grass* and *foliage*. I have been the more induced to retain the plural form by bearing in mind the use of χόρτοι for χόρτος in the Greek Poets, espec. Hom. II. xxiv. 640, αὐλῆς ἐν χόρτοισι (grass-plots) κυλινδόμενοι, and Pind. Olymp. xiii. 62, χόρτοισι ἐν λέοντος (the meadows).

—καὶ] This is rejected or cancelled by almost all Editors, as not found in the greater part of the MSS. and contrary to internal evidence.

—εὐλόγησε] scil. αὐτοὺς, 'pronounced a solemn blessing on them'—the loaves and fishes—as expressed in Mark and Luke, where see note.

—κλάσας] The Jewish bread was formed into *cakes*; broad, thin, and brittle, like our biscuits; and therefore required to be *broken*, rather than cut, and thus would leave very many fragments; which accounts for the astonishing quantity thereof gathered up, though by the *κλασμ.* we are to understand not only the fragments which would arise from *breaking up* cakes for so great a multitude, but (as appears from John vi. 13) those also which each person would make in eating. The words following δώδεκα—πλήρεις are in apposition with, and exegetical of, the preceding; q. d. 'namely, twelve baskets full.'

<sup>20</sup> κοφίνους] This word has occasioned more discussion than one might expect among the Commentators, who are not a little perplexed since these *κοφίνι* are in Juv. Sat. iii. 14, and vi. 512, connected with *hay*. The most probable opinion is, that the κοφ. in question were either (as Buxt. thinks) such *wicker baskets* as had, from the earliest period, formed a part of the household utensils of the Jews (see Deut. xxviii. 5); or (as Reland, Schleus., and Kuin. suppose) such portable *flag*-baskets as were commonly used by the Jews in travelling through heathen countries, to hold their provisions, in order to avoid the pollution of unclean food. The hay, it is supposed, they took with them, to make a bed. Yet those baskets could not have held any quantity sufficient for that purpose. At any rate the *cophini* here meant carried no hay. As to those

νοὺς πλήρεις. <sup>21</sup> Οἱ δὲ ἐσθιοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων. <sup>22</sup> Καὶ εὐθέως ἠνάγκασεν [ὁ Ἰησοῦς] τοὺς μαθητὰς [αὐτοῦ] ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὐ ἀπολύσῃ τοὺς ὄχλους. <sup>23</sup> <sup>h</sup> Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν <sup>h</sup> Mark 6. <sup>46</sup> John 6. 16. προσεύξασθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. <sup>24</sup> Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γὰρ ἐναντίος ὁ ἄνεμος. <sup>25</sup> Τετάρτῃ δὲ φυλακῇ

mentioned by Juvenal, they were of a much larger sort, like our *kampers*, and used for containing various articles of pedlery, such as the foreign Jews, even then, there is reason to think, used to deal in.

21. ἦσαν ἄνδρες ὡσεὶ πεντ.] The men (as usual with the Jews) being alone reckoned.

22—23. Mark vi. 45—52. John vi. 14. 21. From ἠνάγκασεν many have inferred the unwillingness of the disciples to depart; influenced by ambitious views, and thinking that, from the multitude being so desirous to make Jesus a King, now would be the time for him to set up his earthly kingdom. The verb, however, like others in Greek and Latin of similar import, is often used of the constraint of *moral suasion*, or simply of authoritative direction; as in Aristoph. Eq. 508, and Thucyd. vii. 37. This, however, does not hinder us from supposing that our Lord's disciples were but too willing to second the disposition of the multitude to take Jesus by force, and make him a king; espec. as they were convinced that he was the Messiah. Accordingly their dismissal was a desirable step towards getting rid of the multitude, and of an awkward affair. See my note on Thucyd. iv. 125, and viii. 41.

22. The αὐτοῦ, which I have bracketed, is absent from many MSS. (to which I add all the most ancient of the Lamb. and Mus. MSS.), and is cancelled by Lachm. and Tisch. Internal evidence is against it, and it is probably, though not certainly, spurious. The τὸ before πλοῖον is absent from MS. B, and about 8 cursive ones, and is cancelled by L. and T. by the same error in judgment that they have so often elsewhere evinced, and chiefly occasioned by an ignorance of the force of the Article, though that was long ago pointed out by Bp. Middl., and recently by Mr. Green. See note supra viii. 23. The αὐτὸν just after is absent from D and 4 other ancient cursive MSS., being removed by certain Critics, who knew that in pure Class. Greek it is usually omitted; indeed it is not found in the parallel passage of Mark, though there, strange to say, it was inserted by the framer of the text of the same MS. D.

— τὸ πέραν] Mark adds πρὸς Βηθσαϊδάν, by which I would not (with many) understand the Bethsaida of Galilee, and consequently on the West side of the Lake; but the Bethsaida of Gaulonitis (mentioned at Luke ix. 10) on the East side of the Lake, and near the embouchure of the upper Jordan into the Lake, and which, on being enlarged by Philip the Tetrarch, was called *Julias*, after Julia, daughter of Augustus. See Jos. Ant. xviii. 2, 1. The real state of the

case seems to be this: that Jesus directed the Apostles to pass in a vessel from the place where he had worked the miracle of feeding the 5000 to Bethsaida Gaulonitis, while he should dismiss the multitudes; directing that they should go by sea, and intending himself to meet them at Bethsaida Gaulonitis, and then embark with them, and cross the lake to Capernaum. It may, indeed, be asked, how Bethsaida Gaulonitis could be said to be πέραν with respect to the West side of the Lake? A difficulty which has caused many to suppose Bethsaida of Galilee to be here meant. But the Lake might be crossed in any other direction as well as from West to East, or across the middle. Thus Bethsaida Gaulonitis might be said to be πέραν with respect to the scene of the miracle; though not on the West side of the Lake, whose exact form, however, is, I believe, very imperfectly known. I suspect that the shore of the Lake makes a greater hollow than the maps represent. The reason why our Lord pursued this course was, that the Lake is often very dangerous to cross over at the middle. And it should seem that, from the place where the miracle was worked at Capernaum, it was safer to make the distance by two crossings over; first to Bethsaida Gaulonitis, and from thence to Capernaum. As circumstances, however, fell out, they never went to that place at all.

If this mode be not adopted, far more difficulty will arise in another way, from its being inexplicable why our Lord should send them forward to Bethsaida of Galilee in the way to Galilee, when it would be quite out of the course, and involve the danger of crossing over the middle of the Lake to no purpose.

23. τὸ ὄρος] By this term, found also in Mark and John, is to be understood, not the mountain range generally which skirts the Lake, but that part of it which, in the desert tract before mentioned, rises into a sort of mountain peak, about a mile from the sea, and whither, as the most retired spot around, our Lord repaired both for prayer and for seclusion from the populace, who wanted to make him a king.

24. μέσον] This is not in the accus., with the ellipsis of κατὰ, but in the Nominative, as at Hdol. i. 170. Τίτων γὰρ μέσον εἶναι τῆς Ἰωνίης, and Greg. Naz. 52, ὡς ναῦν μέσην κλυδωνος. The term μέσ. is meant to be taken populariter, of being somewhat far advanced; since from John vi. 19, it appears that they had only gone about four miles.

— βασανιζόμενον] 'violently tossed:' so in Polyb. i. 48. 2, a stormy wind is said πύργους βασανίζειν.

τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς [ὁ Ἰησοῦς,] περιπατῶν ἐπὶ  
 † τῆς † θαλάσσης. <sup>26</sup> Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ † τὴν  
 † θάλασσαν περιπατοῦντα, ἐταράχθησαν, λέγοντες ὅτι φάντασμα  
 ἐστὶ καὶ ἀπὸ τοῦ φόβου ἔκραξαν. <sup>27</sup> Εὐθὺς δὲ ἐλάλησεν  
 αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.  
<sup>28</sup> Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν  
 με † πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. <sup>29</sup> Ὁ δὲ εἶπεν· Ἐλθέ. καὶ  
 καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπατησεν ἐπὶ τὰ ὕδατα,  
 ἐλθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup> Βλέπων δὲ τὸν ἀνεμὸν ἰσχυρὸν,  
 ἐφοβήθη καὶ ἀρξάμενος καταποντίζεσθαι, ἔκραξε λέγων· Κύριε,  
 σῶσόν με! <sup>31</sup> Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελά-  
 βετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγόπιστε, εἰς τί ἐδίστασας;

25. For ἀπῆλθε L. and T. edit ἦλθ., from B, C, 2 m. P, and 10 others, with Orig., Euseb., and Chrys., and many Versions. But Versions are in such a case as this of no weight, and Fathers of very little. The proof of the reading must rest on MSS., which here all, except a very few (I find ἀπῆλθ. in all the Lamb. and Mus. MSS.), support ἀπῆλθ., which is also confirmed by internal evidence as existing in the circumstance that a compound verb, when the force of the prepos. in comp. is not clear, is often changed to the simple; e. gr. at xxiii. 33, where ἦλθ. is adopted by L., John iv. 47. Now this was more likely to be done here, because this use of ἀπέρχ. followed by εἰς, though frequently occurring in the Sept., is rather rare in the Class. writers, and in the present use, I apprehend, unprecedented; for though Dr. Robins. Lex. in v. adduces Xen. Anab. i. 9. 29 (and he might have added i. 4. 7, Thiem.), yet those passages are not to the purpose, since there the sense is, 'they went off, or over to, deserted to Cyrus.' Whereas the sense here is, 'he went off [shore] unto them.' As respects the reading ἐπὶ τὴν θάλασσαν for ἐπὶ τῆς θαλάσσης, adopted by L. and T. from B, P, and 5 cursive MSS. (to which I add 9 Mus. MSS.), propriety of language might confirm it, yet internal evidence is rather against it; for it was, I suspect, an alteration of certain Critics who were aware of the proper distinction between the use of ἐπὶ with Genit. and with acc. followed by a verb of motion, 'to' or 'towards,' the latter denoting, as is here required, motion *along* a surface, *over* to a place, as the end of the motion. So ἐπὶ τὴν θάλασσαν at v. 26, and ἐπὶ τὰ ὕδατα at v. 28, 29. This nicety, however, was not likely to be known to Jews writing in Greek. Besides, as ἐπὶ τῆς θαλάσσης is found at Mark and John, in, I believe, all the copies, it would be likely to be used *here*. Moreover, B and some of the cursive MSS. here have ἐπὶ τῆς θαλάσσης at the next verse, which has been adopted by L. and T.; and if that be the true reading there, it can scarcely be otherwise *here*. Upon the whole, I would adopt either the accus. in both verses, or the genit. in both. And, considering the parallel passages, I am inclined to acquiesce in the latter construction.

— περιπατῶν ἐπὶ τῆς θαλ.] 'walking upon the sea.' Thus evincing his Divine power; since this is in Job ix. 8 made a property of the

Deity; the words περιπατῶν, ὡς ἐπ' ἰδάφους, ἐπὶ θαλάσσης, meaning, 'He who can work impossibilities.' So Horapollo Hierogl. i. 58, says, that the Egyptian hieroglyphic for expressing impossibility was 'a man's feet walking on the sea.'

26. φάντασμα] 'a phantom,' 'spectre,' 'apparition,' 'ghost.' = Class. φάσμα. The Jews, like the ancients universally, believed in the existence of spirits clothed in human form, to which were applied the names φάντασμα, φάσμα, and ἰδῶλον. The disciples, some think, supposed it to be either the apparition of their Master, whom they imagined to be dead, or his angel (see note on Acts xii. 15, and so Joseph. Ant. i. 20. 2. v. 6. 1, uses φάντασμα for angel); for it was also the opinion of the ancients that, on the death of the person, his tutelary angel sometimes appeared in his exact form to his friends. Yet, as it is not to be supposed that the Apostles would entertain so low an idea of their Divine Master, it may rather be imagined that they took the appearance to be that of some spectre, they knew not what; for it should seem they were not near enough to distinguish the countenance. Accordingly Jesus addressed to them the words, 'It is I—I am the person—be not afraid.'

27. εὐθὺς] L. reads εὐθὺς, from MSS. B, D, as also at Mark vi. 45, from B, L. But I shall be enabled to show that Mark scarcely ever uses the adj. for the adverb. Matth. uses it, as also John, but very rarely; and there is no valid proof that he did so here. The εὐθὺς seems to have come from the polishing school.

28. κέλευσον, &c.] Under *bid* is also implied *enable* me to, &c.; for Peter desired a miracle to be worked, to prove that it was really Jesus, and not a ghost of some other person; or a mere 'delusive appearance,' as φάντασμα is rendered in the Pesch. Syr. Version.

— πρὸς σε ἐλθεῖν] L. and T. edit ἐλθεῖν πρὸς σε, from B, C, D, and about 12 cursive MSS.; I add Mus. 5468. But the evidence is insufficient; and I suspect that the reading came from certain fastidious Critics, who made the alteration for the purpose of preventing the pronouns coming too close together,—a fault in composition, it must be admitted, yet such as was not unlikely to occur in composition so little studied as that of St. Matth.

31. ἰδίστασας] The word properly signifies

32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος.

33 Ὅι δὲ ἐν τῷ πλοίῳ, ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ Υἱὸς εἶ!

1 Infr. 16. 18.  
2 20. 63.  
John 1. 50.  
Pa. 2. 6, 7.

34 Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ. 35 καὶ ἐπυγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. 36 Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

XV. 1· Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων· Mark 7. 1.

to stand in *bisio*, undetermined which way to take, and hence gen. 'to be in doubt.' So Eurip. Or. 625. διπλῆς μερίμνης διπύχουσι λῶν ὁδοῦς.

32. ἐμβάντων] L. and T. adopt ἀναβάντων, from B, D, and 3 ancient cursive MSS. Orig., and Cyrill. But ἐμβ. is confirmed by ἐμβ. supra v. 22, sine v. 1., infra xv. 39. John vi. 17, 29. xxi. 3; and in a case where one term is as proper as the other, *external authority* must decide; espec. where internal evidence draws the same way, which is the case here; since there is little doubt that in the 5 MSS. which alone have ἀναβ., the reading was derived from the parallel passage of Mark, with which comp. Sept. in Jonah i. 3. ἀνέβη εἰς τὸ πλοῖον,—the only passage, however, where ἀναβ. is used in this sense. Nevertheless, ἀναβ. seems to have been read by the Pesch. Syr. Translators, and is confirmed by the Lamb. Vulg., which has 'cum *conscendissent* naviculam,' since that would require ἀναβ., not ἐμβ.; for though in Polyb. xxx. 9, 10, we have ἐμβήν τὸν λίμβον, yet the true reading seems to be ἀνέβη. That the reading ἀναβ. is Alexandrine, I quite agree with Matthæi. That ἀναβάντος did once exist in some copies, we may infer from the reading of the Ital. Vers.; nay, I find ἀναβάντι αὐτῷ in Lamb. MS. 1193, one of the most ancient of all the cursive MSS., certainly of the ninth, perhaps the eighth century.

—ἐκόπασεν ὁ ἄνεμος] 'the wind lulled, ceased.' The word occurs both in the Sept. and in the Class. writers, as Hdot. vii. 191, ἐκόπαζεν ὁ ἄνεμος. Scriptor ap. Suid., οἱ ἄνεμοι ἐκόπαζον.

33. οἱ ἐν τῷ πλοίῳ] Fritz. and Meyer suppose the persons here mentioned to designate the crew of the ship, as distinct from the disciples. But it was not a ship, but a skiff; which would not require much of a crew. However, since from John vi. 19, ἀληλακότες, and Mark vi. 48, ἐν τῷ ἱλαύνειν, it appears that the skiff was a row-boat. There might accordingly be several persons employed.

—Θεοῦ Υἱὸς εἶ] Bishop Middleton has proved that the want of the Art. will not authorize us to translate 'a son of God,' or 'son of a God.' For, as to the former in the sense *prophet*, there is no proof that prophets were so called. And as to the latter, which is thought suitable to the ideas of *Pagans*, there is no proof that these men were such; or, if so, they might join in the language of the Apostles on this extraordinary occasion. And though it is urged, that the disciples were not yet acquainted with the Divinity of our Lord, yet even *that* must be received with some limitation. That the Messiah be

the Son of God, was a Jewish doctrine; and, therefore, if they acknowledged him as the Christ (a title which they had repeatedly heard him claim to himself), they must have regarded him as the Son of God (though how far they then comprehended the full import of the title 'Son of God' we cannot determine); and thus προσεκύνησαν may be taken in its full sense. And what they themselves heard, they would be likely to impart to the mariners; whose exclamation may thus be understood in the highest sense. Ἀληθῶς, &c. too, implies as much as, 'Thou art really [the character which thou claimest to be], the Son of God.' So the Centurion, Matt. xxvii. 54, exclaims, ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος, where see note.

35. ἐπυγνόντες αὐτόν] 'having recognized him;' i. e. as the person who had already wrought so many miracles of healing in their neighbourhood (comp. ix. 30), and ascertained him to be such: an expression found also in Mark vi. 33, sq. Luke xxiv. 16. 31.

XV. 1—20. Mark vii. 1—23. The fame of Jesus had now become so great, that the Jewish rulers thought it high time to put a stop to its further progress.

—προσέρχονται—Φαρισαῖοι] Since, as I have shown, the full construction of this briefly expressed sentence would be οἱ ἐν Ἱεροσολύμων Γραμματεῖς καὶ Φαρισαῖοι προσέρχονται τῷ Ἰ. ἀπὸ Ἱερ., the Article οἱ, cancelled by Lachm. from B, D, and 6 cursive MSS. (and 2 Mus. ones) cannot be dispensed with, nor, as Mr. Alf. thinks, left to be implied; it was prob. removed by those who (like many modern expositors) mistook the nature of the construction. Were it not so, the occurrence of the οἱ in all the copies at Mark vii. 1, would not prove its genuineness here, since the construction is different. Internal evidence is quite in its favour, since it was likely to be cancelled by Critics, who stumbled at the word by not perceiving the force of the Art., esp. as separated from its noun, which propriety of language demands in such a case. Had Bp. Middl. seen this, he would not have given countenance to the removal of the οἱ, as if adverse to his canons. I cannot agree with the Bishop, that the mere probable sense is that some Scribes and Pharisees came from Jerusalem. As to the Syr. Vers., this is a case where Versions have no great weight, and the Syr. does not say 'came from Jerusalem.' In fact, there is no need to supply ἰλθόντες, though found in the passage of Mark, who thereby wished to make more prominent the fact, that those Scribes and Pharisees from Jerusalem (pro-

Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες <sup>2</sup> Διὰ τί οἱ μαθηταὶ σου παραβαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. <sup>3</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; <sup>4</sup> Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων Τίμα τὸν πατέρα [σου] καὶ τὴν μητέρα· καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω· <sup>5</sup> ὑμεῖς δὲ λέγετε Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ Δῶρον, δ

b Exod. 20.  
12.  
Deut. 5. 16.  
Eph. 6. 2.  
Ex. d. 21. 17.  
Lev. 20. 9.  
Prov. 20. 20.

bably the most eminent of all in Judea) had come thence purposely to watch our Lord's proceedings. The reading, *Φαρισαῖοι καὶ Γραμματεῖς*, found in B, D, and 6 ancient cursive MSS., is worthy of attention, espec. as confirmed by the Pesch. Syr., Copt., Pers., and Armen. Versions, and moreover, having internal evidence in its favour, though it has met with no countenance from L. and T. Yet it derives support from Mark vii. 1, though it is not likely that the mere position of the words should have been altered from thence. It would seem that the statement in Mark is, like many others in that Evangelist, minutely exact. The persons in question prob. consisted of the *Ruling* Pharisees, who acted as a Committee for the whole body, accompanied by certain individuals of the *Scribes*, who had been *deputed* by the body at large to act for them on this occasion. We are, of course, much in the dark on this and many other points of Jewish Ecclesiastical Antiquity, and consequently are left not a little to conjecture. See note on Mark ii. 16.

2. τὴν παράδοσιν τῶν πρεσβυτέρων] Παράδ. signifies a precept, or body of precepts, not written, but handed down by tradition. So Josephus, Ant. xiii. 10, 6, says, ὅτι νόμιμα πολλὰ τινὰ παράδοσιν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς, ἅπῃ οὐκ ἀναγίγρῃσθαι ἐν τοῖς Μωϋσείως νόμοις. These νόμιμα were afterwards digested into one body, and called the *Talmud*; divided into the *Mischna* (or Text) and the *Gemara* (or Commentary). By τῶν πρεσβυτέρων are meant, not the elders or members of the Sanhedrim, but 'the ancients,' as in Heb. xi. 2, ἐμαρτυρήσαν οἱ πρεσβ.

3. διὰ τί καὶ ὑμεῖς—ὑμῶν] 'why do ye too,' i. e. 'on your part?' Our Lord confutes them from their own positions; skillfully opposing the παράδοσις τῶν πρεσβυτέρων, &c. to the ἐντολὴ τοῦ Θεοῦ; and before he disputes respecting the tradition to which they referred, he uproots the very foundation on which their whole reasoning was erected; showing, by a manifest example, how often this was at variance with the Divine Laws.

—διὰ τὴν παράδοσιν] Not 'by,' but 'because of,' 'by reason of,' 'on account of your tradition.' Ὡς τὴν παράδοσιν ὑμῶν τηρήσῃτε, as Mark more distinctly expresses it.

4. ἐντ. λέγων] L. and T. edit. εἶπεν, from B, D, and 2 cursive MSS., confirmed by some Versions and several Fathers. But the authority is insufficient, espec. as internal evidence is adverse, since it was more likely that εἶπεν should have been adopted in those copies from the parallel passage of Mark, or from the Versions, than that εἶπε should have been altered to ἐντ. λέγ. in all the MSS. but 4; at least, I find it in

all the Lamb. and Mus. copies. The same alteration has been intruded at Mark xi. 6, from the same uncials and 2 others, with 5 cursive ones, but not the Pesch. Syr. and Vulg. Origen supports both readings. It is true that Irenæus and Ptolemy are pleaded for the εἶπεν here: but there is in neither case any strict quotation, but a report of the general sense. Besides, it is not the *Greek* of Irenæus that is adduced, but the *Latin Version*, likely enough to be altered in order to suit the *Latin Vulgate*. Moreover, the εἶπεν is as suitable to the Μωϋσῆς at Mark vii. 10, as the grave and dignified ἐνετείλατο to the ὁ Θεός here, which, as Mr. Alf. observes, supplies a remarkable testimony of our Lord to the Divine origin of the Decalogue; for the second commandment quoted is not in the Decalogue, but taken from Exod. xxi. 16. But that was a point not likely to weigh much with either the ancient *Critics* or the recent *Editors*. As to Dr. Mill, there is here displayed his not unusual mutability, since in his *Proleg.* he flatly contradicts what he had in the work itself affirmed, pronouncing ἐντ. λέγων to be a *scholium* on εἶπε, as if so plain a term would need explanation. I cannot help suspecting that ἐντ. was altered to εἶπεν, for no better a reason than to make the antithesis between Divine and human commands the more exact.

—τίμα τὸν πατέρα] Exod. xx. 12. This was understood to comprehend, under *obedience* and *dutiful respect*, taking care of and supporting. See Num. xxii. 17. xxiv. 1. Judg. xiii. 17. Deut. v. 16. Eph. vi. 2. So Eccles. iii. 8, ἐν ἔργῳ καὶ λόγῳ τίμα πατέρα. Thus also κακολογεῖν, answering to Hebr. ἔρ, denoted slighting, neglecting [to support]. Such, too, was the mode of interpretation sanctioned by their own Canonists. See Lightf. and Wets. See Exod. xxi. 17. Comp. Deut. xxi. 18. Σὺν is cancelled by Griesb., Fitch., L., and T. on strong external authority, but internal evidence draws two ways, and the Pesch. Syr., Arab., and Pers. confirm the σου. Besides a few ancient copies have the σου after μητέρα, and hence we may suspect that variation of position might lead to exclusion. Two of the best of the Lamb. MSS. have σου, and at least half of the Br. Mus. copies. The Vulg. Lamb. has the word twice (as in the Pesch. Syr.), and so has Ptolemæus ap. Epiphani. T. 33. 4, as also has the Sept. in all the copies but a few of little note.

—The full sense of the brief phrase θανάτῳ τελευτάτω, formed on the Hebrew, מותו מותו, is 'let him come to his end, die, by a violent death,' 'be put to death without mercy,' 'die the death,' to use our old phrase.

5. δῶρον] scil. ἔστω. From the parallel pas-

ἐὰν ἐξ ἐμοῦ ὠφεληθῆς, [καὶ] οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ. <sup>6</sup> καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup> Ἵπποκριταί! καλῶς προεφίητεσε περὶ

sage of Mark it would seem that *δῶρον* is here simply the interpretation of the Hebr. דָּוָר denoting any thing *devoted*—namely, to the service of God. But as it was often employed in making a vow against using any article, it came, at length, to denote any thing *prohibited*; and, if spoken with reference to any particular person, the phrase imported that the vower obliged himself *not to give* any thing to the person in question; and thus, if that person were the father of the vower, he was held *prohibited* from relieving his necessities. Such is the view taken of the term by Lightf., Grot., Camp., Kuin., and most of the recent Commentators. Yet it seems more natural, with the ancient Fathers, and some modern Commentators, to take *δῶρον* simply of something *consecrated*, or rather *supposed* to be consecrated, to pious uses, by a collusion between the sons and the priests, so as to leave the father destitute. For (to use the words of Bp. Jebb, *Sacr. Lit.* p. 246) 'when the Jews wished to evade the duty of supporting their parents, they made a *pretended*, or at least an *eventual* dedication of their property to the sacred treasury: or rather a dedication of all that *could* or *might* have been given by them to their parents, saying, Be it *Corban*.' From that moment, though at liberty to expend such property on any *selfish* purpose, they were *prohibited* from bestowing it on their parents. Thus *κορβάν*, *δῶρον*, might *imply* the notion of prohibition; but it could not *express* it. On either interpretation, however, to say to a parent 'Corban, &c.,' was a breach of the commandment, in spirit if not in letter, and was virtually *κακολογεῖν πατέρα*.

— δ ἰδὺν ἐξ ἐμοῦ ὠφελ.] Render, 'whatsoever thou mightest, or shouldst, have been profited by me.' The *ἰδὺν* is for *ἰδν*, and belongs principally to the verb, but also to δ, to express *ever*; by an idiom frequent in St. Matthew.

— καὶ οὐ μὴ τιμήσῃ, &c.] There is here no small difficulty in the construction, in which many suppose an ellipse of some word, such as *ὠφελει*. But no *ellipse*, properly speaking, can here have place. We may rather suppose an unfinished sentence, some *apodosis* being wanting to be supplied from the context; of which Fritz. adduces several examples, with references to Critics. Bp. Jebb, indeed, thinks that the context has *within itself* the full meaning; q. d. 'Whoever shall say *Corban*, &c., must also not honour his father or mother,' i. e. he is under an obligation *not* to do so. But this is doing violence to the construction (καὶ οὐ μὴ τιμήσῃ being suspended on *ὅς ἂν εἴπῃ*), and introducing what would, I apprehend, be bad Greek. It is better, with Winer and De Wette, to regard *καὶ οὐ μὴ τιμ.* as the *consequence* of *ὅς ἂν εἴπῃ*, whereby *οὐ μὴ* with a subjunct. yielding a *future* sense, q. d. 'he shall not need to honour,' equiv. to, 'he shall even be free from the obligation thereto.' As to Olshausen's mode of supposing *καὶ* to be Heb. sign of the consequence, that is the least satisfactory of all, as the one first mentioned is the least objectionable; for in the others the *καὶ*, if not redundant, is at once forced

and jejune:—and it is well remarked by Fritz., that 'although *καὶ* is sometimes placed at the beginning of an Apodosis, it ought always to contribute something to the sentiment; which here would be otherwise. If that method be *not* adopted, we may best introduce the reading of B, C, D, and 5 cursive MSS. (to which I add Mus. 1810, 17,982, 19, 18,211, 16,943, 15,581, and Covell 1, omitted by Mill), by which the *καὶ* is removed. So Lachm. and Tisch. edit., and also *τιμήσῃ*, from B, C, D, E, Δ, Θ, and 13 cursive MSS., to which I add 1 Lamb., 2 Scriv., and 4 Mus. copies. But it is not indispensable to read *τιμήσῃ*, which seems to have sprung from a gloss, or grammatical alteration: and to cancel *καὶ* is very much like *cutting the knot*, which is best *untied* in the first proposed method: and the *καὶ* is strongly supported by the Pesch. Syr., Ital., and Vulg. Versions. The words ἢ τὴν μητέρα αὐτοῦ are cancelled by L. and T., on very insufficient authority (only 2 MSS.), and against *internal evidence*; for it is manifest that the words in those two copies were lost by the repetition of αὐτοῦ. As to the absence of the second αὐτοῦ in not a few copies, that arose from *alteration* to remove a needless repetition. See *supra*, v. 4.

6. καὶ ἡκυρώσατε—παράδοσιν ὑμῶν] The *καὶ* may have the sense *imo*, 'yea,' as at Mark vii. 12, or 'and (so = *thus*). It is well pointed out by Bp. Jebb, that "our Lord here re-asserts, and with aggravated force, the charge with which he commenced his indignant recrimination; and from mere *transgression* of the commandment of God he proceeds to absolute *nullification* thereof."

7. προεφίη.] From the use of this term, the earlier Commentators in general regard the subsequent passage, v. 8, 9, as an *actual prophecy*; while many later ones consider it as only a *covert prediction* of what should happen, veiled under the language of severe reproof: while, again, others, as Le Clerc, see no prediction at all. But *both* the 2nd and 3rd modes of interpretation are untenable. One thing may be granted, that the term *προφ.* does not necessarily designate prophesying future events, but may admit of being taken in the frequent sense of *speaking* or *writing under Divine inspiration*. And that Chrys. and Theophyl. so understood the word, is pretty clear from their exposition. Nay, Le Clerc, Mald., Whitty, and Dr. Bland, do not raise the sense of *προφ.* beyond that of *simply speaking*; the sense, they say, being only that Isaiah well said of the hypocrites of his age, which is true of the like hypocrites in every age; so meaning, in other words, 'he said what exactly suits you, inasmuch that he could not have spoken otherwise, if he had really had respect unto you.' So, too, Dr. Hammond, Bp. Pearce, Abp. Newc., and Dr. Campb. This, however, I consider an altogether unnecessary, and, indeed, objectionable lowering and explaining away of a very weighty and even august term, since the words thus introduced are those of *ἸΗΣΟΥ* himself. Accordingly, I now agree with Vi-

c. Isa. 50. 12.  
Mark 7. 6.

ὕμῶν ἥσατας, λέγων 8<sup>c</sup> Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ  
στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ· ἡ δὲ καρ-  
δία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ 9 μάτην δὲ σέβον-  
ται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώ-

trings, Hoffm., and Dr. Henderson, on Is. xxix. 13, that there is not here even an *accommodation*, or *application*, by way of illustration, of the words of Isaiah; but that we are warranted in interpreting the words literally of prophecy. So Vitrings: "Demonstrat DOMINUS in his verbis *Prophetiam de hominibus sui temporis*; et quidem de Pharisæis quos ibidem redarguit." So Bishop Lonsdale, in his late Annotations on the Gospels well remarks: "We here learn that these words of Isaiah, originally spoken concerning the religious state of the Jews in his day, were spoken prophetically, and no less truly, concerning the religious state of the Scribes and Pharisees in our Lord's days." It would, however, have been better to say, 'the words of Jehovah recorded by the Prophet Isaiah, &c.' I find this view confirmed by Euthym, who says (doubtless copying some ancient Greek Father): "Ἄγει (Christus) τὸν προφῆτην εἰς μέσον, πάλαι κατηγοροῦντα αὐτῶν ἃ νῦν οὗτος (read αὐτός) κατηγορεῖται· καὶ δεικνύσιν, ὅτι αὐτός ἐστιν ὁ κάκεινα δι' ἱκεῖνου (Isaiah) φθεγγόμενος. It was to be expected that the Evangelist should use *προφ.* and not a *simple* verb of speaking, since we have supra, v. 4, ὁ Θεὸς ἐντελεῖται, not Μωσῆς εἶπεν, as in Mark. Dr. Henderson well observes, that "while the Prophet [rather God through the mouth of the Prophet] rebuked his contemporaries, his inspired declaration [rather the declarations of God through him] stands on record, as a perpetual rebuke of the evil [rather, the same vice], and bore pre-eminently [rather, looked forward to, foresaw] its fullest development in the religion of the Scribes and Pharisees." There is nothing to censure, but rather approve, in the view taken by Grot., who regards what is here recorded as another fulfilment of the same prophecy [DIVINE declarative prediction]: "Sciendum est (enim) posse unum idemque vaticinium, plus semel impleri; ita ut et huic et illi temporis conveniat, non solo *eventu*, sed *Divinâ etiam verborum directione*." That it was meant quite as much for the *then* state of things in Judæa, may be inferred from the words of the Prophet which follow the passage here quoted, and which are adduced by St. Paul, 1 Cor. i. 19, ἀποκλῆ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν συνέσιον τῶν συνταῶν ἀντιθέσιν, which words, as observes Dr. Henders., 'contain a special prediction of the awful judgment that God would inflict on the Jewish nation by means of the *infatuation* of their Teachers, which received its fulfilment in the days of Christ and his Apostles; for their blind *infatuation* and deep *hypocrisy* went far to bring about the destruction of Jerusalem, the downfall of the State, and the dispersion of the Nation.' But if v. 14 has evidently that application, why should not v. 13, espec. as closely connected with it, so as to form a common sentence?

8. The words *ἐγγίξει*—*καὶ* are absent from MSS. B, D, and L, and 2 cursive ones, with most of the Versions and several Fathers (to which

Jacks. adds Euseb.), and they are cancelled by Griesb., L., and T. But the evidence is only sufficient to occasion suspicion, not to warrant exclusion. Internal evidence ought to be strong indeed to balance so overwhelming a weight of external authority (for I find the words in all the Lamb. and Mus. copies); and the former is here not entirely against the words. The words *may* have been introduced from the Prophet; but they may also have been removed in those 5 copies because not in Mark, and not necessarily required for the purpose in view. Hence the authority of Versions (except the Pesh. Syr.), is not so weighty as that of MSS.; and that of Fathers is far less so, espec. considering that *some* of them had probably in mind the passage of *Mark*, not that of *Matt.*—So at least Chrys., from whom, and from Origen, the passage may have been *certified*. I doubt not that *Matt.* wrote the passage as it stands in our text, rec., and that Mark, thinking the above words not essential to his purpose, removed them, agreeably to his custom of condensing where permissible, and enlarging where necessary. The variations from the Sept. (which the Evang. here followed) are next to none: the chief variation is the placing of *καὶ* between *ἀνθ.* and *διδασκ.*, which, however, has nothing to correspond to it in the Hebrew; and also a transposition of the words *διδασκ.* and *ἐντάλ.*, arising prob. from some confusion in the copies, caused by the carelessness of scribes. In v. 9, both the Sept. and St. Matthew differ not a little from the Heb.; and the discrepancy is such as cannot be removed, unless by resorting to so bold an alteration of the Hebrew text as sober criticism will not permit. For though there is no doubt, that for *τῇ* the Sept. read *τῆς*, and for *πρὸς* read *ἐναντίον*; yet although these are slight alterations, they ought not to be admitted, on authority far greater than that of *any Version*, nor indeed all the Versions; because they break up the construction of the whole sentence, the *ἵνα* (*inasmuch as*) at the beginning of the 13th verse corresponding to *ἵνα* (*therefore*) at the beginning of v. 14. The words of the Prophet may literally be rendered, 'Their worship of me is [only] a taught commandment of men, or dictated by their injunction;' i.e. their religion rests only on the precepts of men's teaching, i.e. according to the tradition of the elders, and the interpretation of the Scribes. So that, upon the whole, though there be a discrepancy in *words*, there is little or none in *sense*, forming what Hoffmann calls a *versio exegetica*.

9. *ἐντάλμ. ἀνθ.* i.e. the injunctions, or edicts, of men as contrasted with the *commands* of God, called in N. T. *ἐντολαί*. So Mark adds *ἀφ' ὧν γὰρ τὴν ἐντολὴν τοῦ Θεοῦ κ.τ.λ.* Render, 'teaching as doctrines the injunctions of men;' meaning, teaching as doctrines of God what are the mere injunctions of men. This construction comes under the head of *Apposition*, as in Luke ii. 30. Rom. viii. 25. Eph. i. 7. ii.

πων. <sup>10</sup> <sup>d</sup> Καὶ προσκαλεσάμενος τὸν ὄχλον, ἔειπεν αὐτοῖς <sup>d</sup> Mark 7. 14. <sup>do.</sup>  
 'Ακούετε καὶ συνίετε! <sup>11</sup> Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ  
 τὸν ἄνθρωπον ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο  
 κοινοῖ τὸν ἄνθρωπον. <sup>12</sup> Τότε προσελθόντες οἱ μαθηταὶ [αὐτοῦ]  
 † εἶπον αὐτῷ· Οἶδας, ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον,  
 ἐσκανδαλίσθησαν; <sup>13</sup> <sup>e</sup> Ὁ δὲ ἀποκριθεὶς εἶπε Πᾶσα φυτεία, <sup>e</sup> John 15. 2.  
 ἣν οὐκ ἐφύτευσεν ὁ Πατὴρ μου ὁ οὐράνιος, ἐκριζωθήσεται.  
<sup>14</sup> <sup>f</sup> Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν τυφλὸς δὲ τυφ- <sup>f</sup> Infra 23. 16.  
<sup>g</sup> Luke 6. 39.

15. 1 These v. 8. Of course, the Apposition is equiv. to *nempe*, and hence the *καὶ*, which Fritz requires here, is unnecessary. Whether the Sept. meant *that* by the *καὶ* introduced, may be doubted—more probably the Vulg. *et*. As respects the Pesch. Syr. and Arab., the rendering, 'doctrines of human commandments,' is a *free* version, though well representing the sense of the Hebrew. To turn from words to *things*; to teach these mere injunctions of men as doctrines of God, is authoritatively to impose them on the conscience as observances of intrinsic goodness and necessary to salvation. See Bp. Taylor's Works, xiii. 74.

10. προσκ. τὸν ὄχλον, &c.] Euthym. observes, that, having silenced and put down the objectors, our Lord leaves them as incorrigible, and turns his discourse to the *multitude* (so called in opposition to the persons of note, the learned and the Pharisees). Comp. John vii. 49, ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον,—and to them, as better disposed, and more capable of profiting, he addresses the *justification* of what his disciples had done,—and couches it under a great principle, on which the case in question turned; introducing the explanation by a not unusual form of speech, requesting such attention as might produce a competent understanding.

11. By τὸ εἰσερχόμενον εἰς τὸ στόμα is meant, 'what entereth into his mouth as food.' (So Xen. Cyr. i. 6, 17, uses τὰ εἰσιόντα) and τὸ ἐκπορευόμενον ἐκ τοῦ στόματος (as we learn from the explanation at vv. 18, 19), 'evil discourse, emanating from corrupt hearts.' Κοινοὶ for κοινὸν ποιεῖ. Comp. the passages of Plato and Philo cited by me in Recens. Syn.

In thus speaking, our Lord did not intend to abrogate the distinction between clean and unclean things for food. His meaning was only this; that nothing which they should eat was naturally *per se* impure (and therefore such as could defile the mind of man); but was only so by accident, from the quality, or quantity, by excess. As the best comment on this passage, compare the fuller explanation infra v. 17—20, and xii. 35, 37.

To complete the present narration there should be supplied from Mark vii. 16, 17, εἰ τις ἔχει ἄρα αἰσούς, ἀκούτω. Καὶ ὅτι εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, &c. for the words εἰτις, &c., would be a very proper conclusion to so serious an address; and it is plain from the air of the words following, that they were not pronounced in the presence of the multitude, and while the *Pharisees* remained, but after they had withdrawn from thence, and (as we find from Mark) had returned home.

12. εἶπον αὐτῷ] Lachm. and (in his 2nd ed.) Tisch. edit, from B, D, and 6 other MSS., λέγουσιν αὐ., which reading has internal evidence in its favour (see note supra xiii. 28, and Mark vi. 31), but not sufficient *external* evidence to warrant its adoption. There is even less authority for the cancelling of αὐτοῦ just before; and internal evidence is rather against it, since it was probably cancelled to remove a sort of cacophony in αὐτοῦ αὐτῷ.

—τὸν λόγον] not 'the word' of God, or of the Lord, as Bp. Middl.; but the word before spoken, as Euthym. explains, which involves no violation of the doctrine of the Article.

13. φυτεία] The word properly signifies 'a planting,' or 'setting;' but by metonymy the plant itself, and here, taken generically, denotes the doctrines, or traditions in question, by an allusion to the *mind* as *soil*, and *precepts* as *plants*, just as the Word is elsewhere called *seed* (comp. John xv. 2); a comparison familiar both to the Hebrews (comp. Matt. xiii. 23, 38. John xv. 2. 1 Cor. iii. 6. Psalt. Sal. xiv. 3, ἡ φύτεία αὐτῶν ἐρριζωμένη εἰς τὸν αἰῶνα) and to the Greeks. See the passages cited by Kypke and others. By the 'planting not planted of God,' must here be meant the *plantation*, or *system* of doctrines (comp. 1 Cor. iii. 6, ἐγὼ ἐφύτυσσα) of the Pharisees, doctrines of purely *human*, not of Divine planting, as being, says Euthym., ἡ παράδοσις τῶν πραιβυτέρων καὶ τὰ ἐντάλματα τῶν ἀνθρώπων (as opp. to ἡ διδασκαλία τοῦ Θεοῦ). Nevertheless, from Tertullian D. Præscr. Hæret. c. 3, it appears to have been *applied* to the *false* system of teaching of *Heresy*, as opp. to the *truth* of God, as preserved in his Church Catholic. And so Const. Apost. l. i. c. 1, Θεοῦ φυτεία, ἡ καθολικὴ ἐκκλησία.

14. ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν] Render, 'they are blind guides of blind persons.' No little force is conveyed by the juxtaposition (as in the passage of Sextus Empir. cited by Wets.) of these two prominent expressions, though spoiled in the reading τυφλ. εἰσι ὁδ. τυφλ. edited by L. and T. from a few MSS., evidently an alteration proceeding from purblind Critics, and adopted, alas! by blind guides. Our Lord does not deny, but admits, that they are *guides*; and indeed they themselves (as appears from what is said at Rom. ii. 19, 20) claimed to be such, nay more, even ὁδηγοὶ τυφλῶν, διδάσκαλοι νηπίων, and other boastful titles; and such is *implied here*; our Lord meaning to say, they *claim* to be guides of the blind, when they themselves are blind, and therefore unable to guide *themselves*, much less *others*. The blindness in question was, of course, one not so much of the



- g Mark 7. 17. λὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται. <sup>15</sup> ε' Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. <sup>16</sup> h' Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; <sup>17</sup> Οὐπὼ νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, <sup>1</sup> James 3. 6. εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδράνα ἐκβάλλεται; <sup>18</sup> i' Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, <sup>k</sup> Gen. 6. 5. <sup>8</sup> & 8. 21. <sup>Mark 7. 21.</sup> κἀκεῖνα κοινοὶ τὸν ἄνθρωπον. <sup>19</sup> k' Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. <sup>20</sup> Ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτους χερσὶ φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον. <sup>1</sup> Mark 7. 24. <sup>21</sup> i' Καὶ ἐξελθὼν ἐκέθην ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. <sup>22</sup> Καὶ ἰδοὺ, γυνὴ Χανααῖα, ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθούσα, ἐκραύγασεν αὐτῷ, λέγουσα· Ἐλέησόν με,

understanding, as of the heart; the latter deceiving the former. So in Ia. xlv. 20, it is said, "a deceived heart hath turned him aside."

15. παραβολήν] The sense of the word here is, 'a moral maxim,' or 'weighty apophthegm.' It is not that Peter did not *understand* it (for it was by no means obscure, inasmuch that our Lord says καὶ ὑμεῖς ἀσύνετοί ἐστε); but that his prejudices prevented his *receiving* it. Indeed he could scarcely believe his ears, that a distinction of meats availed not; and therefore asks an explanation.

16. ἀκμὴν] Put adverbially for ἔτι, 'even yet,' as not unfrequently in the later Class. writers.

17. ἀφεδράνα] A word of the Macedonian dialect, no where else occurring. From its etymon (ἀπὸ and ἔδρα) it signifies a place *apart*, and thence a *privy*, said, by a euphemism, for κοπράν.

18—20. Here our Lord proceeds to say what *does* defile the man; namely, *evil words*, as emanating from *corrupt hearts*. Comp. James iii. 6. He then traces the *effects* of both, in the principal vices which pollute man: all originating in evil concupiscence. Comp. James i. 14, 15. On the exact force of the terms διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι, see notes on Mark vii. 21, 23, where they are classified and arranged in regular order.

21. εἰς τὰ μέρη Τύρου καὶ Σ.] Namely, the confines of Tyro and Sidon. As our Lord seems not to have actually entered into the Gentile territories, we may here (with Grot.) interpret *eis versus, towards*; as answering to our *ward* in *towards*. Or, if that be thought too great a licence, we may take μέρη as said for μεθόρια, which is used by Mark. Now μεθόριον denoted a strip of land situated between two countries, but properly belonging to neither; though sometimes reckoned to one or the other. So often in Thucyd.

22. γυνὴ Χανααῖα] Called by Mark Ἑλληνιστὶ Συροφοίνισσα, i. e. a Gentile, a Phœnician of Syria. Συροφ. was said by way of distinction from the Phœnicians of *Africa*, or the Carthaginians. Χανααῖα here seems to have been used, and not the more precise term Φοιν., because in the earlier Syro-Chaldee original

there was written פניני. Indeed, it should seem that the word Φοιν. had not been introduced into the vulgar Hebrew; for the word nowhere occurs in the Hebrew of the O. T., but only in the *Greek* of the books of the Maccabees. That Canaan (as Gesenius observes in his Heb. Lex. in v. פניני) was the *domestic* name of the same people whom the Greeks called Phœnicians, is evident from the Phœnician *medals*, on which we find the word פניני. And so the inhabitants of these parts are called Canaanites in Num. xiii. 29. Judg. i. 80, seq., but 'Phœnicians' in the Sept. Vers. of Exod. vi. 15. Josh. v. 1, but in Hebr. of the above passages 'Canaanites.' In the Sept. (as might be expected) the names *Phœnicia* and the *land of Canaan*; Phœnicians and Canaanites are used promiscuously.

The woman was a Gentile by birth, though not, as some have supposed, a proselyte, but a heathen by religion, called Ἑλληνιστὶ by Mark (vii. 25). Yet it does not at all follow that she was an *idolatress*; for many Gentiles in those parts were believers in the one true God, and felt much respect for the Jewish worship, though they did not profess it. The word Κύρις, by which she addresses Christ, must, as is plain from the *vi*ς Δαυὶδ following, mean *Lord*, not *Sir*, or *Master*, as Abp. Newcome and Campbell render. The woman might easily have learnt both the doctrine of a Messiah, and the *appellation* Κύριος, from the Jews. It appears from St. Clement (Homil. ii. 19), that the name of the woman was *Justa*, and that of her daughter Bernice; and it appears from that passage and others, adduced by Anger. Harmon., that the preachers of the Gospel in the time of Clement used to sojourn in their journeyings across that border-land at the house of Bernice. For a particular explanation of this narrative, showing the peculiar propriety of our Lord's conduct, in making the *manner* in which he complied with the request of the Greek heathen (ordained by the providence of God to be one of the first *Heathen* proselytes) a *type* of the *mode* in which the Gentiles should be received, see Horsley's Sermons, vol. iii., and Jortin's Works, ix. 239.

—ἐκραύγασεν] This may, with most recent Expositors, be construed with λέγ., but better with αὐτῷ, as thus yielding a stronger and more

Κυριε, υἱὲ Δαυὶδ! ἡ θυγάτηρ μου κακῶς δαιμονίζεται. 23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. 24 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 25 Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα· Κύριε, βοήθει μοι! 26 Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. 27 Ἡ δὲ εἶπε· Ναί, Κύριε. <sup>m Supr. 7. 6. Phil. 3. 2.</sup> καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχλῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σου ἡ πίστις! γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. 29 <sup>n Mark 7. 31.</sup> Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. 30 <sup>o Isa. 55. 1.</sup> Καὶ

definite sense; a mode also confirmed by the similar expression, v. 23, κράζει ὀπισθεν ἡμῶν, and by another at Psalm cxlvii. 9, compared with Job xxxviii. 41.

23. ἀπόλυσον αὐτήν] 'dismisses her;' viz., with the grant of the favour she asks; as appears from vv. 24, 26; our Lord's answer, in which it is implied.

24. ἀποκριθεὶς εἶπεν.] It is not precisely said to whom the answer was addressed. But it seems most natural to suppose it meant of the last persons speaking, namely, the disciples; and so almost all the Paraphrasts, confirmed by the Pesch. Syr., Arab., and Pers. Versions; and that is required by the nature of the disciples' request, which was evidently one for help to be given her. Yet the answer may have been meant for the woman as well as the disciples, to let her know, as well as the disciples, why he had not complied with their request, nor her entreaty, not even by a word.

— οὐκ ἀπεστάλην, &c.] As the Gospel was first (see Acts xiii. 46) to be preached to the Jews, so our Lord might seem sent peculiarly to them. And accordingly he never did extend his *ministration* beyond the Jews, at least with such rare exceptions as that in the present case, by personal help. And during his lifetime he caused the offer to be confined to the Jews. Thus, in his injunctions to the Apostles sent to evangelize, he directs them (Matt. x. 5, 6) not to go to the Gentiles, but πορεύεσθαι εἰς τὰ πρόβατα τὰ ἀλωλότα τοῦ Ἰσραὴλ. So called ἀπολωλότα, with reference to the utter neglect of all due pastoral care by their spiritual shepherds, or chief priests.

27. The woman, we see, uses the same diminutive form as our Lord did,—a form, I would observe, not necessarily conveying contempt (and certainly not here), but mostly in the Class. an expression of affection towards the humble and attached dependants of the human family, and deserving to be cherished and suitably fed as such, viz. with the fragments of the meal, after the family have eaten as much as they choose. The woman, we see, with female tact, lays hold on this favourable point, thus converting what had the aspect of a slight into a plea to be fed

with the crumbs of mercy. The custom here alluded to was one common both to Jews and Gentiles of which I have adduced several examples (in addition to those of Wets.); the most apposite of which (as illustrating the case of such dogs as are in the passage of Mark spoken of as being under the table, namely, domestic dogs), and as presenting almost a picture, is the following: Liban. Orat. 182, C, πρὸς τῇ τραπέζῃ (read τῇ τραπέζῃ) κύων οὐ μέγας (equiv. to κυνάριον here) ἐπὶ τοῖν ὁπίω σκελοῖν ἵζανται, πρὸς αὐτὴν ἀνίσταται τὴν τραπέζην κειμένης, ὥστε εὐτραπείᾳ ἔχει (read ἔχη) τὸ στόμα πρὸς τὸ ριπτοῦμαι. The ancients, and some moderns (as Grotius, Le Clerc, Elsen., Schleus., and others), take *val* to import, not 'entreaty' (as others), but *assent*; which, indeed, is most agreeable to the answer. And though *ἀλλὰ* does not follow,—as it properly should,—yet, in such pathetic sentences, regularity is overlooked. Here (as often) γὰρ has reference to a short clause omitted, to be thus supplied: 'True, Lord! [but extend a small portion of thy help and mercy towards me:] for even (καὶ) the dogs' &c.

28. Ὡ γύναι, μεγάλη σου ἡ π.] An address of bland courtesy (as at Luke xiii. 12). See note on John iv. 21.

29. εἰς τὸ ὄρος] Not 'to a mountain,' but, 'to the mountain;' the mountainous cliff, or ridge, which skirts the lake on all sides; and here that to the east must, as appears from Mark vii. 31, be meant.

— ἐκάθητο ἐκεῖ.] Not 'sat down there,' but, 'took post,' 'fixed himself' there as a temporary sojourn. Comp. the very similar passage of John vi. 3, καὶ ἐκεῖ ἐκάθ., and so often in Sept., as 2 Kings xviii. 8. Comp. xxvii. 14. And so Acts ii. 2, οὗ ἦσαν καθήμενοι, *commorantes*. Schleus., indeed, says that this occurs in the Class. writers; but the two examples he adduces are only of the sense *desidere*. Accordingly this must be regarded as Hellenistic Greek, formed on the use of the Hebr. שָׁבַד, though of that the only certain example is in Judg. v. 17, where Sept. has παροίκησα, 'sojourned.' Our Lord, it seems, made a brief sojourn on some high ground of the rocky cliff of the lake, during which he

προσῆλθον αὐτῷ ὄχλοι πολλοί· ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφούς, κυλλοὺς, καὶ ἑτέρους πολλοὺς· καὶ ἔρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐθεράπευσεν αὐτούς·  
 31 ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας·  
 p Mark 8. 1. καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. 32 Ὁ δὲ Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπε· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη \* ἡμέραι τρεῖς προσμένονσί μοι, καὶ οὐκ ἔχουσι

healed multitudes of disorders of the very worst class, such as were usually deemed quite incurable, and worked one signal miracle recorded in Mark xii. 32—37, on a κωφὸς μογιλάλος. See note there.

30. κυλλοὺς] The Commentators have not made it clear what is meant by this term, and how it differs from χωλοὺς. In my Recens. Synop. and the two first editions of the present work, I explained it (after Kypke) to mean a person with a distorted limb, like our *club-foot*. And that the word should have that sense, would seem probable from its *derivation*; it being cognate with κοῦλος. And that it in fact *had* such a sense is placed beyond doubt by the evidence adduced by Kypke, espec. from Hippocrates. Yet the adoption of it here is precluded by the use of the word in the only other passages of the N. T., where it occurs, infra xviii. 8. xv. 31. Mark ix. 43, 45, where the sense in question is utterly inapplicable; and the term must plainly mean *maimed* (ἀνάπηρος), and, as appears from the latter, *maimed in the hand*, or hands, or the feet; a sense equally applicable, and therefore certainly to be adopted, in the present case. To account for this strange variety of meaning, we may suppose (as in the case of some other words) that the two senses had originally two different *terms* to express them; and that these came at length, by carelessness, to be merged into one. The two terms were, I apprehend, κυλλός, cognate with κοῦλος, and explained by Hesych. κάμπυλος, and κόλλος, or κόλος, which, as we learn from the Greek Lexicographers, meant κάλλυβος or κόλλυβος; and was equivalent to ἀνάπηρος: a sense which the word might well have, as being derived from κόλος, cognate with κολοῦμαι, to *curtail*. But to turn to the present case; as ὑγιεῖς follows, which would not be applicable to the supplying of a *limb* wanting, it is best to take the case as used, like our word *maimed*, of such a grievous hurt as deprives of the use of a limb.

31. κωφούς] *dumb*, as supra ix. 32. xii. 22. Luke i. 22. xi. 4, and Sept. in Hab. ii. 18, rather unfreq. in Class.; and the passages adduced by the Lexx., Hdot. i. 34, and Xen. Cyr. vii. 2, 20, are uncertain, for it is not clearly made out whether the son of Cræsus was *dumb* or *deaf*; and the probability is that he was *both*, deaf and dumb, as those born deaf always are. See Aristot. Hist. An. iv. 9. The only examples I know of are Soph. frag. 595, κωφὴν, ἀναυδόν. Aristoph. Ach. 681, οὐδὲν ὄντας, ἀλλὰ κωφούς καὶ παρεξηνημένους, lit. 'out of whistle.' But in this use the pure Greek writers generally thought it necessary to *emphatize* a term fixing the sense. As to the passage adduced from Xen. Cyrop. iii. 1—19, τυφλοὺς ἢ

κωφούς καὶ μὴδ' ὀτιοῦν φρονούντας ἐξαπητήσαι (comp. Levit. xix. 14, with Deut. xxvii. 18), there the sense, as the Commentators ought to have seen, is *deaf and dumb*. From this passage, and the first-mentioned one of Xen., there is little doubt that most, if not all, of the persons here spoken of were deaf and dumb. The case of the κωφὸς μογιλάλος in Mark vii. 32, was somewhat different. See note.

— ἰδοὺ τὸν Θεὸν Ἰσραὴλ] Mr. Alf. thinks this last word Ἰσ. was added to the rest, as an expression of joy on the part of the disciples *themselves*. But surely it is far more applicable to the *multitude*, who, from the situation of the place (which I have before traced out), were probably almost all Gentiles. It would be nearer the truth to say, that the word Ἰσραὴλ is meant to be *emphatic*, in tacit opposition to the so-called gods of the *heathen*. The Gentile beholders of those wondrous miracles might well glorify the God of *Israel*, seeing that all this was done by the power of the God of *Israel* alone, since no other could effect it. From the turn of the expression, which is one very rare, I am inclined to think that the Evangelist had in mind Ps. lxxii., 'Blessed be the Lord God of *Israel*, who alone doeth wondrous things' (θαυμάσια)—words ushered in by πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν. Comp. Ps. lxxxvi. 8. 'Among the [heathen] gods there is none like unto Thee, O Lord; there is not one that can do as Thou doest. All the nations (πάντα τὰ ἔθνη, Sept.) shall glorify Thy name,' δοξάσουσι τὸ ὄνομα σου. The expression occurs elsewhere only in 2 Chron. vi. 16, and in Luke i. 68, εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ,—an ejaculation likely to have come now from the by-standing disciples, who not only glorified Him as a God in covenant with his people (for that any by-standing pious Jews sojourning there might do), but as having sent the promised Messiah in the person of *Jesus of Nazareth*.

32. ὅτι ἤδη ἡμέραι τρεῖς—μοι] In this passage, while the *sense* is plain, the *reading* is disputable. The textus receptus and the bulk of the MSS. have ἡμέρας; while a considerable number of the most ancient and the best MSS., and some Fathers have ἡμέραι, which has been received by all the Critical Editors from Wets. to Scholz, on the ground of its being the more difficult reading. Yet this introduces an intolerable harshness; for, as Fritz. observes, who ever heard of ἡμέραι τρεῖς for ἡμέρας τρεῖς? This he would remove by inserting *εἰς*, καὶ after τρεῖς, on the authority of two MSS., two Versions, and some Fathers. But, not to say that the authority is far too slender, we have thus only an exchange of one harshness for another, in the

τί φαγωσιν καὶ ἀπολύσαι αὐτοὺς νήσεις οὐ θέλω, μήποτε ἐκλυθώσιν ἐν τῇ ὁδῷ. <sup>33</sup> Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι ὄχλον τοσούτον; <sup>34</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. <sup>35</sup> Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν. <sup>36</sup> Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. <sup>37</sup> <sup>a</sup> Καὶ ἔφαγον <sup>supra 14, 30, 31</sup> πάντες, καὶ ἐχορτάσθησαν καὶ ἦσαν τὸ περισσεῖον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. <sup>38</sup> Οἱ δὲ ἐσθίωντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

<sup>39</sup> Καὶ ἀπολύσας τοὺς ὄχλους, \* ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά. XVI. <sup>1</sup> Καὶ προσελθόντες οἱ

καὶ before *προσμένονσι*, which, followed by another *καὶ*, is scarcely to be tolerated. The difficulty may be better removed by supposing an *ellipsis* of *εἰσι* (supplied in D and a few other copies), and either regarding *ἥδη τρεῖς ἡμέραι* as an interposed clause, to be pointed off by commas; or, if that be thought too harsh, by taking *προσμένονσι* as not a verb, but a *participle* pres. dat. The confounding of the two, one with the other, is not unfrequent. Thus in Thucyd. iii. 51, it is only very recently that Critics have seen that *ἐφορμῶσι* (or rather, as I have shown ought there to be read, *ἐφορμούσι*) is not a verb, but a *participle*. Thus the construction will be perfectly regular, and agreeable to a very frequent idiom (on which see Matth. Gr. Gr. § 390), e. g. Xen. Hist. ii. 1, 27, *ἐπεὶ ἡμέρα ἦν πέμπτη ἐπιπλέονσι τοῖς Ἄθ.* Thus the literal sense will be: 'There are now three days to them continuing with me,' &c. If, however, it should be thought that the verb *subst.* in this idiom cannot be dispensed with (though it would seem to be partly supplied by the *ἥδη*, which almost implies it), we might insert *εἰσι* after *τρεῖς*, on the authority of the above MSS., Versions, and Fathers, but reject the *καὶ*, as having been introduced by certain sciolists who were ignorant of the true construction. The *εἰσι* might be absorbed by the *εἰς* preceding. I cannot, however, recommend the reception of *εἰσι*, because it has exceedingly slender external authority (I find it in not a single copy of the Lamb. and Mus. MSS.); and internal evidence is quite against it. The text I have adopted is confirmed by the support of all the Lamb. MSS. except 5, and of all the Mus. ones except 1, and by the suffrage of Lach. and Tisch. As to the *ellipsis* of *αὐτοῖς*, it is by no means harsh. It is in the passage of Thucydides expressed, at least according to the reading *αὐτοῖς*, approved by Poppo, and rightly received by Arnold.

— *τί φαγῶσι*.] The commentators regard the *τί* as put for *ῥ*. But pure Grecism would rather require *ῥ τί*, as in Crates, *Θηρία*, frag. iii. 3, p. 81, Meineke: *Ὀὐκ ἄρ' ἔρ' οὐδὲν κρίας—οὐδ' ῥ τί ἰδυνάσθη*.

<sup>39</sup>. *ἀνέβη*.] So, for *ἀνέβη*, Fritz., Lach., and Tisch. read, on the authority of many MSS., Versions, and early Edd.; Scholz alone retaining the Vulg. External authority is nearly equally

balanced for either; though the most ancient and best MSS. (including nearly all the Lamb. and Mus. copies) have *ἀνέβη*; and internal evidence is in favour of *ἀνέβη*, which, from its comparative uncommonness, might easily be changed to the ordinary term *ἀνέβη*; though it is of unexceptionable propriety, occurring in the N. T. infra at Mark vi. 51, and perhaps supra xiv. 32; in the Sept. at Jonas i. 3, *ἀνέβη εἰς αὐτὸ*, scil. τὸ πλοῖον, also in the best Classical writers, Homer and Thucydides; though confined almost entirely to the earlier authors, the later writers using *ἔμβαλιν*. Yet *ἀναβαλῶν*, as it was probably the original and appropriate term, so it always continued in use in the common dialect, and from thence was introduced into the Sept. and the New Test.

— *εἰς τὰ ὄρια Μαγδαλά*.] Mark says *εἰς τὰ μέρη Δαλμανουθά*. Yet there is no real discrepancy; since *ὄρια* here (as not unfrequently in the Hellenistic phraseology) may mean *territory*; and Dalmanutha was a small town about three or four miles south of Magdala, and therefore probably in its *district*. All the difference is, that Mark's account is the more *definite*, while both are equally *true*. Thus in Soph. frag. 647, we have *ὄρια καλέουθου* to denote the *road itself*. But it should rather seem that the situation in question was a sort of *border-land* between Magdala and Dalmanutha, and like the Thurea in Peloponnesus, debatable between Magdala and Dalm., being on the utmost verge of Magd., and yet as being *claimed* by Dalm., was by some thought to form a part or tract of Dalm. I doubt not that the vessel came to land at the mouth of the present river Lymoun, where the Lym. and another stream come to a confluence; and that this debatable tract was the strip of land running up the country between those streams, so that the people of Dalm. accounted the Lymoun as the border, but those of Magd. the other stream, having the intermediate strip of land, where our Lord and his Apostles sojourned, debatable. That *Magedan* is wrongly edited by L. and T. on the authority of a very few MSS., is plain from the name Megdol at this day given to the place.

XVI. 1—4. See Mark viii. 10—12, and Luke xii. 54, and notes.

Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες, ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. <sup>2</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁφίλως γενομένης λέγετε· Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός· <sup>3</sup> καὶ πρῶτ' Σήμερον χειμῶν πυρρᾶζει γὰρ στυγνάζων ὁ οὐρανός. Ἐποκριταί! τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;

1. *πειράζοντες*] scil. αὐτὸν (*expressed in Mark*) for εἰς τὸ πειράζειν αὐτόν, 'in order to try him,' 'put to the proof' his pretensions to be the Christ. The term *implies* the false *pretences* which dictated the asking for the sign. They had already resisted the clearest evidence of miracles; and they now demanded a *sign from heaven* (one coming from thence, visible to all on earth, and thus proving him to be the Christ. See on supra xii. 38), hoping thereby to throw Jesus into a dilemma, by asking what might have been *now* improper for him to grant, that so his refusal to comply with the request might lower him in the eyes of the people. *Sufficient* evidence they had already resisted; and they now only asked for *more*, in order to *scuff* the more. So the Jews, at his Crucifixion, asked him to come down from the cross, and said that then they would believe on him. But, in such a case, to grant the request were as useless as the demand itself was unreasonable; since, thus hardened and impenitent, 'neither would they have believed though one rose from the dead.'

— *ἐπιρρ. σημ. ἐ. τ. ο.*] It is not, as it might seem, surprising, that they should have, on this and other occasions, demanded of our Lord a sign from heaven. That was, by the blindness of Jewish superstition, regarded as the main test of Divine authority; for they ignorantly imagined that the false gods of the heathen could give signs, show forth miracles, *on earth*; while signs *from heaven*, they allowed, could proceed only from the true God of heaven. See the Apocryphal Epistle of Jerem. v. 67. In favour of such a notion they pleaded several passages of the Old Test., but on the present occasion utterly in vain.

2. The words *οφίλως*—*δύνασθε* have no place in the Vat. MS., 2 other uncial ones, and a few cursive MSS. and Latin codices; but no critical editor has rejected them; and they were doubtless cancelled by the early Biblical Critics, on the same frivolous grounds with not a few other passages.

— *εὐδία*] sub. *ἵσταται*. The Jews, and, indeed, the Greeks and Romans, were attentive observers of all prognostics of weather, fair or foul; and many similar sayings are adduced from both the Rabbinical and Classical writers by the Commentators; as Polyb. iv. 21. l. Plin. H. N. xviii. 35.

3. *πυρρ. στυγνάζων*] If it be true, as the Lexicographers affirm, that the proper sense of *στυγνός* and *στυγνάζω* is when used to express *sadness* or *gloominess* in the visage, and thence tropically, as here, of the sky to be *dull* or *dark*, that would involve a no inconsiderable anomaly; for the proper sense of a word should be *physical*, out of which may arise the figurative. I still think that such is in reality the case in the present instance. Why, I would ask, should not *στυγνάζων* signify *lowering* in the physical sense of *becoming low*, as the sky seems to do in dark

weather? So *στυγνότης τοῦ περιέχοντος* (*caeli*) is found used in Polyb. iv. 21. l., of a lowering sky, with *admission* to which we have in Eurip. Alc. 777, *στυγνὴ πρόσωπον καὶ θυμὸς φρουμῆς*, of 'a lowering look and knitted brows.' And well may the word have this sense, for it is rightly derived by Lenep. Etym. from *στέγος*, derived from *στέγω* (cognate with *στέφω*), from *στέω*, to *stuff* up; then *στυγνός* will be *stuffed up*, *thick* (namely, with clouds and vapours), and consequently *darksome*. And so Wisd. xvii. 5, *στυγνὴν νύκτα*. This is exactly the case in the instance of our adj. *sad*, which, after all, is best derived by the undervalued etymological skill of S. Johnson, from an obsolete past participle of to *sag*, 'to weigh or load down,' *sag'd* being softened to *sad*. And this is confirmed by our old, and now vulgar, use of *sad* for *heavy*; though Spenser says, 'more *sad* than lump of lead.' And such seems the sense in Milt. Par. Lost, ix. 1002, 'Sky *low'd*, and,— muttering thunder—some *sad* drops Wept,' &c.; such *heavy* drops as are preludial to a coming storm, espec. when preceded, as here, by earthquake.

— *ἐποκριταί*] Lachm. and Tisch. cancel the word, on the authority of several MSS., three of them very ancient. But the weight of external authority is in its favour; and still more *internal evidence*, as existing in the circumstance, that, while several reasons may be imagined for its being *removed*, not one can be imagined for its being *introduced*. It had place, we find, in the MSS. used by the Peach. Syr. and Vulg. Transl., and was, I suspect, only put out by certain Critics, whose purpose it was to remove what seemed to them a term too *strong* for the occasion, but, as Bp. Jebb has shown, from a very erroneous estimate of our Lord's character,—'attenuating his gracious mildness into a tame meekness, quite remote from the Divine reality; un mindful of the indignant severity of reproof, on fit occasions, employed towards presumptuous or hypocritical offenders.' Nevertheless, the same class of Critics have used the same licence on other occasions, as infra xxiii. 11. Luke xi. 44, where there was no parallel passage from which to introduce it. Besides, it occurs in all the copies at xii. 56, *sine v. l.*, and was not likely to have been interpolated from thence in all the copies except 19 (I find it in all the Mus. and all the Lamb. MSS. except 1, and confirmed by the Peach. Syr. Vers.).

— *τὰ δὲ σημεῖα*] meaning 'the miraculous events which foreshowed the coming of the Messiah in his kingdom.' Our Lord intends to intimate that the same serious attention, which made them usually good prognosticators of the *weather*, had they not been blind to the signs of the *times*, as they had ever been aforetime, might have enabled them to have discerned, by these signs, the truth of his pretensions.

4<sup>a</sup> Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον <sup>a</sup> ὅθ' ἔσται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάννου τοῦ προφήτου. Καὶ <sup>b</sup> καταλιπὼν αὐτοὺς ἀπῆλθε. <sup>a</sup> Supra 12. <sup>b</sup> John 2. 1.

5<sup>b</sup> Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο <sup>b</sup> ἄρτους λαβεῖν. <sup>c</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁράτε καὶ προσ- <sup>c</sup> ἔχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>d</sup> Οἱ <sup>d</sup> δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν. <sup>b</sup> Mark 8. 14. <sup>c</sup> Luke 12. 1. <sup>d</sup> &c.

4. Vide supra xii. 39, and note.

5. ἐπελάθοντο] Mr. Alf. authoritatively pronounces that this is *not* put for the plurim., and he renders, 'they forgot to take bread.' But this is running counter to both ancient and modern Versions and Expositors. I believe, universally. Beza and Fritz. have well seen that there is here a popular brevity of expression, avoided in regular composition, for 'they saw (or 'found') that they had forgotten to take bread;' for, as it is added in the passage of Mark, they had but one loaf with them in the vessel,—a good reason why they should soon perceive their neglect to provide for themselves. This trifling irregularity (which would strike no one but a verbal Critic) is far more tolerable than the sense assigned by Mr. Alf. as follows: 'they forgot to take bread [for their land journey further].'—a sense somewhat jejune, and yet only extracted by violence; and it would not help the matter if we were to suppose, with Mr. Alf., that these words were said after another voyage across the lake, which is mentioned by Mark viii. 13, in the words ἐμβὰς πάλιν εἰς τὸ πλοῖον ἀπῆλθε ε. τ. π. Mr. Green is of opinion that this 'departure,' as Matth. calls it, or *embarkation* to cross to the other side, as Mark with more minute accuracy describes it, was to Bethsaida, which he had left when he went to Magdala. But I doubt this. It is not, indeed, specified by either Matth. or Mark at what *point* of the lake their journey from the vicinity of Sidon to the lake terminated. It was at some distance south of Bethsaida, and probably nearly opposite to the Dalmanutha mentioned by Mark. And there is a point of mountain range two miles from the lake, and six or seven south of Bethsaida, which is probably the very site. This answers very well to the expression in Matth. x. 29, *παρὰ τὴν θάλασσαν*, 'near by,' within a near approach to it, as the Pesch. Syr. and Pers. and Vulg. Versions. And to this very well corresponds the *πρὸς τὴν θάλα.* of Mark vii. 31,—a somewhat rare use (yet found at Acts v. 10, *ἔβανον πρὸς τὸν ἄνδρα αὐτῆς*), and, for that reason, altered to *eis* by the ancient revisers, and, as usual, *caught up* by their humble servants Lachm. and Tisch., from only some dozen MSS. Other Critics adopted the *παρὰ* of Matth. Be that as it may, the point of forgetfulness on the part of the disciples was, that they had, on leaving Magdala, omitted to provide themselves with bread for their use on reaching Bethsaida, but had not become aware of this until they reached the place, or rather some uninhabited spot adjoining to the point of their disembarkation, which was not, as appears from Mark viii. 22, Bethsaida (i. e. the Bethsaida Julias), to which, we learn from Mark, they subsequently (probably the next morning) went, but some spot in the vicinity. There would be no

difficulty in laying in provisions there for their journey to Caesarea Philippi.

6. ὁράτε καὶ προσέχετε] A strongly significant phrase intensive by the conjunction of *σο* terms (as in Arrian Epict. i. 3, *ὁράτε καὶ προσέχετε*), and Exod. xxxi. 13, *ὁρ. καὶ φυλάξεσθε*); thus serving the better to introduce the subsequent earnest caution, evidently suggested by the recent circumstance of the Pharisees and Sadducees, whose base endeavour to enslave him, their insatuated blindness to the times and the seasons, and their incorrigible profligacy under the veil of hypocrisy—which entitled them to no sign but that at his own resurrection—must have greatly affected our Lord's tender spirit (see Luke xix. 31), and made the subject so uppermost in his thoughts as naturally to find vent in words on the first suitable occasion, by leisure and stillness.

—ἀπὸ τῆς ζύμης] Meaning, as appears from the explanation at v. 12, the *doctrines* of those sects, designating, it should seem, the *whole system of instruction* pursued by them, both as regards doctrine and ordinances, teaching by examples, and even *practices*, since it is at Luke xii. 1, applied to their *hypocrisy*; nay, from the application of the term by St. Paul (probably with that passage in mind) at 1 Cor. v. 6—8, it may extend to corruptness of heart and immorality of life. See note there. In this strong metaphor there is an allusion to the similar properties of the two things,—the one being penetrating, and rapidly, but imperceptibly, diffusive; the other imperceptibly, but surely, pervasive, depraving the mind (what Milton happily expresses by "all corrupt, both mind and will deprav'd"), and corrupting the principles to the very core.

7. διελογίζοντο—ἔτι ἄρτους οὐκ ἔλ.] Render, not '*reasoned* among themselves (for a simple matter of *fact* would have nothing to do with *reasoning*), but, 'considered among themselves one with another by reflection, saying,' &c. Of this sense examples occur in Xen. Mem. iii. 5, 1, and Dionys. Hal. Ant. x. 12, *διελογίζοντο καὶ συναλάλουν ἀλλήλοις*. In the present passage, *ἐν ἑαυτοῖς* stands for *ἐν ἀλλήλοις*, equiv. to *πρὸς ἀλλήλους*, found in the parallel passage of Mark. The *ἔτι* is by Translators and Commentators generally taken to mean, 'it is [i. e. this was said] because we have taken no bread;' it being supposed that the disciples imagined their Master to have intended thereby to caution them against supplying their present want of bread with such *leavened* bread as had been made by any Pharisee. It might seem, indeed, scarcely credible that the disciples should have fallen into such a dull misconception, were this not shown to have been actually the case by our Lord's words, v. 11. It appears, however,

8 Ἰνους δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; 9 ° Οὕπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; 10 4 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; 11 Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ \* ἄρτων εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; 12 Τότε συνήκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

13 ° Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· Τίνα με λέγουσιν ἢ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου; 14 1 Οἱ δὲ εἶπον· Οἱ

that while turning this in their minds, and so speaking one to another, their care and anxiety was what they should do (being, as we have seen, in a desert place) for want of the bread they had forgotten to bring with them; which care and anxiety argued the extreme weakness of their faith, even in the face of two such astounding miracles as they had a little before witnessed; and hence drew down the well-merited rebuke from their Master which follows: for they had seemingly forgotten both the miracles, and the impressive lessons which accompanied them.

11. ἄρτων] So, for ἄρτων, all the principal Editors, from very many MSS. (to which I add all the best Lamb. and Mus. copies), and some Versions.

13—20. Comp. Mark viii. 27—30. Luke ix. 13—21. Here commences the second great Division of our Lord's ministry on earth, introductory to his sufferings and death.

13. ἔλθων δὲ—ἡρώτα] Render, 'Now as Jesus was going to, &c. This sense is required by Mark viii. 27, where it is said that the subsequent conversation took place on the road (viz. from Bethsaida) to the part of the country in question whither they were going, called by Matt. τὰ μέρη Καισαρείας, by Mark τὰς χώμας, in which latter we have a more exact designation, though involving no real discrepancy, since τὰ μέρη designates the 'country parts,' in opposition to the city; just as at xv. 21, τὰ μέρη Τύρου καὶ Σιδ., and Mark viii. 10, τὰ μέρη Γαλαζ.

—τίνα με λέγουσι, &c.] τίς, for ποῖος as v. 15. Mark viii. 27. 29. 1 Cor. iii. 5, or ποῖον τινα, as Hdot. iii. 34. Bp. Middl. has shown that the interpretation of Beza and others, which supposes a double interrogation ('whom do men say that I am? the Son of man?'), would involve an intolerable harshness, not to say solecism. Yet, as the common reading and construction is thought liable to some objection, he thinks the conjecture of Adler probable, that the received reading was made up of two, viz.: τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι (which is the reading of Mark and Luke); and of τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου; which Adler thinks is the true reading of St. Matthew. The *me* is, indeed, not found in the Vatican MS., and several Versions and Fathers. But this authority is quite insufficient. In a single MS. the *me* might be omitted by accident,—as is

often the case with this and other pronouns. That the scribe of the Vat. B (or of its Archetype) *did unintentionally omit the me*, is not improbable, since in MS. C the *me* is put *after λέγουσι*: and variation of position often tends to omission. As to the *Vulg.* not having the pronoun (though even there the Lamb. copy, of the seventh century, *has* the pronoun), the authority of that Version is overbalanced by the testimony of the Italic, which has the pronoun. The use of the pron. *hæc* seems called for by its use in the next verse and in the parallel passages of Mark and Luke. Nor can the commonly received reading be said to involve any thing really objectionable as regards the sense. We may suppose that the purpose of our Lord in asking his disciples what *men* thought of Him, was only to hear what *they* thought of Him; and where wrong, to set them right. On no former occasion did our Lord so directly style Himself the *Son of man*, an appellation which, it is plain from Luke xxii. 69, sq., was taken by the Jews as equiv. to the *Son of God*, implying Messiahship. In so doing, our Lord on this, as afterwards on a more solemn occasion (Matt. xxvi. 64), pointed to Himself as being that Son of man spoken of by Daniel, vii. 13, sq. With this reference the question would test the disciples' faith in Him, according as they understood and applied that reference; though he knew that they all stumbled at the doctrine of a suffering, dying Messiah, ignorant *then* of the great doctrine of the Gospel which it involved; and that our Lord was entitled to be considered the Son of man spoken of by the Prophet; espec. since, though Son of God, he was content for our sakes to become Son of man (as ἐν ὁμοιώματι ἀνθρώπου γενόμενος), and become obedient unto death (Phil. ii. 7, 8) for us men and our salvation. In order to remove these misconceptions, our Lord was pleased to enter into discourse with them on the subject of his death and resurrection, prefacing what he was going to say, on this important topic, by inquiring respecting the *opinions* commonly entertained *regarding himself*. Thus he asks: 'What sort of a person do men say that I [who claim to be] the Son of man,' ('take to myself that title'), am?' Now the people at large acknowledged Jesus to be a very extraordinary person; but we find that even those who esteemed him most highly had very inadequate apprehensions of his real character. The highest point (as appears by the

μὲν Ἰωάννην τὸν Βαπτιστὴν ἄλλοι δὲ Ἠλίαν ἕτεροι δὲ  
 Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν. <sup>15</sup> Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα  
 με λέγετε εἶναι; <sup>16</sup> ὁ Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ  
 ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. <sup>17</sup> Καὶ ἀποκριθεὶς ὁ  
 Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ  
 καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατὴρ μου ὁ ἐν τοῖς οὐρα-  
 νοῖς. <sup>18</sup> Καγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος· καὶ ἐπὶ ταύτῃ

John 6. 69.  
 & 11. 27.  
 Acts 8. 37.  
 & 9. 30.  
 1 John 4. 18.  
 & 5. 5.  
 1 Cor. 2.  
 10.

next verse) to which their faith then amounted, was to suppose (as did Herod) that he was John the Baptist risen from the dead, or Elijah or Jeremias, as being one of the greatest of Prophets.

16. In this verse Peter, with his usual promptitude, as the question 'Whom say ye' required, answers in his own name, and in that of his brethren: and his answer is the more remarkable, because every word is *emphatic*; q. d. *Thou*, and no other, art *the* [promised] Christ, the Son of the living God. "Brevis confessio, sed quæ totam summam in se continet: nam sub Christi elogio æternum et Regnum et Sacerdotium comprehenditur, ut Deum nobis reconciliet, ac, expiatis suo sacrificio peccatis, perfectam justitiam acquirit." (Calv.)

17. *σὰρξ καὶ αἷμα*,] meaning, according to the sense of the expression in the N. T. and the Rabbinical writers (for it does not occur in the Sept.), *Man*, as composed of flesh and blood; a designation used with allusion to the grossness and imperfection of mere human nature, whereby it is incapable, without Divine illumination, of understanding sublimely spiritual truths, such as the union in the Godhead of the Father and the Son, and the doctrines thence springing. The full sense is, "Man [in his greatest wisdom], (alluding to the Scribes) hath not taught thee this, but God, 'the Father of lights,' and the Faith by him imparted, whereby thou madest this confession." "Hence," says Calv., "we learn that Faith is to be sought from *on high*, 'ejusque laudem gratiæ ejus debere tribui.'" See more in his able note, which is, on this passage, *instar omnium*.

18, 19. We are now advanced to a passage, of which, as the Church of Rome mainly rests upon it its doctrines of the *supremacy* and *infallibility* of the *Pope*, and the *power* of the *Church*, we are bound to discuss the sense with especial care. Let us, then, examine the words and clauses in order, as they offer themselves. First, from the very form of expression in *Καγὼ δὲ σοὶ λέγω*, it is plain, that what is now said by Christ is meant to *correspond* to what had been just said by *Peter*. As he had declared to Jesus: *Σὺ εἶ—ζῶντος*, so Jesus says to him: *Καγὼ δὲ σοὶ λέγω*: 'Moreover I also say to thee.' On the next clause *ὅτι σὺ εἶ Πέτρος*, we are to bear in mind that *Peter*, or *Cephas* (for *Πέτρος* is only *Cephas* Grecized), is not the *original* name of this disciple, but a *surname*, given to him (as was customary with the Jewish *Rabbis* at the baptism of proselytes) at his *conversion* (see John i. 43), by anticipative reference to his character, as a Christian professor. And as those names were often given with allusion to some peculiar quality or disposition of the person; so, in the case of Simon, it had reference to that *zeal* and *firmness* which he displayed, as well in first making this confession of

faith in Christ, as in afterwards building up the Church, and establishing the religion of Christ. So our Lord, in like manner, surnamed James and John *Boanerges*, *sons of thunder*, Mark iii. 17. For examples of this kind of *Paronomasia* in giving names, see Gen. xvii. 5. xxxii. 27, 28, and compare Gen. xxvii. 36; and espec. Isa. xxvi. 4, comp. with Ps. lxxviii. 5. 'Jehovah is the Rock everlasting.' Eurip. Phœn. 645. Æschyl. Prom. 472. Theob. 401. Agam. 670. Πέτρ. or Κηφᾶς means, not *stone* (as some affirm), but *Rock*, *zaxum*, as *πίτρος* often does in the best Classical writers, e. gr. Homer, Il. η. 270, γ. 288, π. 411. Pind. Nem. xi. 26, ἀράξαντες *ἑστὸν πέτρον*. Soph. Œd. C. 19, *ἐπ' ἀξίστον πέτρον*, where the reading of the Florence MS. *πάγον* ('a rocky cliff') as a gloss. Soph. Œd. C. 1595, *τοῦ Θορκίου πέτρον*, and espec. Philoct. 272, *εὐδοντ' ἐπ' ἀκτῇ ἐν κατηρεφεί πέτρῃ*, said of the cave in the rock, where Philoct. abode. Eurip. Med. 28, *ὡς δὲ πέτρος, ἢ θαλάσσιος κλύδων* (comp. Androm. 538. Heracl. 1002); also Teleph. frag. i. 2, *πέτρον Ἀρκάδων δυσχείμερον*, said of the rocky cliff of the N.E. coast of Peloponnesus, et alibi plus semel. And so also in prose writers, e. gr. Diod. Sic. l. i. 32, where, describing the rocky shore of the Nile near the cataracts, he says, *τόπος—ἔχων πέτρον πυκνὸν καὶ μεγάλους ἰοκότας σκοπίλους*. Alciph. Epist. iii. 59, *κουφίσαντά με, ἀφ' οὗ—περ ἰκάθυμεν πέτρῃ*. But, to proceed, Commentators, both ancient and modern, are not agreed as to what is meant by *ἐπὶ ταύτῃ τῇ πέτρῃ*. Now this must mainly depend upon the *reference*; which some suppose to be *Christ himself*, as a rock (Is. xxviii. 16. 1 Pet. ii. 6, 7, 8); others, not a few, nor of little note, as Bullinger, the *confession of faith* just made by Peter (q. d. 'on the truth thus confessed, as the test of piety, will my Church rest'); while most Expositors, from Grotius, Hammond, Camer., and Whitby downwards, refer it to *Peter himself*. They urge that no other can be supposed, consistently with the rules of correct exegesis; for, not to mention that the confession was not Peter's only; since, in making it, he spoke not for himself alone, but for all the Apostles (and in that quality returned answer to a question which had been addressed to them *collectively*: 'Whom say ye that I am?' &c.); the *connexion* subsisting in the *reason* given for the surname which had been bestowed on Simon, they think *confines* it to that alone; as also the *parallelism* between Christ's reply to Peter, and the answer which he had given. It is also, they urge, the only one consistent with the usage of the New Test., in which, not *doctrine*, nor *confession*, but *persons* are represented as the pillars of the spiritual building. See 1 Pet. ii. 4—6. 1 Tim. iii. 5. Gal. ii. 9. Eph. ii. 20. Rev. iii. 12, and



τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾗδου οὐ  
 1 Infr. 18.  
 19. κατισχύσουσιν αὐτῆς. 19<sup>1</sup> Καὶ δώσω σοι τὰς κλείς τῆς βασι-

Notes. Certainly, when the Expositors above alluded to in the *first* place conjecture that, in pronouncing the words, Christ pointed to *Himself* (as the great foundation), they argue upon a wholly gratuitous supposition. Not to say, that the words following, καὶ δώσω σοι, &c., imply that there had been some previous gift or distinction. Indeed, the first interpretation certainly, and the second *probably*—however plausible, seem to have been forced upon the passage for the purpose of avoiding the difficulty thought to arise from taking it in its obvious sense, which is: 'Thou art by name *Rock* (i. e. thy name means *Rock*) and suitable to that shall be thy work and office; for upon *thee*, thy unswerving *firmness*, and unhesitating confession and profession, as upon a rock, shall the foundation of my spiritual house, the Church (see 1 Tim. iii. 15), be laid.' Again, when our Lord adds: 'And I will give *thee* the keys of the kingdom of heaven,' whatever sense be affixed to those words, it is plain, by the connexion of the words, that our Lord speaks of *Peter*; and accordingly, when he had said in the foregoing words 'upon this rock,' &c., we can scarcely conceive he speaks of any other person than *Peter*. We must not omit to bear in mind two things in respect to this memorable confession and profession of Peter, which will serve to show *why* it drew down so high a commendation on him, namely, that it brought out (doubtless by the teaching from above, before adverted to) both the *human* and the *Divine* nature of our Lord, forming his most decided testimony on full conviction of the true humanity and true Divinity of his Lord. This is clear from the full force of the expression, ὁ Υἱὸς τοῦ Θεοῦ τ. ζ., which means no less than the eternal Son, only-begotten of, and consubstantial with, the Eternal Father, and consequently having in Himself, as God, both the Sonship and the Divine nature in a sense competent to no created being, even of Angelic nature. The idea, however, of *eternity*, as contained in τοῦ ζῶντος, is the more prominent of the two, and there is a marked allusion to those passages of the Old Test., where Jehovah is characterized with allusion to His attributes, of *life* in himself and consequently *eternity* (so Jerem. x. 10), and as being the Fountain of life. Pa. xxxv. 10.

To conclude, I am far from wishing to dogmatize, or pronounce with positiveness, on what may justly be regarded as an *open question*, and on which so great an expositor as Calvin never made up his mind, and on which St. Augustin only made up his mind (adopting the *first* interpretation) to afterwards change it for the *second*, but with some hesitation, and concluding with an *eligit lector*, whose example I desire to follow, in the *latter* case, but not the *former*; at the same time acknowledging that the general air of the context would have induced me to adopt the other view (most ably maintained by Bullinger), had not the rules of a severe exegesis seemed to forbid it. *Why* it should have been adopted, in spite of the grave objections to which it is liable, arose, I imagine, not only from the groundless fear of strengthening the Papal claims to supremacy through St. Peter, but quite as much from a notion that the sense arising from

the other interpretation would be contrary to what it elsewhere said in Scripture, that Christ is the only foundation. See 1 Cor. iii. 11. But the sense in which it is applied to CHRIST does not forbid its being applied with due modification to *Peter*. In St. Peter's case it was very applicable; for, as he was the first Apostle called to the ministry, so he was the first who preached the Gospel to the Jews, and also the first who preached it to the Gentiles. So that,—to use the words of Bp. Pearson on the Creed,—'The promise made here was punctually fulfilled, by Christ's using Peter's ministry in laying the foundation of the Christian Church among both Jews and Gentiles, and in his being the *first* preacher to them, both of that faith which he here confesses, and making the first proselytes to the Christian faith, both Jews and Gentiles. In fact, the Apostles *generally* are in other parts of the New Test. called the *foundation* on which the Church was built (Eph. ii. 20), as being those first employed in erecting the Church by their preaching. And what they *all*, more or less, did, Peter commenced the doing thereof, and might therefore be said to be the *first foundation*, as being the first of those foundation courses (Rev. xxi. 14, see note) on which the living Temple of God was built.

But to proceed to the clause καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς, here there is the same debate as to the *references* in αὐτῆς; some referring it to *πέτρα*, as meaning either Peter's *confession of faith*, or the *rock of the Gospel*: both methods alike harsh and gratuitous, and in violation of the laws of exegesis. Almost all Expositors of note are agreed in referring it to *ἐκκλησίαν*, both as it is the *nearer* antecedent, and because there thus arises a better sense. And when they urge that the sense yielded by *ἐκκλ.* is wholly untenable on the ground of *historical fact*—this proceeds wholly upon a misconception of the *force* of *ἐκκλ.*, on which see Bp. Pearson on the Creed, Art. IX., where he explains the different modes of using the word. To understand the exact import of this promise, it is especially necessary to attend to the important expression *πύλαι ᾗδου*. Now this (notwithstanding certain plausible, but far-fetched senses which have been propounded), the constant import of the phrase both in the Greek Classical writers, the Old Testament, and the Rabbinical writers (where it constantly denotes 'the grave, or the entrance to it, the state of the dead') must determine to mean simply *death*, i. e. the entrance into a new state of being; for the Hebrews, as well as the Greeks and Romans, ascribed *gates* to Sheol, or Hades. Thus the clause in question contains a promise, *either* of perpetual stability to the *Church Catholic*, the Church of Christ (on which see Bp. Horsley, and Vitringa de Synag. p. 86), or, taking *ἐκκλ.*, as some good Commentators direct, to denote the *members* of it *individually*,—that 'not even death shall prevail over the [faithful] members of it, but that they shall be raised to a happy resurrection.'

Let us now proceed to examine the true import of the words which contain the *second* privilege conferred on St. Peter; namely, δώσω σοι τὰς κλείς τῆς βασιλείας τῶν οὐρανῶν. These

λείας τῶν οὐρανῶν καὶ ὃ ἐὰν δέσῃς ἐπὶ τῆς γῆς, ἔσται δεδε-  
 μένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται  
 λελυμένον ἐν τοῖς οὐρανοῖς. <sup>20</sup> \* Τότε διεστοίλατο τοῖς μαθηταῖς  
 αὐτοῦ, ἵνα μηδενὶ εἰπωσιν, ὅτι αὐτός ἐστιν [Ἰησοῦς] ὁ Χριστός.

\* Intra 17. 9.  
 Mark 8. 30.  
 Luke 9. 21.

words are a *continuation* of the image by which the Church was compared to an *edifice* founded on a rock. And as a *key* is used for the purpose of locking or unlocking the door of a house; and he who possesses *that*, has the power of admission to or exclusion from the house, and may be said to have the general care and superintendence of it; so a *key* was an usual symbol of power and authority for any work (see Is. xxii. 22), and presenting with a key was a form of investing with that authority. Thus the words seem intended to *further explain* what was meant by founding the Church upon *Peter*, as a *foundation*; *figuratively* denoting that Peter should be the person through whose instrumentality the Gospel edifice,—the kingdom of heaven,—should be *first* opened to both Jews and Gentiles; which was verified by the event. See Acts x. 44, compared with xv. 7. Now this surely cannot be supposed to give Peter any *supremacy* over the rest of the Apostles (for see xviii. 18. John xx. 23), much less any paramount authority to the Bishops of Rome in after-ages.

The words ὃ ἐὰν λύσῃς—οὐρανοῖς are explanatory of the former. And some think, that as the Church of Christ is compared to an *edifice*, of which the Apostles have the keys (comp. Is. xxii. 22, and Rev. iii. 7), and according as they open or shut the door to any one on earth, he shall be admitted to or excluded from heaven. But as we have here, not *ἔν*, but *ὃ*, so it should rather seem that, though this clause be explanatory of the former, yet that it contains, not a continuation of the image taken from the keys (i. e. of opening and shutting), but a fuller development of the notions of *trust* and *power*, of which keys were a symbol; and that the power meant is of a more general and extensive kind, namely (as the natural force of the words demands) over the *things* adverted to in the context, i. e. those which respected the Christian Church. And accordingly the verbs δέειν and λύειν must be modified in sense suitably thereto. So Lightfoot, Selden, Hammond, Whitby, Kuinoel, Wahl, Fritz, and most recent Commentators are of opinion that δέειν corresponds to the Heb. צַו, which signifies *celare, interdiceret*, not only in the Rabbinical writings, but in Dan. vi. 7, 8, as also in the Chaldaee Paraphrase on Numb. xi. 28, and that λύειν (answering to the Heb. פָּתַח וּפָתַח), *ex vi oppositi*, denotes to *pronounce lawful, concede, permit, direct, constitute*, &c.: a sense which, though exceedingly rare in the Greek writers, yet is not quite unprecedented. One example is adduced by Selden from Diod. Sic. i. 27, ὅσα γὰρ ἰγὼ δέσω, οὐδεὶς δύναται λύσαι. Yet even this is but the literal Greek version of an Oriental Inscription. The following example, therefore, may not be unacceptable. Soph. Antig. 39, sq., Τί δ', ὃ τάλαιφρον,—εἰ τὰδ' ἐν τούτοις,—ἰγὼ δέωσ' ἂν ἢ φάππουσα προσθείμεν πλείον· where the Schol. and Brunnck well explain λούσο' ἢ φάππουσα by λύουσα τὸν νόμον, ἢ ἐπιβεβαιούσα. And though the ellipsis be somewhat anomalous, yet we have here evidence of the existence of the phrase, as applied to the *observing*

or *neglecting* any injunction, by a metaphor taken from opening or shutting a door, or rather locking or unlocking a door. For it must be remembered, that the doors of the ancients were fastened with *bands* (to which there is an allusion in ἐφάππουσα) or *chains*, to which a padlock was suspended.

The sense, then, of the words in question will be: 'Whatsoever thou shalt *forbid* to be done, or whatsoever thou shalt *declare lawful*, and constitute in the Church, shall be ratified, and hold good with God; including all the measures necessary for the establishment and government of the Church.' (See Vitringa de Synag. p. 754, sq.) That the above powers were exercised by Peter, but in conjunction with the other Apostles, is indisputable. We need only advert to the decisions of the Council held at Jerusalem, when nearly the whole of the Mosaic ritual law was *loosed*, given up, and abrogated, while *part* of it was *bound* and still held obligatory. See also Acts x. 28, and xxi. 24.

Whatever may be thought of the dignity thus conferred, it will certainly by no means justify the assertion of any peculiar prerogative to the *Roman Pontiff*; nor affect the question at issue between Protestants and Romanists upon the *power of the Church*. Whatever foundation Peter might be to the Church, it is clear that the very image excludes all notion of a *succession* of persons similarly circumstanced. Nor, if the superiority of *Peter* had been permanent, could it afford a shadow of reason for deducing from it the supremacy of the first Bishop of Rome in the *persons of his successors*.

20. I still continue to be of the same opinion as all the other Editors (except Mr. Alford), that Ἰησοῦς is not genuine. Mr. Alford's only reason for this very unusual caution and forbearance is, that 'it is difficult to assign a reason for its insertion here'; as if we were bound always to give reasons for every strange diversity in the MSS. In the present case it seems to have sprung from some misjudging marginal Scholiast; for it is observable, that the Scholiasts and the Critical Revisers not unfrequently bring in Ἰησοῦς (thus in Col. i. 2, bis. Rom. viii. 11 and 35. Acts xix. 10), and sometimes Χριστός, e. gr. Acts iv. 33. xv. 11. 1 Cor. v. 5. vi. 11. In short, internal evidence of every kind is *against* the word, and external scarcely less so, a very large number of the most ancient and correct MSS. (including all the best Lamb. and Mus. copies), confirmed by the Pesch. Syr., Ital., Arab., Pers., and Armen. Versions, and many Greek Fathers, from Origen downwards. The Vulg., indeed, has it; but Scholz testifies that *one* MS. is without it: he does not say *what* MS. I can testify that the *Lamb.* MS. (of the 7th century) has it not, following, perhaps, as in not a few other cases, the *Ital. Vers.* The reading of the MS. D, Χριστός Ἰησοῦς, was no other than a critical conjecture, devised for the purpose of evading the objection without *removing* the word. But that cannot be right,

1 Infra 20.  
17.  
Mark 8. 31.  
Luke 9. 22.

21 <sup>1</sup> Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεκνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· Ἰλεώς σοι, Κύριε! οὐ μὴ ἔσται σοι τοῦτο. 23 Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ· Ὕπαγε ὀπίσω μου, σατανᾶ! σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς

since the expression Χριστὸς Ἰησοῦς is confined to St. Paul's Epistles.

21—28. Mark viii. 31—38. Luke ix. 22—27. Having now, by the power of his miracles, convinced his disciples that he was the Christ, the promised Messiah, obtained their declaration of faith in him, and exercised the power of Messiah by committing paramount authority to Peter and the other Apostles, our Lord proceeds to correct the misapprehensions of his followers as to the true nature of his kingdom, and his proper character as Messiah. Well knowing the secular views by which they were not a little swayed, he checks their vain expectations of worldly aggrandizement, by disclosing, not obscurely and to some, but more plainly and before all (so Mark adds *παρῆντα τὸν λόγον εἰλάει*), the real object of his incarnation; which made it necessary that he should go to Jerusalem, and there encounter πολλά, more explicitly specified infra xx. 18, insult, agony, rejection, and death. He, moreover, apprizes all around him of the necessity for *their* taking up the cross likewise, and sacrificing, if need should be, *their lives* for the Gospel's sake. At the same time he comforts his disciples with the assurance, that though he must now leave them, yet he would come again in the glory of his Father, and, in the administration of his spiritual kingdom, would amply reward their faithful devotion to him with glory, and honour, and immortality.

— *πρεσβυτέρων—γραμματέων*] The members of the great Sanhedrim called at Luke xxii. 66, *πρεσβύτεριον*.

22. *προσλαβ. αὐτόν*] The sense assigned by Commentators, 'taking him by the hand,' requires proof; for that furnished by Schleus. is insufficient, the reference by which he endeavours to confirm it being a *false* one—whether *ἐπιλαβόμενος τῆς χειρὸς*, at Acts xiii. 19, is doubtful. It should seem that the best Version is that of the Vulg. *assumens* (sibi) = sibi *adjungens*—a version confirmed by the *freer*, but not less faithful one, of the Pesch. Syr. and Arab. Versions, 'taking him aside.' So Euthym. explains by *παράλαβον κατ' ἰδίαν*. And so *προσλαβ.* is used in the sense *secum duco* by Plato, Epist. vii. and p. 951, E. *τὸν ἀρέσκοντα αὐτῷ προσλαμβάνων*. Polyb. i. 38, 7. And so Aristoph. Lysist. 1128, *λαβούσα δὲ ὑμᾶς λοιδόρησαι βούλομαι*, 'wish to take you aside and chide you;' where *προσλαβ.* could not, it seems, have been got in, for the metre.

— *ἤρξατο ἐπιτιμᾶν α.*] Tisch. reads *λέγει αὐτῷ ἐπιτιμᾶν*, from MS. B, and a cursive one of late date and little value; while Lach. rightly retains the text. rec., only altering the position of *ἐπιτιμᾶν* and *αὐτῷ*; though even for that there is very slender authority. The *textus receptus* is confirmed by all the ancient Versions ex-

cept the Persic, and by Origen, as also by all the copies at Mark viii. 32. The first mentioned reading seems merely a critical alteration, probably for the purpose of softening the harshness of the expression, the corrector intending *ἐπιτιμῶν* to be taken as in Thucyd. iv. 27, 5, and Demosth. 1479. 11, where the Particip. is taken adverbially. However, if any softening were necessary, it might best be attained by taking the term *ἐπιτιμ.* here with the *qualification* called for by the context and the circumstances of the narrative. Accordingly, we may render, 'he began to chide him,' (viz. by friendly expostulation, *amici consulentes more*, as Maldon. and Grot. understand,) for running into this melancholy language. So Shakespeare, Othello, iv. 2, 'He might have *chid* me so,' i. e. with gentleness and tenderness. Indeed, this qualification is required by the words immediately subjoined, *λέγων ἱλεώς σοι—τοῦτο*, which words are in some measure, as Victor points out, exegetical of the preceding; the words being, as Euthym. (after Chrys.) explains, a customary form of expression to reprove any one for saying something unexpected and revolting. The force of the words *ἱλεώς*, &c. is well expressed by Fritz. thus: 'malum omen Deus *avertens* accedet' (equiv. to Class. 'Di meliora!') *absit* Domine! non credo hoc tibi accedet!' Of *σαταν.* the only view that I consider defensible is that by which it is regarded as standing for *ἀντικείμενος*, *adversarius*. Comp. Zech. iii. 1, with 2 Thess. ii. 4. And this is most satisfactorily established by Hamm., Grot., Beza, Whitby, Bp. Pearce, and others, who adduce several examples from the Old Test. of this use of *σατανᾶς*. Grot. is espec. happy in establishing the existence of the term as probably a Syriasm, and an Hellenistic idiom. In fact, the subsequent words *σκάνδαλον εἰ* demand this view of the sense; these being, as Grot. shows, exegetical of *σατανᾶς*. It is strange that Fritz. should adopt the notion of Origen, Hilary, Jerome, August., T. Aquin., and most of the ancient Expositors, that the words *ὑπάγε ὀπίσω μου* mean, 'Follow my opinion and view in this matter (as being thy Master, and thou my disciple), not thine own;' a view which has been ably refuted by Hamm., Grot., and also Beza, who well points out that *ὑπάγε* is *not* equiv. to *βάδιζε* or *ἴθι*, but to *ἐκθίθ.* *discede*; the whole phrase *ὑπάγε ὀ.* denoting *abcessio*, or *discessio*. See my note on Matt. iv. 10, and supra iv. 8, where I have fully discussed the import of the term. In short, the words contain, as the best Commentators are agreed, a somewhat severe, but merited reprehension of Peter, as, under the guise of charity and good will, showing himself 'an adversary,' 'evil counsellor,' to his Master, and consequently no other than an *obstacle* to the great

τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. <sup>24</sup> Ὅτε δ' Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἁράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. <sup>25</sup> Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν. <sup>26</sup> Ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ὅκεν ἐμοῦ, εὐρήσει αὐτήν. <sup>28</sup> (Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;) <sup>27</sup> Ὁ μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. <sup>28</sup> Ἀμὴν λέγω ὑμῖν· εἰσὶ τινες τῶν ὧδε ἵστηκότων,

m supra 10.  
24.  
Mark 8. 34.  
Luke 9. 33.  
24. 27.  
26. 17. 33.

n supra 10.  
26.  
Mark 8. 35.  
John 12. 26.  
o Mark 8. 36.  
Luke 9. 26.  
p infra 30.  
34.  
Mark 8. 38.  
Luke 9. 30.  
q Dan. 7. 10.  
Zech. 14. 5.  
Infra 25. 31.  
r Job 31. 11.  
Rom. 2. 6.  
1 Cor. 3. 8.  
Rev. 22. 12.

work of Atonement to be wrought through his death.

24. τότε εἶπε τοῖς μαθ.] From the fuller account contained in Mark viii. 34, and Luke ix. 23, we find that what is said at vv. 24—26, was addressed not to the disciples only (to whom it would be a suitable sequel to the lesson that might be learnt from his announcement concerning himself, and reproof of Peter), but also to the surrounding multitude, apprising them what they must expect if they became his followers,—inasmuch as all are placed on the same footing, all must tread the same path as their Forerunner and Pattern; all have alike a *life* spiritual to save, infinitely more precious than natural life can give or death take away. Comp. with the present the parallel sentiment supra x. 38, sq. The words of Mark viii. 38, and Luke ix. 26, were likewise intended for all present; but the words of vv. 27, 28, were intended for the disciples and present followers only.

26. τί γὰρ ὠφελεῖται—[ψυχῆς αὐτοῦ] prob. a proverbial saying, but transferred from temporal to spiritual application, there being an allusion to the double sense of *ψυχή*,—*life* and *soul*; q. d. 'If we think an earthly and temporary life cheaply bought, at whatever price, how much more a heavenly and eternal one?' At ζημιωθῇ τὴν ψυχὴν sub. eis, which is sometimes expressed in the Classical writers, though they generally use the *Dative* without a preposition. Τί δώσει, &c., is prob. another proverbial expression. Comp. John xii. 25. ἀντάλλαγμα signifies 'a thing given in exchange for, or in compensation for, the loss of any other thing;' also, as here, a *ransom* for it, which is supposed forfeited. The Genit. here, and in Ecclesi. vi. 15, φίδου πιστοῦ οὐκ ἴσ' ἀντάλλαγμα, is governed not of the noun ἀντάλλαγμα, but of the prepos. ἀντι in composition.

27, 28. The ancient, and the earlier modern Commentators in general, refer the former of these vv. to the *final* advent of Christ at the day of judgment; the latter, to the *second* advent of Christ at the destruction of Jerusalem, about forty years afterwards. The more recent Expositors, however, since the time of Whitby, refer the *former* verse also to the same period. And indeed they make out, as far as regards the *connexion* with the preceding verses, a tolerably good case. Not so, as regards the words and phrases of the verse itself; for though they be not wholly unsuitable to the *first* advent, yet are they, far more naturally, to

be understood (according to their use elsewhere) of the *final* advent. Nor can it justly be imagined that the course of argument is in any material degree injured; or at any rate may be sufficiently well preserved by supplying mentally a few words of connexion between vv. 27 and 28, suspended on the γὰρ. And as this coming ἐν βασιλ. is elsewhere described in terms bearing a strong resemblance to those which designate Christ's *final* advent, there was so much the greater propriety in introducing them as a just ground to expect and prepare for it. And although it has been urged that it would be harsh to understand the τινες of one person; and St. John alone of the bystanders is known to have lived to see the destruction of Jerusalem, yet that argument is very inconclusive; since it is highly probable that others of the bystanders, as well as St. John, might live until that period. And certainly the air of the words suggests a somewhat *distant* event, not one close at hand, as would be the case, if we were to take this, with Mackn. and others, of the *Transfiguration*. But although the words themselves are sufficiently applicable to the advent of Christ at the destruction of Jerusalem, yet that application is forbidden by the parallel passages of Mark viii. 38. ix. 1. Luke ix. 26, 27, which remove the sole difficulty that involves this passage, by enabling us to trace the real connexion of the verse, which is not with the preceding one, but with v. 24;—vv. 25, 26, being in some measure parenthetical,—and v. 27, not contained *totidem verbis* in Mark and Luke, but included in *sense*. Thus, then, by the coming of the Son of man seems simply meant the *coming of his KINGDOM*, prayed for in the Lord's Prayer (see note on Matt. vi. 18), which, it is certain, did come, and in the lifetime of not a few then present. The parenthetical portion intimates the awful consequences of the *opposite* course,—namely, the final and utter rejection. Comp. Matt. x. 39. John xii. 25, and notes.

28. ἵστηκότων] Many MSS., including some Lamb. and Mus. ones, and some Fathers, have ἱστώτων, which is edited by Matth., Griesb., Scholz, Tisch., and Lach. Others, with 2 Mus. MSS., and several Lamb. ones, have ἱστώτας, which is edited by Fritz., as being the more difficult reading. But it seems to have come from the margin, and to have been a conjecture of those who proposed to read εἰσὶ τινες ὧδε ἱστώτας. As to the first mentioned reading, it

οἷτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

XVII. <sup>1</sup> Καὶ μεθ' ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ἄρος ὑψηλὸν κατ' ἰδίαν <sup>2</sup> καὶ μετεμορφώθη

may be the true one; but there is no good evidence that it is, and hence I pause.

— γεύεσθαι θανάτου is a Hebraism (like θεωρεῖν θάψ. John viii. 51; and ἰδεῖν θάψ. Luke ii. 26), by which verbs of sense are used in the figur. signific. to *experience*, as oft. in the *Classical* writers; where γεύεσθαι is joined not, indeed, with θανάτου, but with nouns denoting trouble, &c. as Soph. Trach. 1108, μόχθων μνηρίων ἐγευσάμην.

— ἕως ἂν ἴδωσι—βασ. αὐτοῦ] From a comparison of Mark ix. 1, and Luke ix. 27, it is plain that the sense here intended is, 'till they shall have seen the kingdom (or reign) of the Son of Man come in or *with power*,' as says Mark, viz. so as to be accompanied with power upon earth; so as to be successfully established among both Jews and Gentiles.

XVII. 1. See i. 13. Mark ix. 2—13. Luke ix. 28—36.

—[ἑξ] Luke says, ὥστε ἡμεῖς ὀκτώ. But the discrepancy will vanish, if we allow for the latitude involved in ὥστε, and consider Luke's reckoning as *inclusive*, Matthew's (and Mark's) *exclusive*. We are now arrived at the record of a most awful and mysterious transaction—such as draws back for a moment the veil from the invisible world; on the *circumstances, manner*, and probable *purposes*, of which a brief notice must here suffice. As to the transaction generally, it may be considered as a *figurative representation* of Christ's final advent, in glory, to judge the world. To advert to certain of the *particulars*,—why *three* disciples, and no *more*, were admitted, *may* have been, because that number was the number of witnesses necessary to establish the legal proof of any transaction. But it should seem that those three particular disciples taken were selected, as being the most attached and confidential of the disciples; and hence these were afterwards chosen to be near our Lord in his Agony (xxvi. 37), and were made peculiarly witnesses of his resurrection. As to the Personages introduced, they were peculiarly fitted to be present on this solemn occasion, one as representing the *Law*, the other the *Prophets* (also from the latter being the type of the Forerunner of Christ); and, accordingly, they both were proper to minister to Him, in whom the Law and the Prophets were fulfilled; to hold converse with their Lord, doubtless on the *great events* which were now on the point of taking place (Luke ix. 31)—events which had been the sum and centre of all their teaching, and the result of which was to be the source of all their present and future beatitude; in token of which they now attend on their Lord, transferring all their honour and interest to Him, and consigning to Him their delegated and now *expiring* power; as is implied in Heb. i. 1, 2 (where see my note), and still more plainly in

the words, infra v. 5, αὐτοῦ ἀκούετε (where see note). That the presence of Moses and Elias was a *bodily*, and not, as some say, a *visionary* appearance, there is no reason to doubt; espec. as it involves no difficulty, but such as Omnipotence will vanquish at the general Resurrection; though the *nature* of the change in question is incomprehensible to us, with our present faculties. As to supposing, with some sceptical foreign theologians, the whole to have been a vision, that is utterly indefensible; for though the disciples had been asleep (or rather *heavy* for sleep),—the transaction, it seems, for many reasons, having taken place in the night (see Luke ix. 32),—they are distinctly said to have been *awake* when they *saw* and *heard* Moses and Elias conversing with Jesus. In short, there can be no reason to doubt the historical reality of the narration as describing actual events. As respects the *manner* of the recognition of Moses and Elias by the disciples—it may have been almost intuitive, but must chiefly have been occasioned by what they gathered from their discourse, and also from their countenance and apparel, such being like the representations handed down from tradition in pictures. As respects the *purposes* intended to be answered by this solemn transaction, we may suppose that it was ordained to take place, 1. in order to loosen the prejudices of the Apostles, as to the future performance of the rites of the Mosaic Law, by a figurative and symbolical representation of the *expiration* of the Jewish, and the *commencement* of the Christian dispensation: 2. to reconcile their minds to the sufferings and death of Christ: 3. to strengthen their faith, by affording an *additional* proof, as it were by a *sign* from *heaven*, of the Divine mission of Jesus. For it is probable that as the Jews supposed the Messiah would, at his coming, be seen literally descending from the heavens, and arrayed in glory; so our Lord was pleased to give his *Apostles* this decisive proof of his Messiahship, by showing Himself in some such kind of glory as that with which He would appear at the final Advent. The representation was, no doubt, also intended to comfort and support the Apostles under their present and future trials and tribulations, by a prospect of the *glory* which should be revealed in their Saviour, and, through Him, in themselves.

—[ἄρος] This mountain is, from ancient tradition, supposed to have been *Tabor*. Lightfoot, however, questions the truth of the tradition; but, as far as respects the distance of the mountain from Caesarea Philippi, on insufficient grounds. But neither on the other hand, will the words of v. 22, and Mark ix. 30, as is alleged, *prove* what those who maintain that the mountain was Tabor, aver; namely, that a journey was taken through Galilee just before the Transfiguration. As to the former passage, see the note there; and as to the latter, it only

ἐμπροσθεν αὐτῶν. καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. <sup>3</sup> Καὶ ἰδού, ὤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἑλίας μετ' αὐτοῦ συλλαλοῦντες. <sup>4</sup> Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ Κύριε, καλὸν ἐστὶν

proves that a journey to *Capernaum* was taken *after* the Transfiguration; and therefore it is highly improbable that there should have been so long a journey taken just *before* it. And although the expressions used by Matthew and Mark do not specify any particular mountain, yet the context evidently points at a mountain somewhere in the neighbourhood of *Cæsarea*. And this probability is converted into certainty by the words of St. Luke, ἀνέβη εἰς τὸ ὄρος (as it is found in all the MSS., confirmed by the Pesch. Syr. Version), where the Article limits the sense to *some* mountain, which might be called *the* mountain in respect to *Cæsarea*, or some part of its vicinity; and that cannot well be any other than some peak of the ridge of *Hermion*, not, however, that which I formerly supposed, the *Panæum*, because it is, properly speaking, not a *part* of the ridge of *Hermion*, but some other mountain forming part of that ridge which should supply a "secret top" suitable to the purpose in view. It should seem that a situation of that kind offers itself at a promontorial *ness* issuing from the ridge now called *Birket Nefut*, 8 or 9 miles from the vicinity of *Cæsarea*, or the *κωμαι* hard by, i. e. *Maacha*, &c. There is nothing to hinder this taking place in the *six days* before mentioned, which Mr. Alf. thinks would be all consumed in travelling. Yet it is not more than 23 miles from *Bethsaida* to the s. vicinity of *Cæsarea*, which might be gone over in three or four days. Nor is it true that they went *immediately* after the Transfiguration. There is, indeed, nothing that *exactly* fixes their stay in the country east of the *Jordan*. But the events recorded at Matt. xvii. 10—21, and Mark ix. 11—29, must have occupied some two or three days. The *time* of departure is not fixed, but only the *circumstances* itself expressed, in Mark ix. 31, καὶ ἐκείθιν ἔξελθόντων. But the *direction* they took is, I apprehend, sufficiently pointed out in the next words of Mark, καὶ περιπορεύοντο διὰ τῆς Γαλιλαίας,—by which it would seem 'they passed *along by* the *Jordan* through *Galilee*' (i. e. Upper *Galilee*), taking their course, I imagine, first to the left bank of the *Jordan*, and then, after crossing it, they traversed the coast of the *Lake*, till they reached *Capernaum*, a distance of about 14 miles, a day's journey (though performed partly by night, for the reason suggested at Mark ix. 30, οὐκ ἤθελεν ἵνα τις γνῶ, scil. αὐτὸν παραπορευόμενον), and during which perambulation our Lord, we learn, apprized his disciples of the approaching events which should terminate his earthly course. Thus by making the most of the little light afforded by the term περιπορεύοντο at Mark ix. 30, we are enabled to trace with sufficient distinctness the course of their route; yet that little light *Lachm.* has done his best to effectually *put out* by adopting the reading ἐπορεύοντο, from only two MSS. and the *Vulg. Vers.*! This use of παραπορ. is, indeed, rare; but one indubitable example occurs in

*Arrian*, *Indic. ch. xix. 1*, αὐτῷ (riv. *Hydasp.*) *παρεπ.*

To revert to the tradition of this mountain being *Tabor*, this seems to have arisen from the confounding (1) of the two Mounts *Hermion*,—one very near *Tabor*, the other near *Cæsarea*; and (2) the confounding of *Tabor* with *Hermion*. It should seem, that after it had been handed down by some very ancient tradition, that Mount *Hermion* was the scene of the Transfiguration, those who lived in later ages supposed the *Hermion* to be that near *Tabor*, as was natural, since the two were often associated: so *Pa. lxxxix. 12*, "Tabor and *Hermion* shall rejoice in thy name;" and then others afterwards fixed on *Tabor itself*, on account of its being so near (so very near, indeed, that the two mounts seem one), and also from its being altogether κατ' ἰδίαν, in their mistaken view of the expression, referring it to the *mountain*; for *Maundrell*, in his *Travels*, remarks that it stands quite apart.

2. μεταμορφώθη] 'was transfigured.' The word (which sometimes imports a change of *substance*) here denotes only a change in *external appearance* (as in *Ælian V. H. i. 1*), agreeably to the sense of its primitive μορφή in the Old and New Testament. Thus, in the plainer words of *Luke ix. 29*, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον ἐγένετο. A similar appearance is ascribed to *Moses*, when he came down from *Sinai*, after receiving the *Tables of the covenant*, *Exod. xxxiv. 29*, sq., where it is said that his face shone, δεδόξασται, namely, with a kind of glory, as it were an ἀπαύγασμα τῆς δόξης τοῦ Θεοῦ.

3. For ὤφθησαν, *Lachm.* and *Tisch.* edit ὤφθη, from B, D, 3 MSS. of the *Ital. Vers.*—authority quite insufficient (I find ὤφθησαν in all the *Lamb.* and *Mus.* copies), espec. since *internal evidence* is adverse; for there is every reason to think that the reading arose from certain Critics who chose to adopt ὤφθη from the parallel passage of *Mark*. The ancient Versions (except the *Ital.*), including the *Pesch. Syr.*, *Sahid.*, and *Coptic*, confirm the plural. Yet the most ancient copy of the *Vulg.*, the *Cod. Amiat.* (to which I add the *Lamb.*) has the singular, as also has the *Scriv. y*, which, however, as being an *Evangelistarium*, is not full evidence. The existence of the sing. in the *Cod. Amiat.* and *Lamb.* will not prove that it was in the original of the *Vulg.*, because those copies, espec. the *Lamb.*, have not a few readings of the *Italic*, which derived this from the passage of *Mark*. That the MS. D derived the reading χιῶν from τὸ φῶς from St. *Mark* through the *Ital.* and *Vulg.*, is quite clear.

— μετ' αὐτοῦ συλλαλοῦντες] Namely, as we learn from *Luke ix. 31*, on the subject of the death which he was about to undergo at *Jerusalem*, and doubtless the redemption thereby effected for the world; things into which, St. *Peter* says, 'the angels desire to look,' *1 Pet. i. 12*. 4. ἀποκριθεὶς] 'addressing himself,' ὡς εἶπαι, 'to remain here.'

ἡμᾶς ὧδε εἶναι. εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς· σοὶ μίαν, καὶ Μωϋσῇ μίαν, καὶ μίαν Ἑλίας. <sup>5</sup> Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκήλασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ Τίός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε! <sup>6</sup> Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. <sup>7</sup> Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβεῖσθε. <sup>8</sup> Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

<sup>9</sup> Καὶ καταβαινόντων αὐτῶν \* ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ Τίος τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. <sup>10</sup> Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέγοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἑλίας δεῖ ἐλθεῖν πρῶτον; <sup>11</sup> ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν

— σκηνάς] ‘Booths’ composed of branches of trees, such as were hastily raised for temporary purposes by travellers, and such as were reared at the feast of tabernacles.

5. ἔτι α. λαλ.] ‘while he was yet speaking.’

— νεφ. φωτεινῇ] The bright cloud here spoken of (comp. Ex. xiv. 19, seq., xxiv. 15, seq.), called at 2 Pet. i. 17, “the excellent glory,” is supposed to have been the Shechinah, or symbol of the Divine presence, in which the Divine Majesty often appeared to the Jews. Of ἐπεσκήλασεν the sense is (by an Hellenistic use found in the Sept.) not, overshadowed, but *diffused itself around*. Comp. *circumfusa*, Virg. *Æn.* i. 585.

— φωνή, &c.] In the present passage we have one of the *three* instances presented in the Gospels, of God’s personally interposing for the purpose of bearing testimony in favour of his beloved Son. In αὐτοῦ ἀκούετε the αὐτοῦ is highly emphatic, q. d. ‘HIM heed ye, who is my Son [rather than Moses and the Prophets].’ Said in allusion to what is written, Deut. xviii. 15, *προφήτην—ἀναστήσει σοι Κύριος ὁ Θεός σου· αὐτοῦ ἀκούσεσθε*, and so intended to point at the fulfilment of the prophecy in *Christ*, in reference to whom it is adduced at Acts iii. 22. vii. 37.

6. ἔπεσον ἐπὶ πρόσωπον] A posture naturally assumed by those to whom visions and Divine revelations were vouchsafed; and to be accounted for, not so much on a principle of fear, as of reverence.

7. ἤψατο αὐτῶν] Here ἤψ. is used as at Dan. viii. 18. ix. 21. x. 18. 2 Kings xii. 17; and in all those passages its meaning is, not *touched*, but, *laid hold of*; viz. by the hand, as in raising any one up; a sense of the term frequent in the Class. writers, and found also in the N. T., as supra viii. 15, καὶ ἤψατο τῆς χειρὸς αὐτοῦ, καὶ ἤγερθη, et al. See my Lex.

9. ἐκ τοῦ ὄρους] So, for ἀπὸ τ. ὄ., Matth., Giesb., Frit., Scholz, Lach., and Tisch. edit., from very many MSS. (to which I add all the Lamb., and nearly all the Mus. copies), besides early Edd. and Fathers. And internal evidence

is quite in favour of the reading. Otherwise, since the two words are so frequently confounded by the scribes, there is sometimes a difficulty in fixing the true reading, which must depend on a combination of competent external authority with internal evidence.

— τὸ ὄραμα] i. e. ‘what they had seen.’ So in Acts vii. 31 (‘of the burning bush’), ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα. Indeed, the notion of its being a *mere vision*, is precluded by the more precise expression of Mark, & ἰδὼν.

— For ἀναστῇ, L. and T. edit. ἔγερθη, from 2 MSS. only. But though ἀναστ. may have been introduced from the parallel passage of Mark ix. 9, yet the utter insufficiency of external authority (I find ἀναστῇ in all the Lamb. and Mus. MSS.) forbids any alteration. And yet Lachmann’s adoption of it is singularly inconsistent with his critical determination, infra v. 23, where, for ἐγερθήσεται, found in all his MSS. except B, and 10 cursive ones, he edits ἀναστήσεται, which ought to have made him reconsider his decision *here*. He ought also to have borne in mind a passage of Mark vi. 14, where for ἔγερθη, MS. A, and a few others have ἀνάστη—an evident gloss, and occurring also at Luke ix. 7. The same inconsistency recurs at Luke ix. 22, where for text. rec. ἐγερθήναι, he edits (as also Tisch.) ἀναστήναι, from A, C, D, Γ, K, and several earlier ones. And so again at 1 Cor. xv. 52, for ἐγερθήσονται, he edits ἀναστήσονται, from only MSS. A, D, E, F, G, and two others. Now surely those critical decisions, if at all well founded, ought to have taught Lachm. to *stay* his hand *here*.

10. τί οὖν οἱ Γραμματεῖς—πρῶτον] q. d. ‘How, then, if thou be the Christ, can the declaration of the scribes (founded on the prophecy of Mal. iv. 5) hold good, that Elias must precede the Messiah, to announce his coming, and restore all things, &c.? If thy stay on earth is so soon to come to a termination, and we are to see no more of Elias than we now have done in this secret glimpse, how are we to understand what the scribes say,—that Elias must come to prepare the people for the reception of the Messiah?’

αὐτοῖς· Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα  
<sup>12</sup> λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε καὶ οὐκ ἐπέγνωσαν  
 αὐτόν· ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ Υἱὸς  
 τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. <sup>13</sup> Τότε συνήκαν οἱ  
 μαθηταί, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

<sup>14</sup> \* Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσήλθεν αὐτῷ <sup>a</sup> Mark 9. 14—20.  
 ἄνθρωπος γονυπετῶν \* αὐτόν, <sup>15</sup> καὶ λέγων Κύριε, ἐλέησόν <sup>b</sup> Num. 14. 11, 27.  
 μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλὰκις γὰρ <sup>c</sup> Luke 9. 37—43.  
 πίπτει εἰς τὸ πῦρ, καὶ πολλὰκις εἰς τὸ ὕδωρ. <sup>16</sup> Καὶ προσήνεγκα  
 αὐτόν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτόν θεραπεύσαι.  
<sup>17</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ γενεὰ ἄπιστος καὶ δι- <sup>b</sup> Num. 14. 11, 27.  
 εστραμμένη! ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι <sup>c</sup> Ps. 95. 10.  
 ὑμῶν; φέρετέ μοι αὐτόν ὧδε. <sup>18</sup> Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰη- <sup>d</sup> Exod. 24. 6.  
 σοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον καὶ ἐθεραπεύθη ὁ

11. Ἡλίας μὲν ἔρχεται—πάντα] i. e. 'Elias is, indeed, first to come,' &c. The *future* tense is not used, because our Lord here adopts the language which was generally applied to the Messiah; q. d. 'It was *true*, which the Scribes taught, that Elijah would appear before the coming of the Messiah.'—Καὶ ἀποκαταστήσει πάντα. Ἀποκαθιστάναι properly means to restore a thing to its original state; and, by implication, to reform and amend it. From the manner, however, in which the term is here brought forward (namely, in repeating the words of others), it is evident that the sense need not be pressed on, but may be explained agreeably to what was to be expected from the nature of John's ministry; which was that of preaching a baptism of repentance, correcting men's carnal and earthly notions of the Messiah, and preparing them for his coming by a moral reformation as extensive as could be expected from so *preparatory* a ministry (see Matt. iii. 3) as John's was, —in which is to be considered the *purpose* rather than the *effect*; though that was not inconsiderable.

12. οὐκ ἐπέγνωσαν αὐτόν] i. e. 'did not recognize him in his real character, as such, not being agreed as to his real character;' in other words, 'John the Baptist has come in the *spirit* and power of Elias (Luke i. 17), but they did not recognize him in that character, as suitable to that of forerunner to the Messiah.'

—ἐν αὐτῷ] 'In,' or 'by him.' This is not so much a Hebraism, as rather a popular idiom, similar to one in our own language. Ποιεῖν is adapted to denote *treatment* of every kind, whether good or bad. In ἐποίησαν ὅσα ἠθέλησαν we have a popular idiom, usually implying violence. We may compare the Classical phrase χρῆσθαι ὅτι βούλεται or βούλονται, occurring in Thucyd. vii. 85, and elsewhere.

14—21. See Mark ix. 14—29, and Luke ix. 27—43.

—αὐτόν] So all the Editors from Wets. downwards read, for αὐτῷ, on the strongest evidence both of MSS. (including all the Lamb. and Mus. MSS.) and Fathers, and the usage of Scripture, as in Mark i. 40. x. 17.

15. σεληνιάζεται] From the symptoms mentioned here, and at Mark ix. 18, this disorder is supposed to have been *epilepsy*,—inflicted, however, by an evil spirit, as I have shown, supra iv. 24. Though in this instance the demon had also deprived him of *speech*, Mark ix. 17; so that this case, so minutely and graphically described by Mark, was perhaps the most severe and obstinate of all recorded in Scripture, and hence the disciples might well despair of being able to cure him, and thus lack the faith necessary to obtain that power.

17. ὦ γενεὰ ἄπιστος κ. δ.] Comp. Deut. xxxii. 5, γενεὰ σκληρὰ καὶ διεστραμμένη, 'crooked, perverse.' Who are the persons to be here understood, has been much debated. Some understand the *father* and the *relations*. Others, the *Jews*, meaning the *Scribes* who might be present on the occasion. Others, again, the *disciples*; which last view seems, from the context, to be the most probable. But it is best to suppose the reproof meant for *all* present, each in the degree that they deserved it. Γενεὰ ἄπιστος may be referred to the *disciples*, and in some measure the *father*; διεστρ., to the *Scribes*; the first ὑμῶν, to the *disciples*, and the second to the *Scribes*.

—ἕως πότε—ὑμῶν] 'How long must I be with you?' i. e. how long must my presence be necessary to you? Ἀνέξομαι ὑ., 'bear with you.'

18. καὶ ἐπετίμησεν—δαίμ.] Some refer the αὐτῷ to the *sick person*; but most Commentators, rightly, to the *demon*. In fact, the passage is to be taken as if written, καὶ ἐπετίμησεν ὁ Ἰ. τῷ δαίμονι, καὶ ἐξῆλθε, nearly as Luke. From the words of the rebuke, expressed by Mark, σοὶ ἐπιτάσσω, &c., it appears, that the term ἐπετίμησις here is to be taken with the highest significance, as combining the notion of strict *injunction* with that of severe *reproof* for what has been amiss. So, too, in Luke ix. 21, et al. After καὶ ἐξῆλ. ἀπ' α. τ. δ., Mark adds the result, καὶ ἰγνέτο ὡςτε νεκρὸς ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. After ἐθεραπεύθη, &c., and not after v. 21, I would bring in the words of Luke, ix. 43, ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.



παῖς ἀπὸ τῆς ὥρας ἐκείνης. <sup>19</sup> Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; <sup>20</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν ὅτι ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. <sup>21</sup> Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

o *Infra* 31.  
21.  
John 11. 40.  
1 Cor. 13. 2.

d *Supra* 10.  
31.

<sup>22</sup> Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἐμέλλει ὁ Τίος τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων· <sup>23</sup> καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐληπθήσαν σφόδρα.

e *Exod.* 30.  
13—16.  
d *28.* 24—26.  
3 *Chron.* 24.  
9.

<sup>24</sup> Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ διδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ ὁ τὰ διδραχμα; <sup>25</sup> λέγει· Ναί. Καὶ ὅτε εἰσῆλθεν

19. προσελθόντες—κατ' ἰδίαν] 'To some private place apart,' namely, as Mark says, κατ' οἶκον, meaning at the house where they were sojourning.

20. ὁ δὲ Ἰησ. εἶπεν] Lach. edits, on the authority of B, D, and a few cursive MSS., ὁ δὲ λέγει, which Tisch. adopts in his second ed., while in his first he reads ὁ δὲ εἶπεν. The reading λέγει has internal evidence, and the authority of some Versions in its favour, and may possibly be the true reading. See note, *supra* xiii. 28, and Mark vi. 31. But Ἰησοῦς was, I doubt not, cancelled by the *Critical* reviewers, and that for the purpose of preventing what they deemed a tautology.

—διὰ τὴν ἀπιστίαν ὑ.] Lachm. reads ὁ λυγοπιστίαν, from MS. B, and 7 cursive ones, with the Copt., Sahid., Æthiop., and Armen. Vers., and Origen—authority very insufficient, espec. since internal evidence is altogether opposed to λυγοστ., which evidently arose either from a marginal gloss, or a too free Version; as proof of which, Expositors in general explain it by a deficiency in faith; 'for,' observes Mr. Gressw., 'it cannot be inferred from the words following, that the Apostles did not possess any degree of the faith in question,' q. d. though they had faith, it was ineffectual. But there is no need to make here such distinctions, as must end in mere metaphysical subtilities. It would be boot to render the sense by *absence of faith*, that full confidence in the power vested in you, which had it existed would have effectually attained the purpose. Accordingly, if they had not that faith (meaning the faith necessary for the working of miracles), they had *nothing*; and thus the degree of deficiency was nothing to the purpose.

—ὡς κόκκον σινάπεως] i. e. even in the smallest degree; for this was, as we find from the Rabbinical citations in Wetstein, a proverbial expression to denote any thing exceedingly small,—(the σινάπτι being the smallest of all seeds) just as to *remove mountains* was an adagial hyperbole to denote the accomplishment of any thing apparently impossible.

21. τοῦτο τὸ γένος] Here almost all Commentators supply δαίμονιον. But that would suppose *different kinds* of demons, which, though

a possible fact, yet must not be thus admitted into revelation *per ellipsis*. Nor is it necessary, since (as Chrys., Euthym., and also some modern Commentators have seen) the sense may be: 'this kind of beings,' namely, demons. However, the sense may be, by a popular brevity of expression, 'this kind of possession,' so fixed, violent, long continued, and complicated.

—ἐν προσευχῇ καὶ νηστείᾳ] viz., says Campbell, as necessary to the attainment of that faith, without which the demons could not be expelled; and, therefore, prayer and fasting might be said to be the *cause*, as being the *cause of the cause*.

22, 23. Mark ix. 30—32. Luke ix. 43—45.

—ἀναστρεφόμενων αὐ. ἐν τῇ Γαλ.] Not, 'while they abode in Galilee' (for, from the passage of Mark, it appears that they made no stay); nor, 'while they passed through.' For though this latter sense may seem to be required by Mark ix. 30, *παρπορεύοντο διὰ τῆς Γαλ.*, yet there is no authority for such a sense; nor do the words of Mark, which I have already explained, require it. Render, 'as they were moving about [on travel] in Galilee,' i. e. as we find from Mark, and v. 24, on their way to Capernaum.

24. τὰ διδραχμα] A collective noun, to designate the appointed payment to that amount, namely, a didrachm (or double-drachma), equiv. to half a shekel, collected every year of all Jews from their twentieth year (even those resident out of Judæa), for maintaining the repairs of the Temple, and defraying the expense of its services. This is alluded to in Joseph. Bell. J. vii. c. 6. It was founded, as to its amount, on a contribution for a similar purpose appointed by Moses, *Exod.* xxx. 11—16. From the air of the inquiry on the part of the collectors, it seems to have been, at least practically, considered voluntary; though, as we may imagine from the purpose of its collection, declined by no religious persons who had the means to pay it.

25. ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν] The person here meant is not clear. Almost all the Commentators suppose Jesus. We may, however, understand it with the Syriac, Euthym., L. Brug., and Kuinöel, of Peter. The sense may be thus

εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων *Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἰῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλοτριῶν;* <sup>26</sup> Δέγει αὐτῷ ὁ Πέτρος· Ἐκ τῶν ἄλλοτριῶν. Ἐφῆ αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. <sup>27</sup> Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκείνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

f1 Cor. 9.  
10-22. &  
10, 22, 23.  
Supra 5. 20.

a Mark 9.  
33-37.  
Luke 9.  
46-48.  
Infra 30.  
20-25. &  
23, 11, 12.  
Rom. 12, 10.  
Phil. 2, 2.

XVIII. <sup>1</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· *Τίς ἄρα μέζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;* <sup>2</sup> Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν

expressed; 'When he (i. e. Peter) had entered into the house [whither Jesus had already gone, while the collectors were applying to Peter for the sum], and was just about to ask him whether he would not pay the contribution, Jesus was beforehand with his question, by asking him one, namely, *τί σοι, &c.*

— *τίλην ἢ κῆνσον*] By the former term are denoted the *customs*, or tax on eatables or drinkables: by the latter, a Latinism, the *head-money*, or *poll-tax*, laid on the provincials.

<sup>26</sup> *ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί*] Of these words the simplest and most probable interpretation is that of Chrysost. and Euthym. (approved by Fritz.), namely, 'Then this tribute, paid to God for his temple, I ought not to pay, inasmuch as I am his Son.' There is an argument *à fortiori*. 'If such be the case with an earthly king's son, how much more the heavenly, &c.

<sup>27</sup> *ἵνα μὴ σκανδαλίσωμεν αὐτοὺς*] i. e. that we may not make them suppose, that we undervalue the temple; which might cause them to stumble at, and reject my pretensions.

— *τὸν ἀναβάντα π. ἰχθύν*] 'the fish which first rises' ['to meet the baited hook']; seemingly a common piscatory mode of expression, though not, I believe, occurring elsewhere. We need not suppose the piece of money to have been created on purpose; but that it was money that had fallen into the sea, and been swallowed by the fish. Many instances are on record, of jewels, coins, and other valuables, being found in the bellies of fishes. See Hdut. iii. 92, and the other passages cited by Weta. The Divinity of our Lord is thus made manifest; for if he knew that the first fish that came up would have such a coin in his mouth, nothing could more surely than this prove his omniscience, and proclaim an union of *foreknowledge* and *Divine power*, the exercise of which on this occasion seems to have been intended to encourage both Peter and his fellow-Apostles to place a firm dependence on *Divine Providence*, under the exercise of due means (for Peter must necessarily obtain the fish by the exercise of his calling and industry), which Providence they might justly hope would sustain them under all trials and all adversities.

XVIII. 1—35. Mark ix. 38—50. Luke ix. 46—52. On the transaction now recorded,

there is some discrepancy in the accounts of the Evangelists; of which the best solution appears to be that of Mr. Greswell, who supposes that the transaction took place twice on the same day, and in the same house. The disciples, it seems, had all of them been of late expecting that Jesus (whose fame had been recently fast increasing) would speedily enter on his temporal kingdom; and with minds bent on secular advantage, they had been, no doubt, conversing one with another about the different posts they should respectively hold about his person, or in his court. This had, it seems, formed the subject of especial discussion to Peter, James, and John, on their way back to Capernaum from the Mount of Transfiguration: and no wonder, since the preference which had been thus shown them by Jesus, would naturally excite their expectations of high advancement. On their reaching the house, Jesus inquired of them what they had been disputing about,—for it seems their conversation was *aside*,—and they were silent from shame. Whereupon our Lord gave them the lesson, they so much needed, on *humility*, *unambitiousness*, &c.; and that by *action* as well as *precept*. See Mark ix. 33—50. Luke ix. 46—50. Afterwards, however, on the return of Peter from procuring miraculously and paying the Tribute-money, not the Apostles only, but the disciples generally (see Mark ix. 35) (all of whom probably had been intent on the same subject as Peter, James, and John) agreed to refer to Jesus the subject of their mutual disputation *τίς μέζων, &c.*; whereupon our Lord gave them the same instruction, in the same striking manner, as he had done to the Apostles only; on this occasion, however, entering into more particular explanations. According to the foregoing view, the formula *ἐν ἐκείνῃ τῇ ὥρᾳ* will denote 'about that time,' viz. the payment of the tribute-money.

1. *μέζων*] for *μέγιστος*, say the Commentators. But the disciples seem to have desired to know, not who should be the *greatest*, but who should be *great*, i. e. fill some one of the more considerable posts in the court of the Messiah. Thus James and John, as we learn from Mark x. 35, went to our Lord and asked, not each of them to be *μέγιστος*, but *μέζων*, namely, to occupy his right and left hand, during his regal state.

2. *ἔστησεν αὐτὸ ἐν μ. α.]* The more forcibly to impress on their minds the truth he wishes to

μέσῳ αὐτῶν, <sup>3</sup> καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν· ἔαν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup> Ὅστις οὖν † ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτος ἐστὶν ὁ μέλλων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>5</sup> Καὶ ὃς ἔαν δέξηται παιδίον τοιούτου ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· <sup>6</sup> ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρεῖ αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνίκος

inculcate, our Lord employs the aid of *example*; adopting a method of instruction always prevalent in the East,—that by emblems and symbolical actions; a mode of conveying any one's meaning, which having *first* been resorted to from the poverty of early language, was afterwards continued, from the advantage it possessed of forcible and vivid illustration; since none of the conceptions of the mind are so distinct as the direct impressions of the senses. Of these symbolical and significant actions the writings of the Old Test. supply numerous examples; nor are they wanting in the New. Those of the former are generally of a prophetic character; while those of the latter are partly vehicles of prophecy, partly of counsel and instruction. Those of our Lord are generally of the latter description; as when he washed his disciples' feet, broke the bread at the institution of the Eucharist, and breathed on them when communicating the Holy Ghost. With respect to the *touching* so often mentioned in the Gospels, as preluding to the working of miracles, such an action may rather be regarded as a *significant* than a *symbolical* one. The present was plainly the latter, and was intended to supply the place of a direct answer at the time, and to impart force to the instruction when directly communicated. See more in Greswell on *Parab.* vol. ii. p. 276—283.

3. ὡς τὰ παῖδια] i. e. in respect to simple-mindedness, humility, and docility; dispositions the very reverse to those which they were then indulging (comp. *infra* xix. 14. 1 Cor. xiv. 20), and from which they needed to be turned and changed in their minds. Our Lord proceeds to show, verse 4, that he who evinces the dispositions thus inculcated, shall be distinguished in the spiritual kingdom which he came to establish.

4. ταπεινώσῃ] Scholz, Lachm., and Tisch., edit the reading ταπεινώσει, from many ancient MSS.; to which I add all the Lamb. and nearly all the Mus. copies. Internal evidence is pretty evenly balanced, since -σῃ might be altered to -σαι or -σει to -σῃ, but the former is the more probable, as from the character of the MSS. it would seem to be a *correction of the Greek*, which, however, if we may believe a competent judge of such a matter, Fritz., does not require it. Be that, however, as it may, this is not a case which calls for any change of reading. To turn from dry words to *things*, however the harmony of this part be adjusted, which I leave to the curious inquirer, one thing seems clear (though it has escaped all the harmonists), namely, that the true parallel passage to this is the latter part of Luke ix. 48, ὁ γὰρ μικρότερος—μείων, of which the sense is, 'He who is least [in his own estimation] among you all, and most resembles

this little child in humility, shall be great (see *supra* v. 1, note) in my kingdom;' where μικρότ., stands for μικρόν, as in the similarly-worded passages and kindred construction, Matt. xi. 11, and Luke vii. 28, ὁ μικρότερος ἐν τῇ βασιλ., &c. By οὗτος ἐστὶν ὁ μ. is meant the character they were inquiring after under the name μείων.

5. The preceding verse is evidently directed to the *Apostles*; while this and the following were probably addressed to the *bystanders*. Of δέξ. ἐπὶ τῷ ὀνόμ. μου, the full meaning is, *receives, aids, serves* (see Euthym.), namely, in the character of being my disciple, because he belongs to me, as it is explained Mark ix. 41.

6. σκανδαλίσῃ ἵνα—ἐμέ] Render, 'shall cause [even] one of these little ones (meaning ordinary believers), as little children in humility and unambitiousness, to fall away from their faith in me.' In the term σκανδ. (with which comp. the ποινὴ σκάνδαλα at v. 7, which in like manner denotes such things as *occasion* this falling off) there is great complexity of sense, the *genus* having many *species*, comprehending whatever may cause any one to swerve from the faith, or hinder him from carrying it out in a truly Christian course, without falling back, or other hindrance. See Calv., who well points out that though this saying may seem subjoined for the consolation of the pious, lest their condition should, under the world's contempt, seem hard to bear, yet that it had another object: and when we consider the contention which had just arisen *de honoris primatu*, it may justly be inferred that the Apostles were somewhat affected with the desire to rise in rank, "porro fieri non potest quin sit in fratres contumeliosus quisque vel sibi nimium placet, vel omnibus preferri appetit." Hence it would seem that the chief kind of σκανδαλισμός here meant, is that of *grieving* and *discouraging* humble Christian brethren by contumelious treatment of them. See Chrys., Euthym., and Grot. That the σκανδαλισμός is not temptation to sin, by evil example, nor to falling away from the faith by sophistry (as Doddr. explains) is plain, inasmuch as there is here (as Chrys. and Theophyl. point out) an *argumentum e contrario*.

—συμφέρεῖ αὐτῷ, &c.] i. e. rather than that he should commit such a crime as is implied in the context. So in the parallel passage of Luke, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. In the words ἵνα κρεμασθῇ—τῆς θαλ. we have a very strong, and perhaps proverbial, form of expression, used to intimate the enormity of any offence. The ἵνα before κρεμ. forms one of the instances in which ἵνα is supposed to stand for ὥστε. Yet such cases are far less frequent than they have been thought; the only certain ones known to me being Gal. v. 17. 1 Thess. v. 4. John

† ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει  
τῆς θαλάσσης. <sup>7</sup> <sup>b</sup> Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων! <sup>b</sup> <sup>Supra</sup> 18.  
ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ <sup>41.</sup>  
ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται! <sup>8</sup> <sup>c</sup> Εἰ δὲ ἡ χεὶρ σου ἢ ὁ <sup>o</sup> <sup>Mark</sup> 9.  
πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ <sup>43-45.</sup>  
καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ἢ κυλλόν, ἢ δύο <sup>Luke</sup> 14. 26.  
χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. <sup>27, & 18.</sup>  
<sup>9</sup> Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε <sup>28-34.</sup>  
ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν,  
ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.  
<sup>10</sup> Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων λέγω

ix. 2. 1 John i. 9. Μύλος ονικός stands, *per  
hypocochon*, for λίθος ονικός in St. Mark. The  
expression is a figurative one to denote an *im-  
pense* stone. Comp. Virg. *Æn.* viii. 250, 'Om-  
niaque arma Advocat, et ramis vastisque *molaribus*  
instat.' For ἐπὶ before τὸν τράχηλον *a. l.* and  
T. read, from several ancient MSS. (to  
which I add all the Lamb., and nearly all the  
Mss. copies), and, of Fathers, Origen and Chrys.,  
etc., which is probably the true reading, and ἐπὶ  
only a *gloss* on it, or a Critical correction.

In πελάγῳ τῆς θαλάσσης we have a some-  
what rare phrase (though occurring also in Apoll.  
Rhod. ii. 608), which preserves the primitive  
sense of πῆλαγος, namely, 'a *depth*,' for which  
Pind., as cited in Plut. *Symp.* vii. 5, has πόντου  
θάλασσης.

The punishment here alluded to, though not  
in use among the Jews themselves, was so among  
the Romans and Syrians, also the Greeks (see  
Schol. on Aristoph. *Eq.* 1375), where it was in-  
flicted on criminals of the worst description,  
especially *parricides*, and those guilty of *sacri-  
leges*.

7. τῶν σκανδ.] Meaning, not *those* scandals  
just spoken of, as is plain from Luke xvii. 1,  
where the Article can have no *reference*. The  
sense is: 'Alas for the world from causes of  
offending;' the term *σκανδ.* being here taken in  
its general and comprehensive acceptation, to  
denote whatever circumstances may obstruct the  
reception, or occasion, if not the abandonment,  
the inefficiency of the faith received; whatever,  
in short, *in ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ  
σκανδαλίζεται*, Rom. xiv. 21. See the admirable  
note of Calv., which is *instar omnium*. From  
what he has remarked, it is plain that the words  
following ἀνάγκη γάρ, &c., contain a confirma-  
tion of the foregoing sentiment, appraising them  
that the evils, deplorable as they may be, are,  
however, unavoidable, being necessary to the  
trial of our faith. See 1 Cor. xi. 19. The ne-  
cessity here spoken of is what is called a necessity  
of *consequence*, one arising from the condi-  
tion of human nature, a *moral* necessity (comp.  
Heb. ix. 23). q. d. 'it cannot but happen from the  
corruption of human nature (answering to ἀνύ-  
δακτον, Luke xvii. 1), that offences (σκάνδαλα)  
should arise; yet so terrible are the consequences  
of those offences, that it is better to endure the  
greatest deprivation or corporeal pain, than occa-  
sion them.'

8. See *supra* v. 30, sq. and notes. As to the

*connexion*, it should seem that, together with  
cautions against the σκάνδαλα which draw *others*  
into sin, our Lord intermixes one (intended for  
his disciples) against throwing any σκάνδαλον in  
our *own* way, by yielding to worldly-mindedness,  
or sensuality, or inordinate affection. In short,  
the best comment on these verses is 1 John ii.  
15, 16, μὴ ἀγαπᾶτε τὸν κόσμον, &c.

9. See *supra* v. 29, and note. On αἰώνιον see  
Bp. Pearson on the Creed, i. 592.

— μονόφθαλμον] 'deprived of an eye,' ἐτερό-  
όφθ., as Class. Greek propriety would require:  
for the Atticists are agreed that μονόφθ. should  
be confined to denote one 'born blind of one  
eye,' one-eyed by nature; ἐτερόφθ., 'one *de-  
prived* of an eye.' This canon is thought to be  
borne out by the examples adduced from Hdt.  
iii. 11, 6, and iv. 13, 27. Demosth. p. 744.  
That ἐτερόφθ. was used to denote 'deprived of  
an eye,' the authority of Aristid., Aristot., Plu-  
tarch, and other later writers fully justifies. But  
none of the earlier and purer Greek writers use  
ἐτερόφθ. in this sense. And if they had had  
occasion to express it, it is a question whether  
they would not have employed μονόφθαλμον,  
since we find good writers, like Apollodor. and  
Lucian, not to mention Strabo, Pausanias, and  
Artemid., did not scruple to do so; so too Hesych.  
explains ἐτερόφθαλμος by μονόφθαλμος; and  
it is not improbable that those Atticists *here*, as  
on other occasions, laid down Canons of compo-  
sition very inconsiderately, which would never  
have been confirmed by their idolized models. I  
doubt not that μονόφθ. was always used in the  
language of common life to express *both* the above  
senses—a use which, as it involved no catechresis,  
was not likely to be rejected by those who culti-  
vated purity of phraseology.

10. ὁρᾶτε μὴ καταφρονήσητε, &c.] Revert-  
ing back to the subject treated of at vv. 6, 7, our  
Lord, from injury in general, proceeds to warn  
his hearers against even *contumely* towards the  
persons in question, and that on two grounds:  
1. from the care with which God, by his angels,  
watches over his meaneast servants; 2. from the  
love of Christ shown equally unto *them*, by his  
laying down his life for *their* sakes, as well as  
their more honoured brethren. It is plain that  
*this* admonition is intended for such as had be-  
come disciples. In the former, we have an *ar-  
gumentum ad hominem*, founded on the general  
belief of the Jews, and of the early Christians,  
and maintained by the Fathers generally, that

d Luke 16.  
22.  
Heb. 1. 14.  
Ps. 34. 7.  
Acts 12. 15.  
Dan. 10. 13.  
30, 21.  
e Luke 10. 10.

γὰρ ὑμῖν, ὅτι <sup>d</sup> οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς  
βλέπουσι τὸ πρόσωπον τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς.  
11 <sup>e</sup> Ἦλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. 12 <sup>f</sup> Τί

f Luke 15. 4, &c.

every person, or at least the good, had his attendant guardian angel. This angelic attendant was regarded as the representative of the person: nay, even as bearing a personal resemblance to him (see Acts xii. 15), and also as standing in the same favour with God as the person himself.

— λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν, &c.] That angels do minister about the children of God, is certain from various passages of the O. T., and some of the New. But Mr. Gresw. seems right, in thinking that neither this nor the other texts establish the doctrine of guardian angels in *particular*, i. e. angels individually appointed to each of the heirs of salvation, though they may furnish a strong evidence for the doctrine of guardian angels in *general*, that is of the peculiar relation of the good and holy beings who inhabit the heavenly mansions, to the heirs of salvation in common. It is only in this *general* ministerial relation that they are in Heb. i. 14 represented as *leitourgiká πνεύματα*, and agreeably to their name of angels, or 'messengers sent forth' to minister to the heirs of salvation. "Yet I doubt not that (as Mr. Gresw. says) in a variety of ways, at present inscrutable and unintelligible to ourselves,—but which may appear more fully hereafter—they are actually instrumental in furthering the spiritual welfare of mankind:" and I would add, *occasionally of individuals* in particular. Though I cannot find in this, or any other passage, proof that each one has his guardian angel, which Mr. Alf. unwarrantably, from the use of *ἐνός τῶν μικρ.* τ., here infers. I say unwarrantably, since the sense there is 'any one,' eq. to 'not at all.' As to Acts xii. 15, *ἄγγελοι ἐστὶν αὐτοῦ*, the opinion there expressed is no more binding on us than the notion of some fanciful Fathers, as Tertullian, and perhaps Origen, Basil, and others. Nay, Hermes Pastor even supposes every Christian to have both his good and his evil angel. Now this shows, not only that it may have been erroneous, and savouring of superstition, as Mr. Alf. expresses, but that it was superstitious, nay, savoured of something worse; for who can fail to see, that in the case of the persons spoken of in Acts, it might be derived from the wild, and sometimes profane dreams of the Rabbins, nay, as held by Tertull., Orig., and Basil, derived from the still worse source of pagan superstition, which assigned to every man both his good and his evil *genius*, and hence we may suspect how the notion originated? See more in the able notes of Calv., Marlorati, Hamm., and Whitby, who have given good reasons for thinking that the doctrine in question is, at any rate, neither to be proved, nor refuted, from this passage, nothing being distinctly affirmed; though Calv. and Whitby have, I think, gone far to prove the *negative*. Nay, Calv. does not hesitate to pronounce that it is at variance with the whole doctrine of Scripture, and, after showing that the passage of Acts, in whichever way taken, as arising from the *common notion*, or otherwise, will not afford any proof of the doctrine in ques-

tion, then concludes with the weighty remark: "Facessat ergo contentum illud de bono et malo genio, ac nobis tenere sufficiat, Angelis mandari totius Ecclesie curam, ut singulis membris succurrant, prout feret necessitas et usus."

— βλέπουσι τὸ πρόσωπον, &c.] i. e. 'they enjoy the favour of,' &c., with an allusion to Oriental custom, by which none were allowed to see the monarch, but those who were in his especial favour. See 1 Kings x. 8.

11. The connexion here is with the *former* part of the preceding verse; q. d. 'Despise not any fellow-Christians, however humble; for the Son of man came to save *all*, without exception or distinction; showing that God willeth not the death of a sinner, but that *all* should be saved (comp. Luke xix. 10).' The verse, however, is cancelled by L. and T., but wrongly; for *external* evidence is decidedly in its favour (only 5 MSS. and 3 inferior Versions being without it), and *internal* scarcely less so. All the Lamb. and Mus. MSS. have it. I doubt not that the Alexandrian Critics expunged the verse for no better reason than that they could not trace its *connection*, and stumbled at the repeated γὰρ. But the very obscurity of the connexion is the best of all reasons why we should not suppose the verse to be an *insertion*. The purpose of the repeated γὰρ is to introduce a *second* reason why the *greatest* should not undervalue, look above, these little ones, humble and simple-minded believers,—which is this, that not only do angels watch over them, but the Son of man came to save them, and all others, from their ruined state,—in short lost and ruined *man*; for, though τὸ ἀπολωλός is said to be neut. for masc., it may rather be supposed that the gender is here accommodated to the *object* then in the mind of the speaker, and brought out in the next verse, where we have τὸ πρόβατον τὸ πλανώμενον, q. d. 'lost and ruined *man*.'

12, 13. The connexion in the thought seems to be this: '[You may figure to yourselves the grief and anger which the Lord feels at *one* of his faithful being *led astray*, by the joy he, the good Shepherd, feels at the *recovery* of *one* that had gone astray;] which is like that of the *shepherd*, who,' &c. (Comp. Ezek. xviii. 23, with 2 Pet. iii. 9.) Τί ὑμῖν δοκεῖ (where the ὑμῖν is emphatic) is a formula, showing that the thing may be illustrated by what takes place among *themselves*, and in the *ordinary transactions of life*. With respect to δὲν, it is by some construed with *πορευθεῖς*; by others, with *ἀφαις*; which is the more natural construction, and, as being confirmed by the parallel passage of Luke xv. 4, καταλείπειν ἐν τῇ ἐρήμῳ is preferable. The reading of Lachm. and Tisch., founded on a very few MSS. and the Vulg., was, I doubt not, a mere critical alteration, devised for the purpose of removing the inelegant recurrence of *two* participles; though such is occasionally found in the purest Greek writers. Thus internal evidence here confirms external. To advert to the *sens* of δὲν, it seems intended to denote those mountain pastures, which abounded in Judæa, and

ὑμῖν δοκεῖ ; ἐὰν γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ  
 πλανηθῇ ἓν ἐξ αὐτῶν οὐχί, ἀφείς τὰ ἔννενηκονταενέα ἐπὶ τὰ  
 ὄρη, πορευθεὶς ζητεῖ τὸ πλανώμενον ; 13 καὶ ἐὰν γένηται εὐρεῖν  
 αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς  
 ἔννενηκονταενέα τοῖς μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστι  
 θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπό-  
 ληται εἰς τῶν μικρῶν τούτων. 15 Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ <sup>g Luke 17.</sup>  
 ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ <sup>4.</sup>  
 μόνου. 16 Ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου ἐὰν <sup>Lev. 19. 17.</sup>  
 δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στό- <sup>Ecclesi. 19.</sup>  
 ματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. 17 Ἐὰν <sup>12, &c.</sup>  
 δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλη- <sup>h Deut. 19.</sup>  
 σίας παρακούσῃ, ἕστω σοι ὥσπερ ὁ ἔθνηκος καὶ ὁ τελώνης. <sup>16.</sup>  
 18 Ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου ἐὰν <sup>John 8. 17.</sup>  
 δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στό- <sup>1 Cor. 13. 1.</sup>  
 ματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. 17 Ἐὰν <sup>1 Rom. 16.</sup>  
 δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλη- <sup>17.</sup>  
 σίας παρακούσῃ, ἕστω σοι ὥσπερ ὁ ἔθνηκος καὶ ὁ τελώνης. <sup>19.</sup>  
 18 Ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου ἐὰν <sup>h Supra 16.</sup>  
 δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στό- <sup>John 20. 22.</sup>  
 ματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. 17 Ἐὰν <sup>1 Supra 21.</sup>  
 δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλη- <sup>22.</sup>  
 σίας παρακούσῃ, ἕστω σοι ὥσπερ ὁ ἔθνηκος καὶ ὁ τελώνης. <sup>John 18. 7.</sup>  
 18 Ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου ἐὰν <sup>1 John 3. 22</sup>  
 δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στό- <sup>& A. 14.</sup>  
 ματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. 17 Ἐὰν <sup>19.</sup>  
 δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλη- <sup>20.</sup>  
 σίας παρακούσῃ, ἕστω σοι ὥσπερ ὁ ἔθνηκος καὶ ὁ τελώνης. <sup>21.</sup>

were chiefly grazed by sheep. So Ezek. xxxiv. 6, 'my sheep wandered through all the mountains,' 2 Chron. xviii. 16, &c. Nor is this to be considered as any discrepancy with the *ἡ ἄρρηγε* of Luke; since the deserts of Judea were chiefly mountainous, and were only *ἀρρηγε*, as being,—like the mountain districts of Scotland,—abandoned to common pasturage, and accordingly very thinly peopled.

14. ὁ ἄλμα *peripse*, or *counsel*; as in John vi. 39. Acta xxi. 14, and equiv. to εὐδοκία at 28. 29. Οὐκ οἶσ' ὅτι ἄλμα ἱμπεροῦσθ, &c., is a formula *loquendi*, like that supra xi. 26, οὐκ οἶσ' ἵνα τοι εὐδοκία ἱμπεροῦσθ σου, in which ἱμπεροῦσθ σου is a *Hebraism* (answering to נָחַ) for the Classical Greek σοι. For ὑμῶν, Lachm. and Tisch. read *μου* from 3 MSS. and some late Versions. But overpowering external authority, confirmed by the Pesch. Syr. and Vulg. Versions, is not to be opposed; and, though the reading *μου* be very specious, yet I suspect that it was introduced from v. 19 by certain Critics, who thought that the same formula should be found in *both*, while *there* *μου* is far more appropriate; *here* ὑμῶν is quite as much so. And hence may be seen the true reason why the Article is here not used.

15-17. These verses relate to the resentment of injuries, and the methods of procuring their redress; v. 18, to the validity of spiritual censures, when lawfully inflicted; 19 and 20, to the efficacy of common prayer, and the presence of Christ with his Church under particular circumstances. As to the connexion of these several topics, we may account for them by the relation subsisting between similar applications and a general case. (Greawell.)

15. ἀμαρτήσῃ i.e. 'wilfully injure'; a sense of the word frequent in the best writers. Comp. Luke xvii. 3, 4. In μεταξὺ σοῦ καὶ αὐτοῦ there is an allusion to the injunctions of the Mosaic law, Levit. xix. 17. Deut. xix. 15, on

which the canons of the primitive Church were founded.

— ἰλέγων αὐτόν] ‘Convince,’ lit. ‘convict, him of his fault,’ or ‘trespass against thee,’ by the same use of ἰλέγω as that found at John viii. 46, τις—ἰλέγχει με περὶ ἁμαρτίας; whence it is plain that τῆς ἁμαρτίας is here to be supplied from the preceding ἁμαρτήσθ.

16. *ἐκερδήσας*. Meaning, 'hast gained him over to God or Christ, brought him to a right mind.' Comp. 1 Cor. ix. 19, τοὺς πλείονας κερδήσω. Simil. Hdot. iii. 74, φίλον προσκτᾶσθαι τινα.

— *δύο μαρτύρων ἢ τριῶν*] In allusion to the injunction of Deut. xix. 15, also adverted to at John viii. 17, and 2 Cor. xiii. 1; and, as appears from the Talmud, constantly acted upon by the Jews.

17. τῇ ἐκκλησίᾳ] i. e. 'to the particular congregation to which you both respectively belong.'

— ἵστω σοι ὡς περὶ ὁ ἰθὺς. καὶ ὁ τεῖλ.] i. e. 'account him as a person whose intercourse is to be avoided, as that of heathens and publicans;' implying, en dernier ressort, *excommunication*.

[8. *ἄρα ἰὰν θύνητε, &c.*] On the sense of these words see note supra xvi. 19. The general import of vv. 18—20 is ‘Whatever ye determine, as to the regulation of the Church, shall be approved by the Divine will. Whatsoever ye shall determine respecting such an offender,—whether as to his removal from the Christian society, if obdurate and incorrigible, or his readmission into it on repentance, I will ratify; and whatever guidance ye ask from heaven in forming these determinations, shall be granted you; so that there be two or three who shall unite in the determination, or in the prayer.’

19. ἰδὼν δὺο ὅμῳν συμφωνήσαντι, &c.] q. d. 'There is, however, no need of the *whole* of you to give validity to what you shall do in such a case; for where even one or two of you shall agree as to such a matter, it shall be enough.'

ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς. <sup>20</sup> οὐ γὰρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. <sup>21</sup> <sup>m</sup> Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; <sup>22</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ, λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. <sup>23</sup> Διὰ τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. <sup>24</sup> Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. <sup>25</sup> <sup>n</sup> Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ παραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. <sup>26</sup> Πιεσὼν οὖν ὁ δούλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακρο-

<sup>m</sup> Luke 17.  
<sup>3, 4.</sup>

<sup>n</sup> 2 Kings 4.  
<sup>1</sup>

20. οὐ γὰρ εἰσι, &c.] A general assertion in confirmation of the particular authority given to the Apostles.

— δύο ἢ τρεῖς] Meaning very few. A certain for an uncertain, but very small number. So the Rabbinical writers say, that 'wherever two are sitting conversing on the law, there the Shechinah is among them.' Εἰς τὸ ἐμὸν ὄνομα, i. e. 'on my behalf, in my service and in my cause.' Ἐν μέσῳ αὐτῶν, viz. spiritually, by my assistance to speed their petitions.

The whole of this verse affords a manifest proof of our Lord's omniscience, and consequently of his *Divine nature*; inasmuch as if, wherever true believers meet to worship God, in his name, though in many different places at the same time, he is present with them all,—hence he *must* possess a power which none can have but God.

21. On the connexion here see Greswell, *Parab.* vol. ii. 367, seqq.

— ἑπτάκις] The number seven was selected by Peter for the *limit*; and it is plain that he thought there was a point at which the duty of forbearance should have a limit, and ought to cease.

22. ἑβδομηκοντάκις ἑπτά] A high certain, for an uncertain and unlimited number. The meaning is, 'as often as he offend,' and, as is implied, (indeed, expressed in Luke,) 'is repentant.' Comp. supra vi. 12, and note.

23. διὰ τοῦτο] This is not (as Kuin. considers it) a mere *formula transitiōis*; but is put elliptically: q. d. 'Wherefore,' or 'accordingly' [because pardon of injuries is to be unlimitedly granted to the repentant offender], the Gospel dispensation, i. e. 'the conduct of God therein may be compared with that of a king in the following parable. God will deal with the members of his Church, as a certain king did with his servants. He will call all to a strict account, and to the unmerciful he will show no mercy.'

— ἀνθρ. βασιλεῖ] This is not a mere Jewish Greek idiom (though occurring often in the Sept.), since it is found in the Class. Greek writers, though only the earlier ones, as Homer, Pind., and Hdtot., and even in the confined to certain expressions, such as *μάντις ἀνθρ.*

— δούλων] Not *slaves*, but ministers, or officers in the receipt or disbursement of money,

as stewards, governors of provinces, or otherwise.

24. προσηνέχθη] For this L. and T. read *προσέχθη*, found in MSS. B, D, and Origen. A specious reading, which might seem countenanced by Acts xvi. 20. But, considering that all the MSS. but two, confirmed by the ancient Vers., support the text. rec., I doubt not that the reading in question was one of the numberless *false corrections* found in those MSS.; and in this instance arose from the Critics (like Origen) scrupling at this very rare use of *προσφέρω*, *adduco* (scil. ad iudicium) in the *passive* (occurring elsewhere only infra xix. 13); and it is probable that, calling to mind the above passage of Acts, they concocted this *emendation*. But an expression is not to be expunged or altered because it is rare, but is rather to be carefully left untouched.

— μυρίων ταλάντων] Namely, of silver,—for in all numbers occurring in ancient authors, *gold* is never to be supposed, unless *mentioned*,—yet a vast sum in comparison with 100 pence, and therefore well intimating the immense difference between our sins against God and those of ourselves one against another.

25. ἔχοντος] scil. *τι*, 'wherewithal,' for *δυναμίσου*, as often both in the New Test. and the Classics.

— παραθῆναι, &c.] According to the custom of all the nations of early antiquity. At *ἀποδοθῆναι* supply τὸ ὀφειλόμενον from the subject-matter.

26. Κύριε] This is absent from MSS. B, D, and 2 cursive ones (to which I add Mus. 11,838, and Scriv. y.), with the Vulg. and Armen. Versions, and Origen; and it is cancelled by L., T., and Alf., but on insufficient authority. As respects the *Vulg.*, I find *dominus* in the Lamb. MS. (of the 7th century); and I doubt not that it exists in others. So Jackson testifies that it is in the Cod. Forojul., of great antiquity. Internal evidence may seem rather against the word; but such overwhelming external authority, confirmed by the Pesch. Syr. Vers., is irresistible. I doubt not that the word was lost in a few ancient MSS. by the carelessness of scribes, who not unfrequently overlook the abbreviation (Ϟ) for Κύριε. This has happened in D and some other copies, infra xx. 30. Mark ix. 24. Matt. xiii. 51.

θύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. <sup>27</sup> Σπλαγγισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ. <sup>28</sup> Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνυγε, λέγων· Ἀπόδος μοι \* εἴ τι ὀφείλεις. <sup>29</sup> Πιεσὼν οὖν ὁ σύνδουλος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ], παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ [πάντα] ἀποδώσω σοι. <sup>30</sup> Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδοῦναι τὸ ὀφειλόμενον. <sup>31</sup> Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. <sup>32</sup> Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δούλε πονηρέ! πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκά σοι, ἐπεὶ παρεκάλεσάς με· <sup>33</sup> οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; <sup>34</sup> καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦναι πᾶν τὸ ὀφειλόμενον αὐτῷ. <sup>35</sup> Οὕτω καὶ ὁ Πατὴρ μου ὁ † ἐπουράνιος ποιήσει ὑμῖν,

Luke xliii. 42. Rev. xvi. 3, though in all the passages except the first L. and T. think they make sure work by removing the word; and yet it would be safer work to retain it, at least within brackets.

— μακροθύμησον ἐπ' ἐμοί] 'have patience with me;' as the Latin *indulge, expecta*; lit., 'wait a little longer for me,' i. e. for payment from me. So Artemid. iv. 11, μακροθυμῆν κελύει (to wait longer for the debt).

— For σοι ἀποδώσω Lachm. edits ἀποδώσω σοι, from B, L, and 3 cursive MSS. (to which I add Mus. 16, 183, and the Leic. MS. teste Jacks.), with the Vulg. Vera. and Orig.—very insufficient authority for the reading, which probably arose from the carelessness of scribes. The variation of position led, however, as often, to omission in 1 MS. (D), and 2 or 3 copies of the Ital. Vera., which Tisch., in his second Ed., catches up as a prize,—not heeding the united authority of all the other MSS., confirmed by v. 29. The cancelling of ἐκείνου at v. 27 by Lachm., on the authority of 1 MS. (B), and in the face of internal evidence (forgetful that in his favourite Cod. B there is a perpetual *bellum internecinum* against pronouns seeming to the Critics unnecessary), is rash in the extreme.

27. σπλαγγισθεὶς—τοῦ δούλου] This construction of the verb with the *genit.*, answering to the Lat. *miseret*, is very rare, being found only elsewhere in Symmachus' Vers. of Deut. xlii. 8, and in Anon. Vers. of 1 Sam. xlii. 21, and Ephr. Syr. vol. iii. p. 396. The word never occurs in the Class. writers, nor, I believe, in Joseph., nor (as the Lexicographers on N. T. affirm.) in the Sept.

28. κρατήσας ἐπνίγει] 'he seized him by the throat.' Both ἐπνίγειν and ἀγγειν often occur in the Classical writers, of the seizing of debtors by creditors, to drag them before a magistrate, and compel them to pay a debt. So Pollux iii. 116, ἀποπνίγειν τοὺς ὀφειλόντας.

— For the reading εἴ τι there exists the VOL. I.

strongest evidence, both external and internal (including all the Lamb. and Mus. copies),—a reading which has been preferred by every Editor of note. The common one, εἴ τι, is doubtless a gloss. The sense, however, is the same according to either; for the εἴ is not conditional either here or in the passages adduced by Wets., as examples in the Class. writers, espec. Diog. Laert., εἴ τι μοι ὀφείλει ἀφήμι αὐτά.

29. The words εἰς τοὺς πόδας α., cancelled by L. and T., are probably, though not certainly, spurious.

— πάντα] This word is, from strong evidence [including all the Lamb. and many Mus. copies], cancelled by L. and T.

31. ἐλυπήθησαν] The word imports a mixture of grief and indignation.

32. πᾶσαν τ. ὀφ.] 'The whole of that great debt.'

34. βασανισταῖς] Since the object in view was not torture, but the safe keeping of his person,—it is plain that the sense is not *torturers*, but *custodians*, = *πράκτορες*, Luke xii. 58, or *δεσμοφύλακες*, Acts xvi. 23, 24; and βάσανος and βασανιστήριον sometimes signify a jail.

— ἕως οὗ ἀποδοῦναι π. τ. ὀφ.] Which, from its great amount, it never could be. Consequently, as Grewell observes, the punishment was eternal, so far as that which can never cease to be inflicted while it is capable of being endured, may be said to be so.

35. For ἐπουράνιος, Lachm. and Tisch. adopt οὐράνιος, found in not a few MSS., including several ancient ones. Add 3 Lamb. ones. And certain it is that ἐπουράνιος is a word never elsewhere used by Matthew, nor by the Evangelists Mark and Luke; and only once by St. John, and in that instance for the sake of correspondence with ἐπίγειος. No where, indeed, in the New Test. do we find the expression ὁ πατὴρ ὁ ἐπουράνιος ever used of God, but only ὁ π. ὁ οὐράνιος. Yet no reason is there why it should not have been used by them as



ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν [τὰ παραπτώματα αὐτῶν].

a Mark 10.  
1, &c.  
John 10. 40  
—43.

XIX. 1 <sup>a</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. <sup>2</sup> Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. <sup>3</sup> Καὶ προσῆλθον αὐτῷ

well as οὐράνιος, since the expressions ἰπουράνιος θεός and ἰπουράνιοι θεοὶ occur in Homer, Pindar, and other Class. writers, poets, and also prose writers, as Lucian, Dionys. Hal. iv. 3. Alex. 9 and 35. Philopatri 18. And considering that ἰπουρ. is often used by St. Paul chiefly in the sense *heavenly*, equiv. to *in heaven*, and is found in 2 Macc. iii. 39, and in the Sept. at Dan. iv. 23, and Ps. lxxvii. 14, ὁ ἰπουράνιος is used of Jehovah (equiv. to ὁ ὕψις οὐρανῶν, which is applied to Christ, John iii. 13); hence I see not why St. Matthew should not once have written ἰπουράνιος.

— The words τὰ παραπτώματα αὐτῶν have been cancelled by Lachm. and Tisch., on the authority of MSS. B, D, L, and 5 others, besides the Vulg., and some other later Versions; but wrongly, for they seem absolutely required by the preceding ἀφῆτε, and are almost indispensably necessary to the understanding of the scope of the parable, and the full development of the sense, which is, that 'whatever excuse men may make for being inexorable, God, the Judge of all, will deliver them to the tormentor to be punished for their sins with severe justice, if they do not from their hearts forgive their brethren their trespasses against them.'

XIX. 1-12. Mark x. 1-12. μετῆρην ἀπὸ τ. Γ.] After crossing the Jordan out of Judæa, prob. at the ford at Gamala, our Lord did not, it seems, make any sojourn there, but passed along the river side to Bethabara, or Bethania. Nothing is precisely said about *stopping*, but mention is made of *proceeding*. Yet it seems that our Lord did stop long enough for the people of the adjacent country to come together, who, it seems, followed him in great numbers on his way to Bethabara; for that we may collect from the ἠκολούθησαν of Matthew. Mark does not precisely say that they followed him; but such seems meant to be implied in συμπορεύονται, in which is possibly a pregnancy of sense, whereby both the meanings, viz. "to come together," and "to go together," "accompany any one," are united. The former is the only one found in the pure Greek writers. But the latter is not unfrequent in Polyb. What is to be understood by ἵκει is not clear. Probably it means at some place along the banks of the Jordan, where he made some short stay for refreshment; whereupon the multitude who came together brought to him some sick folk, whom he healed before he went forward on his journey.

The journey here narrated would seem (notwithstanding the long interval which must thus have intervened since the foregoing discourse) to be the journey of our Lord into the region beyond Jordan, John x. 40, there prefaced with the words ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, and consequently his last journey from Galilee for Jerusalem previous to his crucifixion. As re-

spects the difficulty here occurring from the words εἰς τὰ ὄρια τῆς Ἰουδ. πέραν τ. Ἰορ., which would make the country beyond Jordan a part of Judæa, which it never was,—the only satisfactory mode of obviating it is, to take πέραν τοῦ Ἰορ. as standing for διὰ τοῦ π. τ. Ἰ., supposing a brevity of expression for ἡλθ. πέραν τοῦ Ἰορ. εἰς τὰ ὄρια τῆς Ἰουδαίας. And this is strongly confirmed by the words of Mark x. 1, which though not free from some flaw or other, can only mean 'after passing through the country beyond Jordan.' See my note. Accordingly, we are to understand that our Lord, having gone from Galilee into the country situated on the further (i. e. East) side of the Jordan, traversed its bank until he came to a part favourable for crossing unto the other side, namely, to Bethabara, situated indeed on the further side of Jordan, but in the confines of Judæa, as Matt. and Mark term it, but strictly speaking *Samaria*, which, however, was popularly considered as part of Judæa. Why our Lord took the longer course through Perea, and then across Samaria and part of Judæa and Jerusalem, in preference to a shorter one across Lower Galilee, and the central parts of Samaria and Judæa, prob. was again to evangelize those benighted tracts of country.

2. ἠκολούθησαν—πολλοί] John x. 41, says ἦλθον πρὸς αὐτόν, comprehending both those who went to our Lord for instruction (alluded to in Mark), and those who resorted to him in order to be healed of divers diseases otherwise incurable, adverted to by Matt. here. The words in John, Ἰωάννης μὲν σημεῖον—ἀληθὴς ἦν, attest the now confirmed persuasion of many who might have been before wavering, but who were now decided both by his teaching (comp. John vii. 46) and still more by his miracles of healing, which they contrasted with the non-working of miracles by John (though a true Prophet), and thence justly inferred the *Messiahship* of Jesus. The result of this evidence and discussion was, that many believed on him there. It was this signal success in the work of conversion, which brought, we find, as usual, the Pharisees into the field, πειράζοντες, as Matt. says, "trying to ensnare him" into giving some such decision on a very intricate question (disputed between the two great Jewish Schools, and involving offence to one or the other), as should either bring him into some dilemma in respect to the Law of Moses, or lose him part of the affections of the people by what they might think over strictness in forbidding what was at least tolerated.

3. προσῆλθον α. οἱ Φαρ.] L. and T. cancel the αἱ, from MSS. B, L, M, and 9 cursive ones (to which I add Br. Mus. 14,774, 17,470, 5540, 11,838, and Scriv. y); but that external authority is quite insufficient; and internal evidence is adverse, since the αἱ might easily be absorbed in the φ preceding; and, what is more, Φαρι-

οἱ Φαρισαῖοι, πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ, εἰ ἔξεστιν  
 ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν.  
 4<sup>b</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας  
 ἀπ' ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν αὐτοὺς, 5<sup>c</sup> καὶ εἶπεν  
 Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα  
 καὶ τὴν μητέρα, καὶ [προσ]κολληθήσεται τῇ γυναικὶ  
 αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; 6 ὥστε  
 οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία. 7 οὖν ὁ Θεὸς συνέθεξεν, ἄν-  
 θρωπος μὴ χωριζέτω. 7<sup>d</sup> Λέγουσιν αὐτῷ· Τί οὖν Μωϋσῆς  
b Gen. 1. 27.  
c Gen. 2. 24.  
d Deut. 24. 1.  
Supra 5. 31.

σαῖοι *will* the Article, no where else occurs in the Gospel of St. Matt., nor, perhaps, in that of Mark—I mean so as to denote the Pharisees; for as to the parallel passage of Mark x. 1, there is no certainty, since very considerable evidence exists against the Article, which *may* have been introduced from Matth. At all events, the *oi* here is doubtless genuine; and the meaning is, 'the Pharisees of the neighbourhood.' If Mark meant to express that sense, the Art. would be indispensable; but if "*some* Pharisees," I think he would have written *Φαρ. τινες*, equiv. to *τινες τῶν Φαρ.*, at least, I am not aware of any other example of that idiom. But I doubt not that he meant to express the same sense as Matth., exactly as in Mark viii. 11, comp. with Matt. xvi. 11, where the sense is, 'the Pharisees of the neighbourhood have,' &c., which passage, I apprehend, determines the reading and interpretation *here* to be as I have laid down.

— *εἰ ἔστιν*, &c.] The insidious motive of this question is apparent by a comparison of this with the parallel passage in Luke xvi. 18, where the judgment of Christ respecting the unlawfulness of divorce is given in illustration of his assurance, that the law should endure for ever. The interrogators hoped, by inducing Jesus to again deliver his judgment on this point, to embroil him with the school of Hillel, which taught that divorces were allowable even on trivial grounds. But Christ's wisdom frustrated their cunning, and he effectually thwarted their aims by an appeal to their great Lawgiver.

— *πᾶσαν*] Meaning of any kind whatever, the singular being used collectively to denote every species comprehended under any genus. See Hermann, on Vig. p. 727. Of *αἰτίαν* the sense is 'cause,' *ground*.

4. Here *ἐποίησεν* and *εἶπεν* are to be closely connected; for the inference against divorce is founded on *what God said* by and through (*divino afflatus*) Adam. Thus the sense is, 'Have ye not read what the Creator, after having at the first made them a male and a female, said,' &c. (see Gen. i. 27.) The argument is strengthened by *ἀπ' ἀρχῆς*, and *ἀρσεν καὶ θήλυ* (sub. *γίνον καὶ κατά*); the latter of which,—meaning *man and woman*,—implying that only two persons, one male and one female, were created, plainly intimates the intention of God, that marriage should be in pairs, and indissoluble except by death or adultery.

5. *προσκολληθήσεται*] Render, 'shall closely connect,' or 'attach himself to;' for in this tense, as in the Aor. I Pass., there is a Reflex. middle sense. We have here a forcible meta-

phor often occurring in the New Test., and sometimes in the Class., and also found in the Hebr. *רָצַח*, and the Lat. *agglutinare*, to denote the closest connexion. For *προσκ.*, very many MSS., including some of the most ancient (but no Lamb. or Mus. ones), have *κολλ.*, which is received by L. and T.—whether rightly or not, is doubtful. *Προσκ.* may have been altered by certain Critics, who wished to introduce a more Classical term, for the simple verb *κολλᾶσθαι* is of very rare occurrence in the Class. writers; whereas in the Sept. and in the *Vers.* of Aquila it is freq., though *προσκολλ.* still more. And, considering that *internal evidence* is in favour of *προσκ.*, and external authority is, at least, equal (for it has place in all the Lamb. and Mus. MSS.), it ought to be retained, esp. since it is found in the Sept., from which the citation is made, and in another citation at Ephes. v. 31.

— *εἰς σάρκα μίαν*] *Εἶναι εἰς* is pronounced by Meyer and Alf. *not Greek*, but a Hebraism. They might as well pronounce *in legem*, occurring in Senec. de Benef. vi. (cited here by Jacks.) (where we have, "*sua illis in legem æterna est voluptas*"), to be not *Latin*. Jacks., on the other hand, pronounces this of the Evangelist an imitation of an elegant *Grecism*. *Sua trahit quemque voluptas!*

With *σὰρξ μία*, 'one and the same person,' comp. Plato: *ὥστε δύο ὄντας ἕνα γηγονέναι*. It has been thought remarkable, that there is nothing corresponding to *οἱ δύο* in the Hebrew. But the truth is, that the Septuagint Translators supplied, from the context, *οἱ δύο*, to strengthen the sense by the aid of antithesis.

7. *τί οὖν Μ. ἐντάλλεται*] Some eminent Expositors assign to *ἐντ.* the sense *permitted*, which they justify by the *ἐπέτρεψε* of Mark x. 4. But, considering the essential difference between the two ideas of *command* and *permission*, it seems better to suppose that the Pharisees here give the *strongest* sense to the words of Moses, or that they *strain* the sense, which is only, "he *must* give her," &c., and that our Lord, v. 8, corrects them, by using, in repeating their expression, the term *ἐπέτρεψε*. Nevertheless, from a *comparison* of this with Mark iii. 5, it should seem that the two terms, *ἐντ.* and *ἐντάλλ.*, were by the Pharisees and by our Lord understood as nearly equivalent as to *this* matter. The stress of the argument by which our Lord puts down the Pharisees is, that the direction given by Moses was only in the way of *permission*, on account of the hardness of their hearts, as being the lesser of two evils.

ἐνετείλατο δοῦναι βιβλίον ἀποστασίῳ, καὶ ἀπολύσαι αὐτήν ;  
 8 Λέγει αὐτοῖς· "Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν  
 ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ  
 οὐ γέγονεν οὕτω. 9 Ὁ Λέγω δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολύσῃ τὴν  
 γυναῖκα αὐτοῦ, [εἰ] μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶ-  
 ται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. 10 Λέγουσιν αὐτῷ  
 οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ  
 τῆς γυναίκος, οὐ συμφέρει γαμήσαι. 11 Ὁ δὲ εἶπεν αὐτοῖς· Οὐ  
 πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. 12 εἰς

e Supra 5.  
 82.  
 Mark 10. 11.  
 Luke 16. 18.  
 1 Cor. 7. 11.

f 1 Cor. 7. 2.  
 7, 9, 17.

— αὐτήν] Lachm. and Tisch. cancel the word on the authority of 4 MSS., two later Versions, and two Fathers, quite insufficient evidence for the omission of a word which can scarcely be dispensed with, and which may have been left out by accident.

8. Μωϋσῆς] i. e. not God; so that it is, as Jerome says, a *consilium hominis*, not *imperium Dei*. 'Moses (observes Grotius) is named as the promulgator, not of a common, primeval, and perpetual law, but of one only Jewish, and given in reference to the times.'

— σκληροκ. ] Not well rendered 'harshness,' 'brutality'; but meaning, as the Hebr. words in the passage of Deut. require, 'obstinacy,' 'refractoriness,' a disposition which made them incapable of receiving and obeying a purer law. Comp. Prov. xviii. 20, where a *froward heart* has answering to it in the Sept. *σκληροκαρδία*; and so the adjective *σκληροκαρδίας* is often used by the Sept. to signify *contumacious*. However, at Deut. x. 10, the Sept. uses *σκληροκαρδίας*, where the propriety of the Hebrew would rather require *πονηρίαν τῆς καρδίας*, and is used in the parallel passage of Jerem. iv. 4, denoting *depravity*, a sense which may here be included, espec. since it will point at the *principle* on which such a permission as the one in question may have been given, namely, as expressed in the Horatian dictum, 'Quid Leges, sine *moribus* vanae, proficiunt?' Be that as it may, from one cause or the other they were in general unfit to receive the purer law; and it is evident, that even the disciples were unwilling to give up that liberty of divorce to which the Jews had become accustomed.

— ἀπ' ἀρχῆς] 'of old time,' from the beginning downwards. So Hdut. ii. 104, *Αἰγύπτῳ περιτμουνται ἀπ' ἀρχῆς*, i. e. 'from the beginning of the nation.' And so Thucyd. vi. 20, *Συρακοσίοις ἀπὸ Βαρβάρων ἀπ' ἀρχῆς φέρεται*, 'tribute is paid as of the earliest custom.' Aristoph. Ran. 1031, *σκέψαι γὰρ ἀπ' ἀρχῆς* 'Οι ἀφ' ἡμῶν τῶν ποιητῶν οἱ γυναικοὶ γέγονται, where ἀπ' ἀρχῆς means from the beginning of their being poets downwards. The expression denotes, indeed, from the beginning of any period in question down to some other period; as here, from the beginning of the human race down to the time of Moses. Comp. John viii. 44, *ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς*.

9. Λέγω δὲ—μοιχᾶται] Mr. Alf. remarks, that "Mark gives this verse as spoken to the disciples in the house; and that his accuracy, in such matters of detail, is unquestionable." Be it so: but in what matters, not of detail, is it to be questioned? Since, however, this scant mea-

sure of praise to one Evangelist glances a stricture on the other for *failure in accuracy*, it may be proper to remark, that such imputations (so common to the supporters of a certain school in theology) usually proceed from a *failure in attention and candour* on the part of the remarkers. The only imputation that can here be cast on the Evangelists is, that want of perspicuity and fullness so common even in the greatest Class. writers in narration. As to the present case, it is evident that *two* answers came from our Lord's lips; one, in reply to the question of the Pharisees, the other to the disciples *in the house*, for further (πάλιν) information on so important a matter. Such must be the import of πάλιν, for the disciples had not inquired before. The answer to the disciples' inquiry is somewhat fuller, but substantially the same. The cause of St. Matthew's want of perspicuity is a want of fullness. He does not say, what nevertheless must have been the case, that the remark of the disciples on our Lord's final determination of the question *εἰ οὕτως ἐστὶν—γαμήσαι* was made in the house, and in reply to our Lord's second answer. It was, indeed, unlikely that the disciples would have made the remark before the Pharisees. In short, St. Matthew omits to notice the second inquiry in the house; and St. Mark omits the disciples' remarks on our Lord's second answer. There is, moreover, a seeming perturbation of the context, and a confusion of verses (such as is found occasionally elsewhere in Scripture, and all ancient writings), since the portion *τί ὑμῖν ἐνετείλατο Μ.*; οἱ δὲ εἶπον οὐ γέγονεν οὕτω, forming vv. 4, 5, 6, should have come in after *ἀνθρώπος μὴ χωρίζετο*, the place assigned to the parallel portion in v. 7, 8, of Matthew. This, I now find, has not escaped a recent able Harmonist, Anger, who ventures (*usurando minus idoneo*) so to place the words. At any rate, in a harmony like Mr. Groswell's, the words ought to be placed in juxtaposition with vv. 7, 8, of Matthew. Thus, by properly harmonizing the matter of both Evangelists, disentangling what is perplexed, not to say perturbed, and correctly interpreting what is obscure, we arrive at a full and clear statement of the transaction here recorded as it really took place.

— εἰ μὴ] The εἰ is not found in very many ancient MSS. (including the Lamb. and nearly all the Mus. copies), together with several early Versions, and it is with some reason cancelled by almost every Editor.

11. χωροῦσι] *χωρεῖν* is properly said of capacity, i. e. TO HOLD; but it is sometimes used of *capacitability*, whether of mind, to grasp (as Plut.

γὰρ εὐνοῦχοι, οἷτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω <sup>1 Cor. 7. 2, 3, 5.</sup>  
καὶ εἰσιν εὐνοῦχοι, οἷτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων  
καὶ εἰσιν εὐνοῦχοι, οἷτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν  
τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.

13 Τότε προσηέχθη αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς  
καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 Ὁ δὲ <sup>h Mark 10. 13.</sup>  
Ἰησοῦς εἶπεν Ἀφετε τὰ παῖδια, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν <sup>Luke 10. 15.</sup>  
πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>Supra 12. 2.</sup>

15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

16 <sup>i</sup> Καὶ ἰδού, εἰς προσελθὼν εἶπεν αὐτῷ· Διδάσκαλε ἀγαθὲ, <sup>1 Mark 10. 17.</sup>  
τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; 17 Ὁ δὲ εἶπεν αὐτῷ· <sup>Luke 10. 18.</sup>  
Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. Εἰ

Cat. οὐδὲ τὸ Κάτωτος φρόνημα χωροῦσι, or, as here, *per se*; q. d. 'all are not capable of acting on this maxim,' or, as it may be rendered, 'this thing,' namely, οὐ γαμήσαι. Simil. Phocyl. l. 184, οὐ χωρεῖ μεγάλην διδασχὴν ἐδιδάκτο. Jos. Ant. xviii. 5, χωρεῖν τὴν τύχην.

— οἷς δίδονται] scil. ἐκ Θεοῦ, as in 1 Cor. vii. 7. Yet not without the co-operation of man, as appears from the words following.

12. εὐνούχισαν ἰ.] A strongly figurative expression (akin to that of ἐκκόπτειν τὴν δεξιάν, vv. 29, 20. xviii. 8, 9), found also in the Rabbinical writers, and meant of the suppression of the desire, said with reference to those who, from a desire to further the interests of religion, live in celibacy; probably with allusion to the Essenes, who did not marry.

— ὁ δυν. χωρ. χωρεῖτω] On the force of χωρεῖν, see supra v. 11. The Imper. χωρεῖτω is evidently, as Euthym. shows, one, not of *injunction*, but *permission* (namely, to do a thing, if one is so minded)—an idiom which is found in the New Test., though the exx. adduced by the Grammarians are, some of them, not to the purpose here, and in scarcely any of them is it simply permissive, except in 1 Cor. vii. 15, χωρίζεσθω, and xiv. 38, ἀγνοεῖτω. Eph. iv. 26, ὀργίζεσθαι. 1 Cor. xi. 6, κειράσθω. In others there is an union of permission with some other feeling. I am not sure that this is not the case here, by an union of the *permissive* and the *hortative* (which oft. occurs simply in the Sermon on the Mount). This view is confirmed by a passage of Rev. xxii. 17 (omitted by Winer and Alt.), ὁ διψῶν ἐρχέσθω, καὶ ὁ θέλων λαμβανέτω, where we have an union of permissive and exhortative, by which the ὁ θέλων is pressed to take the permitted boon.

13. ἵνα τὰς χεῖρας ἐπιθῇ] Imposition of hands was a rite which from the earliest ages, see Gen. xlviii. 14, had been in use among the Jews on imploring God's blessing upon any person, and was espec. employed by the Prophets (Numb. xxvii. 18. 2 Kings v. 11), but sometimes by Elders, or men noted for piety. These children, therefore, were brought to Christ for his blessing; and, it should seem, to be admitted into his discipleship; though not by baptism; for the rite was not yet introduced; and if it had, our Lord did not himself perform it. Yet there may be, as some suppose, an *anticipated reference* thereto. That they were not brought to

be healed of any *disorder*, but to obtain spiritual benefit, is plain; and that they were not only considered *capable* of receiving them by the people, but also by our Lord himself, is equally clear. And as they had already entered into covenant with God by circumcision, they might justly be considered capable of participating in the spiritual blessings of the Christian covenant. They were surely as fit to be admitted into the Christian Church as the Jewish. How strongly this confirms the lawfulness of *Infant Baptism*, is obvious; inasmuch that the ancient Divines regarded this passage as a sufficient authority for it. So Tertull. de Baptismo, c. 18. Const. Ap. vi. 15, βαπτίσατε ὑμῶν καὶ νήπια. Ἄφετε γὰρ, φησί, τὰ παῖδια ἐρχέσθαι πρὸς με.

14. τῶν τοιούτων] namely, such as have these *dispositions*; i. e. humility, docility, and simplicity. For Christ meant what he said for his disciples—namely, to inculcate the same lesson as he had done a little before (supra xviii. 3), when, in answer to their inquiry, which of them should be greatest in the kingdom of heaven, he placed a young child in the midst. See also the note on Luke xvii. 15. In the passages of Mark and Luke it is added; *ὅτι ἴδαν μὴ δέξεται τὴν βασιλείαν τοῦ Θεοῦ ὡς παῖδιον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.*

15. καὶ ἐπιθεὶς α. τὰς χεῖρας] Implying, what is added in Mark, *ὑπόλογον αὐτά.*

— ἐκεῖθεν] i. e. from that village of Perma, where he had been stopping on his road to Jerusalem. See Mark x. 17, and supra v. 1.

16. εἷς] for *τις*. This was (as we find from v. 22) a young man; and, as we learn from Luke viii. 18, a ruler; by which is probably meant a ruler of the Synagogue. His conduct seems to have been dictated by a real desire to be put into the way of salvation, and a sincere intention of following Christ's injunctions; which, however, proved too severe for a disposition in which avarice prevailed over piety.

— τί ἀγαθόν—αἰώνιον] This question is thought to have reference to the Pharisees' division of the precepts of the law into the *weighty* and the *light*. The young man, it seems, was puzzled by the nice distinctions which were made in *classing* those precepts; and wished to have some clear information as to what was pre-eminently promotive of salvation.

17. τί με λέγεις ἀγαθόν] 'why stylest thou me good?' as Mark xv. 12, *ὅν λέγετε βασιλεῖα*

Exod. 30. δὲ θέλεις εἰσελθεῖν εἰς τὴν ζώνην, τήρησον τὰς ἐντολάς. 18 \* Δέ-  
 18.  
 Deut. 5. 17. γη αὐτῶν Ποίας; Ὁ δὲ Ἰησοῦς εἶπε· Τό· οὐ φονεύσεις·

τῶν Ἰουδαίων. In this and the preceding verse there are some remarkable varr. lectt. In 6 MSS., some later Versions, and some Fathers, the *ἀγαθὸν* at v. 16, and the *ὁ Θεὸς* at v. 17, are not found; and for *τί μιν λέγεις ἀγαθόν*; we have in the same MSS., and one other, *τί μιν ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*; these readings were preferred by Grot., Mill, and Beng., and were adopted into the text by Griesb., Lachm., and Tisch.; but without reason. The *external* evidence for them is very slender (I find no accession from the Lamb. and Mus. MSS.); and, though the internal may draw two ways, yet ultimately the balance turns in favour of the text rec. According to these MSS., the address of the young man would be like one to a Greek Philosopher, and the answer of our Lord (also much resembling the saying of a Greek Philosopher) would be deprived of all its *simplicity*, and nearly all its *propriety*. It would, in fact, be no answer to the inquiry; for the young man did not (as appears from the words following, *εἰ δὲ θέλεις—ἐντολάς*) inquire what was *naturally*, or essentially, good, but what peculiarly good and virtuous work should be *done* by him that he might, of merit, win eternal life. And should the words be, as Griesb. directs, referred to what *follows*, there will be, as Fritz. proves, quite as great an inconsistency. Thus it plainly appears that the readings in question are spurious. How they originated, is not so obvious. They may, as Matthæi thinks, have arisen from the conjecture of Origen: and certain it is, the text rec. is as ancient as the Pesch. Syr. Vera., Clem. Rom., and Just. Mart. But more important is it to inquire, what should have induced him or others to make the alterations in question. Matth. ascribes it to a groundless fear lest the words should be brought forward against the divinity of Christ. Such charges, however, ought not rashly to be made, nor lightly to be credited. If the alterations were introduced *designedly*, it is *more* probable that, as Wetstein suggests, they arose from those who thought that the answer would be more suitably made to the *QUESTION ITSELF* ('what good thing shall I do?') than to the *title* 'good master.' Yet how could any persons, affecting to be Critics, fail to see that the answer to the *question* itself is given in the words *following*? On the whole, I am inclined to think, with Fritz., that no intention existed originally to alter the passage, on any doctrinal grounds; but that the alterations arose at first from *accident*; namely, as he thinks, in the omission of *ἀγαθὸν* propter homeoteleuton [rather, I should say, to remove a fancied tautology]; whereupon, he remarks, the words of the next verse, *τί μιν λέγεις*, having become quite unsuitable, would be altered to *τί μιν ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*; I am, however, of opinion that the alteration was not made *all at once*; but that, at first, a suitable sense was endeavoured to be elicited, by taking *λέγεις* for *ἐρωτᾷς* (as in the Sept., and sometimes in the New Test.), and then by the slight alteration *ἀγαθοῦ*, with ellipsis of *περὶ*. Comp. Mark i. 30, with Luke iv. 38. And, indeed, *ἀγαθοῦ without* the Article is cited by Origen himself, at p. 664, C. Thus would arise

a gloss, or marginal scholium, *τί μιν ἐρωτᾷς περὶ ἀγ.*, or *τοῦ ἀγ.*, which, it seems, was admitted into the text in 6 MSS., possibly of the same class as those which were used by the framers of the Ital. and Vulg. Versions, though the MSS. Brix. of the sixth century has the text rec. Thus the genuineness of the received reading is, I think, fully established. The suitability of the answer, according to that reading, is capable of the fullest proof, but will partly depend on the exact force of the expression of address which introduces the inquiry. Now one thing is certain, that it is not, as many suppose, a form of mere complimentary address to propitiate favour. Nor if we consider the august dignity of the Person addressed (even supposing as low an estimate as probability will warrant, of our Lord's character by the Jewish Ruler), can it designate moral excellence? The general opinion of Expositors is, that the young man accosts Jesus by a title usually employed by the Jews to their most eminent Rabbis. But of this, I can find no *proof*. I know of no *evidence* that the epithet *ἀγαθός* was applied to the Rabbis at all. It was applied to each of the seven seniors of a Jewish synagogue; but that could only mean *vir spectabilis*, 'worthy of respect.' The epithet must here bear some reference to *διδάσκαλος*. And some deeper sense than respect, even in the highest degree, seems to have been that felt by the Ruler. Under the peculiar circumstances of the case, I cannot but regard the force of *διδάσκαλος ἀγαθός* as all but tantamount to that used by Nicodemus (who came to our Lord for a purpose similar to this Ruler's), in the words *Ῥαββὶ καὶ ἀπὸ Θεοῦ διδάσκαλος*. The force of *διδ. ἀγ.* (which may have been, though we cannot prove it, applied to distinguished Rabbis) was nearly the same as *Ῥαββὶ*: and the young man's inquiry shows his belief in our Lord's being a teacher sent from God, or at least, *θεοδιδάκτος*. Nevertheless, that did not, strictly speaking, warrant, according to the Ruler's view of Jesus, the application of a title to him which, truly speaking, could be applicable to God alone. Accordingly this title our Lord, proceeding on the estimate of him by the Ruler, markedly declines, q. d. 'Why dost thou apply to me a title which, according to thine own view, can apply not to me, but to God alone?' There is great weight in the next words, which are intended to supply a *proof* of what has been just said, and their full sense has been thus expressed by Bps. Pearson and Bull, 'there is no being originally, essentially, and independently good, but God'; consequently, say they, the Father, being the fountain of the whole *Deity* must, in some sense, be the fountain of the goodness of the Son. And they further carry out this view by showing that the Ante-Nicene Fathers thought *ἀγαθός* applicable essentially and strictly to the Father only: and to Christ only by reason of the goodness derived to him as being very God of very God. Yet this is venturing out of our depth, in endeavouring to be wise above what is written. On such a question as this, and that involved in the words of Mark xiii. 32, *περὶ δὲ τῆς ἡμέρας ἐκείνης—οὐδεὶς οἶδεν—οὐδὲ ὁ υἱός*,

οὐ μοιχεύσεις οὐ κλέψεις οὐ ψευδομαρτυρήσεις·  
 19 <sup>1</sup> τίμα τὸν πατέρα [σου] καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. 20 Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφύλαξάμην ἐκ νεότητός μου· τί ἔτι ἵσπερ; 21 <sup>m</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, 1 Supra 15. 4. Ephes. 6. 2. Lev. 19. 18. infra 22. 30. Rom. 13. 9. Gal. 5. 14. James 2. 8. m Supra 6. 20. Luke 12. 32.

εἰ μὴ ὁ πατήρ, I would say, with a great ancient Father, οὐ δὲ πᾶν ἀκριβολογεῖν οὐδὲ πᾶν πολυπραγματεῖν περὶ τοιοῦτων, "in such cases, it is our wisdom, no less than our duty, to let the secret things belong unto the Lord." The foregoing discussion will enable us to settle the disputed question, as to the *punctuation* in the last clause of this verse. It has been usual to place a comma after εἰς, according to a use of εἰς not unfrequent, e. g. Matt. xxiii. 8, εἰς—ἵστιν ἡμῶν ὁ καθηγητής, ὁ Χριστός, q. d. namely, as to who is Christ; a sense here not unsuitable, but which has, nevertheless, I apprehend, not so much force and gravity as that arising from the removal of the comma, namely, unless God alone! This use of εἰς is found in several passages of the New Test., not only in the parallel passage of Mark x. 18. Luke xviii. 19, but also in a kindred passage at Mark ii. 7, εἰ μὴ εἰς, ὁ Θεός, where the parallel passage of Luke v. 21, εἰ μὴ μόνος (for εἰς) ὁ Θεός, *fixes* the sense of εἰς in the other three passages. To these may be added a passage of Mark xii. 29, ὁ Θεὸς ἡμῶν Κύριος εἰς ἐστὶ, and 32, εἰς ἐστὶ Θεός, καὶ οὐκ ἐστὶν ἄλλος, where the *emphatic* sense One, one only, is established beyond question by the words of explanation, καὶ οὐκ ἐστὶν ἄλλος following εἰς ἰ. Θ. at v. 32. This idiom might be thought by the Lexicographers of the New Test. a *Hebraism* (and certainly I cannot find it in the Greek Class. writers; for the ex. adduced by Robins. Xen. Cyr. iv. 1. 17, is not at all to the purpose); but the difficulty is to *prove* it so; for of the long list of passages adduced by Bretschneider, one only is apposite, viz. to show that the Hebr. יהוה was used in that sense, namely, Zech. xiv. 9, where the Sept. renders by καὶ ἵσται Κύριος εἰς, καὶ τὸ ὄνομα ἓν, though that does not do justice to the sense of the passage (prob. in the mind of the scribe), where (as Dr. Henderson has well seen) the term יהוה is to be rendered, not *one*, but *alone*, q. d. 'Jehovah is one God, Jehovah alone!' The only other ex. of εἰς in this sense that I know of, is Ecclus. i. 6, εἰς ἐστὶ σοφός—Κύριος. As to the example I have in former edd. adduced from Phocylides, εἰς Θεὸς ἐστὶ σοφός, &c., it was plainly formed by the *Pseudo-Phocylides*, on the passage of Ecclus., and some passages of the New Test.

—εἰ δὲ θέλεις εἰσελθ. ε. τ. ζωῆς, &c.] Compare the saying of a Rabb. writer, cited by Wets. on Acts xiv. 22, where, in answer to the question of David, "Quænam est porta ad vitam futuri sæculi?" the answer is, "Si debes in vitam ingredi, debes etiam afflictiones tolerare."

For τήρσον, Lachm. and Tisch. edit, from two MSS., τήρει, which, however, I suspect to have been a mere *correction*, proceeding from Critics, whose purpose it was to improve the *Grecism*, though, indeed, the form τήρσον, however unusual in the Class. writers, is a *Grecism* sufficiently good to have proceeded from a writer so little Classical as the Evangelist. Τή-

ρσον, too, occurs twice in St. John, xvii. 11, and xxiv. 15; while τήρει is found in the purer Greek of St. Paul, 1 Tim. v. 22. Besides, the aorist seems entitled to the preference on the score of *greater suitability*, since it carries with it a sense of continued action (see Mr. Green's Gram. N. T. p. 14), q. d. 'keep, or observe, continually.'

By τὰς ἐντολάς are meant those of God, in the Decalogue; and though our Lord, at v. 18, adduces his instances from those of the second table only, more was unnecessary, those of the first being included in his foregoing explanation of ἀγαθός. Besides, there are other passages of the N. T. (as Rom. xiii. 8, and James ii. 3) where, though the whole Law be meant, yet the Commandments of the second table are alone adduced in exemplification; not that they are of greater importance than those of the first table, but because there is a necessary connexion implied between the duties towards God and those towards our neighbour, insomuch that the mention of one may *imply* the other. I agree with De Wette, that our Lord adduced his exemplification from the second table, in order to *bring out*, what He well knew, the self-righteous spirit of the young man.

20. ἐφύλαξάμην] B, D, L, and several ancient cursive MSS. have ἐφύλαξα. The same variation occurs in the parallel passages of Mark and Luke; and *internal* evidence is somewhat in its favour; but external is so adverse (I find ἐφύλαξάμην in all the Lamb. and Mus. copies), that it cannot safely be adopted. As to the ἐκ νεότητος cancelled by L and T., from B, L, and 2 cursive MSS., the same may be said. The words may have been introduced from Mark and Luke; but they were more prob. omitted by accident in those few MSS. They are recognized in the Pesch. Syr. and Vulg. Versions; and though a few copies of the Vulg. have them not, they have place in the Lamb. MS. of the seventh century. The ταῦτα πάντα, adopted by the same Editors, was, I suspect, derived from the parallel passage of Mark and Luke, though in the former Lachm. inconsiderately edits πάντα ταῦτα, from D above.

—τί ἐτι ἵσπερ;] At τί sub. κατὰ, 'In what am I yet behindhand, or wanting?' This readiness to undertake more than he had yet done, showed at least that he was *well disposed*,—and caused our Lord, as we learn from Mark, to be pleased with him. So a Rabbinical writer, cited by Wets.: 'There is a Pharisee who says, "What ought I to do?" and I will do it.' That is good. But there is also a Pharisee who says, "What ought I to do besides? and I will do it." That is better.'

21. ἐφῃ αὐτῷ] Lachm. edits, from MS. B, and 2 others, and the Vulg. and Ital. Versions, λέγει; while Tisch. retains ἐφῃ, which Lachm. might have been expected to do, since supra v. 18, he edits ἐφῃ for λέγει, and ἐφῃ for εἶπεν

ὑπαγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι. <sup>23</sup> Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

n Mark 10.  
23, &c.  
Luke 18. 24.  
&c.  
1 Tim. 6. 9.  
10.

<sup>23</sup> n Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>24</sup> Πάλιν δὲ λέγω ὑμῖν· εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ραβδίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ \* εἰσελθεῖν. <sup>25</sup> Ἀκούσαντες δὲ οἱ μαθηταί

—solely on the authority of MS. B. The reading here, *λέγει*, is entitled to attention (as appears from v. 18, and what is said in my note, supra xiii. 28, and Mark vi. 31), not, however, to *adoption*, since such vast weight of external authority is scarcely balanced by any internal evidence. The Critics seem to have thought that propriety of language would require the *same verb* in both clauses, as is the case in Mark and Luke. But to Matth. it might justly seem that the august dignity of the Speaker, and the weightiness of the address from such a quarter, required the more dignified term *εἶπεν*.

— *εἰ θέλεις τέλειον εἶ*! 'If thou wiltest, art desirous to be perfect,' lit. 'complete' (said with reference to the expression, *τί ὅστις*, of the foregoing question), 'if thou aimest at going on unto perfection, by continually carrying out towards completion the *principle* of the love of God, as shown in keeping his commandments.' Comp. 1 John ii. 5, *ἐν τούτῳ (ὅτι τηρῇ αὐτοῦ τὸν λόγον) ἡ ἀγάπη τοῦ Θεοῦ τετελειώται*. Answering to this is the injunction, supra v. 48 (comp. with Luke vi. 36), and espec. Col. iv. 12, *τέλειον καὶ πατηρωμένοι*. Nor is the expression unexampled in Class. writers. Thus Isocr. Panath. p. 239, C, *τελείους ἑνδρας εἶναι καὶ πάσας ἔχειν τὰς ἀρετὰς*, and Plato, p. 643, *τέλειος ἀνὴρ*.

In the next words, our Lord proceeds to *test* the reality and completeness of the young man's professed love and obedience to God by a requisition of the most heart-searching kind, and such as would practically show him how far he was from what he professed to aim at. A similar severe test of the sincerity of religious possession, in demanding its being carried out in practice, occurs in Joseph. Ant. xiii. 10, 5, where a celebrated Rabbi says to king Hyrcanus, *Εἰ θέλεις εἶναι δίκαιος, τὴν ἀρχιεροσύνην ἀπόθου, καὶ μόνον ἀρχεῖτω τὸ ἔργον τοῦ λαοῦ*, which had the same success with the king, as here with the ruler. Notwithstanding what Expositors say, this young man was probably a Pharisee. Such, certainly, was Hyrcanus, of whom Jos. speaks as *ὁ βουλομένην εἶναι δίκαιον, καὶ πάντα ποιῶντα ἐξ ὧν ἀρίστηον ἐν τῷ Θεῷ*, and then adds, *καὶ αὐτὸ δι' (scil. τὸ ποιῆσαι) ἐξ ὧν ἀρ. τ. Θ.) οἱ Φαρισαῖοι φιλοσοφούσιν*, 'study,' 'aim at.' This exactly corresponds to the *τί ἀγαθόν* (= *δίκαιον*) *ποιῆσαι ἵνα, κ.τ.λ.* It can hardly be said, as it is by Whitby, Mackn., and others, that the requisition here has no reference to Christians in general, of the present or any other age. Since we find the same given to Christ's disciples in general, Luke xii. 33; and

accordingly we find the injunction in various parts of the Acts of the Apostles put in practice, —we cannot fail to see, that it is so far applicable to Christians of all ages, that they must be prepared to carry out the *principle* here contained if it should be required, to evince the reality of their religious profession. The expression, *ὑπαγε*, 'away,' so far from being pleonastic, imparts no little force to the requisition. The *τοῖς* added to *πτωχοῖς* in B, D, and some Edd., and adopted by L. and T., is merely an alteration of Critics, who thought the Article necessary; which is not the case, since the absence of the Article is more usual.

<sup>23</sup> d. *πλούσιος εἰσελ.*] That is, as appears from the limitation in Mark x. 24, if he place his trust in riches, and make them his summum bonum. Nevertheless, considering how many impediments to good, and how many incitements to evil, attend riches; how much the cares of the world, and the deceitfulness of riches, choke the word (see 1 Tim. vi. 9), this limitation scarcely lessens the difficulty; since it is the very nature and effect of riches to *cause* men to *trust* in them, and to seek their happiness in them. So that, although the words of this and the next verse be primarily referred to the extreme difficulty (represented by a proverbial mode of expressing what is next to impossible) with which the rich would be *converted* to Christianity; yet they are applicable to, and were doubtless intended to supply an awful warning of, the danger of trusting in uncertain riches, and the necessity of a true conversion: without which men do not really belong to the kingdom of Christ on earth, and therefore will not be admitted to his kingdom in heaven.

<sup>24</sup> For *κάμηλον*, some ancient and modern Commentators would read *κάμilon*, 'a cable, rope;' or take *κάμηλον* in that sense. But for the former there is very slender authority from MSS.; and for the latter no support from the *usus loquendi*. The greater suitability of *κάμηλ*, to the purpose in view,—the magnifying of Divine grace,—is evident from the examples adduced by Lightf. from the Talmud.

— *εἰσελθεῖν*] Matthæi, Griesb., Scholz, and Tisch., edit. from very many MSS., Versions, and Fathers, for the text, rec., *εἰσελθ.*, which is retained by Fritz and Lachm. But, though the question is one not easily settled, I now acquiesce in the former reading, which is supported by perhaps superior external authority (I find it in all the most ancient Lamb. and Mus. MSS.), and internal evidence is rather in its favour. The very objection started by Campb. to

[αὐτοῦ,] ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι; <sup>o Jer. 23. 17. Zech. 8. 3. Luke 1. 37.</sup> 26 Ὁ Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατὰ [ἐστι]. <sup>p Mark 10. 23, &c. Luke 18. 23, &c. q Acts 2. 21. 3 Pet. 1. 3. Rev. 21. 1. Luke 22. 26, 30.</sup> 27 Ὁ τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι· τί ἄρα ἔσται ἡμῖν; 28 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ Υἱὸς

εἰσελθεῖν διὰ, and the 'oddness' he complains of, was likely to occur to the ancient Critics, and would be likely to occasion the alteration διελθ., which would be the more likely to be adopted, since thus a seeming tautology would be removed. As to Campbell's preferring διελθ. on the ground of its yielding a *better* sense, that is no more than may be said of critical alterations in general, which have for their very purpose to substitute another, and what is thought preferable, sense. And, as to his remark, that 'passing *through* the eye of a needle is the particular in which the impossibility lies,'—surely the impossibility would be as great for a camel to *enter* the eye of a needle. Though, in fact, the expression εἰσερχίσθαι διὰ τρυφ. is really quite equiv. to διελθεῖν τρυφ., but seems to have been one formed with the inexactness of ordinary language, there being a pregnancy of expression for 'enter *into* and pass *through*' the eye, &c. The Critics above mentioned scrupled, too, I suspect, at διέρχ. followed by διὰ (espec. as involving the *oddness* excepted to by Campb.); and, indeed, it is so exceedingly rare, that it is not easy to find a parallel. Yet two other examples exist, at John x. 1, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας, and supra vii. 13, εἰσελθεῖτε διὰ τῆς στενῆς πύλης, where there is a similar pregnancy of sense. On the whole, as εἰσελθ. is the most *ancient* reading (which is plain from its being found in the Pesch. Syr., Sahid., and Coptic Versions, and recognized by Hermas Pastor, Celsus ap. Orig., and Origen himself), so I doubt not that it is the *true* reading in all three Gospels. The reading τρυμαλιε was doubtless derived from the parallel Gospels: and as to τρήματος, found in MS. B, and τρύπη, found in Origen, they were but critical alterations, introduced for the sake of bringing in a more *Class.* Greek term.

25. αὐτοῦ] This is not found in many MSS. (including nearly all the Lamb. and Mus. MSS.), and is cancelled by almost every Editor; yet internal evidence is not against it. It is probably not genuine.

—τίς ἄρα δύναται σωθῆναι.] The full sense intended to be conveyed by the interrogation is not, as has been by some supposed, 'what rich man,' but, as understood *generally*, 'what *man*;' intimating, however, by implication, the *especial* difficulty for a *rich* man not only to enter the kingdom of God, but to *continue* in it as a *living* member of the Church of God and Christ (see Euthym. and Chrys.), q. d. 'If the difficulty of *entering* this kingdom be so exceedingly great, who can hope to come there and ultimately be saved?'

26. ἐμβλέψας—αὐτοῖς] 'looking fixedly at them,' with earnest gaze, as in Mark x. 21, 27. xiv. 67. Luke xx. 17. John i. 43; and sometimes in the *Class.* writers, as Xen. Cyr. i. 3, 2,

and elsewhere; though the Present tense would have been purer Greek than the Aorist. The action was expressive of a deep earnestness, calculated to impress more forcibly the important lesson, pertaining to the more recondite doctrines of the Gospel, upon the minds of the hearers. By τοῦτο is meant the *matter* in question,—*salvation*. The full sense of παρὰ is 'as respects,' 'by the power of.' Ἀδύνατον is not to be qualified, or explained away, but taken in its full sense, as denoting the utter insufficiency of human power in working out our salvation (see Phil. ii. 12, 13, and note), without the in-working, co-working, of God's Spirit of grace. The ἐστι at the end of the verse is absent from many MSS. (I add nearly all the Lamb. and Mus. ones), and is cancelled by Lach. and Tisch. I have been content to place it within brackets, because internal evidence is rather in its favour.

27. ἀφήκ. πάντα—ἔσται ἡμῖν] This inquiry, suggested by the foregoing words of our Lord to the ruler, ἔξεις θησαυρὸν ἐν οὐρανῷ, did not arise from a disappointed feeling, as if they would be in a worse position than they should be, though *they* had done all as far as they could that was required of the ruler. They had not, indeed, sold all and given to the poor; but they had *given up* simply *their all*, and followed Christ. The kind of reward, though evidently of a high kind, is not intimated; but it must have meant a reward in heaven, q. d. 'What shall our portion of the treasure in heaven be, which was held out by thee to the ruler?'

28. ἐν τῇ παλιγγενεσίᾳ] The *sense* contained in these words depends very much upon the *construction*. Some, as the early modern Commentators in general, construe the words with the *preceding* οἱ ἀκολουθ. μοι. This, however, is harsh and forced. Indeed, it is now generally admitted, that the words must be referred to what *follows*; also to time not past, but future; though Expositors are not agreed either as to the *nature* of the promise, or the *time* of its fulfilment. Whitby fixes the time at the *close* of the *world*, and after the fall of Antichrist; and he understands, by παλιγγ., not a resurrection of their *persons*, but a revival of their *spirit*, by admitting the Gospel to govern their faith and practice. Agreeably to which view, others consider the time in question to be the *Millennium*. Others, again, understand παλιγγ. to refer either to the *renovation*, or *new state* of things, which took place at the promulgation of Christianity, after the ascension and resurrection of Christ; or to the *regeneration* which was then effected by the *Gospel*. And they understand 'the throne of his glory' to apply to his *mediatorial* kingdom. And the *sitting on thrones*, and judging, &c. they interpret of the *ministerial authority*, with which the Apostles had been in-



τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. <sup>29</sup> Καὶ πᾶς ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφοὺς ἢ ἀδελφάς, ἢ πατέρα ἢ μητέρα, [ἢ γυναῖκα] ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

vested by our Lord. Thus they take the general sense to be, that 'the Apostles were to rule the Christian Church by the laws of the Gospel, which they were authorized and inspired to preach, and by the infallible decisions respecting faith and practice which he enabled them to give.' But this interpretation, however specious, will no more bear examination than the foregoing one. For though we may grant that *παλιγγ.* admits of *either* of these senses, yet the words following cannot, without great violence, be made to yield any sense at all suitable thereto. Not to say, that what is thus assigned as the sense would not at all agree with the *purpose* for which the words were pronounced, namely, to hold out to the disciples an *ample compensation* for all their sacrifices and sufferings in the cause of the Gospel. Under these circumstances I cannot but adopt the sense assigned to the passage by the ancient Expositors in general, confirmed by the Syriac, Persic, Arab., Æthiop., and Ital. Versions, and the best modern ones, by which *παλιγγ.* is understood to denote the *new state of things* in the next world; viewed as the *accomplishment*, at the resurrection to judgment, of that *Regeneration* which Christ came to introduce on earth. See Matt. xxvi. 19, compared with Acts iii. 21, and Rev. xxi. 4 and 5. However, it may be best to *unite* the two senses that have been assigned to the word (with reference to the two significations inherent in it, viz. *physical reproduction*, by passing to a *new state* of being, and *moral renovation* and restoration), and thus to take it to mean both *resurrection* to another life and *moral renovation* by the final *accomplishment*, ἀποκατάστασις, of that regeneration which our Lord came in the flesh to introduce. See Acts iii. 21, compared with Rev. xxi. 5, καὶ πάντα ποιῶ. 2 Pet. iii. 13. This regeneration and renovation commenced after the resurrection of Christ and the throne of glory, and will be terminated only at the period of the termination of Christ's Mediatorial kingdom, ὅταν παραδῇ τὴν βασιλείαν τῷ Θεῷ καὶ Πατρὶ, 1 Cor. xv. 24. Of course, the sense *resurrection* bears only a subordinate part, as designating little more than the august event which is to usher in this entirely *new state of things*.

29. καὶ πᾶς ὃς ἀφήκεν, &c.] Here our Lord frankly apprizes the disciples, who addressed to him the inquiry, that this reward, which he now prophetically presents to their view, would not, in several respects of moment, be theirs *alone*, but be alike assigned to *all*, of whatever place on earth, who should practise the duty of self-denial and readiness to give up what is dearest to each on earth for the sake of Christ and his Gospel (that kingdom spoken of Luke xviii. 29), and who should be recompensed with blessings an hundred-fold greater than those given up in this present world, and in the world to come shall inherit life everlasting. — The ὅστις for ὃς, adopted by Lachm. and Tisch., and supported

by many ancient MSS., including some Lamb. and Mus. ones, is entitled to attention, but not to adoption; in fact, it was probably no other than a correction of style by the Alexandrian Critics.

— The words ἢ γυναῖκα are not found in 2 of the most ancient MSS., nor have they place in certain passages of Origen, Hilary, and Ambrose. The same MSS., and 2 or 3 others, are without this particular in the parallel passage of Mark, where it is likewise cancelled by the same Critics. But in the passage of Luke all the MSS. have it.

None of the Mus. MSS. are without the words, nor any of the Lamb. except No. 523; yet there the words ἢ πατέρα ἢ μητέρα are likewise absent, and accordingly that omission would prove *too much*. I doubt not that the omission arose, as in so many other cases, from the carelessness of the Scribes, occasioned by the frequent recurrence of ἢ, which will serve to account for *both* the omissions just mentioned, and also for others noted by the Collators. It is a strong proof of the authenticity of the words, that they are supported by the Pesch. Syr. and Vulg. Versions, and 8 out of 12 of the MSS. of the Italic Version; and in those the omission may have arisen from the recurrence of *aut* in the Latin, just as of ἢ in the Greek. As to the *transpositions* of words occurring in a few MSS., and adopted by Lachm. and Tisch., they probably arose from the same cause as the above omissions.

For ἑκατονταπλασίονα, the reading πολλὰ πλάσιον, adopted by Lachm. and Tisch., from B, D, 2 Versions, and 2 Fathers, was evidently a mere correction, proceeding from fastidious Critics, who stumbled at the great uncommonness of the term (which occurs only once in the Classical writers, namely, Xen. Econ. ii. 2, and once in the Sept.). It seems to have been a term of common life; but such Xenoph. himself does not altogether reject (espec. in his Οἰκονομικὸς), and hence it might have been thought by the Critics Greek sufficiently good for Jewish Greek writers.

To pass from words to *things*; by ἑκατ. λήψεται most Commentators understand to be denoted a *temporal* recompense,—as that suggested in the parallel passage of Mark,—namely, in the support and comfort they would receive at the hands of their richer brethren. But there is no reason here so to limit the term ἑκατ., which is only a strong mode of expressing that they shall, upon the *whole*, receive back very far *more* in value than they parted with. And although it is not expressly said whether that remuneration is to be *temporal* or *spiritual*,—yet, notwithstanding that what follows in the next verse seems to fix it to *temporal* blessings, still we are justified in including *spiritual* ones; even the inward satisfactions of a good conscience, and the inexpressible consolations of the Gospel (far exceeding in value all that is most precious of earthly goods, however great), which would be

30 Ἐσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. <sup>infra 30.</sup>  
 XX. 1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ <sup>Mark 10. 31.</sup>  
 οἰκοδεσπότη, ὅστις ἐξῆλθεν ἅμα πρῶτῷ μισθώσασθαι ἐργάτας εἰς <sup>Luke 12. 30.</sup>  
 τὸν ἀμπελῶνα αὐτοῦ. 2 Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ  
 δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

their support under all persecutions and troubles. Compare 2 Cor. vi. 8, seqq., which passage affords both a comment upon our Lord's declaration, and a fulfilment of the prediction contained in it.

30. πολλοὶ δὲ—πρῶτοι] A sort of proverbial mode of expression, not unfrequently employed by our Lord to check the presumption of his disciples, and instil caution and diffidence; the sense of which is, that 'many who, in the order of time, were last (brought in last) in the kingdom, shall be first in the rewards; and those who claim to be, and now appear to be, first, shall be last;' i. e. that many of the Jews, to whom the blessings of Christ's kingdom were first offered, would be the last to partake of them; and that many of the Gentiles, to whom they were to be offered after the Jews, would be the first to enjoy them. The truth of this saying is evinced in the subsequent parable; accordingly, the more to fix its application here, the saying is repeated at the close of the parable at the beginning of the next chapter; in which, however, as I have shown in Recens. Synop., the application is not to be limited to the Jews, but left general; being meant for the instruction of all Christians of all ages. [Comp. infra xx. 16. Luke xiii. 30.]

With respect to the μισθός,—on the subject of which there has been no little dispute among professing Christians,—it has been best explained to be the *promise through the covenant of eternal life*, uniformly represented by our Lord and his Apostles as a *reward* (Matt. v. 12. Luke vi. 65. xiv. 14. John iv. 36. 1 Cor. iii. 14. 2 John 8. Heb. x. 35. xi. 6, al.) reckoned, indeed, as it uniformly is by St. Paul, as of *free grace*, and here at v. 14, 15, pointedly designated as God's free and sovereign *gift of grace* in the emphatic words *θέλω δοῦναι: ἡ οὐκ ἐξ ἐστὶ μοι ποιῆσαι* δὲ θέλω ἐν τοῖς ἡμέραις; yet, nevertheless, forensically considered, corresponding to, and represented by, *wages*, as if *claimed* under God's covenant with man in Christ.

The main point of similarity between the parable and the illustration, in reference to God's dealings with men, is the final rejection of those who seemed to be first, and the gracious admission, through God's sovereign will and pleasure, of those who seemed last.

1. ὁμοία γάρ, &c.] The sense is: 'Thus for example, the same thing will take place in the Christian dispensation as that which occurred in the management of a certain master of a family;' meaning, that God's dealings with mankind in conferring the blessings of the Gospel, afford a point of comparison to the conduct of a house-master.

—ἅμα πρῶτῳ] This use of ἅμα, with nouns of time of day, such as *ἡμέρα*, &c., is freq. in the Class. writers; but I know of no other example with *πρῶτῳ* (except, where we should little expect to find it, in Thucyd. iv. 6. *ἅμα δὲ πρῶτῳ ἰσχυρόντες*, and with an ellip. of ἅμα at vii. 78, 4, *πρῶτῳ ἰσχυρόντες*, and 79, 1, *πρῶτῳ ἀνάντες*), though it occurs with *ἐν*, *ἀπὸ*, and other prepositions often, and very frequently carries the Article. Consequently, since it is perpetually treated as a *noun* (nay, used as a *nominative* at John xviii. 28, and oft. in the Sept.), we cannot doubt that it never was considered as an *adverb*, but as a *noun substantive undeclined*, equiv. to *δρόμος*, 'the early dawn,' that early period of dawn while it is yet dusk, as is plain from Mark i. 35, *πρῶτῳ ἰνυχνον λίαν ἀναστάντες*, and John xx. 1, *πρῶτῳ, σκοτίας ἔτι ὄντος*. Thus it lit. signifies, 'the period when the day is just dawning.' This is placed beyond doubt by Judg. xvi. 2, Sept. *ἡν διαφάσθῃ ὁ δρόμος*, where the Alex. and many other MSS. have *ἡν φωτὸς πρῶτῳ*, lit. 'while it is dawn of light,' though not yet day. That expression is not so peculiar, but that it recurs at 2 Kings vii. 9, in all the copies. In short, the word was, I am persuaded, first an adjective corresponding to our Eng. adj. *prime*, and performing the office of an *adjective*, espec. in reference to *time*, and then, like our adj. *prime*, became a subst. Comp. Milton's line, "While day arises, that sweet hour of *prime*."

2. ἐκ διναρίου] 'at,' or 'for,' a denarius; which was equiv. to the Greek drachma, then the usual wages of a labourer, and the pay of a soldier.

XX. 1—16. The important parable (peculiar to St. Matthew) contained in this portion was probably called forth by the question of Peter, supra xix. 27, *τί ἂν ἴσται ἡμῖν*; where he claims for himself and his fellow-disciples a larger portion of rewards in the kingdom of Christ, as having been the first to follow him. Its main purpose was to convey a deep truth (suggested by the last clause of v. 26, *παρὰ ἀνθρώποις ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ, &c.*), namely, that the kingdom of God and its salvation is of *grace*, not of *debt*; that those who were called *first*, and consequently have laboured longest, have no more *claim of right* on God, than those who were called *last*; that God is not bound to give those rewards with reference to the *time* at which he may have called (i. e. by the outward call to the means of grace) any person to labour at his work in his Vineyard,—the *Ἐκκλησία* as existing in all ages, first the Jewish, then the Christian; yet, according to his own good pleasure,—and that to *all* persons without exception,—will God's covenants be fulfilled to the uttermost. The *Application* is, of course, *primarily* to the questioners, the Apostles; but *secondarily* to *all*, whether nations or *individuals*, to whom the comparison of first and last called may, in any wise, apply. As respects the *latter*, the application lies open to *all* persons to whom the comparison, whether as regards *time* of calling, or any *advantages* subsequent to calling (whether as respects *talents*, or the *characteristics* which influence their exercise, or the *advantages*, natural or acquired, which facilitate their *successful* exercise), may in any wise admit of comparison.

<sup>3</sup> Καὶ ἐξελθὼν περὶ [τὴν] τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούσ· <sup>4</sup> κακείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν. <sup>5</sup> οἱ δὲ ἀπηλθον. Πάλιν ἐξελθὼν περὶ ἑκτὴν, καὶ \* ἐνάτην ὥραν, ἐποίησεν ὡσαύτως. <sup>6</sup> Περὶ δὲ τὴν ἑνδεκάτην [ὥραν] ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας [ἀργούσ,] καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; <sup>7</sup> Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, [καὶ ὁ ἐὰν ᾖ δίκαιον, λήψεσθε.] <sup>8</sup> Ὁ φύλας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ

3. τὴν] This is omitted in very many of the best MSS., including all the most ancient ones, and a few both Lamb. and Mus. ones, and some Fathers. It is cancelled by Wotstein, Matthæi, Griesbach, Lach., Tisch., Fritz, and Scholz; perhaps rightly; for, in such common phrases the Article, being easily understood, was usually omitted. Indeed, ordinals are usually anarthrous.

— ἐστῶτας ἐν τῇ ἀγορᾷ] The very place where (from its being used for buying and selling, and all public business) the greatest number of persons assembled, especially the idle or the unemployed. So *Ælian*, V. H. xix. 25 (cited by *Grotius*), μεταπικνυτο τὸς ἐν ταῖς ἀγοραῖς ἀποσχολάζοντας. The time here mentioned was equivalent to what was called the *πλήθουσα ἀγορά*.

4. δίκαιον] i.e. what, according to all circumstances, and in proportion to the degree of exertion called forth, was *equitable* or *reasonable*.

5. ἐνάτην] Lachm. and Tisch. tacitly adopt ἐνάτην for ἐνάτην, without specifying the grounds for so doing; and, on the other hand, Alf. quietly retains the text. rec., without noticing the evidence either way. The spelling ἐνάτ. is found in 5 ancient uncial MSS. (not A, B), and many cursive ones (to which I add Lamb. 1176, 1778, and 1192; 523, 1187, 1188), besides the earlier Edd. In fact, Lachm. and Tisch. invariably edit ἐνάτ., though they do not state the grounds for thus departing from the text. rec. In all the passages (11 in number) where the word occurs in the New Test. the MSS. vary. Sometimes, as in Luke xxiii. 44, add Acts x. 30, all the most ancient uncial ones have ἐν; at other times only the later uncial, and occasionally only the *cursive* ones, have it. In all the above passages, I find it in nearly all the Lamb. and Mus. MSS. Internal evidence is decidedly in favour of ἐνάτ., from its less usual occurrence; though it is, as *ancient* as the time of Homer and Hesiod, who never use ἐνάτος, but only εἰνατος. Again, εἰνατος is found in all the best MSS. of Thucyd., Æschyl., Æsop., Plato, and Soph.; so that it may justly be considered very pure Greek. It occurs very often in the ancient Greek inscriptions, edited by Boeckh, never ἐνν. Ἐννάτ. is, I believe, seldom found but in the later prose writers; and on this ground I should be ready to adopt it as the reading of the New Test. writers; but I am prevented from thus deciding by the circumstance, that, though the words often occur in

the Sept., and ἐνν. is generally found in the common texts, yet ἐν. is, I think, invariably found in the Alex. MS., and often in the Vatican (B), and all the other ancient MSS.; and internal evidence is every where in its favour, from the circumstance that, in the later Greek, εἰνατος was doubtless *alone* in use, and for that reason the Scribes would be likely to *introduce* it; not to say that even in the Vatican MS. of the Sept. the reading ἐνν. will, I doubt not, be found, on careful collation, to be (as I have very oft. observed in the Lamb. and Mus. MSS.) from alteration, or on rasuro, while εἰνατος, when existing, has oft. been overlooked by Collators. Hence, I do not disapprove of the course taken by Lachm. and Tisch., except that they ought to have stated their reasons for adopting it, as I have thought proper to do here once for all.

6. ὥραν] This has been cancelled by Lachm. and Tisch., from a few ancient MSS., perhaps rightly, for external evidence is quite against the word. The above MSS. are also without ἀργούσ, which has been cancelled by Griesb., Lachm., and Tisch., but not on good grounds; for the external authority in its favour is so slender, that we may suspect the word to have been accidentally omitted, probably in copying from MSS., which had (as some are yet found to have) ἄλλους ἀργούσ ἐστῶτας, where ἀργούσ might be omitted ὁ *homœoteuton*.

7. καὶ ὁ ἐὰν λήψεσθε] Lachm. and Tisch. cancel these words, on the authority of 4 ancient MSS. and some Versions. Yet here again the fewness of MSS. occasions a suspicion that the words were omitted by the carelessness of scribes. They are strongly supported by the authority of the Pesh. Syr. Version.

8. φύλας διὰ γενομένης] The law of Moses strictly required the day's wages of a labourer to be paid on the day itself. See Deut. xxiv. 15.

— τῷ ἐπιτρόπῳ] A servant generally answering to the Roman *procurator*; but, as said here of *agriculture*, corresponding to the Latin *villicus*, and our *baillif*.

— ἀρξάμενος ἀπὸ τῶν ἰσχ., &c.] A phrase to denote the *terminus a quo*, the point of departure in a narrative; as in Luke xxiii. 5. xxiv. 27. John viii. 9. Acts i. 22. The construction is well laid down by Fritz: thus: ἀπόδοε αὐτοῖς τὸν μισθὸν ὡς τῶν πρώτων, ἀρξάμενος ἀπὸ τῶν ἰσχυάτων. It is observable that the *order* of payment is here introduced, to give opportunity for the remarks which follow.

τῶν ἐσχάτων ἕως τῶν πρώτων. <sup>9</sup> Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον. <sup>10</sup> Ἐλθόντες δὲ οἱ πρῶτοι, ἐνόμισαν ὅτι † πλεονα λήφονται. καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. <sup>11</sup> Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότη, <sup>12</sup> λέγοντες· "Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βασιτάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. <sup>13</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηνάριον συνεφώνησάς μοι; <sup>14</sup> Ἄρον τὸ σὸν καὶ ὑπάγε. θέλω τοῦτω τῷ ἔσχατῳ δοῦναι ὡς καὶ σοί. <sup>15</sup> Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; <sup>a</sup> ἢ ὁ ὀφθαλμὸς σου πονηρὸς ἐστίν, ὅτι ἐγὼ ἀγαθὸς εἰμι; <sup>b</sup> <sup>16</sup> Οὐ-  
τως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

<sup>a</sup> Rom. 9. 21.  
James 1. 18.

<sup>b</sup> Deut. 15. 9.  
Prov. 22. 6.

<sup>c</sup> supra 9. 22.  
supra 19. 20.

infra 22. 14.

<sup>10</sup> ἐνόμισαν ὅτι πλεονα λήψ[.] Render, 'they expected they should receive;' imagining that he would pay them, not according to contract, but in proportion to the time they had worked. For πλεονα several very ancient MSS., Origen, and some ancient Versions have πλεῖον; which is edited by Fritz., Lachm., and Tisch., perhaps rightly; the text rec. might easily arise from A. of the word following being conjoined with this, and taken for A.

— ἀνά] Sup. ἕκαστον, 'a-piece;' on which see my Lex. Tisch. prefixes τὸ, from 4 of the most ancient MSS.—a reading very specious, but prob. false, the idiom being not at all in character with the simplicity of parabolic narration: and the incompetency of the evidence to establish its truth (for I find it in not one of the Lamb. and Mus. copies) deprives it of all claim to adoption. I suspect that it arose from the emendatorial school, and would have been very suitable to Xenophon or Lucian, but not to St. Matthew.

<sup>12</sup> ἐποίησαν] Some render *confecerunt*, *operat.* But although examples are adduced proving the sense of ποιεῖν and the Latin *facere* with nouns of time, yet it is better, with most Commentators, to take it for *εργάσαντο*, by a Hebraism formed on *עָשָׂה*, as in Ruth ii. 19. Matt. xxi. 28. And *sofecere agrum* in Columella.

— ἴσους] for ἰσοκύρουν, of which examples are given by Wetstein. A similar expression occurs in Plin. Paneg. 25, 'æquati sunt cæteris illis quibus non erat promissum.'

— βασιτάσασι τὸ βάρος τ. ἡ.] 'who have borne the burden of the day, and [endured] the scorching heat.' Καύσων (which is of the same adjectival form with φάσκων, σείσκων, ἄξων, &c.) lit. signifies pr., by the ellip. of *ἐνυμνος*, expressed in the Sept., where the term is freq., 'the burning a. x. wind.' Here its sense is simply 'heat,' as in Gen. xxi. 40, Alex., ἡγνύονην τῆς ἡμέρας συγκαιόμενος τῷ καύσωνι, where in the Hebrew it is שָׂרִי, i. e. the *shriveller*, the *drier*. In the East, though the air be cool by night and in the early part of the day, yet during the remainder of the day the heat of the sun is exceedingly scorching.

• 13. ἑταῖρος] An idiom found in the Heb. רֵעַ, the Greek ὁ ἀγαθὸς, or φίλος, the Latin *bonus vir*, and Eng. *my friend*! It was a familiar form

of address, and consequently often used to inferiors, and sometimes to strangers or indifferent persons, nay, even to evil persons, infra. xxii. 12.

— οὐκ ἀδικῶ σε] Much ingenuity has been exerted to discover a *reason why* all the labourers should have had the same wages. It is sufficient to say, that the circumstance was not so improbable but that it may have happened; nay, as appears from the Rabbinical writers, did. And we may suppose it to have been introduced into the story by way of illustrating the unfettered *will and pleasure* of the Almighty Ruler to distribute his benefits as he thinks proper, and well expressed by the emphatic θέλω δοῦναι, *I choose to give*.

<sup>14</sup> ἄρον τὸ σὸν] Literally, 'take up.' Probably the foremost grumbler had thrown down his denarius; so it is said Matt. xxvii. 5, *ρίψας τὰ ἀργύρια*.

<sup>15</sup> ἢ οὐκ] The ἢ, not found in 4 ancient MSS., has been cancelled by Lachm. and Tisch., but unjudiciously; for, considering the small number of MSS. that are without it, it was more likely to have been left out by accident in those few than inserted in all the rest.

— πονηρός] I still am of opinion that the term has here the sense *envious* (as supra vii. 11 and 22, and Mark vii. 22; and espec. like πῶ πῶ in Prov. xxviii. 22, xxiii. 6, and Eccles. xiv. 10; and the Hebrews called an envious man *one of evil eye*); though it would seem that there is an implied sense of *grudging* and  *vexation*, which latter is found as the *leading sense* in the Sept. Vers. of 1 Sam. xviii. 8, Neh. iv. 7.

<sup>16</sup> πολλοὶ—ὀλίγοι δὲ ἐκλ.] These words, not found in 3 ancient MSS., and two late Versions, have been cancelled by Lachm. and Tisch.; but wrongly, for they were, I doubt not, thrown out by certain sciolists, who, though seeing (as Euthym. did) that the words have no direct reference to the *Parable* itself, yet failed to perceive that there is a reference to its concluding words, οὕτως ἔσονται—ἔσχατοι, forming a sort of *moral Application* thereto, and (as in the Fables of Æsop) introduced by an *οὕτως*, serving to *account* for the thing being so or so. But to advert to the important terms κλητοὶ and ἐκλεκτοί. These are supposed to have been originally Jewish forms of expression, applied (like many others) by Christ to similar distinctions in the

d Mark 10.  
32.  
Luke 18. 31.  
John 12. 12.

e John 18.  
32.

f Supra 4. 21.  
Mark 10. 32.  
&c.

17 <sup>d</sup> Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς· 18 Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινούσιν αὐτὸν θανάτῳ, 19 <sup>e</sup> καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. 20 <sup>f</sup> Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ

Gospel Dispensation. In the Sept. κλητοὶ often denotes those *chosen* to receive especial favours, or *called* to execute peculiar trusts. Hence it is often in the Old, and sometimes in the New Test., applied to the *Jews*; who had been *chosen* from the nations, and *called* to peculiar privileges. Thus at Ps. civ. 6, they are called ἐκλεκτοί, and in the New Test. κληεῖς is often used to denote the *peculiar favour* first vouchsafed to the *Jews*; more frequently, however, both κλητοὶ and κληεῖς are used of that shown to *Christians*. As to ἐκλεκτοί, it may be questioned whether it ever be (as some say) *synonymous* with κλητοί, at least in the New Test. The terms are properly *distinct*, and have reference to two different *stages* in the Christian course. Thus, in the present passage, and infra xxii. 14, they are put in *opposition*; and in the former, by κλητοὶ are denoted those who have been *invited* into, and have *entered* into, the service of Christ; by ἐκλ., those who have *approved* themselves therein. In the latter, ἐκλ. means those who are *invited* to the blessings and privileges of the Gospel; and ἐκλ. those who, having *accepted* the invitation, *approve* themselves worthy of their high calling in Christ. It is true, that in *both* these parables, by the κλητοὶ are especially designated the *Jews*, who were *invited* to the marriage feast of the Gospel, but who almost wholly rejected the invitation (see Luke xiv. 18); by the ἐκλ., those of them who *accepted* it; and who are termed by St. Paul, Rom. xi. 5, 'the remnant κατ' ἐκλογήν.' However, the saying admits of, and was doubtless intended for, a *general* application; by which ἐκλ. will denote those who have through grace *accepted* the invitation, and are *professedly* members of the Christian Church; ἐκλ., those who have *approved* themselves not unworthy of the blessing, and have not 'received the grace of God in vain.'

17. ἀναβ. eis 'I.] The ἀνα is used with reference to the elevated situation of Jerusalem, by a mode of speaking frequent in Jos. and the Sept., and also found in Homer, as applied to Troy. This was our Lord's last journey thither at the fourth Passover.

— τοὺς δ. μαθ.] Μαθ. is cancelled by Lachm. and Tisch., on the slender authority of 4 MSS., 3 inferior Versions, and Orig., quite against internal evidence, which is in favour of the word, from the greater probability of the word's being *removed*, because not in Mark and Luke, than *inserted*. Its presence in the Pesch. Syr., Vulg., and Sahid. Versions, as well as in all the MSS. except 4, sufficiently establishes its authenticity.

— εἶπεν αὐτοῖς, &c.] Meaning, it should seem, that he *spoke out* (as we say); though from the time when he made a distinct in-

timation of his Messiahship, at Peter's confession, he had, as we find from xvi. 22, begun to disclose it.

18. Our Lord now gives his disciples to understand, that what they had heretofore *feared*, and what he had already *intimated*, as that which should come to pass, was now immediately about to take place; for which event, however, and the state of suffering it would entail, he had before prepared their minds by the promises he had recently made to them. See xix. 27—30. xx. 1—16.

— κατακρινούσιν αὐτὸν θανάτῳ] This is to be taken *improprie* (for the Jews had no power of life and death), and is more definitely expressed by Mark xiv. 64, *κατίκριναν αὐτὸν εἶναι ἰσχυρὸν θανάτου*: which words have reference to the *sentences* ἰσχυροῦ θανάτου *ιστί*. Or the expression rather signifies, by a blending of two senses, 'to condemn any one, so *that* he shall be delivered to death.' By *ἔθνεσι* the *Romans* are plainly meant; for crucifixion was a *Roman* punishment. The minute particularity of our Lord's sufferings already drawing nigh, and therefore now to be more enlarged on than heretofore,—here predictively announced,—is worthy of deep remark; inasmuch as both in the predictions themselves (all fulfilled to the letter), and in his deliberately going up to Jerusalem in order to their fulfilment, we have a proof that He had a complete foreknowledge of all that he was about to suffer. Humanly speaking, it was far more probable that he should have been *stoned* to death by the orders of the Sanhedrim,—to whom Pilate had given permission to condemn him, if found guilty to any punishment adjudged by their Law, as was stoning,—than crucified. But all this was done that the Scriptures might be fulfilled.

20. ἡ μήτηρ, &c.] Namely, Salome, mother of James and John, Mark xv. 40. xvi. 1, who had followed our Lord from Galilee, with other pious women who attended on him in his journeys. The request she made seems to have originated in the promise just before given to the Apostles, of sitting on twelve thrones, &c.

— μετὰ τῶν υἱῶν α.] This shows that they participated in the petition; and, indeed, though they preferred it through the medium of their mother, yet *they* were evidently the principal movers of the affair. Thus Mark is justified in representing *them* as asking it. And, indeed, that Jesus *regarded* them as the principals, is clear from his addressing the answer to *them*. From a comparison of the account in Mark as compared with Matth., it appears that our Lord was entreated to grant beforehand the request about to be made. See 1 Kings ii. 16, 20.

τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21 Ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; Λέγει αὐτῇ· Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου, ἐν τῇ βασιλείᾳ σου. 22 α' Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πλεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, [† καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;] λέγουσιν αὐτῇ· Δυνάμεθα. 23 Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πείσθε, [καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆσθε] τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων [μου], οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ Πατρὸς μου. 24 καὶ ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς

Infra 26.  
20, 42.  
John 18. 11.

h Mark 10.  
41.  
Lukę 22. 24.  
i Mark 10.  
42.  
Lukę 22. 25.

21. αἰς ἐκ δ.—[ἐξ εὐωνύμων] Said in allusion to the Eastern custom, by which sitting next to the throne denotes the next degree of dignity; and, consequently, the first situations on the right and left denote the highest dignities. See 1 Kings ii. 19. Ps. xlv. 9. Jos. Ant. vi. 11, 9; and comp. Hdol. ii. 30, οἱ ἐξ ἀριστερῆς χειρὸς περιστάμενοι βασιλεῖ.

— After εὐωνύμων, most of the uncial MSS. and many others, with the Syr. and some other Versions, insert σου, which has been admitted by Matth., Griesb., Scholz, Lachm., and Tisch.; rightly, since internal evidence coincides with external authority in its support.

22. οὐκ οἴδατε τί αἰτεῖσθε] i. e. 'ye do not comprehend the nature of my kingdom;' which will rather call you to *suffer* with me than to *enjoy honour* or temporal advantage under me. See infra xxvi. 30, 42. John xviii. 11. Our Lord graciously overlooks the *fault* implied in their presumptuous request; and is pleased to take their words in such an acceptation as, though capable of it, they were not intended to convey; and then founds on them such instructions as were calculated to remove the grievous misconception, and counteract the ambitious spirit which had suggested their request. Suitably thereto, he speaks to them of the kingdom he was *really* come to establish in the world, and also of *spiritual* as opposed to *worldly* advancement; showing the mode in which it is to be attained, and to what *persons* it would ultimately be given.

— Δύνασθε πλεῖν] The full sense is: 'are ye prepared, have ye the resolution, to drink?' as in Matt. ix. 15. As respects the force of πλεῖν and βαπτίζ, thus figuratively used in the phraseology of Scripture, the former is often used to denote partaking of a *portion*, whether of joy or sorrow, espec. the *latter*. See Ps. xi. 6. xvi. 5. lxxv. 8. Isa. li. 22. Ez. xxiii. 31. Nor is this unexampled in the Class. writers. (See Hom. Il. xxiv. 527, seq., and the note of Heyne there.) But when we take into view the use of the same figurative expression to denote our Lord's last bitter sufferings, Matt. xxvi. 39, 42. Mark xiv. 36. Luke xxii. 42, we shall recognize here an intensity of sense, as denoting a *deep-seated, heart-felt bitterness of soul*, nearly resembling that of our Lord's ἀγῶνία at Gethsemane, Luke xxii. 41, where see note. The other meta-

phor involved 'ἐν βάπτ. βαπτισθ., expressing the being *utterly overwhelmed by affliction*, is one frequent in the Classical writers (e. gr. Plut. de Educ. c. 13, ἡ ψυχὴ—βαπτίζεται. Synes. Epist. 57, τὴν ψυχὴν ἐμβαπτ. μελῶμαι), and not less so in the Scriptural ones. See Ps. xlii. 7. lxxix. 2. lxxxviii. 7. And when we consider, that in those passages the Messiah's sufferings are foretold, we shall see that something more is meant than the *external* assaults of calamity and tribulation, even that whereby the iron entereth into the very soul.

The prediction contained in this verse was signally fulfilled; for, of the two, *James* was the first of the Apostles to drink of the cup of suffering, and share the baptism of blood, only eleven years after his Master's crucifixion. The other, if he did not partake in the *latter*, yet he had, during an unusually long life, to drink to the dregs of the *former*.

23. ἀλλ' οἷς ἡτοίμασται] The early Commentators and Translators (misled by some of the ancient Versions) here supposed an ellipsis of δοθήσεται; which would afford some colour to the Arian and Socinian doctrines; since (as Whitby and Campbell observe) 'in the distribution of future rewards, Christ might seem to acknowledge his inferiority to the Father, inasmuch as there would be some power reserved by the Father to himself, and not committed to the Son.' Others of the ancients supposed an ellipsis of ἐκείνων ἐστίν, interpreting the clause οὐκ ἐμὸν δοῦναι, not with relation to our Lord's *power*, but with respect to his *justice and equity*; or referring the phrase only to his *human* nature. But all these ellipses, and others that have been devised, are very irregular, and quite inadmissible. It is better to suppose no ellipsis at all; but only to take ἀλλὰ, with all the best Expositors, in the somewhat unusual, but far from unprecedented, sense of *et μη*, as in Mark ix. 8, where ἀλλὰ corresponds to *et μη* in Matt. xvii. 8. 'Ἀλλὰ comes to have this sense from its being thus put for ἀλλ' ἢ, otherwise than. And so the Sept. renders Heb. כִּי יֵי by ἀλλὰ. Thus the expression, as Whitby observes, argues no defect in the *power* of Christ, but merely a perfect conformity to the will of his Father, the sense being: 'It belongs not to me to give the highest places in my heavenly kingdom to any except those for whom it is prepared.'

εἶπεν Οἴδατε, ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν <sup>26</sup> οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν. ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· <sup>27</sup> καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος. <sup>28</sup> \* ὥσπερ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀπὲρ πολλῶν.

k Phil. 2. 7.  
Luke 22. 27.  
1 Tim. 2. 6.  
1 Pet. 1. 18.

25. οἱ ἄρχοντες—αὐτῶν] Erasmus, Grotius, Wetstein, Rosenm., and Fritz, take κατακ. and κατεξ. to denote *tyrannical and arbitrary power* (of course hinting a *censure* thereon); in which sense the words do occur in the Sept. But as it is scarcely to be supposed that the governors in question were *always* tyrants; and as the *simple* verbs are used in Luke xxii. 25, it is better, with many good Commentators, to suppose the sense to be, 'exercise authority over.' Thus the κατά is not so much *intensive*, as it is *definitive*. The Commentators first adverted to, with even *less* reason, suppose the first αὐτῶν to refer to the *people*, the second to the *kings*; which is harsh, and inconsistent with the parallel passage in Luke. There is, in fact, a repetition of the same sentiment in different words (as also at ver. 27) for greater emphasis.

26. οὐχ οὕτως δέ] The δὲ has been cancelled by Lachm. and Tisch., from many MSS., some very ancient, and a few Versions. But, although internal evidence is rather against the word, yet the *opposition* inherent in the context is too strong to be left to *implication*; and is, I doubt not, genuine.

—διάκονος—δούλος] There is properly a difference between these terms; the former signifying a *servant*, like our *footman*, or *valet*, and usually a free man; the latter, a servant of all work, and also a *slave*. The terms were, however, sometimes interchanged. So Aristid. vol. iii. 360, οὕτως φαῦλος ἦν τοὺς τρέποντες, καὶ αὐτόχρομα διάκονος.

28. οὐκ ἦλθε διακ., ἀλλὰ διακονῆσαι] As διακονηθῆναι and διακονῆσαι are here opposed, so in Xenoph. de Rep. Att. i. 13, there is a similar opposition, χορηγεῖται δὲ ὁ δῆμος. To turn from words to *things*,—as Christ here says he came διακονῆσαι, so at Luke xxii. 27, he says to his disciples ἰνῷ εἰμι ἐν μέσῳ ὑμῶν ὥς ὁ διακόνων, and at Phil. ii. 7, he is described as μορφὴν δούλου λαβών.

—δοῦναι—ἀπὲρ πολλῶν] In order to determine the sense of this passage (so important, by its connexion with the distinguishing doctrine of the Gospel, the ATONEMENT), it is proper carefully to attend to its *sense*,—and then to ascertain the force of its principal terms, λύτρον, ἀπὲρ, and πολλῶν. The scope of the passage evidently is, to point out the *purpose* of Christ's coming into the world. It was δοῦναι—πολλῶν. On the sense of ψυχῇ here there has never been any doubt. It plainly signifies (as often in the Scriptures, and even the Class. writers) *life*. Christ came to give up his life as a λύτρον. Now λύτρον properly denotes the ransom paid, in order to deliver any one from *death*, or its equivalent, *captivity*, or from *punishment* in general. More frequently it denotes

the *piacular victim*, ἱερ., sometimes expressed by ἐξίλασμα; which Hesych. explains ἀντίλυτρον. It has been satisfactorily proved that, among both the Jews and the Gentiles, *piacular victims* were accepted as a ransom for the life of an offender, and to atone for his offence. The heathens believed that no atonement was so complete or effectual as that whereby the piacular victim should be a *human being*; whose life was thus given ἀπὲρ, *instead* of the life of the other. Hence such victims were called ἀντίψυχος, and the atonement made by them an ἀντίλυτρον. And Aristides, Sacr. v., has an oracular response, where, with allusion to this belief, there is demanded ψυχῇ ἀπὲρ ψυχῆς. Indeed, on this very notion, that the life of one person was, in some cases, to be given and accepted for the life of another, the whole of the Alcestis of Eurip. is founded. And though the true idea of atonement was unknown to the heathens, yet they felt the *necessity* for it.

The sense, then, of this passage can be no other than that 'our Lord was to give up his life as a *piacular victim*, a *ransom*, for *mankind*, that they might not suffer spiritual death.' And thus it harmonizes with the doctrine of Scripture elsewhere. So in Dan. ix. 24, it is predicted, that the Messiah 'shall make reconciliation for iniquity;' whence he is called by the Jewish Rabbins חַטָּאת, *ἀνὴρ λύτρον*. Comp. Matt. xxvi. 28. John xi. 52. Eph. v. 2. 1 Tim. ii. 6. Heb. ix. 14. 28 (and the notes on those passages), all declaring the same doctrine, that Christ's death was a sacrifice for the sins of *mankind*; even that true and substantial Sacrifice,—which those of the law but faintly shadowed forth in types, symbols, and figures,—which should purchase for men eternal life. Such is, as the best Commentators, both modern and ancient (including Chrys. and the principal Greek Fathers), are agreed, the general sense. But others, as Euthym. and Theophyl. of the ancient, and not a few modern Expositors, as Bp. Pearson and Dr. Whitby, and many downwards, fearing it would seem lest the use of πολλῶν, not πάντων, might be thought to run counter to the doctrine of salvation universal, at least in the offer, thought fit to counteract this, by contending that πολλῶν is put for πάντων. Of this use they adduce numerous examples, only a few however of which are apposite, and none quite decisive. But even were the idiom proved to exist, it would only be valid so far as to evince that it *might*, not that it *must*, be brought in here. The latter is, I apprehend, scarcely permitted by the scope of the passage, which only respects salvation generally, and not bearing on the question whether that salvation is universal, at least in the offer, or particular. Accordingly, Origen and Jerome of the ancients, and of the moderns Grotius and others

29 <sup>1</sup> Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὸς ἠκολούθησεν αὐτῷ ὄχλος πολὺς. <sup>30</sup> καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυὶδ! <sup>31</sup> Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς,

1 Mark 10.  
20, &c.  
Luke 18, 35,  
&c.

down to T. Scott, take the word to mean *multitudes*, even all that should believe in the name of Christ; but they do not show *how* this sense arises. The following remarks, coming from two very powerful minds, may tend to remove much of the difficulty which embarrasses the matter. "*Multis dicit (Christus) potius quam omnibus, quia Christus hic non spectat voluntatem suam quæ omnes spectabat, sed mortis fructum, qui non ad omnes pervenit, sed ad multos, quia non omnes percipere voluerunt*" (Maldon.). That even Calvin did not regard the passage as fit to be brought in, in arguing the question as to *modes* of salvation, whether general or particular, is quite plain from his brief but able remark, "*Multos ponit non definitè pro certo numero, sed pro pluribus, quia sese aliis omnibus opponit: atque hoc sensu capitur ad Romanos v. 15, ubi Paulus non de aliqua hominum parte agit, sed totum humanum genus complectitur.*" This remark, which has only just come under my observation, confirms the view which I have all along taken, from the earliest to the later editions of the present work,—where, after remarking, that "it may be doubted whether *πολλοὶ* can be said ever to be put, strictly speaking, for *πάντες*," I proceed to develop the *principle* on which this idiom proceeds (which had, it seems, already occurred to the mind of Calv.) as follows. It should seem that, in such cases, an idiom subsists, where there is a comparison, by implication, of *πολλοὶ*, with some other *very small* number (usually *one*), which remains after deducting it from a *total*. In such a case, *πολλοὶ* may be said to be almost *equiv.* to *πάντες*; being, in a manner, the *whole* of the number in question; though it cannot strictly be said to *signify* that; the literal sense being 'the remainder of a large number,' after a *very small* one has been subtracted. This principle will apply to all the passages alleged in proof that *πολλοὶ* is used for *πάντες*. I mean to all that are *justly* alleged; for Matt. xx. 16, has quite another bearing (see the note there); and in places like I Cor. x. 33, where the *Article* is used, the principle cannot be admitted. There the meaning is, either 'the majority,' or 'the rest.' And such is the case in almost all the passages adduced from the Class. writers; where the sense is, either 'very many,' or 'ever so many.' As examples of the *tacit* comparison above adverted to, we may adduce Rom. viii. 29, *eis τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς* (where the *eis* is implied in *πρωτ.*). Matt. xxvi. 28, and Mark xiv. 24, *τοῦτο γὰρ ἐστὶ τὸ αἷμά μου, τὸ τῇ καινῇ διαθήκῃ, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφισιν ἁμαρτιῶν* (where *τὸ περὶ πολλῶν* is for *τὸ εἶναι περὶ πολλῶν*, with allusion to the *μον* just before). Heb. ix. 28, *οὕτως ὁ Χριστὸς ἅπας προσερχοῖς εἰς τὸ πολλὸν ἀνεγκέιν ἁμαρτίας, &c.* In Rom. v. 15, 18, 19, the *Article* is used both to *eis* and *πολλοὶ*, the *Articles* there coming under the head of '*Insertions in reference* (see Middleton in loc.) and *renewed men-*

*tion*;' the reference being to v. 12, where *ἅπαρ δι' ἑνὸς ἀνθρώπου* is opposed to *eis πάντας ἀνθρώπους*. And thus it is the same as if *neither* had the *Article*, and in such a case we may render '*all the rest*.' And this may be done in the only Classical passage, *not* having the *Article*, that is here apposite, namely, Eurip. Hec. 284, "*Ἡδ' ἀντὶ πολλῶν ἐστὶ μοι παραφυχὴ*, and so in Virgil, *Æn. v. 815*, '*UNUM PRO MULTIS DABITUR CAPUT.*'

29—34.] Mark x. 46. 52. Luke xviii. 35—43. xix. 1.

30. *δύο τυφλοὶ, &c.*] There is a considerable variation in the accounts of this miracle by the three Evangelists. Mark and Luke notice only *one* blind man, Matthew *two*; Luke represents the miracle as performed 'when Jesus was drawing nigh to Jericho,' before he entered it; Matthew and Mark *after* he had left Jericho. The joint testimony, however, of Matthew and Mark as to the *time*, seems to outweigh that of Luke, who is not so observant of chronological order; and as all agree that Christ was then attended by a '*multitude*,' who '*led the way*,' and who '*followed him*' towards *Jerusalem*, it is more probable that the incident took place *after* he left Jericho, where this multitude seems to have been collected. (Hales.) The minute discrepancies in this narrative, compared with those of Mark and Luke, involve no real contradiction; since, though those Evangelists mention *one* blind man as healed, yet they do not say that *only one* was healed; and Mark and Luke, in mentioning one, might mean to point out that one who was the more known. Again, the apparent difference between Matthew and Mark, as compared with Luke, with regard to the *place* where the miracle was performed, may, it is thought, be removed by rendering in Luke, 'when' or 'while Jesus was near Jericho.' But this would require an absolute *straining* of the sense; and hence it is better to leave the discrepancy as we find it, espec. since such *minute* discrepancies cannot impair the credit of any trustworthy narrators of facts, being such as are found in the most authentic histories, in which case they are admitted to strengthen our confidence in the general truth of the facts narrated, and by no means to weaken the credit of the narrators respectively, as independent witnesses. See Olshausen.

31. *ἐπετίμησεν—ἵνα σιωπῇ.*] Render, not, 'rebuked them because,' as E. V.; since that would be to assign a sense to *ἵνα* quite unprecedented, and would bring in what cannot be meant, since it could not be the intent of the Evangelist to blame the poor men for their importunity, espec. considering that our Lord rather commended such importunity. So Campb., who renders, with Wakef., 'charged them to be silent.' But there is no need to deviate from the usual sense of *ἐπιτ.*, nor *ought* we to do so here, since it would be slurring over, by a freedom of version, an expression altogether peculiar to the Gospels of Matth., Mark, and Luke (peculiar,



ἵνα σωπῆσωσιν οἱ δὲ μείζον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαυὶδ! <sup>32</sup> Καὶ στὰς ὁ Ἰησοῦς ἐφάνησεν αὐτοὺς, καὶ εἶπε· Τί θέλετε ποιῆσω ὑμῖν; <sup>33</sup> Λέγουσιν αὐτῷ· Κύριε, ἵνα ἄνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. <sup>34</sup> Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤγατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἄν-  
 ἔβλεψαν [αὐτῶν οἱ ὀφθαλμοί,] καὶ ἠκολούθησαν αὐτῷ.

a Mark 11. 1,  
 &c.  
 Luke 19. 39,  
 &c.

XXI. 1 \* Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα, καὶ ἦλθον εἰς

I mean to say, especially by having *ἵνα* after it), all *three* having it here; and it occurs also infra xii. 16, 20. Mark iii. 12, and viii. 3. Thus it occurs thrice in Matth., thrice in Mark, and once in Luke. It never, I believe, occurs in the Sept., nor in the Classical writers. I still continue to regard this as a note-worthy brevity of expression, involving a pregnancy of sense by the blending of two significations, of each of which the verb is capable; and I would render, 'rebuked them, charging them to hold their peace.' I find this view confirmed by the suffrage of Henry Steph. in his Thea. in v.: for, while testifying that he 'remembers no such use as this of *ἐπιτιμ.* in the ancient writers,' he proposes to render, 'Multi eos increpantes jubebant tacere,' rather, 'ut tacerent'; for the *ἵνα* denotes *full purpose*, and this peculiar idiom with *ἵνα* is employed to intimate, that the multitude rebuked them not for the *matter* of their exclamation, nor for their importunity, except on the score of its being an unseasonable interruption.

— *ἔκραζον*] L. and T. edit *ἔκραζαν*, from B, D, L, Z, and 1 cursive MS.; to which I add Lamb. 1193,—a MS. probably of the 9th century. The reading is evidently very ancient, but seems merely an *alteration* of certain Critics, who thought that the same form should be brought in here as at v. 29 (while other Critics, we find, at v. 29, altered the Aor. 1 to Aor. 2). But although the Aor. 1 occurs elsewhere repeatedly in this Gospel, and very often in the other books of the New Test., yet there is no reason why St. Matthew should have chosen to use the other form here, as he certainly did infra xxi. 9, also according to these same MSS. (except Z) supra xv. 22, and I could add some ancient Lamb. and Mus. MSS.; but the critical Reviser of Z brings in this same *ἔκραξε* evidently from an unreasonable predilection for the term. Mark, too, uses the *Imperf.* once, Luke once, John twice, xii. 13, xix. 12; and so in Acts xix. 28, *ἔκραζον*, where one MS. had *ἔκραζαν*, xix. 32. Rev. xviii. 18 and 19, where a *few* MSS. have *ἔκραζαν*, which Lachm. adopted; but Tisch., on good grounds, rejected. I have taken some trouble to little purpose, if I have not evinced that L. and T. have done wrong in editing *ἔκραζαν*.

83. *ἀνοιχθῶσιν*] L. and T. adopt, from B, D, L, Z, and a few ancient cursive MSS. of the Alex. recension, *ἀνοίγῃσιν*, which may probably be the genuine reading, and is confirmed by *ἀνοίγισται*, supra vii. 7, 8; *ἠνοίγησαν* in B, D, &c., at Mark vii. 35. Luke xi. 9, *ἠνοίγη*, B, &c. Acts xii. 10, *ἠνοίγη*. Rev. xi. 19. xv. 6. The form here was probably a *later* Greek form, like the others I have adduced, and consequently more likely to be used by the Evangelist; and certainly I cannot find a vestige of it in the Class. writers. However, it is worthy of ob-

servation, that in the only two passages of the Sept. where the form could occur, we have *ἠνοίθη* in all the copies. Nevertheless, Lach. and Tisch. were not justified, without more authority of *cursive* MSS., which may possibly be found, in editing *ἀνοίγῃσιν*. The adopting of a *change of position* in *ἡμῶν οἱ ὀφθ.*, on such slender, and, in such a case, questionable authority, was unjustifiable. The same may be said of changing *ὀφθαλμῶν*, at v. 34, into *ὀμμάτων*, on the authority of nearly the same MSS. and *Origen*; though it is manifestly no other than an alteration introduced for the purpose of getting rid of a word so often repeated, though it brings in a term never used by St. Matth., nor any writer of the N. T., except Mark once, and very rarely found in the Sept. But that is trifling compared with the singular want of judgment shown in cancelling *οἱ ὀφθαλμοὶ αὐτῶν*, on the authority of those same MSS. (to which I add Lamb. 1175), and the Vulg., Ital., and some other Versions, and Origen, though evidently a mere *critical alteration*, devised for the purpose of getting rid of unlicensed Greek by the removal of what seemed unnecessary, and not in the other Gospels; forgetting that the genuineness of the words is attested by their strong Hebraistic character, and by similar expressions elsewhere in Scripture, as at Mark vii. 35. John ix. 10, 17, 21, 26, 30, xi. 37. Acts ix. 8. As to *Versions*, they have, in a case like this, little or no weight *against* a reading, though much *for* it, as here the Pesch. Syr. Version, which probably had the text. rec., though they render *ἀνέβλεψαν* *freely*, as if it were *ἀνέωχθησαν*, which, indeed, I find in Br. Mus. MS. 17,382, but evidently by a *gloss*. Moreover, though the expression be so very rare, yet it is not unprecedented, being found in the Sept., 1 Sam. xiv. 27, *καὶ ἐπ-ἰστρεψεν τὴν χεῖρα αὐτοῦ εἰς τὸ στόμα αὐτοῦ, καὶ ἀνέβλεψεν οἱ ὀφθαλμοὶ αὐτοῦ*. Comp. v. 29, *εἶδον οἱ ὀφθαλμοὶ μου, ὅτι ἰγυεσάμην*, &c., lit. 'mine eyes looked up,' *'beamed up,'* as the Targum explains; which sense the Arab. Version confirms by rendering, 'his eyes received light' (or 'sight'), for 'darkness had enveloped them.' More were unnecessary to vindicate and illustrate this peculiar expression, which may be regarded as one of those Hebraistic forms that we may expect in St. Matthew's Gospel. Nor is it true that there is a superfluity of wording, since this may be regarded as one of those *graphic* expressions in the Scriptures, which require not only erudition to understand, but taste to appreciate.

XXI. 1—17. Mark xi. 1—11. Luke xix. 29—44. John xii. 12—36. Several events intervened between that which terminated the last chap. and the one recorded in this, namely, the visit to Zaccheus, and that at Bethany, in the house of

Βηθφαγή πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητάς, <sup>2</sup> λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. <sup>3</sup> Καὶ ἐάν τις ὑμῖν εἴπη τι, ἐρεῖτε· Ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ † ἀποστελεῖ αὐτούς. <sup>4</sup> Τοῦτο δὲ [δλον] γέγονεν, ἵνα πληρωθῇ τὸ

Simon the leper and Mary, which our Lord made his abode.

— εἰς Βηθφαγή] Mark xi. 1, and Luke xix. 29, add καὶ Βηθανίαν. Hence we may suppose, that though the territories of the two villages were contiguous, nay, contemuous, yet that Bethphage came *first* in travelling from Jericho to Jerusalem, at least according to *one* route. And Epiphanius, adv. Hæres. p. 340, testifies that there was an *old* road to Jerusalem from Jericho through Bethphage and Bethany, and the Mount of Olives; and this probably was the very one travelled on by our Lord and his disciples, and selected, perhaps, as being the more private. Nay, Calmet himself describes Bethany as situated at the foot of the Mount of Olives (and so all accounts represent it—see Reland); but from the words πρὸς τὸ ὄρος τ. ἔλ. being here conjoined with Βηθφ., it is probable that Bethphage was situated on some part of the upper ridge, or ἀκρόρεια, of the mountain, and Bethany just below it, at the *foot* of it: and, consequently, Bethphage could not be, as Calmet and Alf. suppose, between Bethany and Jerusalem. This is supported by the testimony of Jerome and Origen, the former of whom describes Bethphage as 'sacerdotum viculus, situs in monte Olivæ.' And the latter, in his Annot. on Matt., says it was situated on Mount Olivet.

But if Bethphage was, as we see, undoubtedly on Mount Olivet, and Bethany at the foot of, or on the lower ridge of, the mount, it could not be between Bethany and Jerusalem. Though it does not follow that Bethany should have been on the *nearest* route from Bethphage to Jerusalem: probably it was a little circuitous, and the route that way is probably the *old* road spoken of by Epiphanius; and our Lord had doubtless a reason, which we cannot know, for going to Jerusalem by Bethany. Thus all, as to the topography of the route, is pretty clear, notwithstanding that Lachm. has here, as on some other occasions, done his best to put out what little light we have, by cancelling, at Mark xi. 1, εἰς Βηθφαγή, from only 1 MS. and 1 copy of the Italic Version, and also by altering πρὸς εἰς, from 1 MS. (B); so that if we had not the πρὸς of St. Luke, we should be quite unable to understand the thing.

2. πορεύθητε] Lachm. edits πορεύεσθε, from 4 uncial and 7 cursive MSS., Orig., Euseb., and Chrys.—a reading somewhat confirmed by Jerem. iii. 12, πορεύου καὶ ἀναγνώθι; but there the Alex. MS. has πορεύθητι, and in Acts xxviii. 26, and 1a. vi. 9, all the copies have πορεύθητι καὶ ἵκων τῶ, &c. For ἀγάγετέ μοι, Lachm. and Tisch. edit ἀγάγετε, from MSS. B, D, and 2 others,—authority very insufficient; and the less entitled to attention, considering that internal evidence is against the alteration.

— πῶλον] 'a colt.' Mark and Luke add, 'on which no man had ever sat.' Animals which had

never borne the yoke, or been employed for ordinary purposes, were (by a custom common to all the ancients, whether Jews or Gentiles) employed for sacred uses. See Deut. xxi. 3. 1 Sam. vi. 7. Horat. Epod. ix. 22. Ovid. Met. iii. 11. Virg. Georg. iv. 440, 551. Mark and Luke mention the sending for the *colt* only, as being that whereon alone our Lord *rode*; not mentioning the *ass*, though *also* brought (agreeably to the prophecy of Zechariah), because they do not mention that prophecy. There is plainly in the latter assertion no negation of the former. Whitby notices the minuteness of the matters predicted, and rightly infers from thence Christ's supernatural prescience.

3. εἴπη τι] A popular mode of expressing 'if he shall make any objection,' which is expressed in Mark and Luke.

— ὁ Κύριος] Almost all the more recent Expositors explain this to mean 'the master,' as supra vii. 21. viii. 25. xiv. 30. John xi. 12. xiii. 13, 14. But those passages, were they even entirely to the point, would only prove that such *might* be the sense, not that it is so here. I am now inclined to think that the true rendering is, 'the Lord,' meaning the Lord Jehovah. So L. Brug. remarks: "It is not said our Lord, or yours, but the Lord of the universe, both of animals and their masters; in short, of all things." The air of the context, too, seems to claim this higher sense of the word. Thus it argues a *claim of authority* for the animals, from the Lord or Owner of all things, of authority over them and theirs. It is not improbable that the persons to whom the disciples were sent, were not only well acquainted with our Lord's person, and the miracles he had worked, but also with his just claims to be the Messiah, and were favourably disposed to him. The directions so minutely given by our Lord to his disciples, and his positive assertion of what would take place in things so contingent as these, are a remarkable proof of his foreknowledge. And this shows that the text. rec. ἀποστellaί, has been rightly retained by Fritz., Lachm., and Tisch., to the rejection of ἀποστellaί, supported by very strong external authority (to which I add all the Lamb. and Mus. MSS.), and adopted by Matthæi, Griesb., and Scholz. And though external authority be slender for ἀποστellaί, namely B, D, Lamb. 528, Compl. Steph. 1, confirmed by the ancient Versions and Origen, yet that is fully made up by internal evidence, inasmuch as ἀποστellaί might easily arise by error of Scribes from ἀποστellaί, wrongly accented for ἀποστellaί. As to taking ἀποστellaί, as Pres. for Fut., with Kuin. and others, that cannot be admitted in a context so pointedly predictive as this.

4. δλον] This is cancelled by Griesb., Lachm., and Tisch. from C, D, L, Z, and many cursives, with the Ital., Copt., and Æthiop. Vers., Orig., and Hil. But, although external authority is so de-  
M 2

b Isa. 62. 11.  
& 40. 9.  
Zech. 9. 9.  
John 12. 18.

c Mark 11.  
& 4.  
Luke 19. 35.  
&c.

ῥηθὲν διὰ τοῦ προφήτου λέγοντος <sup>5 b</sup> Εἶπατε τῇ θυγατρὶ  
Σιών Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι πραῖς, καὶ  
ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον υἱὸν ὑποζυγίου.  
<sup>6 c</sup> Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν  
αὐτοῖς ὁ Ἰησοῦς, <sup>7</sup> ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐ-  
έθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ \* ἐπεκάθισεν ἐπάνω

cidedly in favour of the word (which I find in all the Lamb. and Mus. copies), internal evidence is rather against it; and it was more likely to have been introduced from supra i. 2, and infra xxvi. 56, where it occurs in all the copies, than to have been omitted here by accident. It must, however, have been very early introduced, considering that it is recognized in the Pesch. Syr., Sahid., and Vulg. Versions, and one copy of the Italic. It is true that it has no place in the Cod. Amiat. of the Vulg., but it is found in the Lamb. copy, probably of the seventh century. On the whole, its authenticity is an open question.

— διὰ τοῦ προφήτου] The prophet here meant is Zechariah, ix. 9, and the prophecy has been, by the most eminent Jewish Expositors, applied to the *Messiah*. As respects the discrepancies existing between the Evangelists Matthew and John, and the Sept. Vers. and Hebr. original, the introductory words in Matth., εἶπατε τῇ θυγ. Σιών, seem derived from another passage of Is. lxiii. 11, although a *kindred* one, though Is. xl. 9 may also have been in the mind of St. Matt., and consequently αὐτὸς included in δικ. κ. σσζ. by Matth. The bringing in of this minute portion from a passage of exactly the same character is, in reality, not at variance with the singular τοῦ προφήτου, since, as has been shown by Surenhus. and Hoffmann, it was customary with the Hebrew Theologians to bring together several passages of Scripture into one, and so to quote it as if *one* passage. The introductory words of the Sept. (from the Hebr.), χαίρει σφόδρα, are in St. John expressed, as Hoffm. remarks, 'per figuram λετότητος, in SS. Scrip. frequentem' (so John vi. 37, οὐ μὴ ἐκβαλῶ), by μὴ φοβού, and so equiv. to χαίρει σφ., though by Matth. it is dropped as not essential to his purpose; espec. as he adopted another prophetic form of introduction. That the Hebr. ἔχ. admitted of the version πραῖς, though its more usual sense is *passive*, is plain, espec. since the Sept. renders the word by ταπεινός in Ps. xviii. 28, where Symm. has πᾶσις, and in Zeph. iii. 12, it is rendered by the Sept. πραῖς. As respects the *force* of the term *pr.* here, it may be thought to be that found in Pindar, Pyth. iii. 124, βασιλεὺς πραῖς ἀνθρώποις. But considering that the passages of Isa. and Zech. are, by even the ablest Jewish Expositors, allowed to have reference to the *Messiah*, there is probably not so much an implied opposition to the harshness of most earthly monarchs, as a direct allusion to the mildness of Christ our Saviour, who says of himself, supra xi. 11, πραῖς εἰμι, or by a pastoral image such as that in Is. xl. 11, where the infinite tenderness and care of the good Shepherd are finely expressed as attributes of the character and work of Christ. The minute, but not insignificant circumstance, ἐπιβεβηκὼς ἐπὶ ὄνον, &c., is meant to intimate another and kindred attribute of the *peaceableness* of our blessed

Lord, an emblem of which is conveyed in the *animal* selected to carry Him on this occasion, the ass being one of *peace*, as the *horse* one of *war*. See supra xi. 29, comp. with 2 Cor. x. 1. So Hoffmann well observes: "Asino, imo asello, vectus est Jesus, in complementum Prophetie: et hoc prædictum erat, ut ad vim insolitam magis attenderet Judæi." Not only, I would observe, *unaccustomed*, but altogether *unexpected*. They would, doubtless, expect a mighty warrior "going forth conquering and to conquer" (Rev. vi. 2), and would be amazed at his entry with the symbol of peace; thus inspiring the conviction that the King of whom the prophet spoke, was no other than the Prince of Peace predicted by Isa. ix. 2. I must not omit to observe, that the introductory formula, τοῦτο γίγνεται ἵνα πληρωθῇ, cannot be meant with reference to the *intentions of the persons* performing the act in question, but to the *Divine counsels*, whereby the coincidence took place. This is quite certain from the words joined in John xii. 16, ταῦτα δὲ οὐκ ἔγνωσαν—ἐποίησαν αὐτῶν. See also note, supra i. 22.

6. What is found in this verso contains the *sum* of what is *circumstantially* detailed in Mark xi. 4-6. Luke xix. 32-34. For προσέταξεν, the reading συνέταξεν, edited by L. and T., from B, C, D, and 2 cursive MSS., evidently arose from fastidious Critics, who deemed *προσέτ.* too strong a term to suit the context, and substituted the milder one *συνέτ.*, espec. from its being used infra xxvi. 19. xxvii. 10. But they ought to have borne in mind Matt. viii. 4. Mark i. 44, and Luke v. 14; though here there was 'One greater than the Temple.'

7. ἐπεκάθισεν] The reading here is not a little disputed. Ἐπεκάθισεν is found in all the early Edd., which was altered by the Elzevir Editor to ἐκαθάρισεν. But ἐπεκάθισεν was restored by Weta, Matth., Griesb., Fritz., Scholz., Lach., and Tisch. Ἐπεκάθισεν may, indeed, seem supported by the term used in Luke, ἐπεβίβασαν, and it is preferred by Beza, Camerar., Pisc., Wakef., and Schleus.; and, should we follow the *proprietas linguæ*, it ought to be adopted. Yet considering that ἐπεκαθίσω is often in the Sept., and some later Greek writers, used in the sense 'to sit,' or 'ride,' so ἐπεκαθίσεν has internal evidence in its favour, and it is supported by the expression used in Mark, ἐκάθισεν ἐπ'. It has also external authority rather in its favour, being found in many uncial MSS., and the greater part of the ancient cursive ones, including most of the Lamb. and Mus. copies, as also the Syr. and Sahid. Versions. Finally, the reading ἐκάθισεν found in many ancient MSS., including several Lamb. and Mus. copies (though merely a critical alteration, introduced from the passage of Mark for the purpose of getting rid of a seeming pleonasm) confirms the reading, which involves no discrepancy with Luke.

By the second αὐτῶν may be meant either

αὐτῶν. <sup>8 c</sup> Ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια <sup>o John 12. 12.</sup>  
 ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ  
 ἔστρώνουν ἐν τῇ ὁδῷ. <sup>9 d</sup> Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ <sup>d Ps. 118. 24.</sup>  
 ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαυὶδ! εὐλο- <sup>Infra 23. 39.</sup>  
 γημένοι ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου! Ὡσαννὰ ἐν τοῖς  
 ὑψίστοις!

<sup>10</sup> Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ  
 πόλις, λέγουσα· Τίς ἐστὶν οὗτος; <sup>11 e</sup> Οἱ δὲ ὄχλοι ἔλεγον <sup>o Supra 2. 22.</sup>  
 Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.

<sup>12 f</sup> Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ καὶ ἐξε- <sup>f Mark 11. 15.</sup>  
 βαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ <sup>Luke 19. 45.</sup>  
 τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας <sup>John 2. 18.</sup>  
<sup>Deut. 14. 29.</sup>

the garments placed as trappings on the animals, or the ass and colt, which latter is the more natural sense. If the former be adopted, we may say that the people would put the trappings on both the ass and colt, in order to do the more honour to Jesus, and not knowing on which he would ride; and the expression *ἔπικ. ἔπ. αὐτῶν* is justifiable as said of the animals, in like manner as we say 'the postilion rode the horses.' For the *ἑαυτῶν* in the former part of the sentence, L. and T. read *ἐπ.* from B, D, L, Z.—a manifest critical alteration, of which the purpose was to get rid of a tautology. The MS. D ought not to be alleged in support of the *ἐπ.* since that MS. has *αὐτῶν*, which rendered *ἐπ.* indispensable.

8. ὁ πλείστος ὄχλος] 'the bulk of the people,' the multitude at large, consisting both of those who were going to keep the Passover, and of those who, after Lazarus' resurrection, had come out of the city to meet Christ. See John xii. 9.

—*ἔστρωσαν ἑαυτῶν τὰ ἱμάτια*] An Oriental custom employed on the public entry of kings (so 2 Kings ix. 13, and Jos. Ant. ix. 6. 2, *ἕκαστος ἔστρωνεν αὐτῷ τὸ ἱμάτιον*. Philo, Leg. ad C. 1), also in use among the Greeks. See Æschyl. Ag. 881. Plut. Cat. Min. p. 764.

—*ἔκοπτον κλάδους*] Meant as a symbol of joy, and employed at the Feast of Tabernacles and other public rejoicings among the Jews; though in use also among the Greeks and Romans. See Hdot. vii. 54. Liv. x. 47.

9. Ὡσαννὰ] A Hebr. form, *וְשַׁנְנָה*, signifying 'Save us now (be propitious), we beseech thee,' derived from Ps. cxviii. 25, used by the Jews when praying for the coming of the Messiah, as also were the subsequent words *εὐλογημένοι ὁ ἐρχόμενος ἐν ὀν. Κυρ.*, taken from the same Psalm; and in that case it was a *form of supplication* that his kingdom might come, see Schoëttg. But it was also one of *acclamation*; and, when foll. by dat. of pers., one of *gratulation*. In the form of *acclamation* it was used at the Feast of Tabernacles. As the cxviii. Psalm has been by the Jewish Rabbins admitted to be prophetic of their Messiah, so, by applying these words in *gratulation* to our Lord, in quality of Son of David, and as coming in the name of the Lord,—both of these titles of the Messiah,—the multitudes here plainly recognize in Him their promised Messiah.

The expression *ἐν τοῖς ὑψίστοις* is equiv. to

*ἐν τοῖς ὑψηλοῖς*, Heb. i. 3. viii. 1, where it is interchanged with *ἐν τοῖς οὐρανοῖς* as synonymous; and, taken with the *ἔστω* understood, it implies a wish that the gratulatory homage may be ratified by the heavenly host. In the passage of Luke xix. 38, there is added *εἰρήνῃ ἐν οὐρανῷ καὶ δόξῃ ἐν ὑψίστοις*, where see note.

10. *ἑσείσθη*] for *ἐκινήθη*, Acts xxi. 30, 'was in commotion, agitated with hope, fear, wonder, or disapprobation, according as each person stood affected. Comp. Long. Pastor. iv., *ἀλλ' ἐκινεῖτο ἡ πόλις*.

12. τοῦ Θεοῦ] These two words are not found in B, D, and three ancient curive MSS., and they are cancelled by Lachm., but retained by Griesb., Scholz, and Tisch.:—very properly, since internal evidence is in their favour, it being quite evident that they were merely put out because not found in Mark and Luke. The circumstance of the expression being rare, is no sufficient reason for expunging it. Τὸ ἱερὸν was a general name for the whole edifice, with all its courts, as opposed to the *ναὸς*, or temple properly so called; which comprehended only the vestibule, the sanctuary, and the holy of holies.

—*ἐξέβαλε—ἱερῷ*] It appears from Mark xi. 11, that Jesus did not perform this *on the day of his entry* into Jerusalem (though it is there said that he entered into the temple, and looked round the whole of it), but *the day after*; spending the night at Bethany, and returning to Jerusalem in the morning; and in the way thither working the miracle of the fig-tree. As Mark is so positive and particular in his account, and as Matth. does not expressly connect our Lord's driving out the traders with the events of the day,—we are warranted in adopting Mark's account. To do which, there cannot be a greater inducement than the consideration, that those who adopt the other hypothesis are compelled to suppose that the circumstances in question happened *twice on two successive days*. Indeed our Lord had done much the same thing in the first year of his ministry (John ii. 14). The reason why he did not *then* do it at his *first* entry, was (as we learn from Mark), because, it being evening, the buyers and sellers had most of them retired. Mark adds another circumstance, *καὶ οὐκ ἦβεν ἕνα τις διενέγκῃ σκαῖος διὰ τοῦ ἱεροῦ*, which simply means that he *forbade* the action in question.

—*κολλυβιστῶν*] from *κόλλυβος*, a petty

g Isa. 56. 7.  
ser. 7. 11. τῶν πωλούντων τὰς περιστεράς<sup>13</sup> \* καὶ λέγει αὐτοῖς· Γέ-  
γραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται·  
ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.<sup>14</sup> Καὶ προσήλθον  
αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς.  
h Luke 19.  
47. 15<sup>h</sup> Ἴδόντες δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ  
ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας·  
Ἰστανὰ τῷ νύῳ Δαυὶδ! ἠγανάκτησαν,<sup>16</sup> \* καὶ εἶπον αὐτῷ·  
Ἄκουεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί.  
οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόματος νηπίων καὶ θηλα-

coin, denotes those who exchanged foreign coin into Jewish, or the larger into the smaller coin, for the convenience of the purchasers of the commodities sold in the temple. The reason why such persons should be found in the outer court of the temple is shown by Mr. Greawell ubi supra.

— τὰς περιστεράς] Render here and at Mk., 'the doves,' meaning (as the Art. is meant to intimate) the doves, well known to the readers of those Gospels, since the temple and its services were still remaining; whereas *St. John*, in the parallel passage, writing *after* the destruction of the temple and the cessation of its rites and sacrifices, and writing for the use of *Gentile* readers, omits the Article.

13. γέγραπται, &c.] This quotation is from Is. lvi. 7, where it exactly agrees with the Sept. and Hebrew; except that after κληθήσεται follows πᾶσι τοῖς ἰουδαίοις, which is added in the passage of Mark, though not in that of Luke. In the latter clause of the sentence there is not, as the Commentators consider it, a quotation, but only what is said was *formed on* a similar one at Jerem. vii. 11, μὴ σπήλ. ληστῶν ὁ οἶκός μου; where the interrogation with negation implies *assertion*. In σπήλ. ληστῶν there is an allusion to the custom common to all countries, but espec. Judea, for robbers to make their abode in caves. See Jos. Ant. xv. 10. l.

— ληστῶν] Not literally thieves, robbers, but extortioners and cheats, at least persons devoted to base lucre. An interpretation which seems required by the expression of John, οἶκος ἐμπορίου. Otherwise the assertion might be justified, in its full sense, by what is found in Jos. B. J. vii. 11, et al. ἐκδοχείων κλεπτῶν, φονίων ἀρπάγων τὸ ἱερὸν γέγονε.

For ἐποίησατε, two MSS. with Origen and Euseb., have ποιεῖτε, which reading has been adopted by Fritz., Lachm., and Tisch., but on insecure grounds; for why reject what has the support of all the MSS. except two, when it yields a sense suitable and good in itself, namely, *facere solent*? For such is the true sense, which, expressed more at large, is, 'ye have made and do still make,' equiv. to 'cause it to be so esteemed.' Moreover, internal as well as external evidence is in favour of ἐποιήσατε, from the greater likelihood that ποιεῖτε should have arisen from a mere gloss, than that ἐποιήσατε should have displaced ποιεῖτε, in every MS. except two, merely because it is found in the parallel passages of Mark and Luke.

14—16. There is something not a little perplexing in the Harmony of the Gospels as re-

spects this portion. Mr. Greaw. brings the verses in with the portion of the other Gospels, and *earlier*. But they are best considered as a separate and independent portion, and placed between Matt. xxi. 12, 13, Mark xi. 15, 17, Luke xix. 45, 46, and Mark xi. 18. Luke xix. 47, the matter of which latter portion should be moulded thus (Luke's matter being placed first, and then Mark's): καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· καὶ ἤκουσαν οἱ γραμμ. καὶ οἱ ἀρχ. καὶ ἰζηῶν πᾶσι αὐτὸν ἀπολίσσωσιν. καὶ οὐχ εὖρ. τὸ τι ποιεῖσιν· ἰδοὺ. γὰρ αὐτὸν, &c. Thus we are enabled to furnish the ἤκουσαν in Mark with a correct reference, as follows: 'they heard of what was taking place, of his teaching daily in the temple, and authoritatively taking in hand the reforming of abuses, confirming also his Divine authority by the working of miracles.'

15. τὰ θαυμάσια] scil. ἔργα. Not merely *miranda* et *inædita*, as the Commentators explain, adducing Eccles. xliiii. 25, θαυμ. καὶ παράδοξα; for here the foregoing context requires the sense *miracles*, a sense which, though I am not able to prove from the New Test., because it occurs no where else there, is, however, not unfrequently found in the Sept. Suffice it to adduce Pa. lxxviii. 13, Sept., ἐποίησε θαυμάσια. Numb. xiv. 11, Alex., and some other copies have θαυμάσια, while the rest σημεία, and in Eccles. xlviii. 14 (of Elijah), ἐν ζωῇ ἐποίησε τέρατα, καὶ ἐν τελειῇ θαυμάσια τὰ ἔργα αὐτοῦ, where the common Vers. 'wonders' is inadequate to what the context requires.

16. ἐκ στόματος—αἰσῶν] On mature consideration, I am now of opinion that this can hardly be (what it is generally supposed) an *application* or *accommodation* of the words of David to the present case; because, as Calvin and Hoffmann have shown, this would destroy the arguments drawn from the Psalm quoted. Indeed, that the words are not adduced merely by way of *application*, may be argued from the same Psalm, whence they are taken, being in another part explained with reference to *Christ* by St. Paul, 1 Cor. xv. 27. Eph. i. 22. Heb. ii. 6 sq. That our Lord intended by this reference to intimate that he was *Messiah*, and consequently *Divine*, has been fully proved by Calvin. Moreover, as Hegelmeier ap. Hoffm. has shown, it is plain that the Jews must themselves have regarded the words as having reference to the Messiah, otherwise our Lord would have left his argument open to be utterly upset. From what took place in the temple,—it is clear as Musc. and Bulling. have shown,—that the

ζόντων κατηρτίσω αἶνον; <sup>17</sup> Καὶ καταλιπὼν αὐτοὺς, ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.

<sup>18</sup> \* Πρωίτας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπέειπας· <sup>19</sup> καὶ <sup>18</sup> <sup>19</sup> καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. <sup>20</sup> Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ! <sup>21</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν· ἂν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε· Ἀρθῇτι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· <sup>22</sup> <sup>1</sup> καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψετε.

<sup>23</sup> <sup>23</sup> <sup>24</sup> Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσήλθον αὐτῷ διδάσκοντι οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν

<sup>1</sup> Supra 7. 7.  
Mark 11. 22.  
Luke 11. 9.  
John 16. 7.  
John 8. 22.  
& 9. 14.  
m Mark 11.  
27. &c.  
Luke 20. 1.  
&c.

words were also intended as a sort of *prophecy*, which was fulfilled on this occasion.

To advert to the alleged verbal discrepancy between the Hebr. and the Sept. (from which the words are cited), *κατηρτίσω* is not (what some have supposed it) an inaccurate paraphrase, but a *free rendering* of the Hebrew, since, as Surenhus, has shown, the Hebr. *תִּצְרֶה* signifies *confirmatus*, 'haat established;' and, as respects *αἶνον*, the ideas of praise and glory are cognate, and the terms *glory* and *power* are associated in Ps. xxix. 1, 2 and xvi. 7, so that the Sept. Version, though free, is not unfaithful. In *sentiment* there is no discrepancy; the idea, common to both the Heb. and Sept., being: 'Thou hast accomplished a grand effect by altogether puny means.'

<sup>17</sup>. *ἡλίσθη ἐκεῖ* [*lodged or spent the night there*]. A sense found in 3 Esdr. ix. 2. Eccl. xxiv. 7. Jesus left the city, and returned to Bethany for the night; not so much to avoid the snares that might be laid for his life, as to avoid all suspicion of affecting temporal power; the night being a season favourable for popular commotion, when the multitude might go and seize him, to make him a King, as John vi. 15 says: for which reason our Lord took the same precaution during the rest of these last days of his earthly course.

<sup>19</sup>. This action was not only emblematical,—and typical according to the usual custom of the Eastern ages to express things by symbolical actions, but also prophetic. Our Lord intended to prove that his power to punish the disobedient was as great as that to confer benefits. It was, moreover, to prefigure the destruction of the perverse Jews,—because in the *time of fruits* they had borne none (see vv. 33, 41), to suggest the sure fate of hypocrites in every age.

<sup>21</sup>. καὶ μὴ διακριθῆτε] This negative expression is the very same with the positive one, *ἂν ἔχητε πίστιν*, the two being united for the sake of emphasis, as at xiii. 34, and elsewhere.

—τῷ ὄρει τούτῳ] Spoken *δαικτικῶς*, with reference, it is supposed, to the Mount of Olives. For *mountain*, Luke says *ycamore tree*. But that was on another occasion; and our Lord

might well make use of both examples. On the force of these adagial sayings, see note on Matt. xvii. 20, comp. with 1 Cor. xiii. 2. In the foregoing promise it is implied that they shall *pray* for the power; and it is by implication *enjoined*, supra xvii. 21. Finally, to make it more binding, there is subjoined an *encouragement* to prayer, by the assurance that whatever they ask in *faith* they shall receive.

<sup>23</sup>—<sup>23</sup>. See Mark xi. 27—33. Luke xx. 1—8. <sup>23</sup>. *ἐλθόντι αὐτῷ*] Datives of *consequence* for *gentives absolute*, which are, indeed, found in B, C, D, L, 4 cursive MSS. of the same class, and Origen. And the reading is adopted by Lachm., though not by Tisch.; rightly, since it is evidently a mere critical alteration of construction, such as is very often found in the Alexandrian MSS. The *γραμματεῖς* are not mentioned by Matth., as they are by Mark and Luke; though they would be necessary to make up a regular deputation from the Sanhedrim delivering an official message, demanding *ἐν ποίᾳ ἐξουσίᾳ*, 'in virtue of what authority' he acted as he did. They had done the same thing in John's case. See John i. 19.

The *ταῦτα* before *ποιοῖς* must not, as it is by Grot. and most Commentators, be confined to the public teaching of Jesus in the Temple, and the preaching of the Gospel there; for no reason can be imagined why *ταῦτα*, rather than *ταῦτα*, should not have been read. We may suppose, with L. Brug., Fritz, and others, that the plural is used because there is reference not only to the teaching and evangelizing, but to what had so lately taken place,—the *public entry* into Jerusalem and healing in the Temple, the authoritatively *casting out* of the Temple of the money-changers and the hucksters,—transactions which must have been not a little galling to them. See note on John ii. 18.

This question the Scribes were authorized to put, because they had the power of inquiring into the pretensions of a prophet; and the permission of preaching in the temple was derived from them. The interrogators expected, no doubt, that he would answer, 'By virtue of my

ταύτην ; <sup>24</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα· ὃν ἂν εἴπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>25</sup> Τὸ βάπτισμα Ἰωάννου πόθεν ἦν ; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων ; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· ὁ Ἐὰν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ ; <sup>26</sup> ἂν δὲ εἴπωμεν ἐξ ἀνθρώπων, —φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. <sup>27</sup> Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἶδαμεν. Ἐφῆ αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>28</sup> Τί δὲ ὑμῖν δοκεῖ ; Ἄνθρωπος εἶχε τέκνα δύο·

n Supr. 14. &  
Mark 6. 30.  
Luke 30. 6.

right as Messiah,' and thus enable them to fix upon him at once the charge of *blasphemy*. But our Lord forbore any direct reply to his malevolent interrogators; not through *fear* (as appears from the boldness evinced in the parables immediately following), but from deliberation; and according to a method familiar to Hebrew, nay, to Grecian disputants, he answers by *interrogation*, replying to question by question, and that propounded with consummate wisdom; for while the Pharisees were not disposed, nay, were even afraid, to dispute John's claim to be a prophet, they would thereby, on their own principles, admit the claims of *Jesus*, to whose Divine mission John had borne repeated and unequivocal testimony.

<sup>25</sup> τὸ βάπτισμα—ἦν] The sense is, 'whence had John authority to baptize?' Βάπτισμα is put, by synecdoche, for the whole ministry of John to preach repentance, and the doctrines he taught; because baptism was its most prominent feature, being a symbol of the purity which he enjoined.

— For παρὰ before αὐτοῖς L. and T. read ἐν, with B, L, Z, and 5 cursive MSS.—very slender authority, and which is not confirmed by internal evidence. Schulz, indeed, remarks: "cum παρὰ non solet componi dialoγoν." Granted;—but that is no reason why an idiom should be expelled because unusual; though it shows *how* it came to be removed by Critics, who ought to have considered that there is no reason why it should *not* have been used, as well as its synonymous πρὸς, found in the best writers, and which has place in the 6 parallel passages of Mark and Luke, and also in *one* of the most ancient cursive MSS. *here*. It is plain that the Pesch. Syr. read παρ'.

<sup>26</sup> φοβούμεθα] This is *not* (as Kuinoel and other Philologists suppose) of the middle voice, signifying to *terrify oneself*, but a deponent formed from what had originally been of the passive voice; just as our neuter or deponent verb, *to be afraid*, was formed from the old passive *to be afraid*, 'to be struck with fear.' Fritz ably remarks on that brevity of expression in the present passage, by which a clause is omitted per apostrophen after ἐξ ἀνθρώπων (equiv. to 'that will not be for our good'), to which the γὰρ following refers, and which γὰρ is put for two γάρ'a. I have edited as the sense seems to require, ἐξ ἀνθρώπων, to intimate the *apostrophe*.

— ἔχουσι—ὡς προφήτην] L. and T. edit

ὡς προφ. ἔχουσι τ. 'I., from B, C, D, Z, and some 3 or 4 cursive MSS. of the same class; but wrongly, since against vastly superior external authority (I find the text rec. in all the Lamb. and Mus. copies) there is not internal evidence to oppose, but the reverse, considering that the natural order of the words has in its simplicity an attestation of its truth; whereas the artificial order was more to the taste of the Critics, who, as they seem to have introduced it elsewhere times innumerable, were likely to bring it in here. Perhaps, too, they wished to make the Evangelist express as *strong* a sense as Mark and Luke, forgetting that in Matth. the persons speaking are the Deputation from the Sanhedrim; in Mark and Luke, the Evangelists themselves; and, consequently, the less positive assertion is in Matth. more suitable. Vain were it to allege the similar passage of Matth. xiv. 5, ὡς προφήτην αὐτὸν (John) εἶχον, since the words there are from the *Evangelist*, not the *Priests*. The difference between the two is this,—that as the ὡς denotes the quality ascribed to the noun to be either real or *supposed*, so in the Evangelists the quality is to be taken for *real*, in the Priests as *supposed*. But ὡς προφ. ἔχ. is capable of the *stronger* sense, ἔχουσι ὡς προφ. of the *weaker*; q. d. 'the people take him for a prophet [though we do not recognize him as such].'

<sup>28</sup> τί δὲ ὑμῖν δοκεῖ] To suppose this to be (as Mr. Alf. explains) a *formula of connexion*, is, I would say, a true German mode of *slurring over* a difficulty, by *avoiding* all explanation. It would have been better to have regarded it as a *rhetorical formula* in use by Rabbinical disputants, as perhaps was that which we have a little before, v. 16, οὐδέποτε ἀνέγνωτε: but I find no *proof*, in either case, in the Rabbinical Collections of Lightf., Schoettg., Meuschen, Wets., and others. The best clue to removing the difficulty will be found by considering the *character* of the parable which these words serve to introduce. Now this parable is what we may term with Matth. Henry, and long before him Chrysostom, in his 66th Homily, a *reproving* parable. And of reproving parables, it is well said by the former, that they are appeals to the offenders themselves, and are meant to judge them 'out of their own mouths.' *This*, I agree with him, was the *design* of our Lord in the present instance, and not, what Mr. Alford supposes, "to help the questioners to the true answer of their difficulty about John's baptism." It is worthy of observation, that Henry, in his

καὶ προσελθὼν τῷ πρώτῳ, εἶπε· Τέκνον, ὑπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. <sup>29</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπήλθε. <sup>30</sup> Καὶ προσελθὼν τῷ † δευτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἔγω, κύριε· <sup>ο Luke 7. 20.</sup> καὶ οὐκ ἀπήλθε. <sup>31</sup> Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς·

view of the force of the formula, stands alone, perhaps, among *modern* Commentators; but that it did not escape the *ancient* Expositors, appears from the annotation of Euthym. (doubtless compiled from some ancient Father), who, after supplying after δοκεῖ the words *τῶν ἐν ἐρῶ*, subjoins *βούλεται διὰ παραβολῆς αὐτοὺς ἑμβαλεῖν, εἰς τὸ αὐτοὺς καταψήφισσασθαι ἐαυτῶν ὡς ἀπειθῶν*.

— *ἄνθρωποι εἶχε τέκνα δύο, &c.*] Here a certain confusion has been found between the *order given to*, and the *answers returned by*, these two sons, which was matter of no little perplexity even in the time of Jerome, as appears from his Commentary. Mr. Alford attempts to remove this difficulty by supposing that no stress is to be laid on the order of calling, and it is *that*, he thinks, which has given rise to such confusion in the readings. But this rather *masks* the difficulty than removes it, and takes for granted what requires to be *proved*, and is very improbable. I am more inclined to agree with a Critic in the Edinburgh Review, No. 191, who, after remarking that while the *greater number* of MSS. represent the master of the vineyard as applying first to the son, who refused to obey his order to work, but afterwards repented and went, *other* MSS., including the Vatican B and the Syr. and Coptic Versions, *invert* the narrative, and make the son first ordered to reply, 'I go, Sir,' and to fall from his purpose. Now (continues the Reviewer) it is obvious that the *reply* to the question, "whether of the twain did the will of his father?" (ver. 31.) must be either the *first* or the *second*, according as the one or the other order in the narrative is observed. But, singularly enough, some of the MSS. and Versions which relate the story *so as to require* the answer *ὁ πρῶτος*, really give *ὁ ὕστερος*, or its equivalents in sense, *ὁ δεύτερος*, or *ὁ ἕχτατος*. If we go to Origen's Comment. to help us out of the difficulty, we find no clue to indicate *which* of the two readings spoken of by Jerome in his Comment. (where he acknowledges the embarrass) he had possession of. On the contrary, there is no allusion to either one or the other. And here perhaps is the key to the mystery. Did Origen find our Lord's words spoken continuously? (See Matt. xvi. 9—11, compared with Mark viii. 18—21)—thus: 'Whether of the twain did the will of his father? Verily, I say unto you,' &c. &c. This certainly is the impression his Commentary produces; and if it was the case, nothing is easier than to account for the strange variations. The Reviewer proceeds to account for them with his accustomed ingenuity, inasmuch that I should be ready to adopt so opportune a solution, did it not lie under the same objection as that proposed by the same able writer, in the course of his article, on Mark i. 41. Rev. xxii. 11, and other passages; namely, as resting mainly on hypothesis, and taking too

much for granted to be safely received. The parable may, however, admit of an *Application* to the case of the Jews and Gentiles, espec. since the respective circumstances tally. By the *two sons* are evidently designated two different *classes* of the Jewish nation, and (as appears from the *Application* which follows at vv. 31, 32) by the *first* of the two are meant the non-professing, nay refusing, evil-living part of the community, many of whom, however, were brought to repentance by John, and some of them to reformation by our Lord: by the *second*, the *professing* part of the nation, the Scribes and Pharisees, who, notwithstanding they professed to obey God, observing only the *external* forms of religion, to the neglect of its *spirit*; and although some had even received John's baptism, yet had obstinately refused to receive the Baptist's message, and believe his testimony to the Messiahship of Jesus,—in short, who were the bitterest adversaries to the Gospel.

29. *μεταμεληθεὶς*] Passive form with middle Reflex. signif., 'having changed his mind,' lit. 'repented himself.' On the use of this word, and of *μετάνοια*, see Bp. J. Taylor, Works, vol. viii. 307, or my Lex. in vv.

30. On more mature consideration, I am inclined to think that *ἐρίτω*, edited by Griesb., Scholz, Lachm., and Tisch., instead of *δευτέρῳ*, is the true reading. External authority for it is very strong (including almost all the Lamb. and most of the Mus. copies), and internal evidence rather in its favour, from the greater probability of its being an alteration for the sake of *plainness*, than a correction of style. However, the two words are so often confounded by the scribes (on which see my note on Thucyd. iii. 49), that I have not thought this a case for alteration.

— *ἐγὼ, κύριε*] This is generally considered as involving an ellip. of some verb of *motion*, as often after *ἐγὼ* in the Class. writers, espec., as here, in answer to a question, as Gen. xxii. 1. 1 Sam. iii. 4. xxii. 2. It is not, however, to be regarded as a *Hebraism*, since if, as some Expositors say, the Hebrews answered by *promouns*, not *verbs*, as the Greeks and Latins, it must be remembered that the Greeks likewise sometimes answered by pronouns as an *affirmative*. Suffice it to allege Aristoph. Nub. 725, *οὗτος τί ποιεῖς; οὐχὶ φροντίζεις;* (Στρ.) *ἐγὼ νῆ τῶν Ποσειδῶν*, and Equit. 32. Plut. Mor. p. 511, and so accompanied by *γα* not unfrequently. But the idiom extends further than the Hebrew and Greek, being found in our English *ay*, which word is *not*, as Horne Tooke thought it, a fragment of an old *verb* in the Imper. (have it), but like the Gothic *ja* and the German *ja*, came from the Sanscrit *aha* (*aya*), whence the Greek *ἐγὼ*, and the old English *ay*, meaning *I*, and anciently so *spelt* in English, in many of our old writers, both in prose and in verse.



Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>32 p</sup> Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ. ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

<sup>p</sup> Luke 2. 11.  
<sup>g</sup> Mark 12. 1.  
Luke 20. 9.  
Isa. 6. 1.  
Jer. 2. 21.  
Ps. 50. 9.  
Cant. 8. 11,  
12.

<sup>33 q</sup> Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος [τις] ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ φικοδόμησε πύργον καὶ

31. προάγουσιν ὑμᾶς.] 'They precede you,' viz. by entering into the kingdom of grace, i. e. the Gospel, *before* you; and thus, as it were, show you the way ye ought to go; implying that that way was still open to *them*, though they continued obstinately to refuse to enter it. This view of the sense is confirmed by the words following, where, though in ἦλθεν πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης—words of some undeterminateness of sense—the principal meaning intended is, 'he came to you in the way of righteousness, pointing out that course both by precept and by example'; yet it seems implied that he *set them the example* of entering into the kingdom of Grace, both by having *prepared* the way for that kingdom, and himself *entered* it by accepting Jesus as the Son of God. Δικαιοσύνη here cannot, as Mr. Alf. supposes, denote either 'asetic purity' or 'repentance' generally; but must be taken in the simplest sense, that of *internal* righteousness (where the heart is right with God), including piety towards God (vital religion), and the performance of the relative duties from man to man, as very often in the New Test. (e. g. Luke i. 79, κατευθύνει εἰς ὁδὸν δικαιοσύνης. 2 Pet. ii. 21, τὴν ὁδὸν δικαιοσύνης), and sometimes in Joseph., espec. Antiq. xviii. 5. 2, where he characterizes John the Baptist as καλεῖν τοὺς Ἰουδαίους ἀρετὴν ἱσχυομένους καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν Θεὸν εὐσεβείᾳ χραισμοῦν, βαπτισμῷ συνίναί, and so on, ending with the words ἅτι δὲ καὶ τῆς ψυχῆς δικαιοσύνη προκαθαρίμην. The subsequent words, which draw the contrast between the conduct of the publicans and sinners and that of themselves, are marked by a pregnant brevity, wherein the words μετεμελήθητε ὕστερον are derived from the preceding parable by way of *pointing* the application to the bystanders, q. d. 'But ye even when ye had seen [what effects his preaching had produced in bringing the most dissolute persons into the way of righteousness], did not even subsequently come to a change of mind, so as to believe on him.' It may seem strange that harlots should have been found, as it seems they were, in the *foreground* of repentance and faith; but the wonder is lessened by what we find in a passage of Athen. p. 577 (cited by Elser), that when harlots once come to a right mind, μεταβάλλουσαι εἰς τὸ σάφρον, τῶν ἐν τούτῳ συμνομιμένων εἰσι βελτίους. A similar sentiment is found in Epict. Enchir. L. ii. 20.

33—39. Of this parable—seemingly formed on Isa. v. 1, seqq., where the leading circumstances and expressions tally so exactly with those here, that Christ probably intended to refer his hearers (called the *people* in the passage of

Luke) to it—the design is to show, 1) how God cherished the Church he had planted in Judaea, v. 33. 2) how the rulers had cast off his authority, 34—39, and 3) how God would judge, and severely punish them for their rebellion, 40, 41. The leading *points* of correspondence are too plain to need indication. To advert to its general scope, this parable has for its purpose *conviction* to the Jews, shadowing forth their constant *rejection*, and often *persecution*, sometimes even to death, of God's prophets sent to demand from them the fruits of obedience; terminating with the rejection and slaying even of the Son of God.

The term δούλους is happily selected, since while denoting the servant-messengers sent to receive the fruits, it is even more suitable to God's *ministers*, the *prophets*; and accordingly it is often so used in the Sept., and occasionally in the N. T., as Rev. x. 7, ὡς ἀγγέλοις (Θεοῦ) τοῖς αὐτοῦ δούλοις τοῖς προφήταις, and xi. 18. By the repeated *sendings* to no purpose, are meant to be intimated the long-suffering of the Proprietor, and the persevering and obdurate rebelliousness of the husbandmen. Thus the parable sets forth the *public sin*, and foreshows the *total ruin* of the Jewish nation, as fulfilled in that miserable *destruction* brought upon them by the Romans about forty years after, and, in its circumstances, unparalleled in the history of the world; thus fully carrying out the strong expression, used by the Priests themselves at v. 41, or rather, as it would seem from the passages of Mark and Luke, by *both Priests and people*: κακοὶ κακῶς ἀπολίσσει, 'he will bring these wretches to a wretched end.' There is the more reason to conjoin *both* classes, since what was said may be regarded, as it is by Nitch, in the light of a virtual *self-condemnation*, similar to that infra xxvii. 25, τὸ αἷμα αὐτοῦ—τίκνα ἡμῶν (where πᾶς ὁ λαὸς may mean the whole of the multitude present, including both the lower and the higher classes), which self-condemnation constitutes, as Nitch remarks, the *last form* of the Divine warnings to men, when they themselves speak of the deeds they are about to do, and pronounce judgment upon them—a judgment ratified by Divine Providence, and verified by the event.

33. The τις after ἄνθρωπος is not found in very many of the best MSS. (including many of the Lamb. and Mus. copies), and some Versions and Fathers, and is cancelled by Griesb., Fritz., Scholz, Lachm., and Tisch. Certainly internal evidence is against it.

—ὥρυξεν—ληνόν.] Ἀρνός properly denoted the large vat (called the wine-press) into which the grapes were thrown, to be expressed; in which sense it often occurs in the Sept. But as

ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. <sup>34</sup> Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ. <sup>35</sup> Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. <sup>36</sup> Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. <sup>37</sup> Ὑστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν μου. <sup>38</sup> Ὅι δὲ γεωργοὶ, ἰδόντες τὸν υἱόν, εἶπον· Ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. <sup>39</sup> Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. <sup>40</sup> Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; <sup>41</sup> Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτούς·

Infra 22. 2.  
27. 1.  
John 11. 52.

this vessel had connected with it on the side, or under it (to check, by the coolness of the situation, too great fermentation) a *cistern*, into which the expressed juice flowed; so, by synecdoche, *ληνός* came to denote (as here) that cistern itself; which, as it was necessarily subterranean, and generally *under the vat*, so it was often called *ὑπολήνιον*, as in the parallel passages at Mark xii. 1, and Is. xvi. 10. Now every vineyard had its *ληνός*, or *tortcular*, and its *ὑπολήνιον*, or *latus*, which received the *must*; and which St. Mark states to have been *dug beneath* the press. These cisterns (which are even yet in use in the East), bore some resemblance to the *λάκκοι* of the Greeks, on which see the Scholiast on Aristoph. Eccl. 154. In this parable, according to a common practice in Judaea, it is presumed that the owner did not himself cultivate his vineyard, but entrusted its cultivation to others. Accordingly, the owner expected, by covenant, to receive *the fruits* (i. e. a covenanted *portion* of them) by way of rent for his vineyard; and so *καρπός* and the Latin *fructus* are continually used.

— *πύργον*] This was built partly as a *place of temporary abode* for the occupier, while the produce was collecting; and partly for security to the servants stationed there as guards over the place. In the application, however, of the parable, such circumstances as these are to be considered as only serving to intimate that every thing was provided both for comfort and security.

— *ἐξέδοτο*] for *ἐξεμίσθωσι*, as in Polyb. vi. 17, 2, and Hdtian, i. 6, 8, cited by the Commentators. The word may here be rendered 'let it out,'—understanding, however, the rent to be not in *money*, but (agreeably to the most ancient usage, yet retained in the East, and even in some parts of the West) in a certain portion of the *produce*. See my note on v. 41, in Rec. Syn., and espec. the passage of Plato there cited. This τοῖς καρποῖς, v. 41, should be rendered, 'his fruits, or produce,' meaning the portion which fell to him. Mr. Alf., indeed, takes it to denote the value of the fruits in *money*. But that view is forbidden by the αὐτοῦ at v. 34, which is emphatic, and the expression *ἐν τοῖς καιροῖς αὐτῶν*, meaning the times when the various crops should be gathered.

The expression *ἐξέδοτο* implies *agreement*; and, in the moral of the parable, has correspondent to it the *covenant* entered into by God with the Jews (comp. Is. v. 1. Pa. lxxx. 8), on which see Gresswell, vol. v. 66, 68.

<sup>34</sup> *καιρὸς τῶν καρπῶν*] 'the time for gathering the fruits,' as Mark xi. 13, *καιρὸς συκῶν*, where see note. This, too, appears, from the researches of Mr. Gresswell, to have been the time commonly appropriated by landlords to receiving the rents. Indeed it *must*, since the rent is here supposed to be paid in *produce*.

<sup>37</sup> *ἐντραπήσονται*] 'they will treat with reverence.' How the term comes to mean this, see my Lex. This is to be understood, not as excluding prescience, but as denoting that the *contingency* of an event is viewed in its *causes*.

<sup>41</sup> *λέγουσιν αὐτῷ· Κακοὺς, &c.*] It would seem that by the persons here spoken of are meant the Chief Priests, Scribes, and Elders, of whom we read v. 23. Mark xi. 28. Luke xx. 1. Yet the words *κακοὺς—ἀπολέσει* are, in the parallel passages of Mark and Luke, ascribed to our Lord himself; to which words the bystanders reply by *μὴ γίνονται*! Of the several modes of removing this discrepancy proposed by Commentators, not one appears to me quite satisfactory. Mr. Alf. is of opinion, that *although* Mark and Luke have not the words *λέγουσιν αὐτῷ*, Luke has given us the key to them, in telling us that the parable was spoken in the hearing of the people, who made the answer, *μὴ γίνονται*. But I see not how Luke can be supposed to have given us in his words, v. 9, *ἤρξατο· πρὸς τὸν λαόν λέγειν*, the key to Matthew's words, *λέγουσιν*,—inasmuch as in Matthew the *antecedent* must, as is evident from his words, 'Another parable hear ye,' be the Priests; while in Luke, *ἀκούσαντες δὲ* (or *οἱ δὲ ἄν.*, as Lachm. reads) cannot but be the bystanding people at large. Thus this key becomes nought by *unlocking* nothing, the difficulty remaining just as it was before. We may suppose, that as the parable was (as appears from the combined testimony of Matthew and Luke) addressed to the two distinct classes, the Priests and Rulers, and the people at large, so we have in these Evangelists the *answers* of each class respectively, and that in Luke is found the very answer we should expect from the less hardened

καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώ-  
σουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. <sup>42</sup> Δέγει  
αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς; Λίθον  
δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς  
κεφαλὴν γωνίας. παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι

Ps. 118. 22.  
Isa. 28. 16.  
Mark 12. 10.  
Luke 20. 17.  
Acts 4. 11.  
Rom. 9. 23.  
1 Pet. 2. 7.

and better inclined people. Yet even thus the difficulty remains nearly as it was. It is plain, that the purpose of Luke in narrating the thing was different from that of Matthew; and that of Mark different from both. Matthew intended to consider the parable in respect to the effect produced by it on the *Priests and Rulers*; Luke, that on the *people at large*. In the former case the words of the answer were uttered under a misconception, real or pretended, of the drift of the parable; in the latter, it came from a sincere mind and a sufficiently correct view thereof, and hence their highly-suitable answer. If any difficulty should still be thought remaining, it may be removed by supposing, with several eminent Expositors, that our Lord in the former case, after drawing the matter of their self-condemnation from the Priests, then repeated their words (q. d. 'Aye indeed, *κακοὶ κακοί*, &c.), as if in confirmation of their decision; whereupon the *People*, now fully perceiving the scope of the parable, exclaimed, *μὴ γένοιτο*! Thus all difficulty vanishes. It is observable, that the *Priests* did not say *μὴ γένοιτο*, but immediately (*ἐν τῇ αὐτῇ ὥρᾳ*, as it is said in St. Luke) sought to apprehend him.

— *ἐκδόσεται*] A more exact and definite term than the *δοῦναι* of Mark and Luke.

42. *λίθον-γωνίας*] Taken from Ps. cxviii. 22, Sept., to which there is also a reference in other passages of Scripture (see Isaiah xxviii. 16). All of them show that the words, though very applicable to David, are, in their highest sense, to be referred to the *Messiah*; as indeed the Jews themselves acknowledge. The persons here addressed must, according to Matthew's statement, be the *Priests and Rulers*; but what was said was doubtless meant for the other class; and accordingly, in the passage of Luke, as also in Mark, they are here supposed to be addressed. However, the former class must have been *principally* addressed, inasmuch as to *them* the interrogation *οὐδέποτε ἀνέγνωτε*, &c.—*pointed by a fixed earnestness of look* (as is said supra xix. 26), indicating earnest and regretful remonstrance—would be peculiarly suitable, since, as being the authorized Expounders of Scripture, they must be supposed to have *read* it (see Malachi ii. 7),—though, as is implied, they had not so read it as to have become familiar with its contents. The same interrogation was on a former occasion (recorded in Matt. xii. 3. Mark ii. 26. Luke vi. 3) addressed to the same class of persons. It is, however, observable, that in *Luke* the words of the interrogation are *without* the sarcasm here conveyed (being merely *τί ἐστι τὸ γέγραπ. τοῦτο*); and why? because, according to Luke's mode of viewing the thing, addressed simply to the comparatively ill-informed people at large; and the full sense is, 'How then [supposing your wish, that this destruction should not fall on you] would Scripture have any force in its fulfilment?' This passage of Scripture (taken

from Ps. cxviii. 22 and 23, Sept.) strongly illustrates the foregoing parable, espec. that part of it which refers to Christ. At v. 43 our Lord reverts to the parable, and, with reference both to Priests and People, announces their utter rejection by God.

As respects the force of *κεφαλὴ γωνίας*, what that was in the Oriental buildings, though often alluded to in Scripture (Job xxxviii. 6. Jer. li. 26), we have not, in these times, the means of determining with any certainty. It cannot, however, have been what Bp. Middleton supposes; since no builder would have thought of placing such a huge upright stone at the corner of a building, as would be very likely to fall upon a passer-by. It might protect the corner against injury from the wheels of a heavy carriage, but it could not tend to strengthen the building, though the context here absolutely requires such a sense. We may, I think, best regard this peculiar expression as synonymous with *ἀκρογωνιαίος*, scil. *λίθος*, in Eph. ii. 20, and 1 Pet. ii. 6 (occurring also in Barnab. Epist. c. vi.), there quoted from Isa. xxviii. 16, where the Hebr. is *רֹאשׁ זָוִי*, to which the Hebr. *רֹאשׁ זָוִי*, corresponding to *κεφ. γωνίας* here is tantamount, since *זָוִי* here refers to the *head-point*, or *angle*, where two walls meet. Now a stone so placed may, by a suitable shape, serve materially to *bind* the two walls, with which it is united, together; and hence the metaphor is here highly suitable, since Christ is here represented as uniting Jews and Gentiles in *Himself*, so as to form one Body,—the Church of the faithful,—*ἐν ᾧ πάσα ἡ οἰκοδομὴ συναρμολογούμενη ἀδῶν ἐκ νεφθῶν ἐν Κυρίῳ*, Eph. ii. 21. This view I find much confirmed by Euthym., who (after Chrys. and other ancient Fathers) explains: *καθάπερ ἔκιντοι (ὁ λίθος) ἐφ' ἑαυτῷ συνδεῖ τοίχους δύο, τὸν αὐτὸν τρόπον καὶ ὁ Χριστὸς ἐφ' ἑαυτῷ συνδεσμεῖ τοὺς δύο λαοὺς (Jews and Gentiles) καὶ συνιστῇ διὰ τῆς εἰς αὐτὸν πίστεως*. The very same view is taken, and expressed in nearly the same words, by Theophyl. and Euthym. So also Origen ap. Catenam in Matt., Oxon., p. 176 (ed. Cramer): *γωνία ἐστὶ συγκρότησις δύο τοίχων τὸ ἐξ Ἰσραὴλ λῆμμα (read λαῖμμα, and comp. Rom. xi. 5) καὶ τῶν ἑθνῶν πλήρωμα, εἰς ἐν συγκροτῶν ὁ λίθος Χριστὸς τὴν γωνίαν ποιῆσαι*.

The next clause, *παρὰ Κυρίου-ἡμῶν* (conjoined with the former in the Psalm) is introduced, though not essential to the argument, by way of removing the *wonder* which the people at large might feel at the *strangeness* of the thing, by apprising them that the hand of the Lord was in all this,—namely, the *συνάφεια τῶν λαῶν*, as Euthym. says; so that even the rejecting of this corner-stone by the Jewish Builders was by the determinate counsel and foreknowledge of God, who permitted, and yet overruled it; so that the whole thing, this Divine dispensation (*αὕτη*, for *αὐτό*, by Hebraism), is an object of

θauμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. <sup>43</sup> Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. <sup>44</sup> Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. <sup>45</sup> Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· <sup>46</sup> καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους· ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

† Isa. 8. 15.  
Dan. 2. 34.  
86.  
Luke 20. 18.  
19.

u Mark 12.  
12.

wonder and admiration to the view, doubtless among the principal matters *εἰς ἀκθυμοῦσιν ἀγγελοὶ παρακύναι*, 1 Pet. i. 12.

43. Our Lord here reverts to the *matter* of the parable, and in the way of distinct *application* apprises his hearers of their rejection by God, so as to be no longer his chosen and peculiar people, telling them, their privileges shall be given to "a holy nation" composed of believers out of the whole world, who shall bring forth the *fruits* of righteousness as opposed to those of empty pretence and vain hypocrisy. The words are not found in Mark and Luke; and being in *Matthew* only, we must suppose them addressed to the *Priests* and *Rulers*,—though intended to be noted by the other class. It would be to the former peculiarly grating to be told that the Jews should be *un-church'd*, and the *kingdom* of God taken away, inasmuch as that involved to those Jewish High-Churchmen a deprivation of all that power over the people which (as we learn from Josephus, confirmed by sundry passages of the N. T.) they had been accustomed to exercise as a tyranny.

44. I am still of opinion that there is no ground for thinking, as does Lachm., that this verse is interpolated from St. Luke. It has been thought that vv. 43 and 44 ought to change places, which would seem to make the application to the foregoing more suitable; but there exists no authority that I know of from MSS. for even a *transposition*; and the present position will be sufficiently appropriate, *not*, however, by considering, with Mr. Alf., vv. 43 and 44 as answering to the *two* foregoing parables, as their *application*; for that would be most chimerical, and *taking for granted* what would require *proof*; but by considering the words as meant for the *People* as well as the *Priests*; and to the former they are solely ascribed by Luke. Whereas the matter of v. 43, διὰ τοῦτο λέγω ὑμῖν, being meant especially for the *Priests*, such an arrangement of the verses as the Critics propose would be, according to St. Matthew's mode of representing the thing, a *disarrangement*. From the present verse being found in both *Matthew* and *Luke*, it is clear that it was addressed to *both* the above classes, both being equally concerned in the awful warning conveyed in it.

With respect to the words themselves, there is an allusion to Is. viii. 14, 15, and the verbs *συνθλ.* and *λικμ.* are terms denoting *lesser* and *greater* degrees of injury; the first being to 'bruise and crush'; the second 'to beat to pieces, and destroy utterly'; q. d. 'will crush him to pieces, and scatter him abroad as chaff.' Wets. and others suppose in ἐφ' ὃν ἂν πέσῃ an allusion to the different ways of *stoning* among the Jews,

whereby, a scaffold being erected, twice the height of the person to suffer the punishment, the criminal was violently pushed from it. If, then, he died by *coming in contact* with some stone, nothing further was done; if not, a heavy stone was *hurled upon him*, which despatched him at once. But the real allusion seems rather, I doubt not, to that stone spoken of by the Prophet Dan. ii. 34, 35, 'Thou sawest till that a *stone* was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then were the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became *like the chaff* of the summer *threshing-floors*,' similar to what is here said, λικμήσει αὐτόν. See also Dan. ii. 44, λεπτυνεῖ καὶ λικμήσει, &c. Our Lord, then, having, v. 42, made an allusion to himself as a hewn stone, proceeds to intimate the *consequences* of coming in *contact* with such a heavy mass. He that *falls upon* it shall be bruised; he that *runs against it*—a vast hewn stone—shall be broken in his limbs, or miserably bruised in his body; q. d. 'He that is offended with *my* being the *foundation*, stumbling at my lowly and mean estate on earth (see supra xi. 6, and note, and Luke ii. 34, compared with Isa. viii. 14, 15), shall, by the act, suffer great spiritual injury, even were there nothing worse. But there is something farther; for he on whom this stone falls, it will grind him to powder, i. e. will reduce him to dust, so that it may be scattered by the winds.' The difference here intimated is between those who *decline* to receive Jesus as the Messiah, and those who *oppose* him, or who continue obstinately impenitent and unbelieving. On these the rock at which they at first stumbled, to their great spiritual injury, will eventually fall and crush them in ruin irretrievable,—a type of *utter perdition*.

46. ὡς προφ. εἶχον] Lachm. edits *εἰς προφ.*, from MSS. B, L, i. 22, notwithstanding the concurrent testimony of *all* the other MSS., all the Versions, confirmed by internal evidence, considering that there is not a shadow of *proof*, that such a phrase as *εἶχον τινὰ εἰς προφ.* ever existed; and certainly it would be most harsh. In fact, the reading evidently arose from an error of the scribes, who confounded *ὡς* with *εἰς*, as they have often done in other cases. Moreover, *ὡς προφ. εἶχον* is strongly confirmed by what I have said supra v. 26, and, as I have there made it sufficiently appear, the expression is quite capable of conveying the idea of real and full belief. Still more must I blame Tisch. for editing *ἐπεί* instead of *ἐπειδὴ*, on the authority of MS. L only; for B has *ἐπειδὴ*, and it is ob-

XXII. <sup>1</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων <sup>2</sup> Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ <sup>3</sup> καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν. <sup>4</sup> Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις· Ἴδου, τὸ

servable that the scribes often omit the latter part of a compound participle.

XXII. 1—14. We have here another parable, very similar in purpose to the one just preceding; and which, though seemingly addressed to those gathered around our Lord while teaching in the Temple, yet *may* have been directed at the same persons,—namely, the chief Priests,—and was pronounced, as seems implied in ἀποκριθεὶς εἶπεν αὐτοῖς, a very short time after the other. It is said to be peculiar to St. Matthew; and, taken as a whole, it is so; yet there is another which bears much resemblance to it in Luke xiv. 15—25, as far as regards general design, though with not a few points of *difference* both as to locality and circumstances, arising out of the difference of the occasion, and the earlier period of its delivery. One essential point of difference is, the rabid feeling, amounting even unto murder, manifested towards the messengers sent to invite and summon them, and, which, of course, leads not, as in the other case, merely to exclusion, but to *destruction*; and it is in this *malignant* feature that it peculiarly coincides with the last parable,—inasmuch that it seems meant to carry out the same common design,—of *solemn warning* for the benefit of the better disposed by-standers. The parable naturally distributes itself into two parts,—I. 2—10, II. 11—14. Of the former, the purpose is nearly the same as that of the preceding parable; and it represents the invitation given to the Jews to embrace the Gospel; the Rejection even to the destruction of the Messengers, the condign Punishment to be inflicted on them, and the Admission of the Gentiles in their stead to the privileges of the Gospel. Thus far the matter coincides with that of the foregoing parable, and is mainly *historical*, as treating on what took place in the earliest stage of the kingdom of God (or the Christian Dispensation) up to the Passion, and the putting to death of our Lord. The latter portion, v. 11—14, has mainly a *prophetical* character, as representing what was to take place after the crucifixion and ascension; though in some measure of a *doctrinal* character, as meant to represent the grand distinguishing character of the Gospel, as a Dispensation altogether of *Grace*, through Faith,—and thus calculated to afford instruction for the Church of God in every age,—when multitudes, who were *bidden* to the marriage-feast of life and immortality, would *refuse* to come; while others, who *accepted* the invitation, would come irreverently, or profanely,—and, so far from complying with the terms of the invitation, both expressed and implied, would affix *terms* of *their own*, and thus be self-excluded from the benefits of the Covenant of Grace. By the circumstance of the King's coming in to see (i. e. inspect) the assembled guests, and reject the un-

worthy, is designated the scrutinizing view which God will take when he shall come,—namely, at both of the Advents of Christ represented infra ch. xxiv., espec. at his last Advent to final and separating judgment, to take a strict account of all who have been admitted to the Church of Christ by baptism; thus, it would seem, intimating *how* it should come to pass, that though many should be called, yet comparatively few would be chosen.

2. Ὡμοιώθη] Meaning, 'the same thing will take place as that represented in the parable of a king, &c.

—γάμους] This is by most Commentators taken to signify a *marriage-feast*; though, as the word (correspondently to the Hebr. חֲתָוּתָא) often signifies a *feast* in general, some Expositors assign that sense here, agreeably, as they think, to the moral purport of the parable; while others understand by it an *inauguration feast*, when the Oriental kings were considered on their enthronization as it were *affiliated* to their country. See Luke xii. 36. xiv. 8. Esth. ii. 18. ix. 22. 1 Kings i. 5—9. But there is no reason to abandon the usual interpretation. In the comparison to a *marriage-feast* there is a peculiar propriety; since in Scripture the *Jewish Covenant*, as well as the Christian, is represented under the figure of a *marriage-contract* between God and his people. See Is. liv. 5. Jerem. iii. 8. Matt. xxv. 6. John iii. 29. 2 Cor. xi. 2. Rev. xix. 7—9. Moreover, the nature of the story, and its scope in the application (namely, to the mystical union between Christ and his Church), require us to suppose a festival of the most magnificent kind, at which the greatest numbers would be expected to attend. Now certain it is, that the most remarkable instances on record of magnificent entertainments among the ancients are matrimonial festivities, and espec. those of monarchs.

3. καλέσαι] 'to summon;' it being the custom of ancient times to *summon* guests, who had been some time before *invited* to a feast, within a short time of the feast, that they might be *ready*. So Joa. Ant. xi. 6.

—οὐκ ἤθελον ἐλθεῖν] 'were unwilling to come;' not that they had absolutely refused, but half accepted the original invitation; otherwise the summons to each would not have been sent.

4. ἄλλους δούλους] As by the servant-messengers mentioned in the preceding verse are denoted John the Baptist, the 12 Apostles, and the 70 Disciples, who *announced* the kingdom of heaven to be at hand; so these *others*, sent with the *second* summons, must be Apostles, Evangelists, and preachers of the Gospel, after Christ's ascension into heaven, who showed to the Jews first the nature of the Gospel, and indicated the preparation for it.

ἀριστὸν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. <sup>5</sup> Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. <sup>6</sup> Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν. <sup>7</sup> † Καὶ ἀκούσας ὁ βασιλεὺς ὀργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. <sup>8</sup> Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ

— τὸ ἀριστον] This was, in early times, the name given to *breakfast*: afterwards it denoted the *noonday meal*; and at length it was applied to the *chief meal* (dinner), taken at the close of the day. It may here denote the second of the three with which, it seems, kings' marriage-festivities began.

— For ἡτοίμασα Lachm. and Tisch. edit *ἡτοίμακα*, from 4 uncial and 3 cursive MSS.; while Fritz. adopts *ἡτοίμασαι*, from a few inferior MSS. But I have chosen, with Griesb. and Scholz, to retain the text. rec., for which there is vastly superior external authority, confirmed by *internal evidence*, considering that both those readings are only two ways of *correcting* the Grecism (as consisting in the incorrect use of the Aorist for the Perfect), which is stigmatized by Fritz. Yet he declines receiving *ἡτοίμακα*, and prefers *ἡτοίμασαι*, and steering clear of the difficulty in *μον*. Probably the ancient Critics were of the same opinion. But how little such *hypercriticism*, when applied to the phraseology of common life, is to be praised, I need not say.

— ταθυμένα] *θύμ* properly signified *suffragium* (whence *θύος* and *θύμα*), and *αἱ* first denoted to make those offerings of *incense*, with fruits and flowers, for which sacrifices of animals were afterwards substituted. But as *θύμ* still continued to be used, it then denoted to *slay* for *sacrifices*; and at length generally to *slaughter* for *eating*.

5. ἴδιον ἀγρὸν] The Commentators recognize here the use of *ἴδιον* for *αὐτοῦ*; and so, they say, the Hebrew affix *י* is rendered in Job vii. 2, and Prov. xxvii. 8, Sept. Accordingly, it would seem to be Hebrew; and thus I find in Jos. Ant. xix. 4, 3, τοῖς δὲ ἐπὶ τῶν ἰδίων ἀγρῶν ἐγεγόνευσαν ἔξοδοι. The singular ἀγροῦ is for the plural ἀγρῶν ('estate'), which Classical propriety would require.

— For εἰς τὴν ἐμπορίαν, Lachm. and Tisch. edit *ἐπὶ τὴν ἐμπορίαν*, from B, C, D, and a few cursive MSS., and Origen,—authority quite insufficient, espec. considering that internal evidence is adverse, the reading having very much the appearance of a grammatical correction. It is, indeed, more agreeable to strict propriety of language,—for, as Fritz. remarks, *εἰς* would make *ἐμπορία* something *topical* (of place), and *ἐπὶ* derives confirmation from a passage of Luke xv. 4, πορεύεται ἐπὶ τὸ ἀπολωλός, and xxiii. 48, παραγινόμενοι ἐπὶ τὴν θάλαρραν ταύτην. But the Greek of Luke is not that of *Matth.*, and the very circumstance of *ἐπὶ* being rather required by propriety, only confirms the suspicion of correction. And considering the overwhelming superiority of authority for *εἰς*, and the character of the MS. texts which present *ἐπὶ*, there can be little doubt of the genuineness of *εἰς*, which is retained even by Fritz.

6. οἱ λοιποὶ] Meaning not, as Giesw. sup-

poses, a *third class* in the body of guests, but the *rest* of the persons invited and summoned, viz. those who had not the pretext of going to look after their worldly business, as would be the case with the great body of the people, the worldly-minded and careless of religious duties,—nay, persons who deigned not to make any excuse at all, but boldly avowed their *refusal* to attend; and probably when *remonstrated with* and *rebuked* by the messengers on the impropriety and criminality of their conduct, grew enraged, and showed their deep enmity to the king by insult and personal injury of the worst kind to his messengers. And whom can these denote but the chief Priests both of that time and afterwards, as long as the Jewish state continued? The best proof and illustration of which is the narrative of the sufferings of the Apostles recorded in the Acts of the Apostles, and often adverted to by *St. Paul* in his Epistles,—whom they persecuted throughout his life, and probably contributed to bring to his death (see 2 Cor. xi. 24, 25); for in all those persecutions the Jewish Ecclesiastical Rulers were ever, directly or indirectly, the agents or instigators, and through them Stephen, James the Just, James the brother of John, and others, perished.

7. καὶ ἀκούσας—ὀργίσθη] Several MSS., Versions, and Fathers, for *καὶ ἀκούσας*, have *ἀκούσας δὲ*; and very many after *βασιλεὺς* add *ἐκείνους*. And so *Matthæi*, Griesb., and Scholz edit. But although there is considerable *external evidence* for the readings in question, espec. the latter, yet *internal evidence* is quite against them: and Fritz. has shown how they and *three* other readings originated. Yet, notwithstanding that so plain a case had been long ago made out by Fritz., and subsequently by myself, as to the true origin and real nature of the various readings here found, Tisch. edits *ὁ βασιλεὺς ἀκούσας*, from only 6 MSS. (B, L, et 4 al.), which, though recommended by simplicity and pure Grecism, yet involves a sacrifice of the Scriptural character; thus betraying the hand of the *Critic*. Still more injudicious is the course pursued by Lachm., who edits *ὁ δὲ βασιλεὺς ἀκούσας*, from only 8 cursive MSS., without any uncial MS. (for *ἀκούσας* is not found in B), *contrary to his rule*. The authority of Fathers is, in a case like this, very slender. As to *ἐκείνους*, internal evidence is equally balanced, considering that it might be put in, and might be put out. But the testimony of the Pesch. Syr. and the Vulg. for its authenticity is very strong.

— πέμψας—ἐνέπρησε] Plainly referring to the utter destruction of Jerusalem by the Romans, who might properly be termed the *armies of God*, as being appointed by his Providence to the work of destruction. See Ia. xiii. 4, 5, comp. with infra xxiv. 28.

μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. <sup>9</sup> Πο-  
ρεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε,  
καλέσατε εἰς τοὺς γάμους. <sup>10</sup> Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι  
εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὗρον, πονηροὺς τε καὶ  
ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. <sup>11</sup> Εἰσελθὼν δὲ  
ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον  
οὐκ ἐνδεδυμένον ἔνδυμα γάμου· <sup>12</sup> καὶ λέγει αὐτῷ· Ἐταῖρε,  
πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμώθη.

ε 2 Cor. 5. 2.  
Ephes. 4. 24.  
Col. 3. 10, 12.  
Rev. 5. 4.  
A 10. 15.  
A 10. 5.

9. πορεύεσθε ο. ἐπὶ τὰς διεξόδους τ. ὁ.] The sense assigned to διεξ. τῶν ὁδῶν, *comprisa viarum*, was long ago refuted by Kypke; and that which I have propounded and supported from Thucyd. iii. 98, *oulets* into the country by the principal city gates, is liable to too many objections (stated by Fischer and Fritz.) to be safely adopted. Fischer has fully shown that the ὁδοὶ here spoken of must be *country-roads*, corresponding to the τὰς ὁδοὺς καὶ φραγμοὺς in Luke xiv. 23 (where see note); and the expression διεξ. τῶν ὁδῶν (so peculiar as not to occur elsewhere) seems to denote such roads as, being the *only practicable* ones to a given point, are *necessarily* to be taken, and may hence be called (which is the best rendering here) *thoroughfares*, which term implies a considerable number of passengers traversing them—a sense of ‘thoroughfare’ which seems to have been in the mind of Dryden when he wrote (most descriptively), “The courts are fill’d with a tumultuous din Of crowds, or issuing forth or entering in, A thoroughfare of news.”

10. πονηρ. τε καὶ ἀγ.] Meaning persons of evil life and conversation, as well as persons morally good: thus representing that persons of all sorts, and of every description, would be admitted into the Church of Christ; though at the same time intimating, that those only would be ultimately saved, under the covenant of grace, who had used aright the privileges which they had enjoyed under that covenant.

11. εἰσελθὼν—θεάσασθαι τοὺς ἀνακειμένους] By this circumstance ancient manners are accurately depicted; for, as Grot. shows, monarchs, grandees, and those who gave magnificent banquets, used, when their guests were seated, to enter the dining-hall to view the scene. Thus Aristoten. Ep. i. 5, πάντων αὖ ταυτὸν ἄνθρωποι-ζομένους τῶν δαιτυμένων—ὁ ἱστίατορ εἰσῆλθαι. And so in Eodr. ii. 38, 39.

12. ἔνδυμα γάμου] Meaning ‘the appropriate vestment’ with which those who accepted the invitation, and attended at the festal board, were expected to be clothed; in order to which the requisite Robe was provided from the royal vestry, and offered to such as needed it by coming, unavoidably, unprovided therewith. The custom alluded to was common alike to the Hebrews, and to the Greeks and Romans. In this, therefore, consisted the inexcusable offence of the delinquent here mentioned, that he had deliberately neglected to provide himself with the suitable vestment, having either declined to receive it when offered, or neglected to take it when placed ready for him. Such clearly was his offence; but in order to see its peculiar guilt (by the despising of so great salvation) it is necessary to

ascertain, difficult as that may be, what it is that is here designated by the ἔνδυμα γάμου. On this point Commentators and Theologians have widely differed in opinion, and in venturing to fix the import, have, naturally enough, been biased by the *theological system* which they have adopted. The most ancient interpretation is that of St. Clement, Homil. vii. 22, who explains it of baptism (and so Mr. Alf. brings in baptism, at least as referred to *symbolically*): but I cannot find that any subsequent Father adopted that view. They almost all (espec. the *Greek* ones) take it to denote the adorning of our Christian profession by a suitable conduct. So Chrys., Orig., Theophyl., and some other ancient Commentators in the Catena Oxon., and, of the *Latin* Fathers, Jerome. Euthym., however, with more judgment than some other of the Fathers, remarks, that the entering into the guest-chamber is by *faith in Christ*: but that after that entrance, by the laver of regeneration in baptism, there is need to be clothed with the wedding-garment by a *βίος καθαρὸς καὶ λαμπρὸς*. This view is adopted by many modern, and most recent Commentators, though with some modification and improvement. This, however, seems taking too confined a view, nay, *defective*, as not pointing at something that shall regulate and govern, transform and rectify the conduct by purifying the heart. Hence it is better to adopt the view of a few ancient, and several modern Expositors, who understand by it *sanctification by the Holy Spirit*, both by the gifts and by the graces of the Spirit. Thus, too, St. Hilary (Canon 22, in Matth.) says: “Vestis nuptialis est gratia Spiritus Sancti et candor habitus celestis, qui bonæ interrogationis confessione susceptus, usque in cœlum regni cœlorum immaculatus (see Jude 23) et integer est reservandus.” Hereby, then, it is implied, that the person in question (of course forming the representative of a *class*, and that, alas! awfully large) who was excluded for non-compliance with the requirement, had not the requisite adornment of *faith and grace* with which he might have been clothed, by the influence of God’s Holy Spirit. Other Expositors, however, as Mr. Greswell, explain the ἔνδυμα γάμου to mean a *lively faith in Christ*, a sacred badge of our Christian profession, peculiarly characteristic of the Gospel, and the grand criterion between the nominal and the real Christian. But it would be more correct to call it *one* great criterion—not to say that we may pause at its being represented that faith is to be *assumed!* as Mr. Gresw. says. And when he speaks of it as in its imputed efficacy necessary to salvation, and singly sufficient for that purpose, it would seem that this is con-

13 <sup>d</sup> Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

4 Supra 8.  
12. & 13. 22.  
infra 22. 20.

14 <sup>e</sup> πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

6 Supra 20.  
16.

15 <sup>f</sup> Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον, ὥπως αὐτὸν παγιδέωσιν ἐν λόγῳ. 16 Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν, μετὰ τῶν Ἑβρῶδιανῶν, λέγοντες· Διδάσκαλε,

7 Mark 12.  
13. 20.  
Luke 20. 20.  
22.

founding two things which are altogether distinct. In short, if it denote faith at all, it must be that faith which worketh by love and obedience; evinces its reality by its *fruits*; and Calvin here remarks, that the one [of course, if real] implies the other. However, I am inclined to think, that in this marriage garment there is reference to the *imputed righteousness* of Christ Jesus, as indispensably necessary to be *put on*, and without which none can appear at the final judgment. Though, *how* can it be put on, but by a true and lively *Faith*, under the sanctifying influences of the Holy Spirit, whereby the believer is clothed upon with the robe of Christ's righteousness? and thus are connected at once his justification and his sanctification. This view is strikingly confirmed and illustrated by a passage of Rev. xix. 8, τὸ γὰρ βύσσινον (καθαρόν καὶ λευκόν) τὰ δικαιώματά ἐστί τῶν ἁγίων, namely, as regards both their justification and sanctification, where the *fine linen robe*, given at the marriage of the Lamb to his Bride, the *true Church*, invisible and universal, to put on at the marriage-feast, cannot but designate both the *righteousness* of Christ imputed to the saints, and the *image* of Christ renewed in them, by the sanctifying influences of the Spirit, through which the *righteous acts* mentioned in the context have been produced. Compare, too, what follows: καὶ λέγει μοι (namely, the speaker who uttered the voice from the throne, supra v. 8. God, who sitteth on the throne, supra v. 13. vi. 16. viii. 10—15). Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ Ἀρνίου ἐκκλησμένοι, implying that such have put on the above robe of justification and sanctification. Can we doubt that St. John, in writing this whole passage, must have had his mind filled with the doctrine inculcated in the present parable, which he heard pronounced, as here, the words by the voice from the throne? And could he fail to feel the deep contrast between the *μακάριοι* who have put on the wedding-garment, and the *class* of persons (represented by the miserable delinquent here spoken of) who presumptuously seek to be saved in some *other* way than that pointed out by their Redeemer, and ratified by the voice from the throne; and who thus exclude themselves from the only mode of salvation provided in the Gospel?

13. The words *ἀρατε αὐτὸν καὶ* are absent from B, L, the Syr., Sahid., Copt., and Arm. Versions, with Orig. and Hilary; and they are cancelled by L. and T., but on insufficient authority, for internal evidence is at least equally balanced. Nay, it would seem that they were less likely to be put in than put out, by Critics (who deemed the wording overloaded, and thought that *ἀρατε αὐτὸν* might very well be dispensed with, as in the similar passages, supra viii. 12, and infra xxv. 30), and accordingly it is not to Vol. I.

be supposed that they would have been brought in, being, as would seem, so little essential to the sense. Though so far from there being here any *pleonasm*, there is in this idiom something of intensity and spirit, by a touch of the graphic, as in 1 Cor. vi. 15, *ἀρας οὖν τὰ μέλη—ποιήσω*, where see note. And so oft. in O. T., e. g. Gen. xxx. 9. That there has been some *tampering* with the words is plain from another mode of effecting the same purpose, by the removal of *δήσαντες*, found in MS. D. and Iren., Hilar., and some copies of the Ital. Vern., *ἀρατε αὐτὸν πόδων καὶ χειρῶν, καὶ βάλ.* As to Versions and Fathers, they are not in such a case of much weight. But, at any rate, we have the evidence of Iren., Hilar., and the Ital. Vern., and the MS. D. for the *antiquity* of the reading *ἀρατε καὶ*, and the external authority of MSS. is overwhelming, including all the Lamb. and Mus. copies. As to the reading *χεῖρας καὶ πόδας*, there is great external evidence for it, including many of the Lamb. and most of the Mus. copies, and almost all the ancient Versions: but *internal* evidence is rather against it, from the probability of its being a correction for greater facility, and to make it more agreeable to the usual mode of expression, one occurring several times in the O. T., though never, I think, in the Class. writers. The same may have taken place in Acts xxi. 11, where the position *δέσας—τοὺς πόδας καὶ τὰς χεῖρας* is supported by strong authority, nor is it likely that the reading there would be brought in by scribes.

14. πολλοί—ἐκλεκτοί] In this saying (which also concludes the parable of the labourers in the vineyard, supra xx. 16) we have an inference (as in the other parable) to be deduced from the matter of the foregoing parable, appraising the hearers that though many were those that were being *called*, by having the offer of salvation made to them, few there would be who would *accept* that call to the marriage-feast, and fewer still who, after accepting the invitation, would come provided with the indispensable requisite.

16. τοὺς μαθ. α.] In the passage of Luke we have: *ἐγκαθίστους ὑποκρινομένους δικαίους εἶναι*, &c.; and in Mark the insidious purpose is adverted to by the term *ἀγγεῖσθαι*.

—τῶν Ἑβρῶδιανῶν] From the slight mention of these persons in the New Test., and the silence of Josephus, nothing *certain* with respect to them can be determined; but the prevailing and best-founded opinion seems to be, that they did not form any distinct *religious Sect* (though probably Sadducees in doctrine, as was Herod), but were rather a *political Party*, composed of the courtiers and ministers, partisans and adherents generally, of Herod; who maintained, with him, that the dominion of the Romans over the



οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. <sup>17</sup> Εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ; ἔξῃς τι δοῦναι κήσον Καίσαρι, ἢ οὐ; <sup>18</sup> Γινούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε· Τί με πειράζετε, ὑποκριταί; <sup>19</sup> Ἐπιδειξάτέ μοι τὸ νόμισμα τοῦ κήσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. <sup>20</sup> Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; <sup>21</sup> Ἐλέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. <sup>23</sup> Καὶ ἀκούσαντες ἐθαύμασαν καὶ, ἀφέντες αὐτὸν, ἀπῆλθον.

g Rom. 12. 7.

h Mark 12.  
15, 20.  
Luke 20. 27.  
28.  
Acts 25. 8.

<sup>22</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, <sup>24</sup> λέγοντες· Διδάσκαλε, Μωϋσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ

Jews was lawful, and ought to be submitted to; and that, under present circumstances, the Jews might, allowably, resort to Gentile customs.

— λέγοντες] Lach. edits -τας, from B, L, and one or two cursive MSS.; while Tisch. retains -τες; rightly, since internal evidence as well as external is in its favour. -τας may have been an error of scribes, who would naturally expect it after μαθηταί; or of sciolists, who stumbled at -τες, since the Pharisees were not the speakers. But the Critics ought to have known that it was the custom of antiquity to regard persons who were sent with messages as being virtually the speakers; and accordingly the phraseology is accommodated to that view. See my note on Thucyd. vii. 8 and 10, and on Acts xv. 27. From sheer ignorance of this point of Classical antiquity, Lach. has here, and in numerous other passages, introduced a manifest corruption of the text.

— ἀληθής] 'upright,' neither practising simulation nor dissimulation.

— οὐ μέλει σοι π. ο.] Meaning, 'art impartial,' 'without partiality.' This and the expression following, οὐ βλέπεις εἰς πρόσωπον ἀνθ. (of which the latter is a Hebraism, for which Luke has οὐ λαμβάνεις πρόσωπον), are nearly synonymous; except that πρόσωπον adverts to the external condition of men, with allusion to its being no more a part of the man than the πρόσωπον, or actor's mask. Fritz., indeed, thinks that πρόσωπον ἀνθρώπων is placed, by a not unusual periphrasis, for μέν; and he renders by 'neque homines curas.' This might be admitted in a Classical writer, but in one like Matthew, (also Mark, in the parallel passage, xii. 14) it is otherwise; not to mention that the parallel passage in Luke xx. 21 (and a comparison with Gal. ii. 16) fixes the meaning of the present expression to what I have laid down as the sense of the words: 'non respiciat ad externam hominum speciem, ad justitiam causae nihil pertinentem.' Of βλέπω εἰς τινα, in this sense, I know no example.

<sup>20</sup> τίνος—ἐπιγραφή] The inscription was ΚΑΙΣΑΡ ΑΥΤΟΥΣΕΤ· ΙΟΥΔΑΙΑΣ ΕΒΛΩ-ΚΥΤΙΑΣ. 'Our Lord here baffles the malignant proposers of the question, by taking advantage of their own concession, that the denarius bore the

emperor's image and superscription; and also of the determination of their own Schools, that wherever any king's coin was current, it was a proof of that country's subjection to that government.'

<sup>21</sup> ἀπόδοτε οὖν] 'Though the right of Caesar to demand tribute of the Jews may seem to be undecided by the answer, yet the precept at v. 22 is decisive; and, being united with the preceding verses by οὖν, it inculcates the duty of submission to established governments, which is a leading feature of the Christian religion.' (Whitby.)

<sup>23</sup> The Pharisees, being thus baffled, endeavoured to effect their object by setting upon our Lord a not less hostile but craftier race,—the Sadducees, who 'excelled in that sort of logic which consists in arguing by insinuation from imagined difficulties against authenticated revelation, or even stubborn facts.' How formidable this mode of warfare was, they had themselves experienced; and hoped that Jesus would find in his own case. Accordingly, being thus instigated, those deniers of a future resurrection sought to embarrass him 'who was the resurrection and the life' with a difficulty which had probably perplexed others, but only gave our Lord, as in the case of the Pharisees, an opportunity of showing his own consummate wisdom; and accordingly he so effectually vanquished both classes of his opponents, that they never in future dared to essay the same course.

—οἱ λέγοντες] Four uncials, and many cursive MSS. are without the Article, which has been cancelled by Lachm. and Tisch., but, as Fritz. shows at large, injudiciously. Bp. Middleton, too, says that the omission cannot be right, since the meaning intended is not that, as they came, they made this assertion, but only that the dogma subjoined was notoriously maintained by them. Accordingly, the Article is found in the parallel passages of Mark and Luke. From Acts xxiii. 8, and Jos. B. J. ii. 18, 14, and elsewhere, it is plain that they denied the immortality of the soul as well as the resurrection of the body; and our Lord's answer is directed against both of the errors. Strange is it that Mr. Alf., while in his note maintaining the authenticity of the αὐ, should in his text virtually expunge it.

ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>25</sup> Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφήκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. <sup>27</sup> Ὅτερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. <sup>28</sup> Ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. <sup>29</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλαγῆσθε μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. <sup>30</sup> Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγαμίζονται· ἀλλ' ὡς ἄγγελοι [τοῦ] Θεοῦ ἐν οὐρανῷ εἰσι. <sup>31</sup> Περὶ δὲ τῆς ἀναστάσεως

24. ἀναστήσει σπέρμα τῷ ἀδελφῷ α.] Said in reference to what Moses directs, Deut. xxv. 5, though it only gives the *substance* of the direction, and (what is worthy of remark) the phraseology is formed closely on the words of Judah to Onan: Εἰσελθεὶς πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ καὶ ἐπιγαμβρεύσαι αὐτήν, καὶ ἀναστήσουσιν σπέρμα τῷ ἀδελφῷ, where Judah's injunction probably only carried out a *patriarchal ordinance* suited to a period when the world required more fully peopling than in after-times. The τῷ ἀδελφῷ is emphatic, the first-born son of such a marriage being even under the patriarchal rule, and more precisely under the Mosaic Law, reckoned as the *son and heir* of the deceased brother. For *ἰάν τις ἀποθ.*, Mark and Luke more explicitly have *ἰάν τινος ἀδελφὸς ἀποθ.* Also for ἀναστήσει, Mark and Luke ἔξω, as also some very ancient MSS. here.

The term σπέρμα here, though it must refer chiefly to this *one* child, yet may comprehend such other progeny as might spring from the marriage; and in Scripture the term is almost always used *plurally*; though in the Class. writers used as of *one*; and accordingly though the *plural* form is occasionally found, yet only in poetry. However, it is used by St. Paul, Gal. iii. 16.

The intent of this injunction was, to keep the families of Israel separate, and to perpetuate them.

29. πλανᾶσθε—Θεοῦ] i. e. 'ye deceive yourselves by assuming a false hypothesis'—namely, that if there be a future state it must be like the present, and by your ignorance of the true sense of the Scriptures; and espec. by not considering the *omnipotence* of God,—to whom renewal of existence can require no more exertion of power than original creation—nor reflecting that God is as able to raise up the dead *without* their former passions, as originally to create them *with* those passions.

30. ἐγαμίζονται] MSS. B, D, L, and a few others, have γαμ., which is adopted by Lachm. and Tisch.; but without sufficient reason. See Fritz. The reading at Mark will not settle the reading here, for there the copies vary; though Lachm. and Tisch. adopt γαμ., as also in the passage of Luke. But it is very improbable that the *simple* form should have been in all three Gospels altered to the *compound*. The *contrary* is what usually takes place. And, considering that ἐγαμ. is exclusively *Hellenistic*, and γαμ. exclusively *Classical*, I doubt not that ἐγαμ.

was written by Matt. and Luke, though not, perhaps, by Mark. To turn from words to things; on this point there has been considerable difference of opinion among the Jewish Rabbins: some,—as the earlier ones,—maintaining that there is marrying in heaven; others, as the later, that there is not. The general opinion, however, was, in the time of Christ, that the dead would be raised either in their former or with other bodies. And it was the common notion, that the offices of the new bodies would be precisely the same with those of the former ones. The wiser few, however, were of quite another opinion. But of these some (as Maimonides afterwards) went into the *other extreme*—and maintained that the raised would have *no bodies* in a future state. To avoid the difficulty involved in the belief of a resurrection, the Sadducees rejected it altogether,—misunderstanding Scripture,—which does not say that men in a future life will live as they do, and quite misconceiving the power of God. The purpose here of the Sadducees was, by this sort of puzzle, to intimate the absurdity of a resurrection by showing the uselessness of it; for if the future world was not to differ from this, why should there be a resurrection at all? But our Lord answers them by showing the groundlessness of this hypothesis, which was quite unsupported by Scripture, and by assuring them that the future life will be quite different from the present, and that therefore there will be no marrying, &c.

—ὡς ἄγγελοι] Luke says ἰσάγγελοι. Though even that expression imports not *equality*, but only *similarity*. This similarity must chiefly, by the context, be referred to the point in question; i. e. the not being subject to the appetites of the body; although, upon the whole, *ἰσόν* &c. may denote *condition* generally. At all events, it does not follow, because angels are, as is supposed, composed of spirit only, that the righteous shall, at the resurrection, have *spirits only*. That they will also have *bodies* of some sort or other is certain,—especially from 1 Cor. xvi. 42, seq.

The words τοῦ Θεοῦ after ἄγγελοι are cancelled by Lach., Tisch., and Alf., from B, D, and two cursive MSS.;—authority, however, quite insufficient, espec. considering that internal evidence is in their favour, from the far less likelihood that the words should have been introduced from Luke xii. 8—10, than that Matt. and Luke should have chosen to use the *fuller* expression, ὁ ἄγγελος τοῦ Θεοῦ, so oft. found

- 1 Exod. 3. 6. τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος·  
 12. 32 <sup>1</sup> Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ  
 Luke 30. 37. ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων.  
 Acts 7. 32. 33 <sup>k</sup> Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.  
 Heb. 11. 16. 34 <sup>1</sup> Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδου-  
 1 supra 7. 32.  
 1 Mark 12. 32.  
 Luke 10. 35.

in the Old Test. Probably the Critics here expunged the words for no better reason than that it is absent from the parallel passages of Mark and Luke; though it ought to have occurred to them, that the prefix of *ὡς* in the passage of *Mark* rendered the τοῦ Θεοῦ unnecessary, as after the prefix *Ἰσα* in Luke it would have been improper. There would be less objection to cancelling the τοῦ, with one uncial and not a few cursive MSS., to which I add two Lamb. and five Mus. copies; and since ἄγγελοι has not the Article, propriety would require its absence here, which, as might be expected, Bp. Middl. approves. For my own part, I suspect that it arose from no better source than the *ol* before ἄγγελοι, found (as I learn from Jackson) repeatedly in Origen; and which also has place in Cod. 22, also the *in τῷ οὐρανῷ* adopted by Lach. and Tisch. from B. L. and a few ancient cursive MSS.; to which I add Lamb. 1187. Both of the above emendations arose from the fertile brain of the Prince of Biblical criticism. Hence it is evident that for the most certain of all Canons of criticism, the reading ἄγγελοι τοῦ Θεοῦ is entitled to be considered the genuine one. To turn from words to things;—our Lord adduces against his adversaries the existence of angels, because, as we find from Acts xxiii. 8, the Sadducees denied the existence of angels, and, indeed, of immaterial spirits generally; as a necessary consequence of denying the resurrection of the dead.

32. ἐγὼ εἰμι ὁ Θεός—ἀλλὰ ζώντων] The argumentation is peculiarly Jewish; and accordingly a great multitude of passages have been adduced by Wets. from the Rabbinical writers, in which the resurrection of the dead and the immortality of the soul are proved from this very passage here quoted, and that in nearly the same words. The implied *relationship* between the patriarchs and God is well put, and must denote not only the relationship of *sons* and *Father* mutually (alluded to in the parallel passage of Luke xx. 36, *οἱ υἱοὶ τοῦ Θεοῦ*), but also, as has been well defined, the relationship of being *parties of the same covenant*, which implies the continuance of the patriarchs as the *other parties* to that covenant. Yet the argument, I would suggest, might be placed on a broader basis by taking into account the not unimportant additional words in Luke, *πάντας γὰρ αὐτῷ ζῶσιν*. In fact, this remark clenchs the argument, recognizing an existence of *all*, whether living or dead, in the sight of God, so that none are in a state of *annihilation*, but the being of all is a *living being*, of persons existing in another condition of being. So Justin Mart. Apol. i. 63, p. 96, regards the saying as one *σημαντικὸν τοῦ καὶ ἀποθανόντας ἐκείνους μένειν*. It is almost needless to remark how weighty an argument the above passage, taken in conjunction with the subjunctive words of Luke, supplies against the so

called *sleep of the soul* during the intermediate state of existence.

33. ἐξῆλ. ἐπὶ τῇ διδαχῇ α.] Comp. Luke xx. 26, *θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ*. In each case they felt admiration at the wisdom of the answer, by which, in the former case, the tempters were frustrated, and in *both* the by-standing people were instructed; in the former case, as being taught the true foundation of civil obedience, as resting in obedience to God, from whom is all power, thus binding together the politic and the religious duties of all who name the name of Christ; in the latter case, by being taught the existence, and, by implication, the offices of angels, as ministering spirits; and also the similarity of our future glorified state to their present beatific state. This fully shows the high significance of the terms employed by Matthew, ἐξῆλ. ἐπὶ τῇ διδαχῇ α.—meaning that they were struck with admiration at the depth of instruction which came from our Lord's lips,—a strong proof of which appears in the fact recorded by Luke, that it extorted the high commendation of even certain of the *Scribes*.

34—40. Mark xii. 28—34. By the phrase *συνήχθησαν ἐπὶ τὸ αὐτό*, recurring at Acts iv. 26, is denoted the being assembled together, by a sort of convocation, at some common place of meeting, for some common purpose, which place was that of our Lord's usual resort in the *Temple*. Here it must be understood of combinations against Christ at least for a sinister purpose, to try to puzzle One who had foiled the Sadducees in argument; the Pharisees being more jealous of Christ's accession of credit by that defeat, than pleased by the defeat of a common enemy. In effecting their purpose, they, it seems, put forward one of their number (comp. Acts xix. 33), probably the most eminent for talent, to try the skill of Jesus in Scripture by some puzzling question. The person, however, turned out (as we find from the more detailed account in Mark) to be better inclined to our Lord than they supposed; and accordingly he addresses Jesus by the respectful title of *Διδάσκαλε*, and put to him a serious but fair question,—though, as we shall see, one not very easy to be settled; and the individual in question might think that the famed *διδάσκαλος* was the right person to solve the difficulty. As respects the person, called by Matth. *νομικός*, it must not be supposed that, because Mark calls him *εἰς τῶν γραμματέων*, *νομικός* and *γραμματεὺς* were synonymous terms. That there was a *difference* cannot be doubted; but in what that difference exactly consisted, we are too much in the dark to warrant any such positive decision as Mr. Alford ventures to make, by affirming that *γραμματεὺς* is a wider term than *νομικός*, though including it. Could this be proved, it would go far to remove the discrepancy between the accounts of Matthew and Mark. It would seem that the difference between the two

καίους, συνήχθησαν ἐπὶ τὸ αὐτὸ, <sup>35</sup> καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν, νομικὸς, πειράζων αὐτὸν καὶ λέγων· <sup>36</sup> Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; <sup>37</sup> Ὁ δὲ Ἰησοῦς \* ἔφη αὐτῷ· <sup>m Dent. 6. 5. Luke 10. 27.</sup> Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. <sup>38</sup> Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. <sup>39</sup> Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. <sup>40</sup> Ὁ ἔν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρίνεται.

<sup>41</sup> Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ

was, that the νομικός was a *public Teacher* of the Mosaic Law, and the γραμματεὺς a *private Interpreter* of the Scripture, and likewise one skilled in the traditions of the Elders: hence the order of the γραμματεῖς had the charge, not of transcribing the sacred books, as we are told by Lexicographers, but of superintending their transcription, and ascertaining their accuracy. Yet there is nothing improbable in the supposition that the same person might be both one and the other (as well as a person, in our times, may be both a D.D. and an LL.D.); and this seems confirmed by the term νομοδιδάσκαλος being used as equiv. to both νομικός and γραμματεὺς; such, at least, seems to have been the case with Gamaliel, Acts v. 34, comp. with Luke v. 17, and 1 Tim. i. 7.

<sup>36</sup>. ποία ἐντολὴ μεγάλη ἐν τ. ν.] The exact sense is, 'which, i. e. what kind of (answering to *qualis*) commandment is great in the Law?'—meaning pre-eminently so, equiv. to *πρώτη* in the passage of Mark. And so at v. 38, *πρώτη* and *μεγάλη* are interchanged. The interrogation as stated in Mark is, though somewhat different, yet essentially the same. Be that as it may, the question was one involving a matter of no little controversy among the Jewish Doctors, because involving the comparative importance of different precepts; some maintaining the pre-eminence of one, some of another. Only while they distinguished the Divine precepts (of which they numbered 613) into *great* and *small*, they constantly gave the preference to the *ceremonial* ones. Christ, however, decided in favour of the *moral* law, yet not to the neglect of the *ceremonial*.

<sup>37</sup>. εἶπεν] This reading (instead of the text. *εἰπεν*), which is found in the greater part of the best MSS. (including the Lamb. and Mus. copies), is edited by Matth., Griesb., Lachm., and Tisch.

Before the words following we have added in Mark *πρώτη πασῶν τῶν ἐντολῶν* 'Ἀκουε, Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἰς ἑστὶ, on which see note.

— ἐν ὅλῃ τῇ καρδίᾳ—διανοίᾳ σου] These are forms of expression nearly equiv., yet involving no redundancy, and united for intensity of sense (as in a passage of Philo cited by Wets.); importing, not that perfection in degree, or exaltation in kind, contended for by some; but only denoting, that 'we must assign to God the *first* place in our affections, and consecrate to him the united powers and faculties, both of

body and mind,' with which he hath endued us, so as to exert them most effectually.

<sup>38</sup>. πρώτη καὶ μεγ. ἐντ.] How and in what respect this was such, see Bp. Taylor's Works, vol. iii. p. 7, and comp. Luke x. 27. Rom. xiii. 9. Gal. v. 14. 1 Tim. i. 5, and James ii. 8.

<sup>39</sup>. ὁμοία αὐτῇ] i. e. similar in kind, though not equal in degree; springing out of it, and closely connected with it.

— ὡς σεαυτὸν] We are not here commanded to love (i. e. benefit) our fellow-creatures as much as ourselves (which were inconsistent with the strong principle of *self-love* which the Almighty has implanted in us for our preservation); for ὡς (like the Heb. *כִּי*) imports, not equality in *degree*, but *similarity* in *kind*. Thus the precept corresponds to that of our Lord at Matt. vii. 12. And we are commanded not only to avoid injuring our neighbour, as we avoid injuring ourselves; but to treat him in the same manner as we might, if exchanging situations with him, fairly claim to be treated by him.

<sup>40</sup>. ἐν ταύταις—κρίνεται] This is generally thought to be a Hebrew metaphor, taken from the Jewish custom of suspending the tables of the laws from a nail, or peg. But the metaphor is common to almost all languages, as used of things closely connected, so as to form links of one common chain, and springing from the same origin. The only Hebraism is in the use of *ἐν* for the Class. *ἐκ* in Plato, p. 831, *ἐξ ὧν κριμαμένη πᾶσα πόλις*; and Plut. T. ii. 116, *γυνῶθι σεαυτὸν, καὶ τὸ Μυθὸν ἄγει*; *ἐκ τούτων γὰρ ῥητῆται τὰ λοιπὰ πάντα*. Of the expression *κρίμ. ἐν*, I know no other examples but the following: Eccl. vi. 4, in come copies confirmed by the Syr. Ver., *κρίμ. ἐν τῷ ἔξυλῳ*, and Lam. v. 12, *ἐν χερσὶν αὐτῶν ἐκράμασθησαν*. The best rendering would be, 'by these two,' &c. Had a Class. writer retained *ἐν*, he would have chosen some other verb, e. g. *ἀνακρεφαλαιούνται*, as in a similar expression Rom. xiii. 9. Indeed, as it *stands*, the general sense is, that those two commandments form the sum and substance of the Two Tables of the Law, and which, taken in conjunction, comprehend the entire duty of man, as contained in that Law and enforced in the Prophets.

41—46. Mark xii. 35—37. Luke xx. 41—44.

41. *συνηγμένων*] 'collected together,' viz. in order, as we learn from Mark, to attend on Christ's teaching in the Temple. Having answered the three questions successively proposed to him by the two great sects of the Jews, our

Ἰησοῦς, <sup>42</sup> λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστι; λέγουσιν αὐτῷ· Τοῦ Δαυὶδ. <sup>43</sup> Λέγει αὐτοῖς· Πῶς οὖν Δαυὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ; λέγων <sup>44</sup> Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>45</sup> Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; <sup>46</sup> Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

q Pa. 110. 1.  
Acts 1. 16.  
2 1. 34.  
1 Cor. 15. 25.  
Heb. 1. 13.  
2 10. 13, 13.

Lord took the opportunity, of the Pharisees' being now gathered together, to put to *them*, in his turn, a question for their solution; the object of which was to show them how little they knew of what was contained in the prophecies, and how ignorant they were of the august dignity of the Messiah, as being David's *Lord*, though He was his descendant; and still more the true nature of the Messiah's person, as one with the God-head. Although, as observes Ep. Bull, the Prophets had not obscurely intimated that the Messiah would be *God* as well as man; and though the wiser few of the Jews were aware of that, yet the multitude embraced the abject notion that he would be a mighty conqueror, who would subdue all the nations of the earth, and make Jerusalem the metropolis of the world. Had these Pharisees held the proper *Divinity* of the Messiah, they might easily have solved the proposed enigma by replying, that Christ would, indeed, be the Son of David, as regards the flesh; but his *Lord*, as to his Divine nature. Yet that the persons present did *not*, is clear from their being unable to solve the enigma;—and no wonder, since the solution rested on the doctrine of the *incarnate Godhead* of the Messiah, whereon they were stone-blind. Observe, that our Lord speaks of what David saith *ἐν πνεύματι*, scil. *divine* (which word is expressed in Mark),—meaning, 'under the inspiration of the Holy Spirit.' Peter (Acts i. 16. ii. 30—34) uses the same words, and to the same class of persons; and at 2 Pet. i. 21, we have *φερόμενοι ὑπὸ πνεύματος ἀγίου*. So, too, does Paul 1 Cor. xv. 25. Heb. i. 13, et al. But to revert to our Lord, the Fountain of Divine knowledge as well as life, we find him always, in his arguments with the Jews, taking *for granted* that the sacred writers of the Old Test. were under such a full inspiration of the Holy Spirit, as to express themselves on all occasions with unerring truth.

44. Of εἶπεν ὁ Κύριος—*μου*, the true reading is, '*Jehovah said unto my Lord*,' for in these words (quoted from Ps. cx. 1) *God the Father* is represented as speaking to the *Lord Christ*—an evident prediction this respecting the exaltation of Christ our Saviour. Now, considering how august is the saying, of which the high theme is *JEHOVAH*, one cannot but wonder at the rashness of Lach. and Tisch., who *remove* the ὁ before Κύριος, though on the authority of only two MSS. (D and Z), for Tisch. excludes B mentioned by Griesb.—against all the rest, and, I believe, all the copies of the Sept. The case is exactly the same in the parallel passages of Mark xii. 36, and Luke xx. 42, where the reading *Κύριος* rests on no other authority than B, D,

*without* L. and has, so far consistently, been adopted by L. and T.; though Griesb. did not think the reading worthy of any notice. Had the reading occurred in *one* passage, I should have been inclined to ascribe it to a mere error of scribes; but as it is, I must lay it to the door of certain *Critics* who, I suspect, removed the Article for no better reason than that it has no place in the next verse before Κύριον, unaware, it seems, that the *lingua proprietatis* there (as in 1 Pet. iii. 6) *rejects* the Article. I need not say internal evidence is quite in favour of the ὁ, from the greater probability of its having been left out in two, than inserted in upward of 700, for I find it in all the Lamb. and Mus. copies. But to turn from words to *things*;—it is clear that David, under the inspiration of the Holy Spirit, uses language which ascribes no less than Deity to the Messiah.

—*κάθου ἐκ δεξιῶν*. A comparison taken from *kings*, on whose *right* hand sat the heir, or the person who was next in dignity to the monarch, and on the left hand he who was immediately below him in rank. But sitting on the right implied also a *participation* in the regal power and authority. Hence *συμβασιλεύειν* is interpreted by St. Paul, 1 Cor. xv. 25, as equiv. to *βασιλεύειν*.

—*ἕως ἂν θῶ* 'whilst I make.' The image is derived from the custom of conquerors putting their foot on the neck of a vanquished enemy, as a mark of subjugation. So Virg. *Æn.* x. 731, 'Tum super abjectum *posito pede*.' Comp. Josh. x. 24. 2 Sam. xxii. 41.

For ὑποπόδιον τ. π., L. and T. read ὑποκάτω, from five uncial and fifteen cursive MSS. But the received reading is found in all the MSS. of the Sept.; and ὑποκάτω is evidently a mere correction of diction by the Alexandrian Critics; and, perhaps, made with a view to Heb. ii. 8, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν α., and perhaps Rev. xii. 1. But I cannot think that the *Evangelist* would choose to depart from the Heb. and Sept., only to introduce a weaker, and far less dignified image in the place of one of unequal grandeur, and that in a case where strength of imagery was especially called for. The reading ὑποκάτω may, indeed, seem confirmed by 1 Cor. xv. 25; but that support is rather apparent than real; for *there* we have no *citation*, but only a use of words suggested by, and having *reference* to, those of the Psalm; and, of course, the image might allowably be modified.

46. The words καὶ οὐδεὶς—*λόγον* are to be referred to the immediately preceding portion from v. 41—45 inclusive; while the next words, οὐδὲ ἐτόλμησεν—*οὐκέτι*, belong not to *that* por-

XXIII. <sup>1</sup> Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, <sup>2</sup> λέγων Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι. <sup>3</sup> Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν [τηρεῖν,] τηρεῖτε καὶ † ποιεῖτε κατὰ δὲ τὰ ἔργα αὐτῶν

tion, but to the foregoing one, v. 34—40, and Mark xii. 28—34, for which reason, I apprehend, Mark chose to place them just *after* it; though the arrangement adopted by Matthew is preferable.

XXIII. 1—39. This discourse was, it would seem from the parallel passage of Luke xx. 45, addressed by our Lord to his disciples, but in the hearing of the multitude (*παντὸς τοῦ λαοῦ*); and though Matt. places the disciples before the multitude, that is a circumstance which is not to be pressed on, since our Lord plainly intended what he said to be laid to heart by *both* classes, espec. by the *multitude*, in order to rectify their misconceptions of the true nature of their religion, to lessen their partiality for the Pharisaical teachers, and to loosen their prejudices against the Gospel. But it was addressed also to the *disciples*, inasmuch as even these would need the cautions, and benefit by the instructions now given. Thus to the former class it was highly *necessary*, and to the latter highly *beneficial*:—by the disciples is meant *not* the *less instructed* of them, to the exclusion of the Apostles, as Origen and Maldon. suppose, as though they would not need the lesson here read; for, alas! the most instructed and the best inclined of men need such cautions and admonitions, that their eyes may not be dazzled by worldly pomp. Accordingly, to the disciples in general our Lord here addresses himself, since the period was fast approaching which would try them in the furnace of temptation, when one would fall away, and many waver. It was prob. from viewing the matter in this light, that Matt. here places the multitude first, and that Mark confines it to the multitude: though Tisch., by cancelling the *αὐτοῖς*, from four MSS. only, goes far to destroy the reference. And yet the *δὲ* transitive in Luke, and the *τότε*, which serve to fix the *time* of the address as just after the above discomfiture of the Pharisees thereupon, ought to have shown him that a direct reference was indispensable, since a new section commences. Although much of the matter of this discourse is to be found in the eleventh chapter of Luke and other portions of that Gospel, yet there is no reason to suppose but that it was delivered *all at once*, as Luke narrates it, and at the very period here assigned, towards the closing scenes of our Lord's ministry; though there is no reason why we should not suppose that *parts* of this discourse may have been brought forward on other and earlier occasions.

2 *ἐπὶ τῆς Μ. καθ. ἐκάθισαν*] 'they have seated themselves, do sit (Aorist of *custom*) in Moses' seat,' viz. by being the authorized *expounders* of the Law delivered to them by him as Lawgiver. See Exod. ii. 18—26. Deut. xvii. 9—13.

3 *τηρεῖν—ποιεῖτε*] The reading here is disputed. Very many MSS., both uncial and cursive, including nearly the whole of the Lamb. and Mus. copies, have *ἰάσθαι*: while MSS. B, D,

L, Z, and three or four cursive ones, with the Vulg. and other Versions, and some early Fathers, as Iren. and Euseb., omit the *τηρεῖν*, which is cancelled by Fritz., L., and T., who also, for *τηρεῖτε καὶ ποιεῖτε*, read *ποιήσατε καὶ τηρεῖτε*—authority quite insufficient, espec. considering that internal evidence draws two ways. *Τηρεῖν* may have arisen from a marginal or interlineary scholium; but it was more probably removed by certain critical revisers, who either stumbled at the construction with the *Ἰνφα.* (which, however, is quite authorized), or who thought it involved pleonasm. Besides, the weighty authority of the Pesch. Syr. and Sahid. Versions, with Ephr. Syr. and Isid. (who retain the *Ἰνφν.*, though they carelessly read *ποιεῖν*) confirms the genuineness of the word, espec. considering that my suspicion as to the origin of the alteration is strengthened by the fact, that Chrys., Ephr. Syr., and Hilary, thought fit to remove the fancied *plethora* in another way, viz. by putting out the words *τηρεῖτε καὶ*, as did others (we may infer from a few ancient MSS.) by removing *καὶ ποιεῖτε*. As respects the reading *ποιήσ. καὶ τηρ.*, that rests solely on B, L, Z, and three or four cursives, and arose, I suspect, from the same cause as the former, namely, from critical alteration. *Ποιήσατε* was introduced from their supposing that the Aor. form was more suitable, q. d. 'Get it done,' as in John ii. 5, *ὁ τι ἂν λέγῃ ὑμῖν ποιήσατε*. But that was no sufficient reason, for the phraseology of John is no rule for that of Matt. Besides, the occurrence of *ποιεῖτε* in the same sentence excludes it here. As to the change of position in *τηρ.* and *π.*, the quarter from which it proceeds leaves little reason to doubt that it also arose from critical alteration, though one involving no *improvement*, for thus the words *καὶ τηρ.* would be *useless*; whereas, according to the usual position, the second term is intensive, q. d. 'mind and observe them,' so mind as to observe. Comp. John xiv. 21, *ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν*, where we have another combination of *τηρεῖν* with another term, and both so rare, as elsewhere not easy to be found. The *πάντα* here must be taken with the limitation suggested by the context (as in Col. iii. 20. 22. Ephes. v. 24); i. e. all things which they read from the Law and the Prophets, and whatever they taught agreeably thereunto. Bp. Warburton, in an able Sermon on this text, points out the magnanimity of this conduct of our Lord, and shows how different it was from what would have been pursued by an *impostor*, who had a *new* system to introduce upon one *established*, but shaken by the immorality of its teachers; who would have improved so favourable a circumstance to his own advantage. Our Lord, on the contrary, reproves the popular prejudice, and, endeavouring to reconcile the people to their teachers, his inveterate enemies—instructs them to distinguish between the *public* and *private* character of the teacher: showing them that though men who 'say, and do not,' should not be followed for

a Luke 11.  
46.  
Acts 15. 10.  
Rom. 2. 21—  
23.  
Gal. 2. 13.  
b Supra 4.  
1, 2, 5, 16.  
Num. 15. 33.  
Deut. 6. 5. & 22. 12.

μη ποιείτε, λέγουσι γὰρ καὶ οὐ [ποιοῦσι]. <sup>4</sup> α δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων τῷ δὲ δακτύλῳ † αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. <sup>5</sup> β Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι

examples, yet that as *ministers of religion*, who are invested with authority to teach the Law, they are to be attended to as *instructors*, when officially enforcing the ordinances of God.

4. δεσμεύουσι γὰρ] Lachm. and Tisch. read δ. δὲ, from several MSS. (four of them very ancient) and some Versions and Fathers. But I agree with Fritz. that it was a vain *alteration*, proceeding from those who were dissatisfied with the repetition of γὰρ so soon, and who introduced δὲ instead, from their not perceiving the close connexion of thought with the preceding, which may be thus traced: 'Do not imitate them, (1) because they say one thing, and do another; in other words, do not perform themselves what they enjoin on others; (2) because the heavy burdens they bind on others they themselves shrink from.' I have pointed accordingly. By these φορτία we are to understand the heavy burdens of the Law (comp. v. 23), which they strictly enjoined on others, but did not themselves undertake to observe. Comp. Rom. ii. 21—23.

— τῷ δὲ δακτύλῳ—κινῆσαι] i. e. so far from taking upon their own shoulders the burdens which they lay on those of others, they will not even stir them with their own finger-ends,—a proverbial expression alike simple and forcible, of which the literal sense is, 'will not stir them with the finger of theirs,' i. e. with the *fore-finger*, as in moving a light package. The forced contrast, unauthorized emphasis, and the *pressing* on the sense of certain terms, here adopted by several later Commentators, as Maldon. and Bp. Jebb, are fanciful and injudicious. The only real contrast existing in the words is, as in the verse preceding, between *saying to others*, and not *themselves doing*; the being severe in enforcing duties on others, and mild in requiring them of themselves. Whether αὐτῶν be here read, or αὐτῶν (for which there exists strong authority), the whole turn of expression conveys a strong reprobation of their own non-observance, as though they had not even made a beginning at practising what they so magisterially enjoin on others. I entirely agree with Calvin in thinking, that our Lord does not here accuse the Pharisees of tyrannically oppressing the souls of priest-ridden devotees by unjust laws; nor, although, as we find from other passages, they had introduced many vain rites and ceremonies, does our Lord touch on *that* offence here, because he is on this occasion only comparing *right doctrine* with life and conversation unsuitable to high profession. Consequently, the burdens here spoken of cannot be human traditions or observances, but the severe requisitions of the Law (called 'a heavy burden,' in reference to human infirmity as to the bearing of it), which they rigidly exacted from others, but did not themselves observe even in the mildest form. In short, what is here said is merely a carrying out of what was said on the verse preceding (see Rom. ii. 21—23). In the use of the expression

here *δυσβ. φορτία*, with which comp. *Ulog. Laert.* vii. 5, 4, αὐτοὶ μόνοι δύναται βαστάσαι Ζήνωνος φορτίον, there is reference to the *rigour of ritual* to be expected from men who, as we find from v. 23, observed the *letter*, to the neglect of the *spirit*, of the Law. Though even of itself it was, as Peter says, Acts xv. 10, 'a yoke which neither they nor their fathers were able to bear.' However, the words καὶ *δυσβ.* are absent from 1 uncial and 2 cursive MSS., with the Syr. and Ital. Versions, also Iren. and Ambr., and are cancelled by Tisch.; but wrongly. They were, I suspect, merely omitted by the negligence of scribes in those 3 MSS., and I find them in all the Lamb. and Mus. copies. Their absence from those Versions probably arose from their seeming to be superfluous. Hence in Luke xi. 46, the term *βαρέα* is dropped, as also in 1 or 2 MSS. here. In a case like this, respecting the omission of words, neither Versions nor Fathers have much weight. We can hardly suppose the words introduced *from Luke*, because there would be no reason for such being done. It is true that the words *βαρέα καὶ* are introduced in the passage of Luke; but it is only in a few MSS., and no Vers. or Father. Most improbable is it that they should *here* have been introduced into all the MSS. except three. Their antiquity is strongly attested by their presence in the Ital. Vers. in one copy, the Sahid., and the Vulg. Version, in, I believe, all its copies, certainly in the Lamb. one, of the seventh century. Lachm., I find, with a prudence unusual to him, retains it.

5. Calv. well draws the connexion, by showing that what is here said is a *carrying out* of what was just before said as to the doctrine and the life not corresponding, q. d. 'Whatever they do perform which has a semblance of good, it has but one end and aim,—to ingratiate themselves with men.' Accordingly, our Lord does not here speak to the disparagement of the rites of the Law. He does not even censure the *wearing* of the phylacteries, or the fringes, but the *doing it ostentatiously*, by making them very large. These phylacteries, or prayer-fillets (strips of parchment inscribed with texts from the Old Test. which the Jews bound around the forehead and left wrist or arm, while at prayers, see Josephus, Ant. iv. 8, 13), took their rise from a *literal* instead of a *spiritual* interpretation of Deut. vi. 8. Num. xv. 38. That these were, as the Commentators inform us, also regarded as *amulets*, or charms to preserve from evil, may be very true; but when they, including Mr. Alford, would hence deduce the *name itself*, we may hesitate; for that may better imply that they were thereby *reminded to keep the Law*; the word literally signifying *preservatives*. So Plutarch gives this name to the Roman *ballæ* around the necks of youths, and accounts for their use on the same principle. Moreover, as the κράς-πεδα just after mentioned are, in Numb. xv. 38, enjoined to be worn for a memorial, who can

τοὺς ἀνθρώπους. πλατύνουσι δὲ τὰ φυλακῆρια αὐτῶν, καὶ μεγα-  
λύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν <sup>6</sup> φιλοῦσι <sup>†</sup> τε τὴν <sup>c Mark 12.</sup>  
πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς <sup>Luke 11. 42.</sup>  
συναγωγαῖς, <sup>7</sup> καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ κα- <sup>A 20. 42.</sup>  
λεῖσθαι ὑπὸ τῶν ἀνθρώπων ραββί, ραββί. <sup>8</sup> Ὑμεῖς δὲ μὴ κλη- <sup>8 John 9.</sup>  
θῆτε ραββί. <sup>a</sup> εἰς γὰρ ἔστιν ὑμῶν ὁ <sup>†</sup> καθηγητής, [ὁ Χριστός] <sup>d James 2. 1.</sup>  
πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. <sup>9</sup> <sup>†</sup> Καὶ πατέρα μὴ καλέσητε <sup>1 Cor. 2. 4.</sup> <sup>e Mal. 1. 6.</sup>

doubt that the φυλακτ. were considered in the same light? The cancelling by Lachm., Tisch., and Alf., of τῶν ἱματίων, on the authority of only four MSS. (to which I can only add Mus. 17,470), with the Vulg., Ital., and Sahid. Vern., argues great want of judgment. The words were more likely to be omitted by accident in so few MSS., than to have been introduced into all the rest from Matt. ix. 20. xiv. 36. xxiii. 5. Mark vi. 56. Luke viii. 41. Besides, if thought necessary there, why not here?

6. φιλοῦσι τε τὴν πρωτ.] Lachm. and Tisch. read φιλ. δὲ τ. π., from B, D, K, L, Δ, and 11 cursive MSS. (1 add 3 Lamb. and 5 Mus. copies, all of ancient text), which may be the true reading, for this use of the τε as a conjunction no where occurs in the Evangelists. But it may be an alteration introduced for the purpose of bringing in the usual particle δὲ, as in the case of three or four others occurring in the MSS., as καὶ φιλ.—φιλ. γὰρ, which must discountenance this. Why should we not suppose that the τε conjunctive is once used in the Gospels? The overwhelming preponderance of external authority (in a case where MSS. are peculiarly strong), confirmed by the Pesch. Syr. Vern., proves that the word is not, as Mr. Alf. pronounces, corrupt.

By πρωτον. is meant the chief place at table during meals, i. e. with the *Senes* the middle place on each couch of the triclinium; and by πρωτοκαθεδρία a little after, the chief seats, namely, those appropriated to the *seniors* and the Rabbis, or literati, who sat immediately under the desk of the reader, and consequently facing the congregation.

8—10. In these three verses there is essentially the same sentiment, but with some variation of terms,—resorted to in order to favour the repetition; which is meant to give energy to an earnest warning against the assumption, on the one hand, or the admission, on the other, of such a sort of absolute domination as that assumed by the Scribes over men, without authority from God. It is only meant, therefore, to warn them against that unlimited veneration for the decisions of men, or implicit reliance on any human teacher, which was so common among the Jewish devotees. Such being the purport, this passage cannot be supposed to forbid Christian teachers bearing such accustomed appellations as appertain to superiority of office, of station, or of talent; but only supplies an admonition not to use them as the Scribes did, for the purposes of pride and ostentation, and to exercise a spiritual tyranny over the faith and consciences of their Christian brethren, or pretend to such infallibility and supreme authority as is due to Christ alone. See more in a masterly Sermon of Bp. Warburton, vol. ix. pp. 190—206.

The three terms here employed, ραββί, πατήρ, and καθηγ. were appellations ordinarily assumed by, and given, to their principal Teachers; and not only all three were sometimes employed, but each twice; which is alluded to in the preceding verse.

8. μὴ κληθ. ] i. e. 'do not affect to be called,' seek to bear the title. As respects the next word, for καθηγητής, Fritz., Tisch., and Alf. read διδάσκαλος (from MS. B and many cursives, to which I add Lamb. 1178, and 3 Scriv. MSS., but no Mus. copies collated by myself); while Matth., Griesb., and Lachm. retain καθηγ., which I still continue to do, for internal evidence is quite against διδάσκαλος, inasmuch as, if we suppose it to have been the original one, how are we to account for καθηγ. having found its way into all the copies except a comparatively few? Whereas, supposing καθηγ. to have been the original reading, we may easily account for the introduction of διδάσκ. from a marginal gloss. This, indeed, is placed beyond doubt by Zonar. Lex. in v., where καθηγητής is explained by διδάσκαλος. The term occurs, I believe, only in Plutarch, p. 667, B. 327. E. Sext. Empir. adv. Phys. i. 360. Numen. ap. Athen. p. 313 D., all of them writers later than the time of St. Matthew. Hence its explanation, and διδ. would form its appropriate gloss. How the word καθ. came to be used in the present passage, it is difficult to say, for it never occurs in the Sept., nor in the Apocryphal writings, and consequently it was not Alexandrian Greek. It seems to have been a term of the Provincial Greek of Syria and Asia Minor, such as Plutarch elsewhere occasionally employs. At any rate, there is here no case for change. The words just after, ὁ Χριστός, have internal evidence rather against than for them. They are not superfluous, as Jackson says, but they may be dispensed with; and whether they were originally there, or introduced from v. 10, is doubtful. But, considering that the authority for their exclusion is but slender, and that almost all the MSS. supplying that evidence are of one class, I do not feel warranted in doing more than bracketing them.

9. καὶ πατέρα—ἐπὶ τῆς γῆς] Supp. τινα so that ὑμ. may belong to πατέρα. Render: 'Style no one on earth your Father (i. e. spiritual Father); for One [only] is your Father, even he [who] is in heaven.' The οὐράνιος, instead of ἐν τοῖς οὐρανοῖς, adopted by Tisch. (not Lachm.), from B, L, and four ancient cursives, is evidently a critical alteration, and that suggested by Matt. vi. 14. 26. 32. xv. 13. xviii. 35. The very same tampering took place, and has been received by the same Editors, supra v. 48, though there on much stronger authority; in which case the critical sagacity of Fritz. pro-



f Supra 20. ὑμῶν ἐπὶ τῆς γῆς εἰς γὰρ ἔστιν ὁ Πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐ-  
 26, 27. ρανοῖς. 10 Μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἔστιν ὁ  
 g Luke 14. καθηγητής, ὁ Χριστός. 11 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 h 1. & 13. 14. κηγητής, ὁ Χριστός. 12 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 Job 32, 29. κηγητής, ὁ Χριστός. 13 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 Prov. 29, 28. κηγητής, ὁ Χριστός. 14 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 Eccles. 8, 13. κηγητής, ὁ Χριστός. 15 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 James 4, 6. κηγητής, ὁ Χριστός. 16 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 1 Pet. 5, 6. κηγητής, ὁ Χριστός. 17 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 h Mark 12. κηγητής, ὁ Χριστός. 18 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 Luke 20, 47. κηγητής, ὁ Χριστός. 19 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 Ezek. 22, 25. κηγητής, ὁ Χριστός. 20 Ὁ δὲ μελλῶν ὑμῶν ἔσται ὑμῶν διά-  
 Tit. 1, 11. κηγητής, ὁ Χριστός.

served him from this lapse; while Griesb. there places on a footing of equality, what he here omits even to notice—though added in the next Ed. by Schulz. In both passages the Pesch. Syr. Vers. establishes beyond doubt the *high antiquity*, at least, of the text. rec. The other reading may have sprung from the licence of translators, as well as from the *cacothetis emendandi* of Critics. Here, however, all the Versions (including the Sahid.) except the ignoble *Æthiopic*, defend the text. rec. The reading ὑμῶν ὁ πατὴρ, edited by Lachm. (not Tisch.), from B and 5 cursives (to which I add Lamb. 1192, 1193, of the 8th century), and Scriv. x, is a very ancient reading; but, I suspect, fabricated for the sake of matching the position of the pronoun at the verse preceding.

10. καθηγηταί] In the use of this term there seems a peculiar force, denoting a spiritual guide. One may best see *why* the term was here used by turning to Rom. ii. 19—21, where the Apostle touches on the very same class of persons who are here had in view by our Lord, as ὁδῆγ. τυφλῶν, παιδευτ. ἀφρόνων, διδάσκ. νηπίων, thus presenting *specimens* of the high-flown appellations which the Rabbis affected, and of which ὁδῆγός is placed first as being the highest title. Instead of the former καθηγ., here, one would have expected a *Hebrew* term to correspond to ראבבי, at v. 8. But there is none at v. 9 to correspond to πατέρας. And yet that in the former verse our Lord used the term רבא can scarcely be doubted; and that he used some Syro-Chald. term correspondent to καθηγητής is very probable. It might be the ܪܒܐ, Mar, said, by Dr. Bland, to be used by the Babylonian Jews, just as רב by those of Judæa; but I cannot find any *authority* for this, or for the existence of the word. The best clue to the term is the Syriac term used in the Pesch. Syr. Vers., namely, ܪܒܐܬܐ, a subst. formed from the Partic. past Aphel, and used to express ὁδῆγός at Acts i. 16. Rom. ii. 19, διδάσκαλος at I Cor. xii. 28, and ἡγούμενος at Heb. xiii. 7. 14. 24. Whatever the term was, it was prob. a stronger one than רב, just as καθηγ. is a stronger term than διδάσκ., for I agree with Wyttenb. on Steph. Thes. Ed. Par. in v., that καθηγ. was a more honourable appellation than διδάσκ. He establishes this on Plut. Moral. p. 70, B, and 327, B (where Aristotle is called the καθηγητής of Alexander the Great), and 71, C, where I wonder that the Editor of Plutarch should have missed a more decisive proof in his own author, Præc. Conjug. T. vi. 548, Reisk., ἄνερ, ἀτὰρ σύ μοι ἴσθι καθηγητής καὶ φιλόσοφος καὶ διδάσκαλος τῶν καλλίστων καὶ βιωτάτων.

In the next words there is no little variation of reading, though only as to position of words. B, D, C, L, and one other MS. have ὅτι καθ. ὑμ. ἔστιν εἰς, which is adopted by Griesb.,

Lachm., and Tisch. The other variations are six or seven. Accordingly, this is no case to warrant change. Mr. Alford, indeed, asks, 'what authority there is for the text?' But the answer is ready, namely, all the MSS. except about fourteen, confirmed by the Pesch. Syr. and Sahid. Versions; besides, the reading has *internal* evidence of genuineness, which, added to the overwhelming *external* authority, makes its genuineness indubitable. Accordingly, I cannot affix any mark of doubt to it.

11. ἔσται] By Hebr. for ἔστω, which, indeed, has place in several ancient MSS., but is a manifest gloss. ἔσται ὑμῶν διάκονος, Euthym. explains as standing for ταπεινούσθω. Our Lord then points out the *reward* of this humility, and expresses it in a form of speaking employed by him on two other occasions, namely, Luke xiv. 11. xviii. 14, and which appears to have been a proverbial one as respects matters of this world (thns something like it is frequent in the Jewish Rabbinical writers, and not rare in the Classical); but it is here applied to the great concern of salvation. It was so used repeatedly by our Lord, as inculcating one of the leading doctrines of the Gospel, and because it was, from the infirmity of human nature, *necessary* to be freq. inculcated: and, considering what had recently occurred in the case of some of the principal Apostles, it was highly *seasonable*. Hence it is, that, in expressing the blessing that attends on humility, our Lord prefixes the converse by way of *warning*.

13, 14. These verses are *transposed* in the common text and most of the MSS.; but are placed in the present order in the best MSS. (including nearly all the Lamb. and Mus. copies), with the further support of several Versions, Fathers, and early Editions;—which order has been approved, with reason (considering that the series of denunciations commences better with v. 14), by all the most eminent Commentators, and has been restored by Wets., Matth., Griesb., Fritz., and Scholz. Ver. 13 is not found in some dozen MSS. of the Alexandrian recension (not, however, including any of the Lamb. and Mus. copies), with some Versions and Latin Fathers, and is cancelled by Lachm. and Tisch. But there is no sufficient reason for rejecting it. It should seem that the text above adopted presents the *true* order, which may probably have been *accidentally* changed, by the eyes of the transcribers being carried from the first οὐαὶ δὲ—ὑποκριταὶ! to the second, whereby the words ὅτι κατεσθίετε—κρίμα were omitted,—and afterwards inserted, either by the scribes (on perceiving their mistake), or by the revisers, but in the wrong place. To turn from words to things; the portion thus introduced presents a most impressive apostrophe (in force and energy unsurpassed by any elsewhere to be found), in which

κατεσθίετε τὰς οἰκίας τῶν χηρῶν, [καὶ] προφάσει μακρὰ προσ-  
 ευχόμενοι διὰ τοῦτο λήψεσθε περισσότερον κρίμα. <sup>14</sup> Οὐαὶ <sup>15</sup> <sup>Luke 11.</sup>  
 ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι κλείετε τὴν  
 βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων. ὑμεῖς γὰρ  
 οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

our Lord addresses the Pharisees as if present (though, as appears from v. 1, they had now withdrawn), against whom he, as it were wearied out with their attempts against him, whether to take him by force or by guile, sums up all that he had already said, or had yet to say, of that generation of vipers; denouncing on them an accumulation of woes for their complicated vices (their hypocrisy, pride, extortion, rapacity, and persevering persecution of all the prophets sent to them), and concludes with a solemn prediction (awfully fulfilled within that very generation) of the destruction of their Temple, and the withdrawing of his presence until their final conversion.

13. κατεσθίετε] Of this figurative use of the word examples occur frequently in the Greek Classical writers, as also in the instance of the corresponding term in Latin. By *oikias* understand *goods, property* (equiv. to *ἐκάρχοντα*, as Hebr. *נכס* in Gen. xix. 4), which sense *oikos* often bears in the Classical writers. Both the above metaphors are found in Hom. Od. β. 237, *κατέδουσι βίαιος Οἶκον Ὀδυσσεύς*. This *eat-  
 ing up* was effected by various subtle artifices, well opened out by Lightf. By pretensions to extraordinary integrity and piety, they induced persons to commit to them the disposal of their property, as executors and guardians; or "creeping into widows' houses, devised various means of enriching themselves, either by laying under contribution widows, whom they had made devotees (so Jos. Ant. xvii. 2. 6, it is said *ἐπῆκτο ἡ γυναῖκονίτις*), or by manœuvring with the children to deprive the widow of part of her dowry, for some return either in hand, or in expectation." See Lightf.

— *προφάσει*] 'by a pretext [of religion],' but in reality as a mask to conceal avarice. Comp. Phil. i. 18, *εἰτε προφ. εἰτε ἀληθεία*. This absolute construction of *προφάσει* (in which the purest Class. writers use *πρόφασις*) is so rare, that, besides the parallel passage of Luke, I know of no other example, except in Thucyd. vii. 13, *ἐπ' αὐτομολίας προφάσει, ἀπέρχονται*, — where, from ignorance of the idiom, Arnold and Poppo have construed *προφάσει* with *αὐτομ.*; and others, to avoid the absurdity of sense resulting, propose various conjectures baseless and uncalled for (see my note there). To prevent misconception, I have there pointed off the word, and should have done so here, but that I have great doubts as to the genuineness of the *καὶ* before *προφ.*, which involves what Mr. Alf. calls a *harsh* construction; though, in reality, it is no construction at all. The word is absent from MS. D and almost all the ancient Versions. Mr. Alf. seems inclined to think the words *καὶ προφάσει μακρὰ προσ-  
 ευχόμενοι* inserted without alteration from the passage of Mark. But for that there is only the authority of one cursive MS. Hence I should

rather suspect that it is the *καὶ* only that is not genuine; and I doubt not that it was inserted from the parallel passages of Mark and Luke, where it is in place, though the corrupt MS. D rejects it there, but retains it here!

By *περισσότερον κρίμα* is meant 'an extraordinary, peculiarly severe judgment.'

14. κλείετε—*ἐμπρ. τ. ἀνθρ.*] A less pure Greek, though a stronger expression than the Class. *ἀποκλείετε τοὺς ἀνθρ.* would have been, the sense being, 'ye shut the door in the face of the persons entering.' In the corresponding words of the passage of Luke, a different, but not less forcible, metaphor is used, there being in *ἔρατε τὴν κλεῖδα τῆς γνώσεως* an allusion to the action of locking a door against persons, and effectually preventing their entering a place by taking away the key, so that no others shall give them entrance. The sense (casting off the figure) of the conjoint metaphor is, that, by taking away the means of attaining to the true knowledge of the Scriptures (locking them from the people) by their false interpretation, they have cut off all access to the kingdom of heaven, by hiding the knowledge of *Christ* in God. Such is the sense assigned by the most judicious Expositors; though there are not a few false interpretations from others, among which may be reckoned that of certain ancient Fathers, who take 'the key of knowledge' to mean Christian faith; as if *that* were ever in their keeping and charge, which surely was not the case. Mr. Alf. pronounces that it does not mean the key of knowledge (the admitting to know), but *knowledge itself*, the simple interpretation of Scripture,—thus rendering the important term *key* nugatory, and making the sense too feeble to match with the strong metaphor conjoined with it. But why should there not be a Genitive of reference (signifying 'as to') or purpose, q. d. 'the key for obtaining and imparting knowledge,' as in the case of *βάπτισμα μετανοίας* in Mark i. 4. Of course, the key itself is the Scripture properly interpreted, especially as it pointed at the Messiah, and not made of none effect by their traditions. Yet, instead of using this key for themselves and the people, they did all they could to take it away, make it as if non-existent, as to the people; which amounts to what is expressed in this passage of Matthew. This use of the Genit. is not unknown in our own language. Thus Mr. Locke observes most truly, "Those who are accustomed to reason have got the true key of books;" of course meaning the key for obtaining the knowledge contained in books: Reason there corresponding to Revelation in the passage of the Evangelist. Nor is this use quite unprecedented in the Classical writers, e. g. Pindar, Pyth. viii. 1, 3, *φιλόφρον' Ἀσυχία — βουλᾶν τε καὶ πολέμων ἰχίονα κλεῖδας*, i. e. 'having the keys for opening out counsels and war,' developing the things both of peace and war.

15 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι περι-  
άγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον  
καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλοτέρου ὑμῶν.

k Supra 15.  
14. & 5. 23,  
24.

16 k Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· Ὃς ἂν ὁμώσει ἐν τῷ  
ναφ̄, οὐδὲν ἔστιν· ὃς δ' ἂν ὁμώσει ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφεί-  
λει.—17 Μωροὶ καὶ τυφλοὶ! τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς, ἢ  
ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν;—18 καί· ὃς ἂν ὁμώσει ἐν τῷ  
θυσιαστηρίῳ, οὐδὲν ἔστιν· ὃς δ' ἂν ὁμώσει ἐν τῷ δώρῳ τῷ ἐπάνω  
αὐτοῦ, ὀφείλει.

l Exod. 29.  
27.

19 l Μωροὶ καὶ τυφλοὶ! τί γὰρ μείζων, τὸ  
δώρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζων τὸ δώρον; 20 Ὁ οὖν  
ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνυε ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς  
ἐπάνω αὐτοῦ 21 m καὶ ὁ ὁμώσας ἐν τῷ ναφ̄ ὁμνυε ἐν αὐτῷ,  
καὶ ἐν τῷ \* κατοικήσαντι αὐτόν 22 n καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ  
ὁμνυε ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω  
αὐτοῦ.

m 1 Kings 8.  
12.  
n Chron. 6. 2.  
o Supra 5.  
24.

15. *περιάγετε*—*ξηρὰν*] A proverbial and hyperbolic mode of expression, denoting the greatest activity to bring about any object. The zeal of the Jews for proselyting is attested by various parts of the Class. writers (see Hor. Sat. i. 4),—inasmuch that it required to be at length forbidden by legislation. The *ἓνα*, which is emphatic, signifying 'even one,' confirms what we find from various passages of Jos. and Philo, that such a proselyte as is here characterized (meaning a proselyte not 'of the gate,' but 'of righteousness'—so called—who undertook the performance of the whole Jewish Law with all its observances) was a rare acquisition.

—*υἱὸν γεέννης*] Meaning, by Hebraism, one who by his character belongs to Gehenna as his part or portion, i. e. is reserved for hell (see v. 33). A use of *υἱός* like that of the Hebr. בן, by which persons are called the sons of that which marks their condition. So 1 Sam. xx. 31. 2 Sam. xii. 5, *υἱὸς θανάτου*, תינון בן 'devoted to death.' In *διπλοτέρου ὑμῶν* we have a very unusual idiom, by which (besides the extreme rarity of διπλ. in the Comparat.) the Genit. stands for ἢ and a Nomin., as in Appian, Præf. § 10, *σκαυὴ διπλοτέρα τούτων*, and Just. Mart. C. Tryph. p. 21. 5, *διπλοτέρου ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ*.

17. *μωροὶ καὶ*] The words are not found in five MSS. and the Vulg. Vers., and are cancelled by L. and Tisch.—most unjustifiably, since to overwhelm external authority for them, confirmed by the Pesch. Syr. Vers., is added the strongest internal evidence, considering that no reason can be imagined why they should have been introduced, but a ready one why they should have been excluded, namely, to prevent what might be thought a needless repetition of a very harsh term. As to the use of the term itself, its force need not be pressed on, any more than that of the ἀφρων, in 1 Cor. xv. 36, since it might only be meant to signify *misjudging*, as in Matt. vii. 26, and oft. in Class. writers, where it is hardly ever used as a term of severe reproach. The nearest approach to it is in Eurip. Med. 61, ὦ μωροί, Aristoph. Nub. 398, ὦ μωροὶ σὺ καὶ βεκεσίλῳ, very similar in the turn of

the expression to this of the Evangelist, where, however, must be meant something not intellectually weak, but morally wrong, as in Ælian de Provid. p. 1052, of the Var. Hist., Σὺ δὲ λίγιστε αὐτοὺς (scil. Θεοὺς) μὴ ἡμῖν προσέχῃν, ὦ μωροί. As respects the accumulation involved in τυφλοὶ added to μωροί, that tends to make the expression the more pointed, as in Soph. Œd. T. 371, τυφλὸς γὰρ εἶ, τὸν τι οὖν τὰ τε δαματά. But in the present case the moral blindness was self-induced, and the reproach had been more severe, as being well merited; and when we consider from whose lips it proceeded, even those of unerring Wisdom, fully competent to discern wickedness, and supreme authority empowered to reprove it, we shall see that such language by no means runs counter to the injunction laid down by our Lord, Matt. v. 22.

21. If *κατοικήσας*, be, as it undoubtedly is, on the strongest evidence, including almost all the Lamb. and Mus. copies, the true reading (the ordinary one being, we may suppose, either a gloss thereon, or an alteration for the purpose of better matching the participle *καθημένος* in the next verse), it will not follow that the common rendering and that of all the English Versions, 'Him who dwelleth,' is to be disapproved. Bp. Jebb, indeed, renders, 'hath dwelt;' which would seem confirmed by the circumstance, that God *had not* dwelt in the Temple since the time of the captivity. But it may be doubted whether that was *admitted* (as the gist of the argument would require it to be) by the Rabbis, who perhaps maintained a figurative and spiritual inhabitation, by his gracious present aid and protection, espec. as the Temple was Jehovah's house. But the question of time may be waved by taking this as an Aorist of *custom* (with Fritz.); or rather, as put for the Present. So *ἔγνωσαν* in John vii. 26; *ἡ βασιλεύσατι*, 1 Cor. iv. 8, &c. Accordingly, the full sense will be, 'hath dwelt and doth dwell,' equiv. to 'dwelleth.' Thus it will match with *καθημένος* in the next clause. Comp. Ps. ix. 11, *ψάλατε τῷ Κυρίῳ τῷ κατοικοῦντι ἐν Σιών*, where a few copies read *κατοικήσαντι*, and others *καθημένῳ*.

23 ° Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι ὁ ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ † τὸν † ἔλεον καὶ τὴν πίστιν ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφίεναι.  
24 ° Ὁδηγοὶ τυφλοί· οἱ διῶλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον

o Luke 11.  
Hos. 6. 6.  
Mic. 6. 6.  
Jer. 23. 16.  
16.  
supra 9. 13.

23. ἀποδεκατοῦτε—κύμινον] I would render, 'ye tithe off (i. e. pay tithes of) the mint, and the aniseed, and the cummin; for I agree with Mr. Green, Gram. N. T. p. 214, that the force of the words would be impaired by the loss of the pointed enumeration and prominence of the petty articles in question, produced by the repeated article. As respects the thing itself, it is well known from the Rabbinical writers that the Pharisees were scrupulously exact in paying tithes, even of such insignificant herbs as those here specified, as ἡδύσμον, the garden mint, ἄνηθον, dill (on which see Dioscor. iii. 461), and κύμινον, cummin, a disagreeably pungent herb, and so little esteemed, that it was proverbially employed to express 'worthlessness.' That the above are only meant as examples of insignificant herbs, is plain from Luke having 'mint and rue,' with the addition of καὶ πάντων λαχάνων. Our Lord, it must be observed, does not censure them for paying tithes of these herbs; but, after performing these minute observances, for omitting the weightier matters of the Law. This remark applies to all the subjects of the woes in this chapter, as is plain from the words ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφίεναι.

To revert to a philological point, it may be further observed, that the Article is used with the three Nouns following, κρίσις, ἔλεος, and πίστις, by way of carrying on the force already conveyed by the Nouns which preceded,—and imparting additional energy, by treating these three Nouns as strictly used in their most abstract sense. Otherwise ἔλεος would not have had the Article, for I know of no other example of this use of ἔλεος either in the N. T., the Sept., or the Class. writers. Nay, in James ii. 13, ἔλεος and κρίσις are used in the same way as here, yet are both without the Article. The enumeration of these several particulars, forming the weightier matters of the Law, may bring to mind the words of the Prophet Micah (vi. 8), "And what doth the Lord require of thee but to do justice (κρίμα), to love mercy (ἔλεος), and to walk humbly (i. e. obediently) with thy God [viz. by a faithful performance of all his injunctions]?" Parallel to which is an admirable passage of Pind. Olymp. xiii. 6, 11, ἐν τῇ γὰρ Εὐνομίᾳ νῆλαι, κασίγνη-|ται τε, βάθρον πολ-|λὸν, Ἀσφαλὴς Δίκα, καὶ ὁμολογία τρεῖς Εἰ-|ρήνη, ταμίαι Ἀνδράσι πλοῦτον, χρύσειαι Παιδὶς εὐβούλου Θιμίτος.

— For τὸν ἔλεον, Lachm. and Tisch. read τὸ ἔλεος, from B, D, L, and 4 cursive MSS., with Cyr., Epiph., and Chrys. And internal evidence would seem to be in its favour, considering that the Neuter form was likely to be altered by the Scribes into the pure Greek and more usual masc. form. The neuter form occurs perpetually in the Sept.; and it is always used by St. Peter and St. Jude, and perhaps always by St. Paul. As respects St. Matthew, he only uses the word thrice, and, as in ix. 23. xii. 7, he is quoting

from the Sept., and hence would be likely to use the neuter, which is far more frequent in the MSS. than the Masc. But that is not certain, since the Masc. does occasionally occur in the Sept., even in the most ancient MSS. Hence, since there is here no quotation, we cannot say whether St. Matthew would use the Neut., or whether the Masc. form,—more probably the former; though, as external authority is here so slender, I have not ventured to receive it. The question, however, is, what is the nature of the form? It may seem to be Hebrew-Greek, or what is called Alexandrian; yet it does not, I believe, occur in Joseph. nor in Philo. I suspect, however, that it was not so much Hebraistic and Alexandrian Greek as Provincial, or the Greek of common life. And this is confirmed by the testimony of Dindorf on Steph. Thea. ed. Par. in v., who says he has in his note on Diod. Sic. l. iii. 18, proved that it has often been introduced by the scribes into ancient and pure Greek writers [in place of the Masc. form]. Now were the Evangelist a pure Greek writer, this would go far to exclude the reading of L. and T.

After ταῦτα five uncial, and fifteen cursive MSS. (also a few of the most ancient Lamb. and Mus. copies), insert δὲ, which is adopted by Griesb., Lachm., and Tisch. I still continue, with Scholz, to exclude it, since internal evidence is against it. It was more likely to be put in by those who, from not perceiving the force of the *Asyndeton* (so suitable to such a context as this), and fancying that some particle of connexion and otherwise (namely, to point the reproof) was wanted. But so weighty a sentiment needed no point, and the dignity of the Speaker was better consulted by dispensing with it.

24. διῶλίζοντες τὸν κώνωπα] 'straining out.' There is here an allusion to the custom of the Jews (and also of the Greeks and Romans) of passing their wines (which in the southern countries might easily receive gnats, and, indeed, breed insects) through a strainer. See Amos vi. 6. The Jews did it from religious scruples (see Lev. xi. 20, seqq.)—the κώνωψ, or *culex vinarius*, being unclean—the Gentiles, from cleanliness. On the ratio signif. in διῶλ. see my Lex. To make the antithesis as strong as may be, two things are selected as opposite as possible, the *smallest insect* and the *largest animal*. Whether there be any allusion, as Mr. Alf. supposes, to the uncleanness of the camel, may be greatly doubted. That there is a direct reference to the comparative size of the two creatures, is evident from the context and the course of argument. But though both creatures were considered unclean, to bring in the allusion together with the reference, would occasion the figure to become overcharged. Moreover, as what is said is admitted to be formed on a proverbial form of expression, common to both Jews and Greeks, where size is alone considered,

- p Luke 11. 30. *καταπινοντες.* <sup>25</sup> Ὁὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι καθαρῖζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ \* ἀδικίας. <sup>26</sup> Ὁ Φαρισαῖε τυφλέ! καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.
- r Luke 11. 44. <sup>27</sup> Ὁὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὠραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. <sup>28</sup> Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας. <sup>29</sup> Ὁὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι οἰκοδομεῖτε
- q Jer. 4. 14. *supra* 18. 20. Mark 7. 4. *a* Luke 11. 47, 48.

we cannot suppose it to be otherwise here. This use of *καταπίνω*, as employed of food, is not unusual in the best Class. writers, though only in the sense by which we say to *bolt down*. See more in my Lex. in v. A striking instance of what our Lord ascribes to the Pharisees, occurs in John xviii. 28.

<sup>25</sup>. If we adopt here the reading of the text. rec., *ἀκρασίας*, retained by L. and T., for which, however, the far greater part of the MSS. (including almost all the Lamb. and Mus. copies) have *ἀδικίας*, which I have received, with Griesb., Fritz., and Scholz, we may best, by a consideration of the context (vv. 27 and 28) explain it to mean, what Wickliff assigns as the sense, *uncleanness*, i. e. lewdness. And so in some MSS. and Versions we have *ἀκαθαρσίας*, from a gloss, though one pointing at what has been thought the true interpretation. And, indeed, of the word so used examples are found in Xen. Cyr. viii. 32, and Symp. viii. 27. But, though the Pharisees are often accused of injustice, yet it is observable that they are no where accused of *intemperance*, or even luxury: neither, as we learn from Jos. Ant. xviii. 1. 3, did they indulge even in the *latter*. After all, however, it may well be thought an open question, as to which of those two readings be the genuine one. And when we consider that besides *ἀκρασίας* there are no less than *three* other readings, *ἀκαθαρσίας*, *πονηρίας*, and *πλεονεξίας*, which have place in some copies more or less ancient, there is room for suspicion that these have, together with *ἀκρασίας*, arisen from a desire on the part of the revisers to introduce some term more *definite* than *ἀδικίας*. Accordingly, I have thought fit still to retain *ἀδικίας*, which may be understood to denote, by a Hebraism, *iniquity*, or wickedness generally, as in Luke xiii. 27, οἱ ἐργάζονται τῇς ἀδικίας. 2 Thess. ii. 12. Heb. viii. 23. James iii. 6, ὁ κόσμος τῇς ἀδικίας. Heb. viii. 12. 2 Pet. ii. 13. And this is confirmed by the *πονηρίας* of Luke.

In ἔσωθεν δὲ γέμουσι we have a blending of the comparison with the thing compared, as in Rom. xix. 33, and 1 Pet. ii. 6, the sense, withdrawing the figure, being, that their living is gained by rapine and injustice. In the former clause there is an allusion to the *washing of cups*, mentioned in Mark vii. 4, in which, as well as in all such washings and oblations as were enjoined in their traditions, the Pharisees evinced

a most zealous observance. The application at v. 27 is obvious.

<sup>27</sup>. *παρομοιάζετε τάφοις κεκονιαμένοις*] To discern properly the force of the comparison, we must mark the *scope* of the allusion, which is to the Jewish custom of annually *whitewashing* the tombs of relatives, both by way of beautifying them, and in order that their situation might be known to the fullest extent *above ground*, and thus the uncleanness incurred by touching the dead, or even any part of their graves or tombs (see Numb. xix. 16), might be avoided. When recently whitewashed, the sepulchres appeared beautiful outside, but within were noisome, as containing nought but bones and corruption of every kind, as the next words represent, where *ἀκαθαρσία* is used as in the Schol. on Soph. Phil., who explains the words *ράκη βαρίαν νοηλείας πλεία* by *πᾶνληρωμένα*—τῆς ἐκ νόσου ἀκαθαρσίας, i. e. *pus* and bloody matter, which was thought to communicate a defilement to any place. See 2 Kings xxiii. 14, comp. with Joseph. Ant. xvii. 2. The scope of the comparison is pointed by its application at v. 28, so that, upon the whole, what has been said is meant as a comment on, and justification of, the severe term just before employed,—*ὑποκριταί*. In using the expression *τοῖς κεκονιαμένοις*, as said of a Pharisee in the *highest* place, St. Paul, though using what was perhaps a proverbial expression to denote a *hypocrite*, had probably in mind this saying of our Lord.

Finally, there is no real discrepancy in the parallel passage of St. Luke: but only such a *dissimilarity* as arises from difference of purpose. The Pharisees there are represented as being like *τὰ μνημεία τὰ ἔδηλα*, in reference to the moral contagion they spread around them, inasmuch that persons were unsuspectingly polluted by their *wickedness*, what is in the present passage expressed by *ἀνομία*. In the expression *τ. μνημ. τ. ἔδηλ.* there is an allusion to those tombs, which, for want of whitewashing, had become undistinguishable as tombs, in opposition to those which Maimonides, touching on the above custom, calls *manifest*, *ἔδηλα*.

<sup>29</sup>. *οἰκοδομεῖτε—κοσμήετε*] Both the Jews and the Heathens alike showed their respect for the illustrious dead, by repairing and beautifying, and, when necessary, rebuilding their tombs, and also by decorating them with garlands, or other ornaments; which is called in the Classical

τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, <sup>30</sup> καὶ λέγετε· Εἰ \* ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν \* ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. <sup>31</sup> \* Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας. <sup>32</sup> Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. <sup>33</sup> \* Ὁφεις! γεννηματα ἐχιδνῶν! πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέννης; <sup>34</sup> \* Διὰ τοῦτο ἰδοὺ, ἐγὼ ἀπο-

† Acts 7. 51.  
‡ Chron. 24.  
§ 31. & 36. 10.  
|| Neh. 9. 26.  
¶ Supra 3. 7.  
⋈ Luke 11. 60.  
⋉ Acts 5. 40.  
⋊ 22. 19.  
⋋ Cor. 11. 24, 25.

writers στιφανῶσαι τὸν τάφον. See the proofs and illustrations in my Rec. Syn. This our Lord did not mean to censure, but to expose the hypocrisy of the Pharisees in pretending a respect for the Prophets which did they not, could not feel; inasmuch as, while pretending that they would not have joined with their forefathers in putting them to death, yet they were all the time in reality bent on perpetrating the same enormities on Him of whom the Prophets spake. See Heb. i. 1.

30. ἡμεθα] This reading (for the common οὐκ ἡμεν) is found in most of the best MSS. (including the Lamb. and Mus. copies), in some Fathers, and in the Ed. Princ.; and was, with reason, edited by Matthæi, Griesbach, and others down to Tisch.

31. Ὡστε μαρτυρεῖτε ἑ., &c.] Meaning, 'ye have the same bloodthirsty disposition as, and thus show approbation of, your forefathers' crimes, by pursuing the same course;' as it is said in the parallel passage of Luke xi. 48, ἀρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, where the ἔστι must not be rendered *although* (as some translate), but has the sense *quatenus*.

Thus we see the *inferential* force of ὥστε, which is as follows: So then [by this conduct, so similar to that of your fathers], ye bear testimony respecting yourselves, that ye are *true sons* of your fathers, who murdered the prophets, as it is said Matt. xxiii. 37, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας. On the force of the expression ὅτι υἱοὶ ἐστέ, &c., see notes on Matt. v. 45, and John viii. 44. So the Jews, Joseph. Ant. xvii. 11, 2, complaining of the conduct of Archelaus, son of Herod I., say, οὐχ Ἑβραίων γνήσιοι πιστεύουσιν υἱοί.

32. πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν] This is justly regarded as an example of *ironical permission* (not unfrequent in Scripture, and occasionally found in the Class. writers), by which the persons apostrophized are bid to go on in the course they have determined to pursue, thus leaving them to experience the consequences of their own wilfulness. So Virg. Æn. iv. 381, 'I, sequare Italian ventis secunda.' Comp. infra xxvi. 45. John xiii. 27, 8 ποιῆτε, ποίησον τάχιον, and especially Eccles. xi. 9, "Rejoice, O young man, in thy youth, and walk in the ways of thine heart." &c. It is not a simply permissive sense that is ascribed to the words, but *ironically* permissive, nearly equiv. to prohibition (such as Servius recognizes in the passage of Virg.), whereby the persons are *left*, and even bid, to do such or such a thing at *their peril*; the warning, however, being *implied*, though in the passage of Eccles. *expressed*. Thus in the passages of Eccles. the words are followed up with this warning sentence, *but know*, that for all these things God *will* bring thee into

judgment.' Now, certainly, there we have *prediction*, only, however, *denunciative*, which is not the case here. On this *measure unfulfilled*, see Grot. and Weta., who show that the language here, as in Gen. xv. 16. Eccles. xi. 9. Wisd. xix. 9. 2 Macc. vi. 4. 1 Thess. xi. 16, seems to imply that there is a certain height to which the iniquity of *nations* and individuals is permitted by God to rise; and that when that measure is *full*, the punishment is inflicted: also that, though the vengeance of the Almighty be slow, it is always sure,—compensating for long-delayed vengeance by the severity of the stroke. See Plutarch de serâ Numinis vindictâ; and comp. Jos. Ant. xvii. 9. 5, who, after mentioning a great enormity of Archelaus in the massacre of 3000 persons in the Temple, says it was done ὅπως δυνήσθην πληρῶσαι τῆς φύσεως τυραννίδος—τὴν ἀδικίαν.

33. ὀφεις—ἐχιδνῶν] See iii. 7; and on τῆς γέννης, see note on ver. 15. Φύγητε for φεύγετε; the later writers imitating the Poetic idiom of using the Subjunct. for the Fut., generally thought a solecism, though defended by Fritz. in loc.

34. διὰ τοῦτο] 'on which account,' namely, because your state is what I have set forth, since ye are bent upon filling up the measure of the iniquities of your fathers, and *will* go on, as heretofore, spurning his messengers; ye shall not want messengers, nor have any excuse for your sin in rejecting them. In ἀποστόλλω we have the use of present for future prophetic, as Matt. iii. 10. xxvi. 2, and often. Worthy of notice is the evident *assumption* here by our Lord of *Divine authority*, as contained in the intimation that the prophets, &c., who should be sent to the unbelieving Jews would be sent by *him*; whereas, in the parallel passage of Luke xi. 49, our Lord's words are: Διὰ τοῦτο ἡ σοφία τοῦ Θεοῦ λέγει· Ἀποστείλω εἰς αὐτοὺς, &c., i. e. 'God in his wisdom said and now saith by me,' viz. as Head of his Church, and especially of those legates, the under-messengers of the covenant (Malachi iii. 1), to whom are then applied those *titles* that were bestowed by the Jews on their prophets and doctors of the law, in order to intimate the authority from on high, with which his messengers, ἀπόστολοι (so called at Luke xi. 49), would be invested to preach the Gospel. The term *προφῆται* seems meant peculiarly of the Apostles, and espec. John, Peter, and Paul; and by the σοφοί are to be understood those who are in the passage of Luke called ἀπόστολοι, namely, men full of the Holy Ghost, or Divine wisdom, such as Apollos, Stephen, and others, who had pre-eminently the λόγος σοφίας and λόγος γνώσεως. By γραμματεῖς are meant the διδάσκαλοι (equiv. to the εὐαγγελισταί spoken of Eph. iv. 11, and 2 Tim

στέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς καὶ  
ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώ-  
σετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς  
πόλιν 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον  
ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος  
Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ  
τοῦ θυσιαστηρίου. 36 Ἀμὴν λέγω ὑμῖν, ὅτι ἤξει ταῦτα πάντα  
ἐπὶ τὴν γενεὰν ταύτην. 37 Ἱερουσαλὴμ, Ἱερουσαλὴμ! ἡ ἀπο-

† Gen. 4. 8.  
Heb. 11. 4.  
3 Chron. 24.  
31, 32.

γ Luke 13.  
34, 35.  
3 Eedr. 1. 80.  
Deut. 32. 11,  
12.

iv. 5), such as Philip the Evangelist, Acts xxi. 8.

—σταυρώσετε] Though there is no evidence of the crucifixion of any Christian teacher much before the destruction of Jerusalem, yet the silence of history (so exceedingly brief as it has come down to us) is no proof that there were none such.

35. ὅπως ἔλθῃ ἐφ' ὑμ.] 'so that upon you should come,' for ὅπως here, as oft. elsewhere, denotes not *intent*, but *event*. Αἷμ. δίκ., for αἷμ. τῶν δικαίων, as in Lamb. iv. 13, and oft. in O. T. The πᾶν is *intensive*, pointing at every instance of blood, 'the blood of the saints so shed,' viz. in the cause of righteousness. In ἐκχυν. we have the use of Pres. tense to denote *all time* past, present, and future, what has been, is, and shall be. As respects the Zacharias here mentioned, who he is has been the subject of much needless discussion: nor can the matter be determined with certainty. There is, however, great reason to think that he was the Zechariah, son of Jehoiada, the particulars of whose death are recorded in 2 Chron. xxiv. 20—22 (and of whose blood the Jews had a tradition, that the stains were never washed away till after the Babylonian captivity), espec. considering that the circumstances there stated are so consonant with the words here used. Thus the *place* of the murder agrees substantially with that here spoken of, for the Court of the House of the Lord there mentioned well designates the place in a *general way*—the one *here* mentioned, in a *particular way*, since the θυσιαστήριον, or 'altar for holocausts,' stood in the Court of the Priests, and opposite to the entrance to the ναός. When Zach. died, he exclaimed: "The Lord look upon [this blood] and require it," meaning punishment at your hands. And similarly it is here said, ἔλθῃ ἐφ' ὑμ., of which the sense is figur., 'come against you,' i. e. convict you of being its cause, in the same way as the blood of Abel, murderously shed, cried unto God from the ground. And, although the Zechariah there spoken of is called son of *Jehoiada*, yet it was not unfrequent among the Jews for the same person to be called by two names, as in the case of the Apostle Jude, who is called by *three* different names. And, considering that this is a *surname*, there is the less difficulty in the above supposition, which, indeed, has the support of antiquity, since it is found in the scholia of several ancient MSS. After all, however, I am inclined to suspect that the words υἱοῦ Βαραχ. were not originally in the Gospel of St. Matt., any more than in that of St. Luke; but that some Scholiast, having in mind Zechariah the prophet, the son of *Barachiah*, and supposing this

to be (as some modern Expositors have done) the same person, added the words in the margin, whence they crept into the text: a case which has occurred not very rarely in the Old Test. I cannot, indeed, confirm this from any direct authority, except this, that Moses Choronensis, Hist. L. ii. in fin. p. 230, testifies that the ancient Armenian Version of Mesrob, formed in the early part of the 5th century, had not the words, which were not, it seems, in the copies used by Mesrob. Moreover, since we learn from Jerome in loc. that the Gospel used by the Nazarenes had not Βαραχ., but Jehoiada, it is evident, either that Βαρ. had been altered to Jehoiadah (which, however, is scarcely probable, since none of our copies have the alteration), or that the words were not in their original copies, but had been added by a Scholiast.

—ὃν ἐφονεύσατε] Meaning, 'ye of this nation,' though not of this generation, implying a communion of heavy responsibility. Here the act of their ancestors is imputed to the Jews of the then period, because the same blood of the righteous was still being shed (ἐκχυνόμενον), indeed, the blood of no less than ὁ Δίκαιος himself, the *Just One*, CHRIST, as is said in 1 John ii. 1. 1 Pet. iii. 18, et al.

36. Ἐτι.] This has been inserted, from very many MSS., together with some Versions and Fathers, by Matth., Griesb., and Scholz; but not by Lachm. and Tisch. I have admitted it, though in smaller character, because internal evidence is rather against it, and I do not find it in the Lamb. MSS., nor in the best of the Mus. copies. By ταῦτα πάντα (or πάντα ταῦτα, as L. and Tisch. read, on strong authority, confirmed by the best of the Lamb. and Mus. copies), is meant the *judgment* for the shedding of that righteous blood, which would so soon come upon the nation, even before that generation passed away. See xxiv. 34.

37. Our Lord may here have turned from the Scribes and Pharisees to the people at large, the better inclined of ὄχλοι, mentioned at xxi. 1, and this apostrophe—unequalled for beauty and force—is the more touching from the infinite love and commiseration, mixed with upbraidings, it expresses for the Jewish nation (ungrateful as it was), now devoted to destruction. A day or two before our Lord had *weep* over Jerusalem: now he *groaned* over it. By the forcible term *πρασάκις*, our Lord points out himself to his hearers as the same Saviour who had for so many ages borne with their wanderings from him, and their deafness to all the messages of mercy sent to them by the prophets; and who still invited them, though in vain, by repeated calls, to return unto the Shepherd of

κτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, διὰ τὸν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε ; 38 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

39 Ἀλέγω γὰρ ὑμῖν Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι, ἕως ἂν εἴπητε

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

XXIV. 1 \* Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ

z Ps. 118. 26.  
supra 21. 9.

a Mark 12.  
l. &c.  
Luke 21. 5.  
&c.

their souls (1 Pet. ii. 25), implying an assurance that he is yet willing, as he is able, to save unto the uttermost those who come unto him by faith. Thus was it the purpose of Christ to gather the whole body of the Jewish nation unto the Church of God. In fact, Christ *would*, but they *would not*; he was willing to save them, but they were not willing to be saved by him !

To advert to certain points as respects the phraseology; in ἀποκτείνουσα, as in ἐκχύν., supra v. 35, we have the use of the Present to denote what is done at all times and habitually. In ἐπισυναγαγεῖν—πτέρυγας, there is an interesting domestic metaphor, derived from the habits of birds (espec. the hen, or the partridge), and affording a strong image of affection and protection, such as is found in the tenderest of Greek Poets, Eurip., in his Her. Fur. 71, οἷ ὅ' Ἑράκλειος παῖδες οὐκ ὑπὸ πτεροῖς Σάω νοσσοῦσι, ὄρνις ὡς (not ὡς) ὑφαιμένη, where ὄρνις is not Passive, but Midd. Reflex., equiv. to Neut., the sense being *covering*; a passage, we may suppose, in the mind of Milton when he wrote (Par. L viii. 350), "these (the beasts) *covering* low With blandishment, each bird *coop'd* on his wing." So also Eurip. Heracl. 10, τὰ κείνων (read τὰ κείνων) τέκν' ἔχων ὑπὸ πτεροῖς Σάω τὰδε. The same image, less developed, is found in several passages of the O. Test., as Deut. xxxii. 1. Ruth ii. 12. Ps. xvii. 8. xxxvi. 7. lxxii. 7. This passage of the Evang. was, I doubt not, in the mind of the writer, whoever he was, of the Apocryphal book called 2 Eadr. i. 31 : "I gathered you together as a hen gathereth her chickens under her wings:—but now I will cast you out from my face." The writer follows the ancient Versions, all except the Arabic and all our English translations, except that of Wakef., in rendering ὄρνις by *hen*; but why not *bird*, since other birds are as careful of their young as the hen? Moreover, the hen is no where mentioned in the O. Test.; and in the New only in this passage, and its parallel one in Luke. I would, therefore, render *bird*. So in a passage where there is a similar metaphor, and the same verb, Jer. xvii. 11, ἐφώνησεν πτέρδιξ (the partridge has cluck'd her brood). συνηγαγεῖ (congregat), here the *ἐλτ* means *to her*. The word *off* occurs in the Sept., but very rarely in the Class. writers.

38. ἀφίεται—ἔρημος] Lachm. cancels ἀφ., on the authority, slender indeed, of B, L, and some Greek Fathers, as he does also in Luke xiii. 33, on considerable external evidence, which induced Matth., Griesb., and Scholz to do the same, as also Tisch., who, however, retains it *here*. Internal evidence is rather in its *favour*, since it seems to have been removed by certain ancient Critics, who might deem it superfluous, Vo. I.

espec. as not found in the passage of Luke. They might also stumble at an inelegant position, and at the *absolute* construction of ἔρημος, which, however, is not unfrequent elsewhere, e. gr. Is. vi. 11, ἡ γῆ καταλειφθήσεται ἔρημος. Hagg. i. 9, ὁ οἶκος μου ἵσται ἔρημος. Test. XII. Patr. Lev. 15, διὰ ταῦτα ὁ ναὸς—ἔρημος ἵσται. Add, too, that the word cannot be dispensed with without great detriment, if we suppose, as most Commentators are agreed, a *double* reference,—not, however, as Mr. Alf. thinks, to the Temple primarily, and then to the city secondarily; but, as the best Expositors are of opinion, to the country itself (including its metropolis) *primarily*, but also, as included in the city, its great boast, its *Temple*, which must, from the circumstances of the case, be here mainly intended. The *double* reference will well serve to account for the use of ὑμῶν, which is, I believe, no where else applied to the Temple; when designated by οἶκος, then 'it is *God's* house, in which it pleaseth him to dwell.' Under these circumstances, I have retained ἔρημος here, and also at Luke xiii. 34, though there in brackets.

39. οὐ μὴ με ἴδῃτε—ἔως, &c.] I am still of opinion that this passage cannot, consistently with sound exegesis, or the facts of the case, be supposed to intimate a prediction of Christ's removal from them until the destruction of their city; though that is considered as his 'coming' very freq. in the next chap. Accordingly, I continue, as before, to refer the period of *seeing* him, and his coming, until that which shall precede his *second* coming in triumph to judgment, at the end of the world; previous to which, as we learn from the sure word of Holy Writ (Rom. xi. 26), there will take place a conversion of the Jews, and a restoration to their own land. So Chrys., Grot., and Kuin.—who, however, strain the sense of ἀπ' ἄρτι to make it mean *after a while*; but the common rendering *henceforth* is unexceptionable, if taken to mean, as it may, *henceforward*, 'from this time forward.' Thus the general sense is, 'You will by no means henceforward see me any longer, either as a Teacher, or a Saviour offering you redemption, until the time shall come (after a long intervening period of sore calamities and judicial inflictions) when ye shall be ready and willing to turn to the Lord (Hos. iii. 4, 5), to look on him whom ye have pierced (Zech. xii. 10).—when ye shall recognize me as Christ your Saviour, and hail my coming in the words uttered by the multitudes whom ye lately reproved (see supra xxi. 9, and note),—even their very words, Blessed be he who cometh as Messiah to bring deliverance.'

XXIV. 1—51. Mark xiii. 1—3. Luke xxi. 5—36. Our Lord having thus closed his public



καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε † πάντα ταῦτα ; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ [μὴ] καταλυθήσεται. <sup>3</sup> Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπέ ἡμῖν, πότε ταῦτα ἔσται ; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας,

ministry on earth with the above awful reproofs and impressive predictions, his disciples, as he was retiring from the Temple, pointed—it seems with reference to his words ἀφίεται ὁ οἶκος ὑμῶν ἔρημος—to the magnificent buildings of that edifice, which was one of the wonders of the world. This in the present passage is expressed in a *general* way ; while in those of Mark and Luke there is a reference to the *particular* points of magnificence, which were espec. thought objects of admiration, namely, the *stones*, spoken of in Mark and Luke, and the *δωθῆματα* of which we read in the passage of Luke (where see note). As respects the *former*, the *πυλῶναι* in the passage of Mark adverts to their *vast size* ; and the *καλοῖς*, used by Luke, to their *beauty*. I have on the passage of Mark considered the matter as regards *size* ; as regards *beauty*, the particular adverted to in the passage of Luke, the reference there is not, I suspect, to the *same* stones, those at the lower part of the fabric, which were in some measure foundations to the upper courses, and consequently could have no beauty, except that of high polish and very close jointings. Hence I am inclined to think, that the reference was, at least in the words of the passage of Luke, to the *pillars of the cloisters*, which are in Jos. Bell. Jud. v. 5. 2, described as 25 cubits in height, each of a single stone of white marble. Now *these* would be objects above all others prominent and attracting admiration (ἐκπληξίη, the term used by Jos.) ; and it is not improbable that by *πυλῶναι* λιβ. Mark also had reference thereto. But the intention of the disciples was not to express simply admiration of the edifice, but rather to intimate that they were quite *aghast* at the very idea of so noble an edifice being ἔρημος. Indeed, the destruction of the Temple was, in the minds of the Jews, viewed as coeval only with the *end of the world*, or at least that modification in its constitution, which they supposed would take place at the coming of the Messiah.

2. For Ἰησοῦς, Lachm. and Tisch. insert ἀποκριθεῖς, from B, D, L, several cursive MSS., and the Ital. and Vulg. Versions (unsupported, however, by any of the Mus. and Lamb. copies),—authority quite insufficient, espec. since internal evidence is adverse. The Ἰησ. was probably cancelled by the Critics for the purpose of removing what they thought tautology ; and then, as something was wanting, ἀποκριθεῖς was introduced from the passage of Mark. The οὐ just after is absent from D, L, and several cursive MSS. (to which I add 7 ancient Lamb. and Mus. MSS.), together with the Ital. and Vulg. Versions,—authority scarcely sufficient, espec. as not confirmed by the Pesch. Syr. Vera., nor by internal evidence, from its being far less likely to have been *inserted* than *removed*,—namely, on account of its not being pure Greek when used with βλέπω interrogatively. Indeed, the οὐ

used interrogatively rarely occurs in pure Greek writers ; but it is found occasionally in the N. T., e. gr. John vi. 70. Hence it is clear that Griesb., Schulz, and Tisch. (1 Ed.), did wrong in removing it from the text ; to which, however, it was by Tisch., in his 2nd Ed., restored. The word was probably removed because not having place in the passage of Mark. As respects the ταῦτα πάντα, edited by Lachm. and Tisch., from many uncial and cursive MSS., together with almost all the Lamb. and several of the most ancient Mus. copies, somewhat confirmed by internal evidence,—so very frequent is the variation of position existing in the instance of those words, that one cannot pronounce with certainty, and there seems no case for alteration. The μὴ before καταλ. is cancelled by Griesb., Scholz, Lachm., and Tisch., on the authority of nearly all the uncial and very many cursive MSS. (to which I add all the Lamb., except 2, all the Scriv., and the best Mus. copies), confirmed by internal evidence, from the probability of its having arisen by error of scribes from the μὴ just before.

In οὐ μὴ there is a proverbial, and usually *hyperbolic* expression, to denote utter destruction,—though here almost literally fulfilled, as we learn from Jos. Bell. vii. i. 1, Euseb., and the Rabbinical writers. The words δε οὐ καταλυθήσεται are added for the sake of strengthening the affirmation ; and in καταλ. there is reference to the dissolution of the cement of the stones, and the disruption of the iron fastenings, soldered with lead, on which see my note on Thucyd. i. 93. I have said *almost literally* fulfilled ; for Titus did allow three towers and a part of the city wall to stand. In like manner, though in Hdot. ix. 13, there is used language nearly as strong respecting the destruction of Athens by the Persians ; yet from Thucyd. i. 89, it appears that a few portions of the city wall were left standing, and a few houses undestroyed.

3. Πότε ταῦτα—αἰῶνες ! Meaning, ' when shall the events thou hast just foretold come to pass, and what shall be the *sign* of thy coming in power to accomplish these things, and, consequently, bring to an end this present world ? ' The *things* in question are manifestly the destruction of the Temple, and the devastation of Jerusalem. From the disciples asking our Lord both respecting his coming and the end of the world, we are warranted in inferring, that, the disciples' views of these matters being very indistinct, Christ's coming and the end of the world were events, in their minds, closely connected with the overthrow of the Jewish state. Now our Lord, in his answer at large, while he foretells the signs which would precede the destruction of the Jewish state, was pleased so to speak, as to make that event a *type* of the Day of Judgment ; and adverts to his coming to take ven-

καὶ τῆς συντελείας τοῦ αἰῶνος; <sup>4</sup> <sup>b</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. <sup>5</sup> πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι. <sup>6</sup> <sup>c</sup> Μελλήσετε δὲ ἀκούειν πολέμους

<sup>b</sup> Mark 13, 5, &c.  
<sup>c</sup> Luke 21, 8, &c.  
Eph. 5, 6.  
Col. 2, 4, 18.  
2 Thess. 2, 3.  
1 John 4, 1.  
2 Jer. 4, 37.  
2 S. 10, 18.

gence on the obstinately unbelieving Jews, in such terms as would seem more applicable to his last coming to judge the world. Such is the simplest general view of a somewhat dark subject. But owing to the events being not noticed distinctly, but intermingled together, there is occasionally no little difficulty in ascertaining to which event a particular subject is to be referred. Under these circumstances, the principle which I long since pointed out of supposing that here, as often in the Prophecies of the Old Test., two subjects, a *primary* and a *secondary*, are carried on together, will be the best clue to guide us in the interpretation of this obscure portion of Scripture. Amidst much that is perplexed, and matter of difficulty to determine, one thing may safely be laid down as pretty certain—and of some importance, as showing how it came to pass that subjects which seem to stand not a little apart, should be thus intermingled together—and this is, that as the prediction concerning the destruction of the Temple arose naturally out of the train of passing circumstances, so, it should seem, did the awful predictions, in this and the next chapter, arise out of the limited *interrogatories* of the Apostles. But, in the mode in which they are delivered, there is not a little which (as occasionally in the Prophecies of the Old Test.), from being without any marked plan, would seem confused and necessarily dark. It is true, that the information as to the *last advent* and general judgment, being *superadded* to the information in reply to the disciples' question, is, as might be expected, in a great measure given *last* (xxv. 31—46), and accordingly is so delivered as to be sufficiently clear; yet the circumstance of there being many *allusions* to it, in the foregoing matter, which chiefly concern the event of the *second advent to judgment*, has occasioned no little obscurity. Nay, in some passages the predictions which regard the two advents are so closely interwoven together, and the expressions and imagery are so applicable to the day of judgment, that a *secondary* sense must necessarily be admitted; as is not unfrequently to be observed in the prophetic writings, where two subjects, a principal and a subordinate one, are carried on together. On attentively reconsidering this subject, I am still more of opinion, that *two cognate subjects* (each requiring its peculiar mode of interpretation) are carried forward in a sort of *parallel juxtaposition* through the greater part of ch. xxiv.—namely, the *first advent* of Christ at the destruction of Jerusalem, and his *final advent* at the last day, to judgment; the two subjects being as it were interwoven so as to form one web,—though, as might be expected, even there the former event is the prominent subject; while in the remainder of the chap. (v. 29—ult.) the *contrary* is found to take place; our Lord's second advent obtaining gradually the ascendant, the lesser subject becoming absorbed in the greater; until towards the close of the chap., and throughout the next, the *second advent* of our Lord at the last day, and the final judgment im-

mediately subsequent to the general resurrection, become the *sole theme*. Accordingly, the answer of our Lord to his disciples, carried forward throughout chap. xxiv. and xxv., is, as far as regards the *latter* portion, xxiv. 28—fin. xxv., to be regarded as meant not only as an instruction in the way of admonitory warning for *their* use, but for the benefit of all succeeding generations of true believers, till the *grand scene*, the subject of these prophetic declarations, shall take place. I need scarcely add that, as to any *obscurity* respecting the *exact* time of Christ's second coming, that ought ever to be ascribed to the only true cause,—our Lord's Divine wisdom, both in imparting, and in withholding information. He was pleased to give his hearers, and his disciples of every age, information sufficient to guard them from the *error* of supposing the day of the Lord to be near at hand, and the *peril* of not looking forward and *expecting* it by due preparation, as near at hand. See 2 Tim. ii. 13. 2 Pet. iii. 12. In addressing ourselves to the *interpretation* of this necessarily obscure, because darkly prophetic discourse, it is of essential importance to bear continually in mind, besides the *pregnancy* of sense (so peculiar to Scripture, espec. in the Gospels, and which is naturally to be expected in the language of prophecy), the *variety of fulfilment* involved in predictions having a reference to events and subjects which, though cognate, stand apart, and although parallel (or rather because parallel), cannot absolutely join.

5. ἐπὶ τῷ ὀνόματί μου] i.e. assuming the name and character of Messiah. Between these and the false *prophets* at ver. 11, a distinction must be made. Of the former were Simon Magus, Dositheus, and Menander, and perhaps those adverted to by Joseph. B. J. i. 2. Of the latter are supposed to be Theudas, and Barchenebas the Egyptian. But these scarcely answer to what is implied in the phrase, ἐπὶ τῷ ὀνόματί μου: and we are left much in the dark as to the *events* which took place before the destruction of Jerusalem; though that there *were* such persons we cannot doubt. That there have been such in comparatively *modern* times, there is reason to think; and that there will be such in times to come is probable.

6. μελλήσετε ἀκούειν πολέμους] That wars were not wanting at the time in question, appears from Jos. Ant. xvii. 9. 1. By ἀκούειν seem denoted 'wars *bruited* of, and seemingly *impending*,' thus well nigh overwhelming with fear the terrified Jewish Christians, but which did not actually take place (comp. Jerem. l. 46, where is foretold 'a rumour of war, and that one year upon another,' equiv. to the ἀκ. πολ. here). Of this kind were the three imminent *perils of war* which arose from the *menaces* of war, issued out against the Jews by the three imperial tyrants, Caligula, Claudius, and Nero, so admirably narrated by Jos. Ant. l. xix. It is true, that in the passage of St. Luke is subjoined to πολέμους, not, as here, ἀκούειν πολέμους, but ἀκαταστασίας. Yet the

καὶ ἀκοὰς πολέμων ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοί, καὶ σεισμοὶ κατὰ τόπους. ὅ πάντα δὲ ταῦτα ἀρχὴ ὧδίων. ὁ δὲ Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ

d Supra 10.  
17.  
John 15. 20.  
& 16. 2.  
Acts 4. 2, 3.  
& 7. 59. &  
12. 1, &c.

expressions employed by the two Evangelists are very reconcilable; the latter as resulting from the former. For ἀκοή, *tumour*, naturally has for its results *commotion*, *tumult*, and ultimately *civil broils* (so Virg. *Æn.* vii. 549, 'Finitimas in bella feram *tumoris* urbes'). And by the next term, ἀκαταστ., used in the above passage, may very well be denoted such commotions as produce civil tumults—a view confirmed by the words ἔθνος πρὸς ἔθνος. We may rather, however, refer it to something more nearly and directly affecting the Jewish people; and accordingly the two terms may be supposed to have especial reference to the *dire alarms*, on those three occasions, which would naturally produce popular tumults, which is the sense that ἀκαταστ. bears in Dionys. Hal. Ant. vi. 31, *in ἀκαταστασίαις τῆς πόλεως οδοῦς*. Artemid. Onir. iv. 38, ἀκαταστασίας καὶ θυρόβου; and 68, ἀκαταστασίας καὶ παραχαῖς, whence it is probable that the παραχαῖ in Mark is meant of the same subject, denoting those civil tumults occasioned by the threat of war from the Romans; which threat would naturally rouse into dissension and altercation the Roman and the anti-Roman parties. Thus, when war with the Romans did at length actually arrive, there occurred what is recorded in Jos. Bell. ii. 17, 10; and what is no other than the very state of things here set forth by our Lord. The historian's words are, Διὴν δὲ ἄλιν τὴν Συρίαν (meaning the province of Syria, including Palestine) ἐπίσχε παραχῇ, καὶ πᾶσα πόλις εἰς δύο διήρητο στρατόντινα.

—δεῖ γινίσθαι] This is referred by the earlier Commentators to the counsel of God, who permits evil, in order to educe good therefrom. But it is better, with most recent Interpreters, to take the expression as only denoting the certainty of the events predicted, the final catastrophe of Jerusalem. Comp. Soph. Phil. 1338, λέγει σαφῶς, ὥς δεῖ γινίσθαι ταῦτα. Here πάντα is cancelled by Lach., from B, D, L, and three cursive MSS., with some Versions,—authority quite insufficient, espec. since the words seem indispensable. However, the true reading may be ταῦτα, the word used in the passage of Luke, and often confounded in MSS. It has place in a few ancient MSS., including three Mus. ones. This, I doubt not, is the genuine reading. With οὐπω ἐστὶ τὸ τέλος we may, with Wets., compare the Homeric τίλος δ' οὐπω τι πέφανται, and the 'Nec dum finis erat' of Manilius; though rather Jer. iv. 27, 'Yet will I not make a full end.' συντέλειαν δὲ οὐ μὴ ποιήσω. However, the sense of τίλος will be either the end of the Jewish state, or the end of the world, according as we adopt the primary, or the secondary reference.

7. λιμοὶ καὶ λοιμοί] The words are often found conjoined; and no wonder,—pestilence

usually succeeding famine (see Thucyd. i. 23)—inasmuch that μετὰ λιμὸν λοιμὸς grew into a proverb. See Thucyd. ii. 54. That famines were frequent and violent has been shown.

—σεισμοί] Some understand the expression figur. of civil commotions. And so we find added in the passage of Mark καὶ παραχαῖ. But though such there doubtless would be, the term is, I rather think, to be understood literally; for, from the passages adduced by Wets. and Kuin., it appears that earthquakes were then very prevalent; and such were ever regarded as portents, presaging public calamity and distress. Thus, Herod. vi. 98, ἄσλος ἐκινήθη—μεχρὶ ἱμοῦ οὐ σεισθῆϊσα,—καὶ τοῦτο μὴν κόν τέραις ἀνθρώποις τῶν μιλόντων ἰεῖσθαι κακίαν ἔφηνε, ὁ Θεός. See Joseph. Bell. Proem. 9. 11, he says he has not omitted to notice τὴν τε τῆς πόλεως ἄλωσιν, καὶ τὰ περὶ ταύτης σημεῖα καὶ τέρατα: and espec. Bell. iv. 4, 5, where, after mentioning violent storms, terrible earthquakes, and thunders and lightnings, he remarks, πρόσθον ἦν ἐν ἀνθρώπων ἀλίσσῃ τὸ κατὰσκημα τῶν ἄλων συγκυχημένων· καὶ οὐχὶ μικροῦ τις ἀν ἐκασταὶ συμπτώματος τὰ τέρατα. And so in the passage of Luke (xxi. 11), φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала ἔσονται.

—κατὰ τόπους] 'in various places,' 'place by place' (not, however, necessarily in Judæa). So Polyb. iii. 53, κατὰ τόπους. The words are to be referred, not to σεισμοὶ only, but also to λιμοὶ and λοιμοί.

8. πάντα δὲ—ὧδίων] q. d. 'these are to be only the prelude of sorrows.' So Eurip. Med. 60, *ἐν ἀρχῇ πῆμα, καὶ οὐδέπω μισοί*. ὧδιν is here (as oft. in the Sept. and Class. writers) used of agony extreme, lit. *death-throes*. In the passage of Mark is added the impressive caution, βλέπετε δὲ ὑμεῖς ἑαυτοὺς, meaning that they should give good heed not to be drawn away from Christ, and their duty to him, by the sufferings, then imminent, which they must expect to meet with on account of their Christian profession.

9. τότε] Meaning, as we may make out, for the *indefinite* period here denoted, the *definite* one spoken of in the passage of Luke xxi. 12, i. e. 'a little before,' but not after the time spoken of.—ἰσθῆτε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν] i. e. 'ye shall be objects of hatred to all nations.' The hostile feeling of the Gentiles to Christians is plain from various passages of the Classical writers. The true reason for this Ep. Warburton (Div. Leg. vol. ii. lib. ii. § 6) has shown to be this,—that 'while the different Pagan religions sociably agreed with each other, the Gospel taught Christians not only, like the Jews, to bear their testimony to the falsehood of them all,—but also zealously and earnestly to urge on men the renunciation of them, as a matter of absolute necessity, and requiring them,

τὸ ὄνομά μου. <sup>10</sup> Καὶ τότε σκανδαλισθήσονται πολλοί· καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους· <sup>11</sup> καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσι πολλούς· <sup>12</sup> καὶ, διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· <sup>13</sup> ὁ δὲ ὑπομένων εἰς τέλος, οὗτος σωθήσεται. <sup>14</sup> Καὶ

under the most tremendous penalties, to embrace the Christian religion.' In short, it was the *proselyting* spirit of the Christians, which occasioned the deep enmity of the heathens.

10. Of the expressions in this verse, *σκανδ.* must be understood of *apostasy*, to the existence of which the repeated admonitions *against* it in the Epistle to the Hebrews form a strong attestation. The cases of Phygellus, Hermogenes, and Demas, do not come within this category. See on 1 Tim. i. 15. iv. 10. But there is no difficulty in supposing the not unfrequency, if not of *apostasy*, yet of *falling off* from Christian profession: and no wonder, since, as Matth. Henry observes, 'persecuting times and suffering times are *shaking* times, occasioning many first to fall *out with*, and then to fall *off from* their profession, to sit loose to it, grow weary of it (as was the case with Demas, Phygellus, and Hermogenes), and at length to revolt from it.' The particular *μισήσουσιν ἀλλήλους* seems to have reference to that *hated* which would be, as is usually the case, borne by the apostates, or semi-apostates, those who fell off, to their former companions, even when they did not betray them.

11. *ψευδοπροφ.*] Denoting both Judaizing teachers, and those false, *heretical* teachers, so prevalent in that age, and so often mentioned by St. Paul and St. John, against the former of whom, we have evidence in some Apocryphal writings yet extant, they bore a deadly hatred.

12. *διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν*] Mr. Alf. wrongly renders, 'because the iniquity is filled up'; which version involves great harshness, and is philologically indefensible. The Art. *τὴν* is here used with *ἀνομίαν*, because it is used in the most abstract sense (as said of virtues and vices). So also in Matt. vii. 23. xiii. 41. Rom. vi. 9. 2 Thess. ii. 7. 1 John iii. 4, though sometimes, for particular reasons, dispensed with. As respects the term *πληθ.*, proof is required that it may admit of the sense assigned by Mr. Alf.; and I cannot find a particle of such proof. The Pass. form is almost always used in a Neuter sense, to *increase*, as is the case here. Thus in the MS. D we have *πληθύναι*, a *gloss*, indeed, but a correct explanation. Accordingly, I do not feel justified in supposing, with Mr. Alf., 'a horrible state of morality parallel to that described in Thucyd. iii. 82—84, as then prevailing in Greece, which had destroyed all mutual confidence.' Besides, it will appear, from my note on that portion, that what is *there* described formed a most *peculiar* state of things, such as had never before existed in the world, nor prob. will again until the *latter times*, which may prob. supply the *principal* fulfilment of the prediction here; though a subordinate one might well occur during the period of the forty eventful years up to the destruction of Jerusalem, and of the Jewish state. But turn we to the actual force of the words before us; to *ἀνομία* is, I think, to be assigned not those remote and far-fetched senses

ascribed by some Expositors, nor any *special* one, but, in a general way, 'the not walking worthy of our Christian profession,' by a *life* unsuitable to that profession, occasioning that *incongruity* between profession and practice, so strongly represented in the Epistles of St. James and St. Jude, and not unfrequently adverted to by St. Paul. Thus it may be well explained, not *lawlessness*, by a *violation of human law*, but *disobedience* to Divine law, by *sin* and *iniquity*. Comp. Heb. viii. 12, and Eedr. ix. 6 (cited by Schleus.), *αἱ ἀνομίαι ἡμῶν ἐπληθύνθησαν*. The result of this is indicated in the next words, *ψυγήσεται ἡ ἀγάπη τῶν πολλῶν* (meaning, 'the many,' 'the majority'), where this coldness is to be referred to both God the Father, or Christ the Son, and their fellow-Christians; for the former is manifestly inconsistent with piety, and equally so with love to the brethren. Thus it is meant that all philanthropy will be absorbed in selfishness. See John iv. 20. The former, however, is the *principal* sense to be assigned to *ἀγάπη*, and if taken, as St. John often uses the term in his Epistles, and in Rev. (see 2 John 6, comp. with Rev. ii. 2—4), of that love of God which shows itself in obedience, and in love to man, for God's sake, it will be equiv. to the *πίστις δι' ἀγάπης ἐνεργουμένη* spoken of by Paul, Gal. v. 6. Now when *iniquity* prevails, then, as observes Henry, "this grace waxes cold; Christians become shy of each other, affections cool off, distances are enlarged, and love comes to exist only in *name* and profession." It should seem, however, that the fulfilment of this prediction is chiefly to be sought in the circumstances which shall precede the *second* advent of our Lord to *judgment*. Nay, there is little reason to doubt that it has been fulfilling for the last century in various ways, as evinced in various *signs of the times* indicative of the latter days, to point out which belongs to the province of the *Preacher* rather than of the *Expositor*.

13. *ὁ δὲ ὑπομένων—σωθήσεται*] I am now of opinion that here, as in a great part of the present chapter, a twofold sense of *τέλος* and of *σωθήσεται* is intended. This I have, I think, proved in my note on Luke xxi. 18, 19; and I will only observe that, here vv. 10—12 are an *interposed* portion, just as v. 18 is there. The purpose of the insertion *there* I have made pretty clear; that of the one here can hardly be made so obvious. Perhaps it is meant to advert to *other* parts of the fiery trial, which they would have to surmount in addition to the persecution and bitter hatred of the adversaries of the Gospel (many of them those nearest and dearest to them, comp. Mark xiii. 12. Luke xxi. 16),—namely, the trial arising from the hatred and persecutions of backsliding believers, and the coldness of Christian love even in the faithful,—arising from the prevalence of *ἀνομία*, a sitting loose to the obligations of Christian duty,—resulting from the trial of the *purity* of their *faith* by the rising

κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσιν· καὶ τότε ἔξει τὸ τέλος. 15 \*Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὸς ἐν τόπῳ ἁγίῳ· || ὁ ἀνα-

e Mark 13.  
14.  
Luke 21. 20.  
Dan. 9. 27.  
& 12. 11.

up of false prophets, who should deceive many. One of these particulars is brought forward at Luke xxi. 16, and Mark xiii. 12, and also supra x. 21; though *there* as uttered on another occasion. It is difficult to trace the thread of connexion between v. 12 and 13; and even Calvin has here been little successful, from not perceiving that the connexion of v. 13 is not so much with v. 12 *only* as with the whole of the interposed portion, v. 9—12. The scope of v. 13 seems to be, to administer comfort to the Lord's faithful people at this sad prospect of the future, when the offence of the cross of Christ should, in one or other of its forms, both as to unbelievers, misbelievers, and backsliders, be incessant. (See note on 1 Cor. i. 17, compared with Gal. v. 11, and vi. 12. 14.) The full meaning, with reference both to the primary and the secondary (but more important) application is, 'He who perseveres unto the end of his trials in the ordeal of persecution shall escape as well the destruction of the Jewish people here, as of God's wrathful judgment hereafter.' The secondary sense is, however, the predominant one, and *σωθῆσθαι* refers to salvation in the day of the Lord.

14. καὶ κηρυχθ. τοῦτο.—[ἔθνεσιν] Here again there exists the same *twofold* reference, so as to announce, 1. that the Gospel should, before the τέλος of the Jewish state, be preached, in a manner, to the whole known, at least civilized, world: and that the prophecy was fulfilled we know both by the incidental notices in St. Paul's Epistles, and from the testimony of early Ecclesiastical writers. The words εἰς μαρτύριον πᾶσι τ. ἔθν. intimate *why* this announcement should be made,—namely, as a testimony that the Jewish economy was at an end, and the Gospel dispensation established in its stead; and thus the wall of partition between Jews and Gentiles was broken down,—also as a testimony in reference to *all* nations, Jews and Gentiles, that the opportunity of receiving, or of rejecting, the Gospel had been offered them. But the words are more applicable in the *secondary*, though more extensive sense, as expressing that the Gospel would be preached in the *whole world*, literally taken, before the great Day of the Lord at his *second* Advent, when the full τὸ τέλος should arrive. I need scarcely say, that the wide-spread dispersion of missions, and the not less wide dissemination of heterodox and infidel opinions, are the two great signs of the Times which announce the coming on of the *latter days*, and that the End here mentioned seems to be not very far off.

15—28. This portion relates more immediately to the siege and final destruction of Jerusalem, though occasionally there is an allusion to the other point of view.

15. τὸ βδέλυγμα τῆς ἐρημώσεως] Here βδέλ. has, by Hebraism, the force of an adjective qualifying the following subst. in the genit.; the sense being, 'the abominating desolation,' equiv. to 'the abomination causing desolation' or 'destruction,'—an expression derived from Dan. ix. 27. xi. 31. xii. 11 (where the Chaldee is *סוּס גַּרְשָׁם*,

literally, 'the abomination of the Desolator,' the desolating force); applied by our Lord to the Roman besieging army under Titus, who would be considered abominable, as being heathens and idolaters; since the very standards they carried were worshipped and sacrificed to by the soldiery (see Jos. Ant. x. 11), who were regarded by the Jews as not only worthy of abomination, but at the same time as desolators and destroyers. Of the above three passages it would seem that the reference here is *directly* to only *one* (ix. 27), but *indirectly* to the other two. Here there exists considerable variation of reading, and confusion in the copies of the Sept. and Theodotion; though nothing to impair the genuineness of ἐρημώσεως. The true reading in Theod. (well nigh obliterated by the errors of scribes) seems to be ἀφανισμοῦ; and Theod. might well so render, since he has rendered the Hebr. גַּרְשָׁם by the same word at ix. 18, though there, too, the Sept. has ἐρήμωσιν. The terms are nearly synonymous; but ἀφαν. is rather the stronger, as denoting such utter destruction as brings a thing to nought. So Diod. Sic. T. vi. 382, ἀφ. πόλιν αὐτάνδρων. As respects the reference of the prophecy in Daniel, the author of 1 Macc. (in common probably with the Alex. Jews) so writes (i. 54) as to refer the fulfilment of the prophecy to the destruction of the Temple by Antiochus Epiphanes, and the setting up of a statue of Jupiter Olympius (called by him βδέλυγμα ἐρημώσεως) on the altar of burnt-offering. But as the writer was a bigoted Jew, we may easily imagine why he should choose to refer the fulfilment to Antiochus Epiphanes. A candid and far more enlightened Jew (the illustrious historian of his nation) refers it, Ant. x. 11, 7, to the desolation by the Romans.

—ἐν τόπῳ ἁγίῳ] Not, 'on holy ground;' for in the only other passages where the expression occurs in the N. T. (Acts vi. 13. xxi. 28) it can mean no other than *the Temple*; and this is confirmed by the expression used in the passage of Mark, *θρόνῳ οὐ δι.* of which the sense is, 'at some part of the Temple,' except, of course, the *Sanctum Sanctorum*. Nor is this, as Bp. Middleton shows, forbidden by the absence of the Article. Moreover, Jos., in his Bell. vi. 61, is adduced to prove, that the Roman standards were placed *ἐν τῷ ἱερῷ*, and were sacrificed to. But that took place after the burning of the Temple and the desolation of the city, and consequently could be no warning to the faithful to flee out of Judaea. In point of fact, it is not quite clear exactly *what* is alluded to in the strong term βδέλυγμα. I am now not indisposed to admit that the common interpretation, which refers it to the Roman eagle-standard, is scarcely to be substantiated. That the Roman standards had been fixed up at some point within the sacred precincts, and were actually so at the time when our Lord's words were spoken, is so probable, as scarcely to need proof; consequently, *that* allusion cannot hold good. Mr. Alf. refers the βδέλυγμα to an εἰδώλημα of the Zeleot,

γινώσκων νοεῖτω || <sup>16</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη <sup>17</sup> ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἄραι \* τὰ ἐκ τῆς

which is in Jos. Bell. iv. 6, 8, related to have been perpetrated by them, without any restraint on the part of an ignorant, profane person, one Phanas, whom they had chosen *High Priest*. And he refers to a rumour among the people of Jerusalem, that a defilement of the holy place would take place in time of war and sedition, which should be the prelude to the burning of the Temple and the capture of the city. And he regards this, or some similar impiety committed about or a little before this time, as the sign spoken of by our Lord, and which may have given the signal to the Christians to depart. He further thinks that some internal desecration of the holy place by the Zelotæ coincided with the approach of Cestius; and that thus the Christians both within and without the city were warned to escape. But the period fixed by Mr. Alf. for the approach of Cestius is one far too early to suit the period of the enormity perpetrated. The period mentioned by Josephus when that took place will very well suit the circumstances. For it was about that time (a year after the investment) when Cestius made his unaccountable retreat from Jerusalem, after having already become master of the upper city. See Jos. Bell. ii. 19, 6 and 7. This event, which happened most *providentially*, would afford the Christians an opportunity—the only one they ever had before or after (during the siege)—of making their escape. And the abomination was more likely to occur a year after the investment than before, since the conduct of the Zelotæ grew worse and worse. Besides this, the period before the investment is forbidden by the words of Luke xxi. 20, 21, where those within Jerusalem are warned to depart from it when they shall have seen Jerusalem *κυκλουμένην ὑπὸ στρατοπέδων*, i. e. closely encircled by the line of circumvallation, and I suppose, contravallation. This warning, then, the Christians would be ready to take at any favourable opportunity, though they did not, it seems, find one till the retreat above mentioned—not to be accounted for on any but the principle, so often applicable on similar occasions, of *infatuation*—gave them that opportunity of doing, what it seems they were the more inclined to do, from the occurrence of the *ἀσέβημα*, as Jos. terms it, or *βέβηγμα*, having weighed strongly on the mind of the pious Christians, and *disgusted* all reputable persons, whether Christians or Jews. This is placed beyond doubt by a passage of Jos. Bell. ii. 20, 1, in which it is related that after the retreat of Cestius, and his complete defeat by the Jews in effecting it, πολλοὶ τῶν ἱερέων Ἰουδαίων, ὡς περ βαπτίζομένης νύκτος, ἀπενήχοντο τῆς πόλεως.

The clause ὁ ἀναγινώσκων νοεῖτω Mr. Alf. believes to have been an ecclesiastical note, which, like the *Doxology*, supra vi. 13, found its way into the text. But that it should have found its way into every hitherto collated MS. and every ancient Version of both St. Matt. and Mark, is incredible. The words *cannot*, he maintains, be from the *Evangelist* to solicit attention, as this in the three first Gospels is wholly without example. Be it so; but no good reason can be imagined why one Evangelist should not have

done so *once*; and that St. Matt. did so seems attested by the concurrent testimony of all MSS., including the Lamb. and Mus. copies. It were surely a most rash critical procedure, virtually to cut out, on so groundless a suspicion, words whose genuineness is attested by the strongest authority imaginable. As to the passage, supra vi. 13, here alleged by Mr. Alf. in confirmation of his opinion, it has no bearing on the present case; not to say that I have, I trust, in my note on that passage evinced that it is very probably, if not certainly, *genuine*. And as there internal evidence is, upon the whole, in favour of the words, so is it here, nay, even to a greater degree. To suppose it an ecclesiastical note involves a great improbability, since such a note was not *called for*. Why, we may ask, should not the *Evangelist*, who must have seen the reference to Dan. ix. 27, have had brought to his mind the words a little before, γινώσκει καὶ διανοήσκει, and have thereon founded the *admonition* ὁ ἀναγινώσκων νοεῖτω, which, however, to be appreciated, needs to be understood? Now its true sense is not, 'Let him understand,' i. e. 'endeavour to understand,' as if the thing were very obscure. The sense intended must have been that of the *Prophet*, in the words which suggested these, which is, 'Let him who readeth know and mind that,' &c., in other words, 'know for certain and bear in mind;' for I agree with Dr. Lightf., that what is here said is spoken not for the *obscurity*, but for the *certainly* of prophecy. The same form of expression occurs in Jer. xxvi. 15, "Know ye for certain that," &c., and oft. in the Old Test. And so γινώσκε ὄντι, with the same reference, in Luke xxi. 20, 31. In short, there is no reason why they should not be ascribed to the Evangelist; while there is every reason why they should be from the Evangelist, and not from a mere anonymous note-taker. I find the view which I have taken further supported by the suffrage of Dr. Campb. in one of his ablest notes, and, indeed, by that of every judicious recent Expositor. To the question that may be put, why should we not rather think the admonition came from our Lord? Dr. Campb. well replies: "because our Lord did not *write*, but *speak*. Those instructed by him were not *readers*, but *hearers*." If the words should be our Lord's, we may suppose he intended to call on his hearers to read heedfully and lay to heart what Daniel says.

16. *φευγ. ἐπὶ τὰ ὄρη*] Namely, not only as being the places used to take refuge in (Jos. Bell. vii. 4, 3), but because those in Palestine abound in such mountain peaks, and mountain caves, as afford natural strong-holds. Both are alluded to in Judg. vi. 2, Sept., under the terms *σπίλαια* and *κρεμαστά*, meaning 'mountain peaks,' where the term found in the Alexand. and some other MSS., *ὄχυράματα*, 'strong-holds,' is a marginal *scholium*, filling up the supposed ellipsis. Such *κρεμαστά* remind one of the 'beetling cliff' of Thomson, and the 'pendula rupes' of Claudian. To the use of both these, as natural strong-holds, by the Jews during the Jewish war, the History by Jos. bears ample testimony.

17. *ἐπὶ τοῦ δώματος*, &c.] In this and the two following verses we have proverbial (and

οικίας αὐτοῦ <sup>18</sup> καὶ ὁ ἐν τῷ ἀνθρώπῳ, μὴ ἐπιστρεφάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ. <sup>19</sup> Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς  
 f Acts 1. 12. θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις! <sup>20</sup> Ὑποσχεσθε δὲ ἵνα  
 μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ [ἐν] σαββάτῳ.  
 g Dan. 12. 1. <sup>21</sup> Ἔσται γὰρ τότε θλίψις μεγάλη, ὅσα οὐ γέγονεν ἀπ' ἀρχῆς  
 κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. <sup>22</sup> Καὶ, εἰ μὴ ἐκολοβώ-  
 θησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς

somewhat hyperbolic) forms of expression, denoting the imminency of the danger, and the necessity of the speediest flight. To understand these words ὁ ἐν τοῦ δόματος μὴ κατ., we must remember that it has ever been customary in the East to build the houses with flat roofs, provided with a staircase, as well inside as outside, i. e. at the street. By the latter way (and not, as some have supposed, over the roofs of the neighbouring houses, and so to the city wall) their flight is here recommended to be taken.

For καταβαίνειν, Lachm. and Tisch. (1 Ed.) read καταβάτω, from 4 uncial and a few cursive MSS. Though Tisch. (2) rightly restores the text, rec. Καταβάτω prob. came from Mark xiii. 15, and Luke xvii. 31, and was, it seems, preferred by the revisers of MSS. B, D, L, as being the more Class. form. For τὶ before ἐκ τῆς οικίας, many MSS., including most of the uncial and very many cursive ones (besides all the Lamb. and Mus. copies), have τὰ, which is prob. the true reading, and has been edited by Matth., Griesb., Fritz., Scholz, Lachm., and Tisch.,—with reason; the other probably having crept in from the passage of Mark.

<sup>18</sup>. For τὰ ἱμάτια, the reading τὸ ἱμάτιον, edited by Lachm. and Tisch., on strong external authority, is prob. derived from the passage of Mark, whence it was introduced by certain Critics who were not aware that the expression τὰ ἱμάτια is used, as in our language *clothes* for raiment, meaning *outer* raiment, what we express by 'coat and waistcoat.'

<sup>19</sup>. οὐαὶ δὲ—ἡμέραις] Meaning that, that class of persons will, from their peculiar helplessness obstructing their endeavours to escape, be exposed more particularly to danger and misery. The next verse represents the imminency of the danger, and the difficulty of effecting so sudden a flight under hindrances *entirely* unavoidable, and the many positive impediments that would be likely to occur, by intimating that they would have reason to pray that their flight might not be in *winter*, because then, from the inclemency of the weather and the bad state of the roads, travelling would be exceedingly difficult; and the observance of the Jewish Sabbath, kept up at least until the destruction of Jerusalem, would retard their progress.

<sup>20</sup>. The ἐν before σαββ., is, on good grounds, cancelled by Lachm. and Tisch.

<sup>21</sup>. The θλίψις mentioned here and v. 29, and in Mark xiii. 19 and 24 (as in Rev. ii. 22, et al.), has its parallel in the ἀνάγκη μεγάλη of Luke, to which ὀργὴ is subjoined, as adverting to the wrath of God; and in both v. 19 and 21 there is an allusion to the dreadful scenes of the siege of Jerusalem. As respects the expression θλίψις, ὅσα οὐ γέγονεν—νῦν, the best Commentators

agree in considering this as an Oriental, and somewhat hyperbolic, mode of denoting what is *exceedingly great*, as in Exod. x. 14. xi. 6. Dan. xii. 1. Joel ii. 2. But in comparing these they confound passages very different in character. The passages of Exod. are like many in the Class. writers, in which there is something of *rhetorical amplification*. But surely the language of inspired prophecy ought to be kept apart from any thing *artificial*, espec. when, as in the case of Dan. xii. 1, of which the words ἔσται καιρὸς θλίψεως, θλίψις ὅσα οὐ γέγονεν ἀπ' οὐ γένηται (Ald. γέγονεν) ἔθνος ἐν τῇ γῇ, ἡμεῖς τοῦ καιροῦ ἐκείνου seem to have been meant by the Divine speaker to be brought to the minds of his hearers; nay, the expression καιροῦ ἐκείνου is by eminent Expositors referred to the destruction of Jerusalem; though there may, I apprehend, be a conjoint reference to the τέλος of the Evangelist, namely, the *end of all things*. Inasmuch, that we may regard the prophecy of Daniel, and the prophetic declarations of our Lord here, as pointing at (to use the words of Mr. Alf.) "the intermediate fulfilment, by the destruction of Jerusalem, of that which is yet future in its *final* fulfilment; when alone will these words be accomplished in their full sense." I cannot, however, agree with him in regarding the language of Jos. Bell. i. l. 1, and in several other places, as only expressed in a *figure of rhetoric*. Had Mr. Alf. studied the great Jewish historian as closely as I have done, he would have known how to separate what is rhetorical, and *ad ornatum*, from what is *real*. In all the passages to which I allude there is stamped the character of deep reality and genuine pathos, espec. in describing horrors during the siege of Jerusalem unparalleled by any recorded in the annals of history, so as fully to justify a *literal* acceptance of whatever language has been used by the illustrious historian.

<sup>22</sup>. εἰ μὴ ἐκολοβ. αἱ ἡμ., &c.] 'And unless the days (meaning the days of punitive vengeance, ἐκδικήσεως, as they are termed in Luke) had been shortened (lit. curtailed), no flesh (a Hebr. for *no one*) could have been preserved.' How literally *this* was fulfilled, we learn from Josephus, from whom it appears that if the siege had lasted a little longer, the whole nation must have been destroyed. He says it was a proverbial expression in the mouths of all who escaped: εἰ μὴ ταχέως ἀπωλόμεθα, οὐκ ἂν ἐσώθημεν.

—διὰ τοὺς ἐλεκτούς] Grot., Kuin., Fritz., and other Expositors, think that there is here an allusion to the very ancient opinion that in certain cases of national calamity public destruction is averted by Providence, lest the righteous should suffer with the wicked. See Gen. xviii. 23. But, without denying this merciful Provi-

ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. <sup>23</sup> Ἦ Τότε ἐάν τις <sup>h Mark 13. 21.</sup> ὑμῖν εἴπῃ· Ἰδοὺ, ὦδε ὁ Χριστὸς, ἢ ὦδε· μὴ πιστεύσητε. <sup>Luke 17. 22. & 21. 8.</sup> <sup>24</sup> Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ <sup>1 Mark 13. 22.</sup> δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς. <sup>25</sup> Ἰδοὺ, προείρηκα ὑμῖν. <sup>26</sup> Ἐάν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ· μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμείοις· μὴ πιστεύσητε. <sup>27</sup> Ὡσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. <sup>28</sup> Ὃπου γὰρ ἐάν <sup>1 Job 22. 22. Luke 17. 47.</sup>

*denies generally* in other cases, we are here bound to limit the reference, and maintain that the shortening was brought about for the sake of the elect, οὗ ἐξελίξατο, as it is added in the passage of Mark, designating the same class of persons with those, *supra* xx. 16, characterized as ὀλίγοι in opposition to πολλοί. Thus by τοὺς ἐκλ. will be denoted that very small portion of Jewish Christians who had embraced and continued to hold the faith of the Gospel in purity of doctrine and of life. But even in these words there may be an indirect combined reference to the latter times; for I agree with Mr. Alf., that 'some such providential shortening of the great days of tribulation, and hastening of God's kingdom, is here promised for the latter days.' But besides the cutting short, in the Divine counsels, various causes contributed, under Divine Providence, to abridge the period of severe suffering. These are fully set forth by Mr. Grosw. Suffice it here to point to four causes: 1) That the vast strengthening of the walls of Jerusalem, which had been begun by Herod Agrippa, and which, if completed, would have made the city impregnable, was stopped by order of the Emperor Claudius (A. D. 43). Joa. Ant. xix. 7. 2. 2) That the Jews, from being divided into factions among themselves, had quite neglected all warlike preparations for a siege. 3) That the magazines of stores and provisions laid up for use, and which might have lasted for years, were consumed both by waste and by fire. Joa. Bell. v. 1. 5. 4) That the sudden arrival of Titus, and his strong desire to reduce the city at all hazards, as speedily as possible, mainly contributed, together with the voluntary abandonment of many strong points of defence by the infatuated Jews, to bring the war to a close much earlier than could have been expected.

23—26. There is here undoubtedly a reference to the state of things during the siege of Jerusalem, as described by Joa. Bell. ii. 13. 4, where he speaks of πλάροι καὶ ἀπεισιμῶνες who, under the mask of piety, promoted innovations and political changes; and also (vi. 5) that many pretended prophets deceived—nay, he says, *madened*—the people, by promising to show them great signs and wonders from God, as the tokens of their approaching deliverance. Nevertheless, even *there* the principal reference may be to the events of the latter days, when a due regard to the prophetic declarations of their Lord will be found the best means of keeping Christ's Holy Catholic Church firm in her faith and obedience, amid every trial, unmoved by infidelity on the one hand, and fanaticism on the other,

patiently waiting for the coming of the Lord, 2 Thess. iii. 5; *συντῆρα ἀπὸ κἀκείνης*, Phil. iii. 20. As respects the ψευδόχριστοι, I cannot find any evidence in Joseph. to the existence of such. That ψευδοπροφῆται existed, there is testimony afforded by Joa. Ant. xxiv. 1, where one of this description is characterized as γόης, or one who affirmed himself to be a prophet, and engaged to divide by miracle the waters of the Jordan, and make a way for his followers to pass over the river into Perea. This depends, indeed, on the question whether *this* Theudas be *the* Theudas spoken of in Acts v. 36, or not; but if, as I have shown in my note there, it has been well made out that there were *two* impostors of that name, then the testimony of Joseph. here is left intact. The reference may, however, be likewise to the Egyptian impostor (προφῆτης εἶναι λέγων) mentioned in Acts xxi. 38, and Joa. Ant. xx. 8. 6. Bell. ii. 13. 5, though not without some reference to the latter days. As to the words δόσ. σημεῖα—καὶ τέρ., these also readily admit of a twofold reference. As respects their *primary* reference, there is sufficient evidence in Joseph. to prove that there were persons laying claim to miraculous powers, and prob. establishing their claims by various sleights of jugglery, which it is unnecessary for me to do more than allude to; but which, I would say, were less pernicious than those other sleights, not of *hand*, but of *brain*, consisting in a certain faculty of making truths look like appearances, and appearances like truths; thus confounding moral good and evil, and paving the way to Atheism, which will prob. mark the latter days. In short, not difficult is it to imagine in what will consist the various trials reserved for the faithful at that period, whose wisdom it will be to bear in mind their Lord's warning, ἰδοὺ, προείρηκα ὑμῖν.

28. ὅπου γὰρ—ἀετοί. In this figurative simile (which seems founded on Job xxxix. 30, οὗ δ' ἀν' ὡς τιθυῖσθαι, παραχρῆμα εὐρίσκονται, scil. ὁ ἀετός) there seems an allusion to the *certainty*, as well as suddenness of the destruction; the meaning being, that 'the Son of man would come (figuratively by the Roman armies) as certainly and suddenly as birds of prey, discerning a carcass from afar, are sure to flock around suddenly from all quarters, and pounce upon it.' To the accuracy of which representation Oriental travellers bear ample testimony. Since, however, eagles do not feed on dead bodies, the best Commentators suppose the bird here meant to be the *Vultur percnopterus*, or γυναιέστρος, which was by the ancients referred



k Mark 13.  
24, 25.  
Luke 21. 25.  
Ezek. 32. 7.  
Isa. 13. 10.  
Joel 2. 31.  
& 3. 15.  
Acts 2. 20.

1 Rev. 1. 7.

ἢ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. <sup>29</sup> Ἡ Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>30</sup> Καὶ τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν

to the eagle genus; and the same Hebr. term denotes either one or the other. By πτώμα is designated the *Jewish nation*, lying, like the fabled Prometheus, a miserable prey to the foes who were tearing out her vitals. Under the allusion, however, is couched a great moral truth,—that 'wherever there is flagrant impiety, thither will vengeance from heaven surely and suddenly light upon it.'

I must not omit to notice the licence exercised by the ancient Critics, and our recent Critical Editors, on this portion, by cancelling the γὰρ at v. 27, on the authority of only 3 MSS., a few Versions, and Irenæus, notwithstanding that internal evidence, and the testimony of the Peach. Syr. Version, is added to the overwhelming amount of external authority (for I find the word in all the Lamb. and Brit. Mus. MSS.)—I say *internal evidence*, since it was far more likely to be omitted in so few copies by *accident*, than interpolated by *design* in all the rest. However, it may have been removed by fastidious Critics, who stumbled at the γὰρ introducing vv. 27 and 28, as involving what is considered as, in style, worse than a tautology. Had the Critics been possessed of more judgment than one can give them credit for, I should have supposed that they thought the gravity and dignity of the apophthegm would be enhanced by the *asyndeton*, espec. from their having observed its effect on other passages, as John xix. 12. Gal. iii. 15. Col. iii. 4. At v. 27, Lachm. and Tisch. cancel the καὶ, on authority as strong as in the former case it is weak; and I find it absent from all the Lamb. copies except one, and all the best of the Mus. copies. Yet I cannot consider even this a case for change, when I take into account the presence of the καὶ in almost all the copies supra xvii. 12. xviii. 39. xxiii. 28. infra v. 33. Luke xi. 30. xvii. 10, et al. Of course, what is here said applies still more strongly at v. 37, where Lachm. and Tisch. cancel the καὶ from only two MSS.

<sup>29</sup> εὐθὺς δὲ, &c.] On this and the following verses the opinions of Commentators are much divided. The ancient and early modern ones understood the expressions *literally*; referring the whole to the awful events which will precede the final catastrophe of our globe, and the day of judgment; espec. as in the next chapter, and other parts of Scripture, the same signs are mentioned as ushering in the last great day. But from the *connection* here,—espec. in the parallel passages of Mark and Luke,—and from the assurance contained in them *all*, 'this generation shall not pass away till all be fulfilled,' the most eminent later modern Expositors refer the passage to the signs accompanying the *destruction of Jerusalem* and the Jewish state. 'As (say they) our Lord has from v. 15 shown by what signs his disciples might know that the destruction of the Temple and city was at hand, so now he, in prophetic imagery, depicts the total ruin

of the Jewish state.' They consider the language as highly figurative, understanding by the *darkening* of the sun, &c. the *ruin* of states and great personages. The *appearance of the sign of the Son of man* they take to denote the subversion of the Jewish state; and the *gathering together of his elect* they refer to the gathering of the Christian Church out of all nations. All which is very agreeable to the Prophetic style; for "as in ancient Hieroglyphic writings (observes Bp. Warburton) the sun, moon, and stars were used to represent states and empires, kings, queens, and nobility; and their eclipse or extinction denoted temporary disasters, or entire overthrow; so the Prophets, in like manner, call kings and empires by the heavenly luminaries. Stars falling from the firmament are employed to denote the destruction of the nobles and other great men. See Isa. xiii. 10. xxiv. 23. li. 6. lx. 20. Ez. xxxii. 7. Dan. viii. 10. Eeth. viii. 16. Jer. iv. 23. xv. 9. Joel ii. 10, 13, 31. 15. Amos viii. 9. Apoc. vi. 12 sq. Inasmuch that, in reality, the prophetic style seems to be a *speaking hieroglyphic*. And as our Lord here sustained the character of a prophet, so he vouchsafed to employ prophetic imagery." Of similar figurative language many examples, too, have been adduced from the Greek writers by Wetst. But true as this may be, it is carrying truth beyond its due bounds, by not attending to that *double reference* so prevalent throughout this chap. Indeed, but for the εὐθὺς μετὰ τὴν θλίψιν, &c., and the words at v. 34, the passage would seem applicable only to our Lord's *final* advent. Though, when we consider that, throughout this chap., he makes the destruction of Jerusalem and the ruin of the Jewish state a type of the end of the world,—speaking of the former event in terms which would seem more suitable to the latter,—we are authorized, and, on account of the two passages just referred to, seem *bound* to interpret vv. 29, 30, and 31, as though directly *pointing* to the end of the world and the day of judgment, yet figuratively *glancing* at the destruction of the Jewish state, and the establishment of the Christian dispensation on the ruins of the Jewish. And this, as we have seen, is more than justified by the foregoing passages from the Old Test., nearly as parallel as some which pass for quotations; comp. Rev. vi. 12, 13, καὶ ταχέως τὰ πάντα αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλιγνύσεται ὁ οὐρανὸς ὡς βιβλίον, καὶ πάντα τὰ ἄστρα πικνύσονται, where the same *double sense* likewise subsists, and is recognised by Bp. Lowth. In αἱ δυνάμεις τοῦ οὐρανοῦ we have an expression freq. in the Sept. to denote the heavenly bodies. There is no vain repetition, but intensity of sense communicated by the expression of the same thing in other words.

<sup>30</sup> τότε φαν.] *Then* (opening out the next scene of the awful drama) shall be displayed, shall appear, the sign of the Son of man in heaven.' We may, with some, suppose here an

τῇ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup> καὶ ἀπο- m Supra 18.  
41.  
1 Cor. 15. 52.  
1 Thess. 4.  
16.  
στελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἁκρῶν οὐρανῶν ἕως ἁκρῶν αὐτῶν.

<sup>32</sup> Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφυῇ, γινώσχετε ὅτι ἐγγὺς τὸ θέρος. <sup>33</sup> οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, n James 5. 9.

allusion to the *sign from heaven* required. See supra xvi. 1. But it should rather seem that τὸ σημεῖον really means the *visible appearance*; q. d. 'Then shall be seen the visible appearance of the Son of man,' i. e. then shall the Son of man visibly appear, and shall give manifest evidences of his power by the destruction of the Jewish state, as subservient to the establishment of the Christian dispensation—such, at least, is its *primary* reference. It is plain that our Lord refers to that well-known prophecy of Daniel predicting the advent of the Son of man as 'coming in the clouds of heaven,' in order to enter upon an universal and everlasting kingdom; thereby intimating its approaching fulfilment as the *true sign* of his coming so earnestly inquired after by his disciples. Yet this does not hinder that the expression φανίσσεται τὸ σημ., &c., should not, according to the *other* reference, have its fulfilment in the display of *some physical sign* indicative of the actual advent of the Son of man. As to *what* that may be we are left quite in the dark, and ought not rashly to speculate on it. Further, in αἱ φυλαὶ τῆς γῆς (the land) we may discern a *double* sense, so as to denote, according to the *primary* one, the inhabitants of Judæa (who would feel the hand from on high in the dire calamities coming upon them. See Luke xxiii. 28, and comp. Zech. xii. 12),—according to the *secondary* one, to intimate that the nations of the *world* that 'lieth in iniquity' will wail (see Matt. xi. 17, and note) when Christ comes to judgment. In ἐρχόμενον ἐπὶ τῶν νεφελῶν, &c., we have gorgeous imagery, which might seem assimilated to the character of *Hebrew poetry*, to designate that majesty of approach referred to in δόξης πολλῆς, and that putting forth of power, denoted by δυνάμει; in which view we may compare Ps. xviii. 9—12. Is. xix. 1. Yet the *literal* sense seems required by the assurance of the Angel at our Lord's ascension, οὕτως (meaning, in clouds) ἐλεύσεται (return) ὁ υἱὸς τοῦ ἀνθρώπου ἰδεῖσθαι πορευόμενον εἰς τὸν οὐρανόν· this evidently referring more especially to our Lord's coming at the *last day*. The expression δυνάμει may have reference both to the power manifested in the final destruction of Jerusalem, &c., and in the *secondary* sense, to that shown in the destruction of the universe (2 Pet. iii. 7. 10. 12), the raising of the dead, and the other events of the *last great day*; all evincing the power of Christ's kingdom.

<sup>31</sup> καὶ ἀποστελεῖ τοὺς ἀγγέλους, &c.] Here there exists a considerable diversity of interpretation, which might have been avoided by a reference to the above-mentioned twofold appli-

cation, which even those who have recognized it before seem here to forget. The application of the words to the *final* advent of our Lord (here principally intended) is too obvious to need pointing out. But neither ought the *first* advent of our Lord to be kept out of view; for, even in that application, the words have much propriety; τοὺς ἀγγέλους αὐτοῦ denoting the preachers of the Gospel, announcing the message of salvation, and gathering those who should accept its offer from every quarter of the globe (see v. 14) into one society under Christ, their common Head. In the words μετὰ σάλπ. φων. μεγ. there should seem, in *both* the above applications, to be a reference to the method of convoking solemn assemblies among the Jews and Gentiles,—namely, by *sounding of trumpet*, implying a summons of the most public and authoritative kind. See Is. lviii. 1. Jer. vi. 17. Ez. xxxiii. 3—6. In the words ἐκ τῶν τεσσ. ἀνέμων we have a Hebrew formula, denoting, 'from all quarters or regions of the globe;' for, according to Jewish ideas, the *winds* served not only to denote the *cardinal points* of heaven, but to mark the *regions* which lay in the direction of any of them. The words ἀπ' ἁκρῶν—αὐτῶν are also a Hebrew form, containing an emphatic repetition of the same thing. Strange is it that Mr. Alf. should seem inclined to receive *καὶ* before φωνῆς, from MS. D and 6 cursives, with some Latin copies, since it is merely a *critical alteration* devised for the purpose of removing a certain harshness, which other Critics sought to remove by cancelling φωνῆς. As to the passage of 1 Thess. iv. 16, ἐν φωνῇ ἀρχ. καὶ ἐν σάλπιγγι Θεοῦ, that does not, as Mr. Alf. imagines, support the *καὶ* here, since the two passages are altogether different in character. Moreover, the φωνῇ and the σάλπιγγι are there necessarily *distinguished*, while here they could not, without occasioning a very jejune sense to arise. I suspect, however, that the former Critics inserted the *καὶ* from bearing in mind the passage of 1 Thess. And as to *sejune quaintness*, while the ancient Critics had a good digestion and relish of such cates, neither are their admirers in modern times a whit behind them in that faculty and taste.

<sup>32</sup> ἀπὸ δὲ τῆς συκῆς—παραβολὴν.] The full sense is: 'Take [for your instruction] the illustration which may be derived from the fig-tree.' There is here an answer to the inquiry, v. 3, as to the *time* of this destruction, which our Lord intimates will be as plainly indicated by the signs above mentioned, as the approach of summer is by the buds of the fig-tree.

—τὸ θέρος] i. e. rather *Spring* than *Summer*,

- ο Mark 13. 30, 31. γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. 34 ο' Ἀμὴν λέγω ὑμῖν  
 Luke 21. 32, 33. οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.  
 p Supra 8. 35 p' Ὁ οὐρανὸς καὶ ἡ γῆ † παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ  
 19. παρέλθωσι.  
 q Mark 13. 32. 36 q Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ [τῆς] ὥρας οὐδεὶς οἶδεν,—  
 r Luke 17. 36. οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν—εἰ μὴ ὁ Πατήρ [μου] μόνος.  
 1 Pet. 3. 20. 37 r Ὡς περὶ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία  
 Gen. 6. 2—4. α 7. 5.

by an idiom formed on the Hebrew, in which language there are no terms to denote Spring and Autumn; the former being included under *ἡνθ*, the Winter. The phrase *ἐγγύς ἐπὶ θύραις* is formed from two phrases blended together (for intensity); and thus denotes the closest proximity. So Demosth. p. 140, *ὀπίρῃδου τοῦ ἐπὶ ταῖς θύραις ἐγγύς, οὐτωσί, sc. ὄντος*, and Aristoph. Plut. 167, *ἐγγύς πρὸ θυρῶν ἴστιν*. Comp. also James v. 9.

35. δ οὐρανὸς — *παρελεύσονται*] Griesb., Fritz., Lachm., and Tisch. edit *παρελεύσεται*, from 4 ancient MSS. And so Griesb., Fritz., and Scholz, on the parallel passage of Mark, edit from many more MSS.; but Tisch. retains *παρελεύσονται*. In the parallel passage of Luke, Lachm. edits *παρελεύσεται*, but Griesb., Scholz, and Tisch. *παρελεύσονται*, very properly, since the external evidence for the singular is small. As to the passages of Matthew and Mark, the external authority for *παρελεύσεται* is very much stronger in the latter than in the former; and if *παρελεύσεται* be edited in the former, it ought still more in the latter. But I prefer retaining *παρελεύσονται* in both passages, since it is confirmed by the parallel passage of Luke.

36. This, too, is intended as an answer to the question at v. 3. The sense of the verse will partly depend upon the *reference*, which is by most Expositors supposed to be the *final* advent of Christ exclusively. Yet as the words following relate partly, if not chiefly, to the destruction of Jerusalem, so must this, at least *primarily*; though in the *secondary*, but more august sense, it may be referred to the day of judgment. And indeed *ἐκκλην ἡμέρα* is often used to denote that period; as 1 Thess. v. 4. 2 Thess. i. 10. 2 Tim. v. 4. i. 12. 18. iv. 8; whereas the expression is very rarely used of the destruction of Jerusalem.

— *καὶ τῆς ὥρας*] The Article, not found in several ancient MSS. both here and in Mark xiii. 32, has been cancelled by Griesb., Matt., Fritz., Scholz, Lachm., and Tisch. Bp. Middl., however, affirms that the Article is here required by propriety. Yet that is no sufficient proof that it was *used* by the Evangelist. At any rate, that there is *not*, as many suppose, an Hendiadys, is plain from what follows at vv. 37. 42. 50, and xxv. 13, nay, seems intended to introduce a more definite, and a stronger term, q. d. *inno hora*, which expression would seem to demand the Article. Upon the whole, the reading is an open question. At any rate, there is nothing to warrant the cancelling of the words *καὶ τῆς ὥρας*, with MS. L and some ancient cursive copies;—a method which does not untie, but only *cuts* the knot. The Lamb. and Mus. copies all have the text. rec. The *μὴν* just after is cancelled by Griesb., Lachm., and Tisch., from B, D, L, and 18 cursive MSS. (to which I could add a few of

the most ancient Lamb. and Mus. copies), which is confirmed by the usage of *Matth.* elsewhere. See vii. 21. x. 32 sq. xi. 27. xii. 50. xv. 13. xvi. 17. xviii. 10. 19. 35. xxvi. 29, 30. 42. 53. The genuineness of the word may be doubted.

As respects the *doctrine* involved in the words, suffice it to refer to Calvin, Grot., Hamm., Whitby, and Pye Smith (Scr. Test. t. ii. p. 33 seqq.), who allege the authority of the Fathers generally, *Concilium non obstantibus*. I must, however, still interpose a *quo warranto*, and refer the reader to my remark supra xix. 18. Between this and the next verse should, in harmonizing, be brought in Luke xxi. 34—36, with Giesw., which is very important, as presenting the serious *caution* then given by our Lord, to be on their guard lest they should be entangled unawares in the ruin which would suddenly overwhelm their country, and also—unless they took heed—occasion a more fearful ruin. This caution was, I apprehend, first given, as it stands in the passage of Luke, *briefly*; and then, after a short pause, the deeply important subject was resumed, as recorded in Matt. xxiv. 37, introduced by the *comparisons* deduced from the case of Noah, and continued thenceforward up to the 13th ver. of ch. xxv., terminating with the oft-repeated admonition to *watchfulness*, which is, indeed, the *ground-tone* of the whole of these portions of the two Evangelists. In that of *Matth.*, however, the lesson is *carried out much further*, and the exhortations are earnestly enforced by various considerations, espec. by contrasting the widely different *results* of the two different courses—the *blessedness* of the one, and the *banefulness* of the other, as terminating in the awful sentence *πορεύεσθε ἀπ' ἐμοῦ, οἱ καταραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον*. In the carrying out of the above purpose, the Discourse (the last our Lord pronounced in public before he was offered up), as it proceeds, assumes gradually a *parabolic* form, until at length it passes into regular Parable. I need scarcely say, that both in the passage of Luke and in this portion of *Matth.*, the reference is almost exclusively to the second advent of Christ to judgment; the great purpose of our Lord being, in both, to warn his hearers, and, through them, all his disciples of every age, against that unpreparedness arising from self-security and sensuality, neglect of prayerful watching, which unfits men to meet their Judge, though he may be at the door, and their doom be that judgment without mercy (James ii. 13), of which the vengeance exercised by Christ at his first advent on the unbelieving Jewish nation was but a *type*.

37—39. The force of the comparison here (occurring also in Luke xvii. 26, 27, with the addition of the days of Lot) involves principally the point of the *suddenness* and *unexpectedness*, as

τοῦ Τιού τοῦ ἀνθρώπου. <sup>38</sup> ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγκαμίζοντες, ἄχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, <sup>39</sup> καὶ οὐκ ἔγνωσαν ἕως ἤλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ Τιού τοῦ ἀνθρώπου. <sup>40</sup> Τότε <sup>g Luke 17. 36.</sup> δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. <sup>41</sup> δύο ἀλήθουσαι ἐν τῷ μυλῶνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.

<sup>42</sup> Ὁ Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ Κύριος ὑμῶν ἔρχεται. <sup>43</sup> Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐρηγόρησεν ἂν, καὶ οὐκ ἂν εἶασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. <sup>44</sup> Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι, ἡ ὥρα οὐ δοκεῖτε, ὁ Τίος τοῦ ἀνθρώπου ἔρχεται. <sup>45</sup> Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν <sup>v Luke 12. 42, &c.</sup>

characterizing each of the awful calamities here predicted, q. d. 'The same shall take place at the advent of Christ, as did in the time of the Noah.' The case of *Lot* is also adduced in 2 Pet. ii. 4—10. iii. 5, 6. Thus are brought together the two grand circumstances in Holy Writ, which bear upon the present case,—thereby, of course, attesting the historic reality of the Deluge, which has been more than called in question by the Neologians of our days. The words ἦσαν τρώγοντες, &c., and those of Luke, ἡσθιον, &c., represent *graphically* the fancied security, and carelessness, with which the persons carried on the ordinary business of life, with all its sensual pleasures, when on the very brink of destruction. The sentiment is then further developed and illustrated at vv. 38—41.

<sup>39</sup> οὐκ ἔγνωσαν. Meaning that they did not care to know it, though they had ample means for knowing it from the earnest warnings in the preaching of Noah, confirmed by his preparation of the ark; notwithstanding which, they, in point of fact, *did* not know, did not bring the danger home to their hearts, so as to bring forth fruits unto repentance and ultimate preservation.

<sup>40</sup> τότε δύο ἔσονται, &c. Some take this to denote that the destruction will be as *general* as it will be unexpected; so that no two persons employed together shall both escape. Others suppose it to mean that some of both sexes shall escape, while others shall perish; implying a providential distinction. Both these views may be admitted (as merging into each other); the scope of the verses being to *illustrate* both the suddenness (see Luke xxi. 35) and the awful nature of the catastrophe,—and at the same time to intimate, that, however wide-spread, it will not be without merciful exceptions. Of those in the same place and in the exercise of the same occupation, some shall perish, while others will be spared.

The *ὁ* twice here occurring, is in each case absent from MSS. B, D, L, and is cancelled by Fritz, Lachm., and Tisch., seemingly, and in the case of Fritz, avowedly, on account of the *μία*—*μία* of the next verse; the very circumstance, I imagine, which caused the Critical Reviser of the text of B, &c., to remove the *ὁ*, for-

getting that in the parallel passage of Luke xvii. 36, the *ὁ* is found in almost every MS., at least every MS. that has the verse, the cause of whose omission I have, after other Editors, pointed out.

<sup>42—44</sup>. Here our Lord resumes the tone of direct exhortation; and, having hitherto spoken of the *Judgments* he would in his first Advent inflict on the unbelieving Jews,—a type of the *general* judgment at his last Advent,—he proceeds to inculcate the necessity of being always prepared to meet that final judgment. Accordingly this, and the subsequent matter, form the *Moral* of the whole Prophetic Discourse, and point its practical *Application* to Christ's faithful disciples of every age.

<sup>42</sup>. ὥρα. Lachm. and Tisch. edit *ἡμέρα*, from 2 uncial and 6 cursive MSS., the Syr. and Æthiop. Versions, and Iren.;—authority quite inadequate, espec. when opposed by internal evidence, as existing in the reading *ἡμέρα* being evidently a *gloss*, or an *alteration* for the sake of greater perspicuity.

<sup>43</sup>. The foregoing warning to vigilance is now pointed, and the lesson strongly impressed, by the use of three Parables, or parabolic illustrations; in the *first* of which the circumstance of Christ's coming being sudden and unexpected, is compared to the entrance of a robber who breaks into the house of a person not on his guard. See Obad. 5, comp. with Rev. iii. 3. xvi. 15, and espec. 1 Thes. v. 1—16.

<sup>45—47</sup>. Our Lord had, as we find from Luke xii. 42—47, given this parabolic illustration on a former occasion, in answer to a question from Peter, which question suggested the Parable, or parabolic illustration, here employed. The question was (xii. 41) Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; For the Apostles, it seems, were always fancying that they should have exemptions and privileges beyond the multitude. Now the answer to Peter was intended to correct this erroneous notion; and, in order to prevent its being again entertained, the foregoing *general* admonition to *watchfulness*, as a duty incumbent on all Christians, was here again—in earnest *repetition* of already heard and then received doctrine—urged as espec. incumbent on those who are entrusted

κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; <sup>x</sup> 46 Μακάριος ὁ δούλος ἐκεῖνος, <sup>y</sup> 47 ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. <sup>z</sup> 48 Ἄμην λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>aa</sup> 48 Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἐλθεῖν <sup>ab</sup> 49 καὶ ἄρξεται τύπειν τοὺς συνδούλους αὐτοῦ, \* ἐσθίη † δὲ καὶ \* πῖνῃ μετὰ τῶν μεθύνων <sup>ac</sup> 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει <sup>ad</sup> 51 \* καὶ διχοτομήσει αὐτόν, καὶ τὸ

<sup>x</sup> Supra 6.  
<sup>y</sup> 12. & 13. 42.  
<sup>z</sup> Infra 26. 30.

with any spiritual charge, as *οικονόμοι τῶν μυστηρίων τοῦ Θεοῦ*, to feed the flock of Christ with the reasonable food of sound doctrine. On the same principle we may account for several of these last sayings of our Lord in public being repetitions of what had been said on former occasions, or at least *references* thereto; which would naturally bring to mind what had been, we may be sure, carefully treasured up in memory. But, to advert to the matter at v. 45, as respects the force (somewhat debated) of *τίς ἄρα ἔστιν*,—the most correct view is, I apprehend, that of the Greek Fathers and Commentators, and some eminent modern Expositors,—namely, that this is a case in which interrogation has exclamation combined therewith, as intended to express how rare and estimable is such a servant! Yet the idiom is one so seldom met with, and the examples adduced of it so little to the purpose, that the following, from Max. Tyr. Diss. xxxi., in which there is a very similar turn, may be not unacceptable: *εἰ δὲ ποῦ τις ἔστι ἀγαθός—τίς οὖν ἔστιν ὁ κυβερνήτης οὗτος; κ.τ.λ.* As respects the reading *οκατελσας* edited by L. and T., instead of *θεραπεύσας*, from 2 MSS. only, it is manifestly a gloss; and the other alterations of the same Editors at vv. 45, 46, could easily be shown to be mere *paradoxyas*.

48. *κακός*] I am still of opinion that by this term *κακός* here found, though absent from the parallel passage of Luke, is intimated a transition, not from a good to a bad servant, but from the *good* to the *bad mind* of the same servant who has before been mentioned. This seems required by the parallel passage of Luke xii. 45. As to the course pursued by Frits., and by Tisch. (1 Ed.), to cancel the *ἐκείνος*, that is forbidden by the concurrent testimony of all the MSS. and Versions. Hence the only unobjectionable mode of interpreting the words is that which I have already proposed, and which, so far from being *novel*, was adopted as early as the time of Euthym., who explains the words to mean ὁ ἀπιστος καὶ ἀφρων ἀποβᾶς, 'he who has turned out,' 'proved himself' ἀπιστος καὶ ἀφρων from being πιστός καὶ φρόνιμος. So too Dr. Hammond and Abp. Newcome, I find, interpret. The view which I advocate has the advantage of making all plain and intelligible. The person designated is not an absolute, but a virtual, or practical unbeliever, who, because his Lord delays his coming, is apt to think, and *acts* as if he thought, his Lord would never come at all; and, accordingly, he scruples not to do things the most unbecoming in a minister, making himself odious by a violent and despotic carriage ("lording it over God's

heritage," 1 Pet. v. 3) joined with a world's spirit, and evil and corrupt life and conversation.

After χρόν. ὁ κύριος the word ἐλθεῖν is cancelled by Lachm., from MSS. B 6, 33, Copt. and Sah. Vers., as also Iren. and Orig.—to which authority I am enabled to add that of Ephr. Syr., teste Jacks. This authority, however, is quite inadequate in a case like the present, in which internal evidence is in favour of the word, from the greater likelihood of its having been put out, as superfluous, than put in because necessary. As to Versions and Fathers, they are in a case like this of no inconsiderable weight *against* a word, though they cannot safely want of MS. authority.

49. After συνδούλους the pron. αὐτοῦ is inserted, from several of the best MSS. (including the principal Lamb. and Mus. copies), Versions, and Fathers, by Griesb., Lachm., Tisch., and Scholz. All the best Editors from Wets. to Tisch. are agreed on the reading ἐσθίη καὶ πίνῃ, instead of ἐσθίειν καὶ πίνειν,—a reading which has the strongest evidence of MSS., Vers., and Fathers, and is confirmed by internal evidence. In support of the reading εἰ, to the authority of the MS. C and 8 ancient cursives, I add that of Lamb. 1175, 1179, 1187, 1188, Scr. m. n. and 3 ancient Mus. copies; as also the Pesch. Syr., Pers., Arab., Æthiop., and Copt. Versions, also Ephr. Syr., teste Jacks. And the reading is worthy of more attention than it has received from the Editors; yet, after all, I suspect it to be no other than a *critical emendation*, liable, however, to the objection that this highly Classical form of expression *καὶ* is scarcely to be met with in the Evangelists.

51. διχοτομήσει αὐτόν—θήσει] Of these words various interpretations have been propounded, which I have shown to be alike inadmissible. Suffice it here to advert to those which have at least verisimilitude. Worthy of attention is the exposition of Chrys. and Euthym., adopted by Beza, Mald., and Valckn., according to which διχοτομ. is understood to denote *separation* from the rest of the servants, and *consignment* to a prison; two punishments being here denoted,—that of removal from an office ill discharged, and that of being thrown into an *ergastulum*, or *house of correction* for bad servants; the term being, they think, employed for the purpose of intimating, that such are merely *pretenders* to be good servants, but not in *reality* such, as being those who render only *eye-service*, being unfaithful to their trust, equiv. to the τῶν ἀπιστῶν in the passage of Luke,—namely, such as are not true believers at all,

μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

XXV. 1<sup>a</sup> Τότε ὁμοιωθήσεται ἡ βασιλεῖα τῶν οὐρανῶν δέκα • Rev. 19. 7.  
παρθένους, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς

since the hypocrite cannot be really a believer. According to this view, the expression will be a forcible one, to denote what we understand by *cutting off* and *excluding* from any society; and, as the words following, 'there shall be weeping,' &c., will have reference to the *positive* punishment to be inflicted, so *διχοτομ.* may thus be said to have reference to the *negative* one of *privation* of the joys of the blest. And certainly the sense thus yielded is very *suitable*; but *proof* is wanting that *διχοτομία* ever signified to *separate*. The only evidence hitherto adduced is merely such as is supplied by the phrase *τέμνειν δῖχα*, as used in the sense *scissim secare*. But I cannot find that *διχοτομία* had ever any such sense; nevertheless, its verbal *νομ.* *διχοτόμησις* is used by Sext. Emp. ix. 284, in the sense *separation*; and therefore the above interpretation *may* be the true one,—agreeably to which, the person is considered as a *covenant-breaker*; and in the term expressing the punishment thereof there is an allusion to the punishment of covenant-breakers by the being *put out of* covenant by a sort of figurative *outlawry*. In this view, the covenant alluded to would be the *baptismal covenant* violated by practical infidelity, and the punishment separation from the congregation of the faithful both here and hereafter, consignment to the society of the accursed, condemned to woe everlasting. But this *positive* infliction cannot without violence be extracted from *διχοτ.* taken in the foregoing sense merely by a philological implication. Accordingly, I am still of opinion that the simplest, most natural, and obvious sense, and that confirmed by the phrase employed in Luke just after *δαρῆσεται πολλὰς*, is that which supposes the term to signify, 'will scourge him severely,' i. e. 'adjudge him to the severest punishment,'—*διχοτ.* being taken as in the case of many similar ones, such as *δέρειν*, 'to flog,' *τέμνειν μέσον*. So Hist. Susanna, v. 35, *σχίσει σε μέσον*,—and 39, *πρίσει σε μέσον*,—and Arrian, Epict. iii. 22. 2 (of a disobedient servant), *ἐπιστραφείς δὲ ὁ κύριος, καὶ ἰδὼν αὐτὸν σοβαρῶς διατασσόμενον, ἔλκυσας ἔτεμεν*.

The next words are added as it were to screw up the representation to the highest pitch, q. d. 'As the master will miserably scourge such a servant, and consign him to the woeful abode of incorrigible criminals, so will the Lord consign the wilfully disobedient disciple to the abode of hypocrites, HELL, where there is ὁ κλαυθμὸς, καὶ ὁ βρυγμὸς τῶν ὀδόντων.'

XXV. The two Parables which follow (vv. 1—13, 14—30) are intended to carry on the subject treated of in the latter part of the preceding chapter (this being one continued discourse on the Mount of Olives, in sight of the Temple). That subject was, in a more especial sense, the coming of Christ at the day of Judgment, or, what is tantamount to it, the hour of death. And the object of both is to warn men of the

necessity of being always prepared to meet their Judge. Accordingly, at the close of these parables there is a transition to the subject of the *general judgment only*.

Of the former Parable, vv. 1—13, recorded by St. Matthew alone [which (as Mr. Gresw. observes) was intended to be as applicable to the moral probation and moral responsibility of all who agreed in the character of *Christians in general*, as the parabolic allegory which had preceded, to those of the ministers of religion in particular], the moral meant to be conveyed is, the blessedness and necessity of *endurance unto the end* (see Calv. and Gresw.), and consequently (as the ancient Fathers are agreed) the evil of a late repentance; on which see Bp. Taylor, Works, vol. iii. p. 345.

1. *τότε* i. e. at the period just before spoken of, when the Son of man shall come to judgment; or, as some explain, to his personal reign on earth *preceding* it. Of *ὁμοιωθ.* the full sense is, 'will be found like unto,' by many points of similarity, thus illustrating difference of character, &c. The *practical application* is supplied by our Lord himself, v. 13.

—*λαμπάδας* i. e. rather *torches* than 'lamps;' for, as appears from a Rabbinical writer in Lightfoot, they were formed of a piece of iron wrapped round with old linen, and moistened with oil.

—*ἐξῆλθον εἰς ἀπάντ. τ. ν.* A difficulty exists as to the *going out* here spoken of, which Rosenm. and Kuinoel endeavour to remove by understanding the verb of *intention*, not of action. Grotius has recourse to a philological device, supposing the figure *Prolepsis*. Both methods are alike inadmissible. The difficulty is thus handled by Mr. Greswell, vol. v. p. 453: 'That they must not be supposed to go forth directly to meet the bridegroom, nor consequently to the place where he was, appears from the result; that they must be supposed to go forth to some quarter different from that whence they set out, and some quarter where they might expect to meet with the bridegroom at last, follows from the necessity of the case. We may presume, then, that the place to which they are supposed to go, is the house of the bride.' A solution evidently formed on that proposed by myself in Recens. Synop., that there were *two* goings forth; *one* to a certain distance on the way from the bride's house; namely, some friend's house by the way; the *other* from thence, when, on the bridegroom's party being announced, they move forward to meet him. Whether Mr. Greswell has *improved upon*, while he has borrowed my solution, is very doubtful. At any rate some other Expositors, as Bp. Lonsdale, have adopted it in its unimproved state. Nevertheless, how the preliminary assemblage of the virgins, from their houses respectively, to attend on the bride, can be supposed to be adverted to in the words *ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου*, I am at a loss to see. And after all there is, perhaps, no occasion to suppose *two* goings forth, since, strictly speaking, the narrative has not even

b Supra 18.  
44—60.

ἀπάντησω τοῦ νυμφίου. <sup>2</sup> <sup>b</sup> Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραὶ. <sup>3</sup> Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' \* ἐαυτῶν ἔλαιον <sup>4</sup> αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.

c Supra 24.  
51.

<sup>5</sup> Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον. <sup>6</sup> <sup>c</sup> Μέρους δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοῦ, ὁ νυμφίος ἔρχεται! ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ! <sup>7</sup> Τότε ἡγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. <sup>8</sup> Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. <sup>9</sup> Ἀπεκρίθησαν δὲ αἱ φρό-

commenced at v. 1; the thing being spoken of only in a *general* way; as much as to say, that the case in question bears a close resemblance to that of a marriage party of virgins going forth to meet the bridegroom.

This final view, set forth in my *third* Ed., in which I still acquiesce, I find adopted by Mr. Alf., who remarks that ἐξῆλθον is not their final going out (v. 6), for only half of them did so, but their *leaving their own homes*. See λαβοῦσαι—ἔλαβον, &c., vv. 3, 4.

2. αἱ πέντε] The αἱ has no place in MSS. B, C, D, L, and others, and has been cancelled by Fritzsch, Lachm., and Tisch.; but wrongly. The text, rec., indeed, is without the αἱ, which had been put out by the Elz. Editor, though it was in all the former Editions. It was, however, afterwards restored by Matthæi, Griesb., and Scholz, though again dismissed by Lachm. and Tisch.; yet without reason, since internal evidence is quite in its favour, from its being most likely to have been put out by some who did not perceive that the Article has here great force, q. d. 'the remaining five';—a use of the Art. freq. in the best writers.

4. αἱ φρόνιμοι] Render, 'the provident.' Such they were, as taking care to provide a supply of oil to keep their lamps burning; which, spiritually understood, is, 'preserving the inner spiritual life duly fed with the oil of the Spirit of grace.'

5. ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον] 'they all became drowsy, and began to sleep.' This punctuation, which I think called for by the occasion, I find in some of the most ancient MSS., as the Lamb. 1193, of the 8th century.

6. The ἔρχεται after νυμφίος is absent from 5 uncial and several cursive MSS., together with the Coptic, Arab., and Sahid. Versa., and some Fathers. Internal evidence in this case is nearly equal, considering that the word may have been removed by the Critics, for the purpose of correcting a slight negligence of composition as existing in ἔρχεται—ἐξέρχεσθε. I find it in all the Lamb., Scriv., and Mus. copies, confirmed by the Pesch. Syr. Versa.

7. ἐκόσμησαν] lit. 'put them in order for use;' for the more Class. ἐπισκεύασαν, sometimes, however, used by the Sept., as Exod. xxx. 8.

9. The reading which I have, with Lach. and Tisch., adopted, οὐ μὴ, instead of οὐκ, is, I find, supported by many ancient MSS.; to which I add all the best of the Lamb. and Mus. copies; and it derives confirmation from Jer. iii. 12, in some copies: καὶ οὐ μὴ στηριῶ τὸ πρόσωπόν

μου ἐφ' ὧμας, where other copies (even the Vat. and Alex.) have simply οὐ. In such a case, however, the οὐ μὴ is not *put* for οὐ, but yields a stronger sense (see note on Luke xxii. 34. Rev. ix. 6), such as is very suitable in the passage above noticed of Jerem.; and not less so here, as well calculated to express the *extreme* fear that the prudent virgins felt lest the oil should not suffice for both. As to the *ellipsis*, there is no *grammatical* ellipsis at all, but rather an *apostrophe* of some words suppressed *verecundia causa*, to some such effect as this, *we are afraid*, or 'we must take care,' or such like; the ancients attaching some kind of *shams* to denying a request. Though, in the present case, as the request was unreasonable, so the denial was justifiable, and indeed unavoidable; since the oil which the prudent virgins had taken with them would probably be no more than sufficient for *themselves*; and consequently to have shared it with the others would only have rendered it insufficient for *all*, and thus have occasioned the non-attendance and exclusion of all. In fact, they do not *refuse*, but intimate that they *dare* not, *must* not, grant the request, lest there should not be enough of oil for both parties.

The words πορεύεσθε—πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς, I would not, with Luther and Calv., regard as spoken in *mockery*, but in earnest, sad earnest, as was fitting; for (as Matth. Henry observes) 'those who deal foolishly in the affairs of their souls, are to be *pitied*, not insulted over, for "who made thee to differ," &c.?' By the action of *buying* is to be understood *procuring* in any way (without reference to price), as in Is. lv. 1, "Come, buy wine and milk without money and without price;" and again, Rev. iii. 18, "buy of me gold tried in the fire." Thus it is intimated that the oil of grace is to be earnestly sought, and carefully preserved when obtained, through earnest prayer, from the only Dispenser, the Holy Spirit, sent, through the intercession of Christ, from God the Father. See John xiv. 16.

The δι before πορεύεσθε is absent from several of the most ancient uncial, and not a few ancient cursive copies (to which I add 2 Lamb., 4 Scriv., and one Mus. copy), and it is cancelled by Griesb., Scholz, Lachm., and Tisch., with more than usual reason. Internal evidence is rather *against* than for the word, which might seem more likely to be put in than put out. Yet I am not sure that the Apyndeton is suitable here. And considering the quarter whence the reading comes, I cannot but suspect it to

νιμοι, λέγουσαι· Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν πορεύ-  
εσθε [δὲ] μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.

10 ἂ Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ <sup>d Luke 12.</sup> αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους· καὶ ἐκλείσθη <sup>25.</sup>

ἡ θύρα. 11 Ὅστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέ-  
γουσαι· Κύριε, κύριε, ἀνοίξον ἡμῖν.

12 Ὁ δὲ ἀποκριθεὶς εἶπεν <sup>e Supra 7.</sup> Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Ὁ γρηγορεῖτε οὖν, ὅτι οὐκ <sup>f Supra 24.</sup>

οἰδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, [ἐν ᾗ ὁ Υἱὸς τοῦ ἀνθρώπου <sup>g Supra 24.</sup>

ἔρχεται.] 14 Ὅσπερ γὰρ ἄνθρωπος, ἀποδημῶν, ἐκάλεσε τοὺς <sup>h Luke 12.</sup>

ιδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· <sup>i Cor. 10. 12.</sup>

15 καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν ἐκάστῳ <sup>j Pet. 5. 8.</sup>

<sup>k Luke 19.</sup>

have been cancelled by certain Critics, who thought it came too soon after the δὲ just before.

12. οὐκ οἶδα ὑμᾶς] A form of absolute repulsion and rejection, q. d. 'I know nothing about you; go about your business;' as in the passages of *Isæus* and *Plautus* adduced by me, *supra* vii. 23.

13. γρηγορεῖτε οὖν, &c.] An admonition containing the great *fundamental truth* which it is the purpose of the whole parable to inculcate, and with reference to which all its minutest parts are brought to bear. The words ἐν ᾗ ὁ Υἱὸς τοῦ ἀνθρ. ἔρχεται are absent from several uncials, and many cursive MSS., most of the *Verss.*, and some *Fathers*; and are cancelled by *Griesb.*, *Fritz.*, *Scholz.*, *Lach.*, and *Tisch.* They have certainly the air of an *addition* to fill up the sense, perhaps from *supra* xxiv. 42. 44. The sentence may indeed thus seem to terminate somewhat abruptly (the very reason which, we imagine, led the ancient Critics to fill up what appeared wanting); but several passages might be adduced from the *Classical writers* where something at the end of a sentence is left to be supplied from the context, or the subject-matter. One example may here suffice. *Polyæn.* p. 749, ed. *Maass.*: Καὶ οὕτε τὸν καιρὸν οὕτε τὴν ἡμέραν προέλεγον, when he would lead them to battle.

14. Ὅσπερ γὰρ ἄνθρωπος, &c.] Something here seems wanting, which Commentators variously supply; some, by ἡ βασιλεία τῶν οὐρανῶν; others, by ὁ Υἱὸς τοῦ ἀνθρώπου; which last, from the context and character of the similitude, is preferable. However, there may be, as *Grot.*, *Mald.*, and *Fritz.* think, an *Anacoluthon*, or unfinished construction.

The Parable now introduced, peculiar to *Matth.*, nearly resembles that of the *Pounds* at *Luke* xix. 12; though there are several points of dissimilarity, on which see *Groswell*. It is meant still further to illustrate the manner in which Christ will deal with men at his return to judgment. Or to enter more particularly into its nature, there are, *Groswell* thinks, two histories combined therein; the 1st comprehending the first 5 verses; the 2d continuing to the end; one containing a scheme of *probation*; the other one of *retribution*; one preparing the way for the other; and of course the latter economy forming the principal subject of the parabolic narrative. But the more obvious, and the simpler mode of viewing the matter is, to consider the different

*sums* delivered to the servants here in such different *proportions*, and employed by them in as different *modes*, as representing the various *gifts* bestowed upon, and the different *opportunities* afforded to, the various members of Christ's Church; and which admit of being by them employed either profitably or unprofitably. The reckoning with, and the calling to account of, those servants, has too obvious a reference to need pointing out. By the utter rejection of the merely *slodful* servant's excuse, we learn how utterly unavailing must be any excuse that shall be urged in extenuation of whatever duty, laid upon us, shall be left unfulfilled. A yet more important lesson is here supplied, in the different *portions* dealt out to the *faithful* servants, and awarded to the proportional measure of profitable employment of the advantages and opportunities, be they many or few, which have been dealt out to them by him "who ordereth all things according to the purpose and counsel of his own will." See *Eph.* i. 11.

— τοὺς ἰδίους δούλους] If the *ἰδίους* be regarded as emphatic, or even very significant, it will mean (as *Groswell* explains) 'his own peculiar servants;' meaning a certain number opposed to the rest of his household; implying, as *Wetstein* explains, such as he judged fittest for such a trust. But *ἰδίους* may be here used simply for the possessive pronoun, as often both in the *Sept.* and the *New Test.*, ex. gr. *Job* vii. 10. *Prov.* xxvii. 8. *Matt.* xxii. 5. *Tit.* ii. 5. *1 Pet.* iii. 1. 5. And the ancient Versions, as well as the *author* of *Mark* xv. 20, confirm this. The use, however, of the term at the next verse in the sense *peculiar*, may incline one to think it so meant here; and thus it will denote 'his own servants;' meaning professing Christians, as opposed to *heathens*. They may be called 'his own servants,' his *peculiar*, private property, by way of intimating that as they were "bought with a price" by their Master, so it is their duty to be devoted to his work, as slaves to their owners. Hence the master might, and often did, on travelling to a distant country, distribute portions of his capital to such of his slaves as could, either by handicraft employments or petty trading, fructify it; and consequently he could call to account, and, when requisite, punish, those who had neglected their *duty* in that respect, which duty was to be discharged κατὰ τὴν ἰδίαν δύναμιν, 'according to their respective capacity and ability.'



κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως. <sup>16</sup> Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. <sup>17</sup> Ὁ σαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. <sup>18</sup> Ὁ δὲ τὸ ἐν λαβὼν, ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. <sup>19</sup> Μετὰ δὲ χρόνου πολλὸν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. <sup>20</sup> Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>21</sup> Ἐφη [δὲ] αὐτῷ ὁ κύριος αὐτοῦ· Εὐ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>22</sup> Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>23</sup> Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· Εὐ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>24</sup> Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον

<sup>16</sup>. εἰργάσατο ἐν αὐτοῖς] scil. χρήματα. As we should say, 'made money with them.' The only instance of the ellip. of χρήματα which I have met with in the Class. writers is in Pausan. iii. 23, 2, τῆς γὰρ Δήλου τότε ἑμπορίου τοῖς Ἕλλησιν οὕσης, καὶ δέδισαν τοῖς ἐργαζομένοις (μετρίαις) δοκούσης παρίχειν. In this use ἐργάσασθαι signif. 'to invest capital.' Ἐποίησε, 'acquired by traffic'; a use chiefly found in the later Greek; the early writers employing κερδήσαι, though Aristotle says χρήματα ποιεῖν, Plato ἀργύριον π., and Theophrastus ποιήσας τάλαντα.

<sup>18</sup>. For ἀπέκρυψε, 'hid away,' 5 very ancient MSS. have ἐκρύψε, which has been edited by Lachm. and Tisch., but on insufficient authority; not to say that compound verbs are frequently by the scribes changed to simple ones. The talents in question were evidently delivered to the persons for use and improvement. And the servant, who had the one talent, unfaithfully neglected to use it, and was on that ground fearfully accountable. Why, indeed, he should not have simply *let it lie* and rust in a corner unemployed, and not have taken the trouble to dig a hole and hide it away, is not very obvious. The reason might be this, that he might not *lose* the talent by its being stolen, but have it to produce and restore to his lord at his return. Perhaps, too, in this circumstance of hiding, there is an allusion to one kind (and that one of the most important) of talents committed by Providence to men's charge, namely, that of *wealth*, which to be duly employed must be *imparted* to those that need. Unless, indeed, the particulars of *digging* and *hiding away* be introduced *ad ornatum*, by an allusion to what forms a very characteristic action of the *misér*, who will neither impart to others, nor expend upon himself.

<sup>20</sup>. The words ἐπ' αὐτοῖς, not found in 4 ancient MSS., have been cancelled by Lachm. and Tisch. here, and at v. 22,—in each case on very

inadequate authority, as opposed to all the rest of the MSS., and all the Versions. They were, I suspect, only removed for the purpose of doing away with something at variance with Class. composition.

<sup>21</sup>. The δὲ after ἔφη, not found in 6 uncial and 9 cursive MSS., has been cancelled by almost all the late Editors. And so, indeed, at v. 23 ἔφη αὐτῷ occurs without the δὲ in all the MSS. Here it is prob., though not certainly, an interpolation.

— εἰσελθε εἰς τὴν χαρὰν τοῦ κ. σ.] In order to disentangle what has been unnecessarily made perplexed, we have here not only to recognize a blending of the *Story* with the *Application*, but to regard the *latter* as chiefly in the speaker's mind, and hence meant to be principally borne in mind by those whom he addressed. Accordingly, while in the *former* view the meaning will be, 'Enter thou into the joy possessed by thy Lord, and laid up for his faithful servants;' yet in the *latter*, and principal one (as applied to all true Christians), it will be, 'Enter thou (meaning such a faithful and tried disciple) into the bliss prepared for thee [as purchased by his own blood] by thy Lord.' There may, however, be a conjoint allusion to the joy of our Lord spoken of in Heb. xii. 2, even the satisfaction of his soul at the completion of his labour of love (see Ia. liii. 11), and so ushering in the *glory* spoken of John xvii. 24, of which his faithful disciples will be *witnesses*, nay in which they will be *sharers*. In the expression εἰσελθεσθαι εἰς τὴν χαρὰν there is not any Hebraic idiom, for μετέχειν τῆς χαρᾶς, as in Ps. xc. 11; for even *there* any such sense would be derogatory, nor does it exist elsewhere in the Old Test.

<sup>22</sup>. λαβὼν is cancelled by Lachm. and Tisch. on the authority of 4 of the most ancient MSS. But the hand of a Classical correction is here again, as often, visible.

εἰληφώς, εἶπε· Κύριε, ἔγνων σε ὅτι σκληρὸς εἰ ἄνθρωπος, θερίζων  
 ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· <sup>25</sup> καὶ  
 φοβηθεῖς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἶδε,  
 ἔχεις τὸ σόν. <sup>26</sup> Ἐκκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· <sup>h Luke 19.  
 Jude 15.</sup> Πονηρὲ δούλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζων ὅπου οὐκ ἔσπειρα,  
 καὶ συνάγων ὅθεν οὐ διεσκόρπισα· <sup>27</sup> ἔδει οὖν σε βαλεῖν το  
 ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην αὐ  
 τὸ ἐμὸν σὺν τόκῳ. <sup>28</sup> Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ  
 δότε τῷ ἔχοντι τὰ δέκα τάλαντα. <sup>29</sup> Τῷ γὰρ ἔχοντι παντὶ <sup>1 Supra 12.  
 12.  
 Mark 4. 25.  
 Luke 8. 18.  
 John 15. 2.</sup>

24. σκληρός] 'gripping,' 'one who exacts his due to the uttermost, ἀκριβοδίκαιος. So Joseph. Ant. vi. 14, uses it of Nabal. And so Arrian, cited by Kyprke: οἱ κατοικοῦντες ἱμποροὶ σκληρότεροι, scil. εἰσι. And Stob. Serm. p. 383, ἀνδρὶ σκληρῷ καὶ ἀπὸ παντὸς πορίζοντι. The expressions following are agricultural metaphors, though not unexampled in the Class. writers, e. g. Aristoph. Eq. 392, τὰλλότριον ἀμῶν θίρος.

25. φοβηθεῖς] i. e. 'fearing lest, if I should lose the money, thou wouldest severely exact it of me,' by taking away all my substance (Kuin.). This was evidently a mere excuse; but, as Euthym. observes, the parable puts a *weak* excuse into the mouth of the slothful servant, in order to show that in such a case no *reasonable* apology can be made.

26. πονηρὸν δ. καὶ ὀκν.] Render, 'evil and slothful,' by a sort of Hendiadys, 'evil' or 'bad,' because too sluggish to do his duty. So Jos. Ant. xvi. 9, κατηγόροι· εὐλλαιοι, ὅντα πονηρὸν δούλων.

— ἦδεις, &c.] Said by the figure *Synchöresis*: 'Be it as you say that I am, &c., then ought you to have taken the more care not to deprive me of what is really my own. Though it were true, as you say, that I reap where I sow not, and you durst not risk the money in merchandise, you ought to have put it out to the public money-changers to interest; some exertions should have been made to turn it to account.' Against this, however, it is urged by others, that it would make our Lord *allow* that he reaped where he did not sow; which is not true. They would therefore take the sentence as an *interrogative* one,—by which it will be an argument out of the man's own mouth to condemn him, upon his own principles, for not acting suitably to his own hard conceptions of his lord. But they confound a *rhetorical* synchöresis with a *real* one, a *positive* admission that a thing is really true.

27. βαλεῖν] for *διδόναι*, as in Luke xix. 23; for the more Classical *θίσθαι*, according to the Commentators. But it may rather be said to be for *καταβαλεῖν*, *pay in*, as Mark xii. 42. Luke xxi. 2. So Diog. Laert. ii. 20, τὰ βαλλόμενα κέρματα ἀπορρίπτειν.

— τραπέζιταις] These discharged not only the offices of our *bankers*, in receiving and dealing out money, and giving interest upon it; but also in exchanging coins, and distinguishing genuine from forged money. See Greswell, vol. iv. 447 sq.

— ἐκομισάμην αὐ τὸ ἐμὸν] The force of the Middle verb determines the sense to be, 'I

should have received back for my own use.' That this was a frequent sense, as said of money put out at interest, is evident from the examples adduced by Wets. and Kyprke. As respects the exact sense of *τόκεα*, the framers of our Common Version would, in consideration of the context here, have done better to have rendered, not *usury*, as Wycliff, but *usultage*, as Tyndale; since the term scarcely denotes more than the *gain* produced by money let out to use, whether that gain were great or small. And the Jews were, by the law, allowed to take such profit from money lent to *Gentiles*; and the idea of any exorbitant (or, as we should say, usurious) interest were unsuitable to the circumstances of the *present* case.

28. ἀρατε οὖν] These words have been by most Commentators considered as merely serving as a finish to the picture. But if the observation at v. 29 be meant (as it must) with especial reference to the preceding command, we may, as Mr. Greswell suggests, 'gather from it, not only that the good use of a trust of one kind may be expected to lead to the enjoyment of a trust, and probably a greater, of another kind; but that where many have been invested with a certain trust in common beforehand, with a view to a certain use thereof, to be required in a certain manner to themselves, the failure of some in the use and administration of that trust, and the consequent loss of their claims to a reward on account of it, in their own person, will lead to this result in behalf of others who have made a better use of the same, that the reward which might have been earned by the *former* will be given, over and above their proper remuneration, to the *latter*.'

29. τῷ γὰρ ἔχοντι—ἀπὸ δὲ τοῦ μὴ ἔχοντος, &c.] Fritz, and several of the recent Commentators cancel the words ἀπὸ δὲ, or else (as do Lach. and Tisch.) read τοῦ δὲ μὴ ἔχοντος, on the authority of 3 uncial and 4 cursive MSS., with the Syr. Vera. and Chrysa. But the evidence for this reading is weak; for Chrysa. has the words in his text; and I find nothing in his *Homily* to show that he had them *not* in his copy. The authority of a *Version* is, in cases like the present (where the sense seems overloaded in the expression), any thing but considerable; not to mention that the MSS. in question are few in number, and such as abound in unauthorized *alterations*, of which this is manifestly one, and that resorted to for the purpose of getting rid of an unclassical pleonasm; though thus a *construction* is adduced so harsh, that even the grammatical dexterity of Fritz is

δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. <sup>30</sup> <sup>m</sup> Καὶ τὸν ἀχρεῖον δούλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<sup>n</sup> Zech. 14.

<sup>a</sup> supra 16. 27.

<sup>1</sup> Thess. 4.

<sup>16</sup>.

<sup>2</sup> Thess. 1. 7.

Jude 14.

Rev. 1. 7.

<sup>o</sup> Rom. 14.

<sup>10</sup>.

<sup>1</sup> Cor. 5. 10.

<sup>2</sup> Cor. 34. 17.

<sup>20</sup>.

<sup>supra</sup> 13. 40.

<sup>p</sup> 1 Pet. 1.

<sup>4</sup>.

<sup>Heb.</sup> 11. 16.

<sup>31</sup> <sup>n</sup> Όταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ [ἄγιοι] ἄγγελοι μετ' αὐτοῦ τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, <sup>32</sup> <sup>o</sup> καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων <sup>33</sup> καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. <sup>34</sup> <sup>p</sup> Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε, οἱ εὐλογημένοι τοῦ Πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν

ineffectual to make any thing satisfactory of it. The common reading is, I doubt not, to be retained, and the pleonasm to be numbered with pleonasm falsely so called, because involving an intensity of sense.

<sup>30</sup>. ἀχρεῖον] It is sufficient to regard the term as denoting the idea of *unfruitfulness*, his not doing good, though he is not mentioned as doing positive harm. Notwithstanding which, however, he is consigned to outer darkness, the ζῆφος τοῦ σκότους at 2 Pet. ii. 17, where, as says Wesley, 'there shall be weeping of the careless, thoughtless sinner [rather, the unfruitful Christian], and the grinding of teeth of the stubborn and obstinate sinner. All tending to show that there is no such thing as *negative* goodness.'

<sup>31</sup>—46. We have (as supra xix. 28) a description (though here more circumstantial and complete) of our Lord's coming to judgment; in which description the imagery employed is taken from the pomp and splendour of Oriental monarchs, who, when dispensing justice, sat on thrones of majesty. See Ps. ix. 5, 8, 9. Zech. xiv. 5. Is. vi. l. lxvi. 1. Dan. vii. 9, compared with 1 Thess. iv. 16. The description, however, is not a *Parable*; for though there are in it some parabolic passages (as the separating of the sheep from the goats, and the interlocutions between the Judge and the persons judged), yet there is no *thread of similitude* carried throughout. We have what may be called a *Delineation* (occasionally quite graphic) of the final judgment, rather than a *Parable*; or rather, we may say, an *Explanation* of the foregoing parables pertaining to the end of the world and the final judgment; which explanation more particularly applies to the immediately preceding parable.

<sup>31</sup>. οἱ ἄγιοι ἄγγελοι] The word ἄγιοι may be, as Lachm. and Tisch. think, an interpolation from Mark viii. 30, or Luke ix. 26; and certainly we find no other example in Matthew's Gospel of this expression, which is rather rare elsewhere in the N. T.; though examples occur in Acts x. 22, and Rev. xiv. 10, where Lachm. and Tisch., indeed, cancel the word, but on very slender authority; and so, on very little stronger, have they at xxii. 6 removed ἀγίων before προφητῶν. But in Job v. 1, Sept., we have εἰ τινα ἀγγέλων ἀγίων ὄψῃ, where ἀγίων is absolutely required by the Hebrew originals and the Versions, while ἀγγέλων probably arose

from a marginal Scholium. However, internal evidence is rather against *ἀγ.* in the present passage.

<sup>32</sup>. πάντα τὰ ἔθνη] 'all nations,' both Jews and Gentiles, both quick and dead. In opposition to the Jewish notion, that the *Gentiles* would have no part in the resurrection.

— ἀφοριεῖ αὐτοὺς—ἐρίφων] Meaning (by a pastoral image) will separate, among those nations, the bad Christians from the good. So xiii. 49, ἀφοριοῦσι τοὺς ποιητοὺς ἐκ μίσου τῶν δικαίων.

— ἀφορίζει] The full sense is, 'separates them, after they have been mixed together' in grazing [so as to put them in different stalls for the night]. Comp. Hoz. 11. ii. 475, νομῶν μίγναισι; by διακρ. there is denoted the separation of each sheep, and each flock, from the rest. We cannot doubt that 'their Judge will discriminate men's moral state, amidst the complicated varieties of human character; will estimate their actions by an infinitely penetrating development of their motives; will, accordingly, by an infallible decision, completely and for ever separate them one from another.'

<sup>33</sup>. ἐκ δεξιῶν—ἐξ εὐωνύμων] Here there is thought to be an allusion to the Jewish custom (adverted to by Maimonides and others) of placing in the Sanhedrim the *acquitted* on the right hand, and the *condemned* on the left. But I have proved in my Recens. Synop. that, among the ancients generally, whether Jews or Gentiles, *approbation* was denoted by placing on the *right* hand; disapprobation, by placing on the *left*; and consequently, the right and left situations were respectively emblematical of eternal bliss, or eternal misery.

<sup>34</sup>. ἰστέ· ὁ βασιλ.] This and v. 40 present the only occasions on which (at least hitherto) we find our Lord was pleased to apply to himself the title of King. Up to *this* time he only spoke of himself as *Son of man*, and, by implication, *Son of God*, which carries with it co-kingship with the King Eternal, &c. Accordingly, in Rev. xvii. 4. xix. 6, he is styled 'King of kings.' But the term was here *called for* by the attendant circumstances, which all mark *royal* majesty. This, indeed, is implied by the expression *throne of glory*; not to say that the exercise of universal judgment, final and without appeal, was regarded as the very essence of Royalty.

— κληρονομήσατε, &c.] Here it is finely re-

βασίλειαν ἀπὸ καταβολῆς κόσμου. <sup>35</sup> ἔπεινασα γὰρ, καὶ ἐδώ- <sup>q</sup> Isa. 58. 7  
κατέ μοι φαγεῖν ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ <sup>Isa. 58. 7.</sup>  
συνηγέγετέ με· <sup>36</sup> γυμνός, καὶ περιεβάλετέ με· ἡσθένησα, καὶ <sup>Isa. 58. 7.</sup>  
ἐπεσκέφασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρὸς με. <sup>37</sup> Τότε <sup>James 1. 27.</sup>  
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σέ  
εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;  
<sup>38</sup> πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ  
περιεβάλομεν; <sup>39</sup> πότε δέ σε εἶδομεν ἀσθενή, ἢ ἐν φυλακῇ, καὶ  
ἤλθομεν πρὸς σε; <sup>40</sup> Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· <sup>r</sup> Prov. 19.  
Ἀμὴν λέγω ὑμῖν ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν <sup>h</sup> Heb. 6. 10.  
μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. <sup>a</sup> Supra 7.  
<sup>28</sup> Luke 12. 37.  
<sup>29</sup> Ps. 6. 3.  
<sup>3</sup> Eccl. 2. 4.

<sup>41</sup> Τότε ἐρεῖ καὶ τοῖς ἐξ εὐνώνων Πορεύεσθε ἀπ' ἐμοῦ,

marked by Chrys., he does not say receive, but *inherit*, as domestic property derived from a father, and therefore that to which any one has a just title. Τὴν ἡτοιμασμένην ὑμῖν, &c. So it is said, Tob. vi. 17, ὅτι σοὶ αὕτη ἡτοιμασμένη ἦν ἀπὸ τοῦ αἰῶνος.

[ἀπὸ καταβολῆς κόσμου] This has been thought to countenance the doctrine of *absolute decrees*. But the expression may merely be supposed to denote, by a Hebraism (what the context plainly shows it to mean), that the kingdom of heaven was *all along* prepared for those who should approve themselves, by the performance of those good works which invariably spring from a true faith. And, among these, those of charity, hospitality, and benevolence, are here especially introduced, as *representatives* of all the *active* virtues. Not that we are to understand from γὰρ that the promise of salvation belongs to these, or any *individual* virtue: the performance of *other* duties being implied in the specification of these great and *leading* ones (comp. James i. 27); still less are we to suppose that the salvation arises from one's own *merit*, be it what it may, but from the free grace of God through Christ our Saviour.

<sup>35</sup> *συνηγέγετε*] scil. *eis τὸν οἶκον*, 'hospitably entertained me.' The *complete* phrase occurs in 2 Sam. xi. 27, and Judg. xix. 18. The difference between the Class. and the Hellenistic use is this,—that in the latter, the phrase is used of *one only*; in the former, of *more than one*; as in Plut. Symp. ii. 10, *ἰστίαντος ἀνδράποτου—eis ταῦτό συναγαγόν*. The duty of *hospitality*, or receiving strangers, was, in ancient times, from the fewness of inns, of great importance to the comfort of society; inasmuch that it was considered, even by the heathens, as a highly meritorious virtue, nay, a religious duty; as we may infer from Hom. Od. xiv. 66, *Ζεῦ, ὃ μοι θίμυς ἴσσι* | *Ζεῖων δτιμῆσαι, πρὸς γὰρ Διὸς αἰὼν ἔσταις* | *Ζεῖοι*. Hence we see why, in the Scriptures of the Old Test., and espec. of the New, so great a stress should be laid on the discharge of this Christian duty. Indeed, we learn from the Jewish writings, that their greatest Rabbis agreed in reckoning this, and the kindred duties subjoined, v. 35, as *religious* duties, and those which should obtain the highest reward in the life to come.

<sup>37</sup> *ἀποκρ.—οἱ δίκαιοι*] Meaning those just

spoken of as having performed the above duties and acts of kindness to those in need; "from which (observes Bp. Lonsdale) it appears that they are those in whom such acts have proceeded from righteous principles, and have formed a part of a righteous course of life." It must, however, be borne in mind, that if these righteous persons *have* discharged these, or any other religious duties, on truly righteous *principles*, they will ever be ready to acknowledge themselves unprofitable servants, in the sense contained in our Lord's injunction, Luke xvii. 10. As respects the words following, they may be, as the Commentators say, *parabolic*, yet only as bearing a resemblance to the *matter*, and having the *air* of parable, though with the purpose not so much, as some suppose, to impress the great truth that Christ highly regards works of charity performed for his sake, but representing forcibly the *humility* of the justified saints, in setting so lightly by their imperfect, or rather in their view worthless, services, so as scarcely to remember that they were ever *done*, much less to think that they should ever be so richly rewarded.

<sup>40</sup> *ἐφ' ὅσον ἐποιήσατε*] Here we have an explanation of what was meant at vv. 35 and 36. So close is the union between Christ and his members, that he looks on whatever is done to *them* as done to *himself*, and rewards them accordingly. Comp. Matt. x. 42. This, indeed, agrees with what the Scriptures elsewhere declare, that what is done unto the poor, in relieving their wants, is done unto God himself, under whose especial care they are. Thus it is said (Prov. xix. 17), 'he that hath pity on the poor lendeth unto the Lord.'

<sup>41</sup> The ancient Fathers are in general agreed, that though our Lord here says to the righteous, 'Come ye blessed of my Father,' he does not say to the wicked, 'Go ye cursed of my Father,' because God is the Author of man's happiness, but man only of his own misery. This is shown at large by Bp. J. Taylor, in his Sermon on Christ's Advent to Judgment, and espec. § 4, p. 44, vol. v. of his Works, edit. Heber. The learned Prelate seems favourably disposed to the reading *ὁ ἡτοίμασεν ὁ Πατήρ μου*, which was approved by Mill, and was placed by Griesb. in his inner margin, as probably the true reading; while Lachm. and Tisch. both reject it; and

οἱ καταραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ Διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. <sup>42</sup> ἐπέειπας γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδίψησα, καὶ οὐκ ἐποίησατέ με <sup>43</sup> ξένος ἤμην, καὶ οὐ συνηγάγετέ μέ γυμνὸς, καὶ οὐ περιεβάλετέ με ἀσθενὴς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. <sup>44</sup> Τότε ἀποκριθήσονται [αὐτῷ] καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενή, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι; <sup>45</sup> Τότε ἀποκριθήσεται αὐτοῖς, λέγων Ἀμὴν λέγω ὑμῖν ἐφ' ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποίησατε. <sup>46</sup> Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

<sup>1</sup> John 8. 56.  
Dan. 12. 2.

<sup>a</sup> Mark 14. 1.  
Luke 22. 1.

<sup>b</sup> Ps. 2. 2.  
John 11. 47.  
Acts 4. 26.  
&c.

XXVI. 1 <sup>a</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ <sup>2</sup> Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι. <sup>3</sup> <sup>b</sup> Τότε συνήχθησαν οἱ ἀρχιερεῖς

with reason, since the external authority for it is very slender, and that opposed by the ancient Versions, as also by internal evidence, considering that it has every appearance of being a gloss, or rather a false alteration, derived from some marginal Scholium. Dr. Mill, indeed, regards it as undoubtedly genuine; but on turning to the two chief passages of his Gr. Test., where he treats on this point (pp. 38 and 72 of his Prolegomena), I cannot find that he assigns any such reasons as are at all convincing; whereas the reasons for rejecting it are such as almost to compel assent. Its great strength is in the Fathers alleged for it. Yet those are almost all Latin Fathers, or Greek Fathers in a Latin Version. As to the passages of Clem. Rom. and Just. Mart. Dial., they would, I suspect, if overhauled, turn out a σκηνὴ ἐπικουρία; not to say, that the soundness of the doctrine is very questionable. The Commentators do not well account for the circumstance, that after Διαβόλῳ follows καὶ τοῖς ἀγγέλοις &c., and not, as one might have expected, τοῖς δαιμόσι, or δαιμονίοις, the Devil, and his imps, the inferior devils. So Œcumen. (or the Greek Father from whom he compiles in his Intro. to the Galatians), κατὰ τοῦ Διαβόλου καὶ τῶν δαιμόνων αὐτοῦ. However, the term ἀγγ. seems here used for the sake of matching what was before said of Christ and his holy angels, to whom are here most fitly opposed the evil angels of Satan. Thus in Rev. xii. 7, Christ and his angels are said to triumph over the devil and his angels; he being the Prince of the devils and the rest his subjects, to support his cause and carry out his purposes. I have said Christ and his angels; for though Μιχαὴλ be there mentioned, and not Χριστός, yet the best Expositors are agreed that there Μιχ. represents Christ, as I have there shown at large.

— εἰς τὸ πῦρ, &c.] Render, 'unto the everlasting fire destined,' &c.

— αἰώνιον] Considering the opinion of the Jews, and, indeed, of the ancients in general, as to the eternity of future punishments, our Lord's hearers could not fail to understand this word in

the usual acceptation everlasting, rather than (as some ancient and several modern Commentators contend) in that of a very long, but limited duration. And this may be considered one of the strongest arguments against an interpretation so unwarranted and presumptuous.

<sup>44</sup> αὐτῷ] This, not found in most of the best MSS. (including many Lamb. and Musc. copies), most of the Versions, and some Fathers, has been cancelled by Matth., Scholz, Lachm., and Tisch.

<sup>46</sup> καὶ ἀπελεύσονται—αἰώνιον] In these words (which are characterized by a certain majestic simplicity and graphic force) we have the sad concluding scene, the execution of the terrible sentence, v. 41, πορεύσθε ἀπ' ἐμοῦ—εἰς πῦρ αἰώνιον, also the carrying it into effect severally to the two classes, consigning them to the abodes of endless woe, or of everlasting bliss!

XXVI. Mark xiv. 1. Luke xxii. 1. On leaving the Temple, our Lord closed his public ministry on earth as a Teacher—(I say public, for the subsequent discourses at John xiv.—xvii. were delivered in private to his disciples)—and after having given his disciples privately many weighty admonitions,—especially apprising them that he would assuredly return again unto judgment, with power and great glory,—he proceeds to inform them of the near approach of those sufferings, and of that death, which he had previously intimated to them while they were journeying with him to Jerusalem to keep the Passover. Accordingly, the Evangelist now introduces a narrative of our Lord's Passion, and of events subsequent thereto.

—πάσχα] 'the paschal feast.' See my Lex.

<sup>2</sup> καὶ ὁ Υἱὸς] The καὶ is best taken in sense χρονικῶς, for καὶ τότε. It is often used for ὅτε, which may admit of being resolved into καὶ τότε. That his death was near at hand, our Lord had repeatedly apprised his disciples; but he had not until now told them the exact time.

καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα \* καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν \* δόλῳ κρατήσωσι καὶ ἀποκτείνωσιν. <sup>5</sup> ὁ ἔλε- <sup>c</sup> Mark 14. 2. γον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

<sup>6</sup> ὁ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, <sup>7</sup> προσήλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα <sup>d</sup> Mark 14. 2. <sup>e</sup> John 11. 1, 2. <sup>f</sup> 12. 2.

3. οἱ γραμματεῖς] These words, not found in 4 uncial and 14 cursive MSS. (to which I add Mus. 1810, and de Missy 1, omitted by Wets. and Scriv. y), have been cancelled by Lach., Tisch., and Alf.; but *wrongly*, for the οἱ γραμματεῖς were not likely to be absent on this occasion, being a necessary component to form the πρεσβυτήριον τοῦ λαοῦ, or *Governing Council*, the Jewish Senate. So it is said, supra xxii. 66, συνήχθη τὸ πρεσβ. τοῦ λαοῦ, δοχιμαῖς καὶ γραμματεῖς. It was more probable that the words should have been omitted, by accident, from so few MSS. (I find them in all the Lamb. copies, and all the Mus. ones except 3 and the Scriv. y), than that they should have been interpolated in all the rest, from the parallel passages of Mark and Luke. Besides, further on in this chap. (v. 57) Matth. particularly adverts to the γραμματεῖς as a component part of the Body, and at xxvii. 41, he brings together *all three parties*; and so supra xvi. 21. xx. 18. xxi. 15. Hence it were unaccountable that he should omit the γρ. here. That they *attended*, we learn from Mark and Luke. Are we, then, not bound to suppose the omission to have arisen from inadvertence of the scribes (by reason of the repeated καὶ—καὶ) than *neglect* on the part of the Evangelist? The carelessness of the scribe of B appears by his *alone* omitting λαοῦ just after.

3—5. Mark xiv. 1. Luke xxii. 2. The τότε here does not refer to what has *immediately* preceded, but, as often, to something that *has* preceded some time before, though short; so here what has been recorded at chap. xxiii., where our Lord denounces woe on the Pharisees, &c. And we cannot doubt that the *whole* of what was said by him was faithfully reported to them. Accordingly, the connexion of τότε is with *that* occurrence, and it may be rendered *thereupon*.

4. δόλῳ κρ.] So, for the text. rec. κρ. δόλῳ, I have now edited, from all the principal uncial, and very many cursive MSS. (to which I add all the Lamb. and nearly all the Mus. copies), with Matth., Gr., Sch., Lach., Tisch., and Alf. It is probably the true reading, and the external authority for it is far stronger than what Mr. Alf. states. Instead of 28 cursives, he might have said 88, since there are upwards of 30 Lamb. and Mus. copies alone; but, from the carelessness of Kuster, Wets., Gr., and espec. Sch., in stating the full amount of evidence, it is impossible to say *how many* of both the Western and the Eastern Family.

6. Σίμωνος τοῦ λεπροῦ] The name Simon was so common a one among the Jews, that it is no wonder that some *surnames* should have been adopted by way of distinguishing the particular Simon meant; and accordingly, such an addition is generally found subjoined to the name in the N. T. But the appellation often had reference

to something which *had* existed, but did not necessarily *then* exist. So it must have been in the case of *this* Simon; for otherwise none would have resorted to his house in any way, still less as guests; and the meaning intended is, doubtless, *who had* been sometime a leper. He had probably been cured of his leprosy by our Lord. Considering that we are quite in the dark as to *who* this Simon was, it is needless to discuss the question whether he was the master of the house, or only a guest of Martha, as the mistress; nor will the expression at John xii. 2, *δικόνου*, supply any proof. (See note there.) Mr. Alf. gravely chronicles the reading 1 m. of M, D, namely, *λεπρώσου*; and Lachm. actually thinks it worth putting into the scales for *weighting*! though this choice morsel, for a critical palate, is only worth notice as being *one* among a thousand proofs how that MS. certainly, and, I doubt not, several others of its kith and kin, had its text corrupted from the Latin Versions, both the Vulgate and the Italic.

7. προσήλθεν αὐτῷ γυνή] On reconsidering the debated question, whether the transaction recorded here and at Mark xiv. 3—9, be the same with that in John xii. 2, I am still of opinion, that the two accounts have respect to the same transaction; and, of course, it follows that one or other of the two narratives must be inserted out of the strict *chronological order*, which there is greater reason to think is observed by John, than by Matthew and Mark. As respects the variations in the two accounts, they are too minute to deserve the name of discrepancy; and, as I am not professedly a Harmonist, the consideration of such matters does not come within my province.

— ἀλάβαστρον] This denotes, not a box, but a *cruse* for unguent, which (as we learn from the writers on Antiquities) was much of the form of our oil-flasks, with a long and narrow neck, sealed at the top. The vessel was so called because it had been first always, and was afterwards generally, made of a sort of marble called *onyx* (from being of the colour of a human nail), and also *alabaster* (from its extreme smoothness). Thus the vessel came to be called ἀλάβαστρον; and it retained that name even after it came to be formed of *other* materials, as glass, metal, or stone. The phrase *ἀλάβ. μύρου* occurs also in Hdot. iii. 2, and Athen. p. 268, where there is not so much an ellipse, of *πλάνου*, or such like, as a peculiar use of the Genit., though confined to nouns which denote any kind of vessel, as here *ἀλάβ.*, and supra xiv. 13, *κεράμιον ὕδατος*, not unfreq. in the Sept., and sometimes in Class. writers, as Hom. Od. i. 196, *δίπας οἶνου*: Soph. El. 758, *χαλκός σπῆδου*: Dionys. Hal. Ant. p. 2028, 4, *ἀσφάλτου—ἀγγυῖα*: Theophr. Char. 17. John calls this *μύρον νάρδου*, and Mark, yet more distinctly, *μύρ. νάρθ. πιστ.* Now

βαρυντίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.  
 8 ὁ ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανάκτησαν, λέγοντες· Εἰς  
 τί ἡ ἀπώλεια αὕτη; 9 ἡδύνατο γὰρ τοῦτο [τὸ μύρον] πραθῆναι  
 πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς. 10 Γυνὺς δὲ ὁ Ἰησοῦς εἶπεν  
 αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν  
 εἰργάσατο εἰς ἐμέ. 11 Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ'  
 ἑαυτῶν ὁ ἐμὲ δὲ οὐ πάντοτε ἔχετε. 12 Βαλοῦσα γὰρ αὕτη τὸ  
 μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με

o Mark 14.  
 4. &c.  
 John 12. 4.

f Deut. 15.  
 11.  
 John 12. 8.  
 g Supra 18.  
 30. & infra  
 35. 30.

ναρό. might of itself denote a *liquid* unguent, as is certain from Theophr. H. Pl. ix. 72. Dioscor. i. 66, comp. with Hor. Ep. v. 59, and Tibull. ii. 2, 7, and with πιστικῆς, perhaps yet more so (but see note on Mark xiv. 3). Consequently it would seem that *μύρ.* denotes (as the *κατέχευεν* absolutely requires us to understand) a liquid unguent; and that it is susceptible of that sense is proved by Heyne on the passage of Tibullus.

— *βαρυντίμου*] Lach. (as also Tisch., 1 Ed.) edits, from A, D, L, M, and not a few cursive MSS. and some Versions, *πολυτίμου*, but though I can add 1 Lamb. and 5 Mus. MSS. that is incompetent authority, and quite in opposition to internal evidence, inasmuch as the word has every appearance of being adopted as a *plainer* term (probably suggested by the parallel passage of John xii. 3) substituted for the less obvious, and, in this sense, scarcely pure Greek term *βαρυντ.* It occurs, indeed, in Strabo xvii. p. 798, *τὸν βαρυντίμου βαρία καὶ τὰ τέλη*, and Heliodor. L. ii. p. 113, *τὴν βαρυντίμου εἶναι*, but, I believe, no where else; and even its use by those writers will not prove that it was not (as I suspect it to have been) a *peculiar idiom*, formed on the use of *gravis* in Latin, but confined to Asia Minor and Syria.

— *κατέχευεν ἐπὶ τὴν κεφαλὴν*] Lachm. edits *τῇ κεφαλῇ*, from B, D, M, and several cursive MSS.—which is, I doubt not, a mere critical *alteration* (but quite unfounded), possibly suggested by the expression in Mark, *κατὰ τῇ κεφαλῇ*, which has the characteristic exactness of that Evangelist, the sense being, 'down upon his head.' There is no such discrepancy as Mr. Alf. represents between the two passages of Matthew and Mark, as compared with John, since John does not say *κατέχευεν ἐπὶ τοῦ πόδας*, but *ἔλειψεν τοῦς πόδας*. Now since it is plain that the unguent for the head was *liquid*, poured out of a long-necked cruse, and that for the feet was simply *ointment* (highly scented) rubbed on the feet after they had been washed and dried with a towel, it appears that the two actions were quite *distinct* (as, indeed, is evident from what we read Luke vii. 46), and accordingly the mention of *one* does not imply a negative on the other. Both these marks of respect were (it appears from a comparison of John with Matthew and Mark) bestowed on our Lord; but no imputation of inaccuracy attaches to either one or the other of the Evangelists; if, at least, the thing be weighed in the balance of candour.

9. The words *τὸ μύρον*, absent from A, B, D, L, and about 12 cursive MSS. (I add 3 Lamb. and 4 Mus. copies), together with some Versions and Fathers, have been cancelled by Lach., Tisch., and Alf. Certainly internal evidence is against

them; and they have no place in the parallel passage of Mk.; at least, not in the text. rec.; but see note. Here, at least, they have prob. been introduced from John xii. 5.

10. *ἔργον—καλὸν εἶργ.*] That *καλὸν* is a stronger term than *ἀγαθόν* would have been, is evident; but that *ἔργ.* *καλόν* signifies, as Alf. explains it, merely 'a noble act of love,' is more than I can admit. That will depend on the disposition of Mary towards our Lord, which, from all the circumstances of the case, must have been more than attachment, and may have amounted to a deep *reverence* to One, whom she regarded as the Messiah, and to whom this extraordinary mark of *devout reverence* was fully due. This view I find supported by the authority of Chrys. in his 80th Homily; and, of modern Expositors, by Calvin, who, indeed, ascribes this deeply reverential act of piety as dictated by the secret instinct of the Spirit. It may have been so.

12. *πρὸς τὸ ἐντ. με ἐνταφιάσαι*] On the term *ἐνταφ.* see my Lex. The best Commentators ancient and modern from Grot. downward, are of opinion that *πρὸς τὸ* has reference, not to the intention of the woman, but rather to the agency of Divine Providence; it being not unfrequent in Hebrew for any one to be said to do a thing for this or that end; which, however, is not really *intended* by him; only his act is consequent upon it *accidentally*: as 1 Kings xvii. 18. In either view, however, the words must be regarded as suggesting the nearness of his death; and (as Grotius says) justifying what had been done by an argument *a pari*: that, had she expended this on his *dead* body, they who used such ointments could not reasonably object to it; and had, therefore, no ground now to do so, as he was so near death and burial. But the view which I have taken at v. 10, of the motives which actuated Mary to her work of devout reverence to her Lord, if well founded, renders the application of the principle adverted to here unnecessary. Mr. Alf. himself admits, that 'he can hardly think our Lord would have said what is expressed in this verse, unless there had been in the mind of Mary a distinct reference to our Lord's burial, in doing the act.' This is the truth, but, I apprehend, not the whole truth. For a distinct reference should rather be said a full persuasion, whether *ex instinctu Spiritus*, according to Theophyl., L. Brug., Calv., and Lightf., I would not say. Mr. Alf. seems inclined to understand the *πρὸς τὸ ἐνταφ.* of Mary's *intention*, which he admits is strongly attested by the words of Mark xiv. 8, and John xii. 7. But then he neutralizes that admission by saying, 'that all the company surely knew full well.' That may be questioned. The Apostles had

ἐποίησεν. <sup>13</sup> Ἀμὴν λέγω ὑμῖν ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῃ τῇ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτὴ εἰς μνημόσυνον αὐτῆς.

<sup>14</sup> Ἦ Τότε πορευθεῖς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, <sup>15</sup> εἶπε Ἐγὼ θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. <sup>16</sup> καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῇ.

<sup>17</sup> Τῇ δὲ πρώτῃ τῶν ἁζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ

<sup>b</sup> Mark 14  
10, &c.  
Luke 22. 3,  
&c.  
<sup>1</sup> Zech. 11.  
Infra 27. 2.

prob. never so brought the matter of Christ's death and passion home to them, as to justify the expression 'surely knew full well.' The knowledge of Mary, whether dictated by Divine inspiration or not, was of a very different kind. Her close attention to all that had lately occurred in the case of our Lord, and her devotedness to him, would make her far more quick-sighted in the matter than the rest of the company, and might of itself inspire a conviction that our Lord's hour was come; and hence any act of pious reverence, such as she had meditated, must be done at once.

<sup>13</sup> ὅπου εἶπεν—λαληθ. εἰς μνημ. αὐτῆς] I agree with Mr. Alf., that "this announcement is a distinct prophetic recognition by the Lord of the existence of written records, in which the deed should be related; and still more, that we have here a convincing argument against that view of the three first Gospels, which supposes them to have been compiled from an original document." But I by no means agree with him in his third remark, that the same consideration is equally decisive against Luke's having used, or even seen, our present Gospels of Matthew and Mark: though this hypothesis has been ably maintained by Schleiermacher in his Essay on Luke. That Luke may not have seen Mark's Gospel I grant, but that he never had seen Matthew's, I cannot admit. On this *quæstio veracitatis*, see more in the Introd. to Luke's Gospel.

<sup>14</sup>—<sup>16</sup>. Mark xiv. 10. Luke xxii. 3, narrating the agreement of Judas with the Chief Priests and Elders to betray our Lord. The *τότε* is a particle too indefinite in its import to enable us to determine when this treachery was concocted; but it was prob. immediately after the meeting of the Sanhedrim, v. 3. And thus the particle will be (as occasionally elsewhere) *resumptive*, and may be rendered 'whereupon,' or 'thereupon.'

<sup>15</sup>. ἔστησαν αὐτῷ] Some ancient, and many modern Commentators, explain ἔστησαν to signify weighed out, i. e. paid, with a reference to the ancient custom of making payment of the precious metals by weight; which custom continued, or at least the mode of expression (frequent in the Sept. and the Class. writers), even after the introduction of coined money. Others, however, induced by a seeming discrepancy from the accounts of Mark and Luke (the former of whom says ἐπηγγέλλασθαι αὐτῷ ἀργύριον; the latter συνέθεντο ἀργύριον δ.), would take it to mean promised to give. But that would be exceedingly harsh; and the testimony of the ancient Versions will afford no confirmation, since they rather give the sense appointed than promised. Nor is the discrepancy in question so

material as to need being got rid of in so violent a manner. For the two expressions employed by Mark and Luke may be said to imply the payment which, accordingly, as we learn infra xxvii. 3, 5, was promptly rendered.

<sup>17</sup>. τῇ δὲ πρώτῃ τῶν ἁζύμων] We are here brought to the consideration of a most litigated question,—namely, whether our Lord celebrated the Passover before his crucifixion, and if so, at what time? There are expressions in the Evangelists which seem, at first sight, contradictory. John appears to differ from the rest respecting the time that the Jews partook of the Passover; and supposes that they did not eat it on the same evening as our Saviour; yet all the Evangelists agree, that the night of the day in which he ate what was called the Passover, was Thursday. He is also said to command his disciples to prepare the Passover, and he tells them he had earnestly desired to eat this Passover with them. Yet we find that on the day after that on which he had thus celebrated it, the Jews would not go into the judgment hall lest they should be defiled, but that they might eat the Passover. Now the law required that all should eat it on the same day. The principal solutions which have been propounded of this intricate question are as follows: 1. That our Lord did not eat the Passover at all. Of those who adopt this opinion, some contend that it is only a common supper that is spoken of; others, that Jesus (like the Jews of the present day) celebrated only a *memorative*, not a *sacrificial* Passover. 2. That he did eat the Passover, and on the same day with the Jews. 3. That he ate it, but not on the same day with the Jews; anticipating it by one day. Of these solutions, the first, in both its forms, is alike inconsistent with the plain words of Scripture, *φάγωμεν τὸ πάσχα*, and *θύειν τὸ πάσχα*. That our Lord did not eat the Passover rests merely on conjecture; and the place, the preparation, and the careful observance of the Paschal feast, alike forbid the notion of a common, or of a *memorative* supper. As to the second solution, it is equally inadmissible, since, on that hypothesis (as Dr. Townsend says), 'if our Lord ate it the same hour in which the Jews ate theirs, he certainly could not have died that day, as they ate the Passover on Friday, about six o'clock in the evening. If he did not, he must have been crucified on Saturday, the Jewish sabbath, and could not have risen again on the first day of the week, as the Evangelists testify, but on Monday.' The third solution (which has been adopted by Scaliger, Casaub., Grotius, Bochart, Hamm., Cudw., Ernesti, Michaelis, Benson, Kuinoel, Bentley, Townsend, and many other eminent Commentators) has the strongest



λέγοντες [αὐτῶν] Πού θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; <sup>18</sup> Ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δέσνα, καὶ εἶπατε αὐτῷ Ὁ διδάσκαλος λέγει Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. <sup>19</sup> Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς· καὶ ἤτομασαν τὸ πάσχα.

1 Mark 14.  
17, &c.  
Luke 22. 14.  
John 13. 21.

k Mark 14.  
20, 21.  
Luke 22. 21,  
22.

<sup>20</sup> Ὁ ψίνας δὲ γενομένης ἀνέκετο μετὰ τῶν δώδεκα <sup>21</sup> καὶ, ἐσθιόντων αὐτῶν, εἶπεν Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἑξ ὑμῶν παραδώσει με. <sup>22</sup> Καὶ λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν Μήτι ἐγὼ εἰμι, Κύριε; <sup>23</sup> καὶ Ὁ δὲ ἀποκριθεὶς

claims to be preferred; since it is most consistent with the language of the Evangelists, and best reconciles any seeming discrepancies. The Passover was to commence on the first full moon in the month Nisan; but, from the inartificial and imperfect mode of calculation by reckoning from the first appearance of the moon's phasis, a doubt might exist as to the day; and this doubt afforded ground, occasionally, for an observance of different days; which, it is said, the Rabbinical writings recognize. Now this diversity would obviously make a day's difference in the calculation; so that what would, to one party, be the *fourteenth* day, would, to the other, be the *fifteenth*. Strictly speaking, indeed, the Feast of unleavened bread did not begin until the evening of the day when the Paschal lamb was eaten, i. e. just at the beginning of the 15th day of the month. Here, however, the 14th is called 'the day of unleavened bread,' and there is reason to think that it was by some accounted so. Thus Jos. Ant. ii. 15, 1 (cited by Weta. and others), we have, *ἑορτὴν ἀγομένην ἐφ' ἡμέρας ὀκτὼ, τὴν τῶν ἀζύμων λεγομένην*, of course, including this day in the feast. At any rate, although, as appears from John xviii. 28, our Lord celebrated this his last Passover one day earlier than the *Traditionarii*, the ruling party among the Jews; yet he might be said equally to observe the ritual command, of eating on the 14th of Nisan. This solution, which is not a mere novel device, but, as we find from Euthym. and Theophyl., was held by some ancient Greek Fathers, is, on the whole, the most satisfactory; though I am ready to grant that, as this is a point on which the learned have in every age disagreed, so will it, I apprehend, from the scantiness of the materials for our judgment, never, perhaps, be settled to our entire satisfaction.

18. τὸν δέσνα] An idiomatical expression used by both the Hellenistic and Class. writers (see my Lex. in v.) to denote a person whose name it is not material to mention, but whether known or unknown to the party addressed does not follow. If, however, as appears from the passages of Mark and Luke, the person spoken of was *unknown* to them, our Lord could hardly be said to *suppress* the name of the person. It is strange that Mr. Alf. should say, that if the person was, as we read in the parallel passages of Mark and Luke, 'to be found by the *turning in* of a man with a pitcher of water,' why not say by *their meeting* a man? From what is said in Luke, it appears that the meeting was this,—

that, as they entered the city gate, he would be issuing from it. On further consideration of the matter, I am of opinion that our Lord did not here speak from any previous arrangement with the person in question, but acted in virtue of his infinite knowledge, 1 Sam. ii. 3, and unlimited command of all circumstances to bring about any event.

The αὐτῷ, absent from 5 uncial and 10 cursive MSS. (add Lamb. 528, 1179, Mus. 1810, 5540, 1774, 11,838), is cancelled by Lachm., Tisch., and Alf. Internal evidence is against it, and it was probably, though not certainly, introduced from the parallel passage of Mark.

—ὁ διδάσκαλος λέγει] This expression does not of itself imply that the person was a disciple of our Lord; but the air of the context and the circumstances suggest it. The μου after καθά-λυμα in Mark xiv. 14, according to the text of Lachm., Tisch., and Alf., would, if genuine, prove it; but see my note. Then the full sense would be, 'Our Master and thine saith.' By ὁ καιρὸς is meant, not 'the time' of the Passover, but 'my time,' meaning that of Christ's passion and death,—a use of καιρὸς often occurring in St. John.

20. ἀνέκετο] Though the Passover was directed to be eaten *standing* (Exod. xii. 11), yet the Doctors had introduced the *reclining* posture (usual at meals from ancient times), accounting it a symbolical action, typifying that *rest* and freedom to which, at the institution of the rite, they were tending, but had not yet attained.

22. For ἕκαστος, Lach. and Tisch. edit εἰς ἕκαστος, from 6 uncial and a few cursive MSS. The εἰς was evidently derived from the parallel passage of Mark.

23. Commentators are not agreed whether this was meant to designate the betrayer; or whether it was only a prophetic application of a proverbial saying; indicating that 'one of his familiar companions would betray him,' and not meant to be applied particularly, except by the person himself intended. The latter opinion is preferable. Indeed, it is plain, from Mark xiv. 20, that Christ did not mean to particularly designate him, since he says εἰς τῶν δώδεκα ὁ μισθ., &c. See also Luke xx. 21. Theophyl. and Grotius are of opinion that Judas reclined near Christ; so that, though there were more dishes on the table,—of which every one dipped his bread into the one nearest to him,—yet he helped himself from the *same* dish. Thus would Jesus more easily (and without the others hear-

εἶπεν 'Ο ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει. <sup>24</sup> 'Ο μὲν Τίος τοῦ ἀνθρώπου ὑπάγει, <sup>1</sup> καθὼς γέγραπται περὶ αὐτοῦ οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ Τίος τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγενήθη ὁ ἄνθρωπος ἐκεῖνος. <sup>25</sup> Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν, εἶπε· Μήτι ἐγὼ εἰμι, ραββί; λέγει αὐτῷ· Σὺ εἶπας.

1 Pa. 52. 1—2.  
Ias. 52. 8.  
Dan. 9. 26.  
Zech. 12. 7.

m Mark 14.  
22, 26.  
Luke 22. 19, 30.

<sup>26</sup> Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ

ing) answer the interrogation of Judas by the words 'thou hast said;' and thus John would more unobservedly (on asking who the traitor should be) receive the sign from Jesus. The disciples (except John, see John xiii. 26), it should seem, did not, until Judas's departure, understand who was meant. They only knew, at the time, that *some one* of the twelve, who had been helping himself from the same dish with Jesus, would betray him. It should seem that the question, 'Is it I?' was asked by Judas immediately after he had received the sop from Jesus; and that the question asked by John, *who it should be?* was asked immediately after Jesus had made the public declaration, 'One of the twelve, who has been dipping his hand in the same dish, and whose hand is on the same table with me, will betray me.'

—ὁ ἐμβάψας] Render: 'he who has dipped,' or rather 'dived'; for we need not suppose, with the Commentators generally, that this was merely dipping the hand into liquid, like soup; but rather (agreeably to the Oriental custom of taking food with the hand from one common dish) diving the hand into a deep dish (like a soup-tureen), in order to transfer the *meat*, already torn up into pieces, to one's own plate, or others'. See a passage of Major Taylor cited by me in Rec. Syn. In fact, ἐμβάψας is an Hellenistic idiom for ἐμβαλὼν, which occurs in a fragment of Anac., χεῖρά τ' ἐν τηράνῳ βαλεῖν for ἐμβ. An idiom, however, so rare, that no example, I believe, has ever been adduced by any Philologist; and I have myself only met with *one*,—namely, in Philostr. de Sophia. Vitae, xxi. 3, where, speaking of a pair of harvest-men sitting at dinner under an oak-tree, and suddenly killed by lightning, he says, οἱ θιρισταί, ἐφ' οὐκράϊ καστοὶ ἰνυχὶ πράττων οὕτως ἀπὸ θανάτου (I conjecture ἀπὸ θανάτου). 'Ο μὲν γὰρ κύλικα ἀναιρούμενος (in *manum sumens*), ὁ δὲ πίπων, ὁ δὲ βάπτων (I conject. ὁ δ' ἐμβ.), ὁ δ' ἐσθίων, ὁ δὲ τι ποιών (I conject. ὁ δ' ὅ, τι, 'whatsoever', π.), τὰς ψυχὰς ἀφῆκαν. Perhaps, however, by τρυβλίον here is denoted not the *bowl* in question, but only a certain vessel, such as was used for holding oil or vinegar, or *sauce* in general. Accordingly, it would here denote the vessel which contained the sauce for the paschal lamb, and into which the pieces of meat (taken with the fingers from the *common deep dish*, which contained the meat already divided into convenient *ψωμίδια*) were divided, previously to being eaten.

<sup>24</sup> ὑπάγει] 'is going.' The present tense is used to denote the *nearness* of the things predicted. There is, too, an euphemism, 'is going (unto death);'—an idiom common to most lan-

guages, in words denoting to *depart*; and of which the Commentators adduce examples, both from the Sept. and the Classical writers. In the Anthol. Gr. vii. 169, we have the *complete phrase* εἰς δὴν ὑπάγει.

—καθὼς γέγραπται π. α.] Namely, in Pa. xxi. 1—3. Is. liii. 8. Dan. ix. 26. Zech. xiii. 7. Καλὸν—ἰγενήθη is a formula employed by the ancients to express a condition the most miserable. So Schemoth R. § 40, p. 135: 'He that knoweth the Law, and doeth it not, it were better for him that he had not come into the world.'

There is a remarkable permutation of order in the placing of the words: the natural order would have been καλὸν ἦν τῷ ἀνθρ. ἰκ. εἰ οὐκ ἴγαν. αὐτός; but this is not to be ascribed to Hebraism, or too strictly criticised, since such negligences of collocation occur occasionally in the purest Greek writers, espec. Hdot. and Thucyd.,—nay, even in that most polished of prose writers, Xenoph. Suffice it to instance Cyrop. i. 4. 2, καὶ γὰρ, ἀσθενήσαντος αὐτοῦ, οὐδέποτε ἀπέλιπε τὸν πάππον; and i. 4. 20, ταῦτα ἐπόντος αὐτοῦ, ἰδοξί τι λέγειν τῷ Ἀστ.

<sup>26</sup> The seeming discrepancy here existing may be removed by a mutual accommodation, rendering ἐσθιόντων before, v. 21, 'while they were [yet] eating,' and the ἐσθιόντων here, 'as they had just finished the paschal feast.'

—τὸν ἄρτον] Bp. Middl., on the authority of some MSS. (nay, many; for to the 60 adduced I add Lamb. and 5 Mus. copies), would cancel the τόν: which he thinks called for by its absence in the parallel passages of Mark and Luke; and Lachm. does cancel it. But it is more probable that the τόν was removed by those who wished to conform the text of Matthew to that of the other Evangelists, and St. Paul; which, however, is unnecessary; since, though the sense with the Article is more definite (i. e. *the loaf*, or rather cake, thin and hard, and fitter to be broken than cut. See note on ch. xiv. 19), yet it would be sufficiently intelligible without it. That *two cakes* of unleavened bread were provided for the Passover, all the accounts testify; though as only *one* was broken by our Lord, it is no wonder that in the new ordinance founded on the Jewish rite, only *one* (and that large or small in proportion to the probable number of communicants) should be provided. To advert to the critical proceedings of the recent Editors—Lachm. and Tisch. first cancelled, then restored it to the context. Mr. Alf. first bracketed the word, remarking, in his note, that no stress must be laid on the Article, even supposing it to be genuine: while in his 2nd Ed. he *restores* to the text what he had before virtually cancelled; and

† εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. <sup>27</sup> Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων Πίετε ἐξ αὐτοῦ πάντες· <sup>28</sup> τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ

that on the very ground which I have long since pointed out, namely, as being removed because not in Mark, Luke, and Paul. But the most correct mode of stating the case is to say, that internal evidence, as well as external authority, is against it. It might, in such a few MSS., be omitted by accident; and, generally speaking, it was more likely to be removed than inserted—removed, I mean, by those who did not (as in the case of Mr. Alf.) understand the force of the Article, which force has been well explained by Mr. Green, Gr. N. T., p. 220, to mean *the* single loaf customarily placed on the table at supper: and he justly remarks, that, 'of two writers similarly circumstanced, and equally careful, one might naturally *insert*, and the other omit it.' The Art. here is also confirmed by John xiii. 18 (since v. l.), ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, where, as Mr. Green observes, the Article is employed *δεικτικῶς* to denote the loaf placed on the table, though not in its Paschal character.

—εὐλογήσας] On again carefully considering the claims of the two rival readings to preference, εὐλογ. and εὐχαριστήσας, I must now decide in favour of the text. rec. εὐλογ., since, although εὐχ. has very strong external authority in its support (thus I find it in almost all the Lamb. and Mus. copies), yet internal evidence is for εὐλογ. I suspect that the ancient Critics, stumbling at εὐλογ. as not being sufficiently definite, chose to adopt in preference the term used in the passages of Mark and Paul, εὐχαρ., not being aware that εὐλογ., to *ask a blessing* upon, may imply εὐχαρ., to *return thanks*, but not *vice versa*. The Pesch. Syr. translator must have had εὐλογ. in his copy, and it is found in many of the most ancient of MSS., B, C, D, Z.

—ἔκλασε] Namely, as a type of the breaking of his body on the cross.

—ἐδίδου] All the best Commentators (of course excepting those of the Romish Church) are agreed that the sense of ἐδίδου is, *represents*, or *signifies*; an idiom common in the Hebrew, which wanting a more distinctive term, makes use of the verb substantive; a simple form of speech, yet subsisting in the common language of most nations. See Gen. xl. 12. xli. 28. Dan. vii. 23. viii. 21. 1 Cor. x. 4. Gal. iv. 24. Thus the Jews answered their children, when asking respecting the Passover, 'what is this?' 'This is the body of the Lamb, which our fathers ate in Egypt.' See Bp. Turton's Examination of the words in which the Eucharist was instituted, P. II. of his 'Roman Catholic doctrine of the Eucharist considered' (in answer to Dr. Wiseman's Lectures); espec. § 2, in which he discusses the force of the words of the institution, and shows that they must be understood *figuratively*, and not, as the Romanists contend, *literally*. It is well observed by Wetstein, that 'while Christ was distributing the bread and wine, the thought could not but arise in the minds of the disciples, What can this mean, and what does it denote? They did not inquire whether the bread which they saw were *really*

*bread*, or whether another body lay unconspicuously hid in the interstices of the bread, but *what this action SIGNIFIED?* of what it was a *representation* or memorial?'

27. τὸ ποτήριον] The τὸ, abs. from B, E, F, G, L, Z, and 7 or 8 cursive MSS., is cancelled by Lachm., Tisch., and Alf., as if interpolated from the parallel passages of Luke and Paul. But it involves so strong an improbability that the word should have found its way into all the copies, except comparatively very few (for I find it in all the Lamb. and Mus. copies except two), that we may justly suppose it to have been omitted by accident. That it can scarcely be dispensed with, has been ably evinced by Bp. Middl., who observes, 'That in this case, as well as in that of ἄρτον, it may be fairly presumed that uniformity was intended by the sacred writers.' Be that as it may, it would seem that *one* cup only was used; for (as observes the Bp.) 'though four cups of wine were to be emptied at different times during the ceremony, a single cup four times filled was all that the occasion required.' Which of the four is here meant, Commentators are not agreed. It is generally supposed to have been the *third*, or the *cup of blessing*; which was regarded as the most important of the four. That the wine was mixed with water, all are agreed; and this custom the Romanists still scrupulously retain; though they hesitate not to violate the next injunction, *τίετε ἐξ αὐτοῦ πάντες*, by confining the cup to the clergy (as if the words were meant for the *Apostles* only), notwithstanding that this view is utterly forbidden by the *reasons* subjoined *why* all are to drink of it; and in spite of the strong authority of Antiquity, in the practice of the Church up to a comparatively recent period.

—εὐχαριστήσας] From this term the rite afterwards took its name; espec. as the service was a sacrifice of praise and thanksgiving. Indeed, it was customary among the Jews never to take food or drink without returning thanks to God the giver, in prayer, by which it became sanctified.

28. τοῦτο γάρ—διαθήκη] i. e. 'For this is my blood, by which the new covenant is ratified.' So Luke: τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, 'By the administration of this cup I institute a new Religion, to be ratified by my blood.' In the *federal* sacrifices of the ancients it was (as Grotius and Hammond show) usual to receive the blood in a vessel; which was *itself drunk* by the more barbarous nations, but by the more civilized wine was substituted for it; to which the colour would contribute; espec. considering that wine was called 'the blood of the grape.'

—περὶ πολλῶν ἐκχ. εἰς ἄφεσιν ἁμ.] Meaning, 'shed (i. e. about to be shed) as a propitiatory sacrifice for the sins for many' (namely, as many as should believe in him. See, however, my note, supra xii. 28). It is not correct to say, with many other Expositors, that this is the forgiveness of sins itself, which is conveyed to all

πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. <sup>29</sup> Δέγω δὲ ὑμῖν, <sup>m Mark 14.</sup>  
 ὅτι οὐ μὴ πῶς ἀπ' ἄρτι ἐκ τούτου τοῦ \* γενήματος τῆς ἀμπέλου, <sup>Luke 22. 18.</sup>  
 ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πῶς μεθ' ὑμῶν καυνὸν ἐν τῇ  
 βασιλείᾳ τοῦ Πατρὸς μου.

<sup>30</sup> Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. <sup>31</sup> Τότε <sup>m Mark 14.</sup>  
 λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν <sup>Luke 22. 32.</sup>  
 ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ· <sup>John 16. 32.</sup> ὁ Πατὴρ ὁ πον- <sup>Zeck. 12. 7.</sup>

true believers. I find no warrant for the doctrine, and no evidence of its applicability here. What really is conveyed to the faithful recipient is the comforting assurance of being in a state of forgiveness; by assurance being understood, certain knowledge arising from entire trust, as the foundation of our great and endless comfort in those holy mysteries which are the pledges of his love. So Calvin well remarks: "Quam dicitur fundendus sanguis in remissionem peccatorum, his verbis nos dirigimur ad mortis Christi sacrificium, sine cuius memoriā nunquam ritē Cœna celebratur. Nec vero aliter satiari (i. e. with our spiritual food and sustenance in the Sacrament) possunt fideles animæ, nisi quatenus Deum sibi placatum esse confidunt."

— ἐκχυνόμενον εἰς ἄφ. δμ.] Here (as Grotius remarks) there is a transition from the idea of federal to that of particular sacrifices; in which the victim was offered up in the place of the man, who had deserved death.

<sup>29</sup> οὐ μὴ πῶς—Πατρός μου] On the sense of these words there exists much diversity of opinion, chiefly occasioned by the various senses assigned to ἐν τῇ βασιλείᾳ τοῦ Πατρὸς μου, which some Expositors think equiv. to ἐν οὐρανῷ, the Gospel dispensation; while others refer the words to Christ's mediatorial kingdom; and, others, again, to his Millennium reign. But for the 3rd interpretation there is very slender ground; and as to the 2nd (which supposes that our Lord merely intended to announce the abrogation of the Jewish Passover, and the substitution of the Christian Lord's Supper in its place) it is based on a sandy foundation; for it does not appear that our Lord here had any reference to the discontinuance of the Passover. The first interpretation is very suitable to the context, and supported by the parallel passage of Luke, ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, often denoting the Gospel dispensation. Thus καυνὸν will be put adverbially for ἐν καινῷ τρόπῳ, 'in a new manner,' i. e. a spiritual one, namely, by the virtual presence of Christ at the celebration of the Sacrament. Yet specious as this may appear, there is something unsound in principle; for it is pressing too much on the force of an adverb. Besides, not to say that the passage of Luke is not certainly parallel, when, we may ask, was it fulfilled? At the commencement of Christ's kingdom after his resurrection, when he ate and drank with his disciples, say the above Commentators, who adduce Luke xxiv. 30. 45. John xxi. 13. Acts i. 4. x. 41. But we do not learn that he drank at all, much less that he drank wine. He merely ate a little of some fish and honeycomb, which his disciples set before him (and that merely to convince them that he was really risen from the dead, and no phantom), and then probably presented the rest to his disciples.

And so, indeed, several MSS. and Versions (including the 2 later Syr. and Vulg.) say *in words*. Accordingly, this interpretation may justly be considered untenable; and it would seem that the only one safely to be adopted is that by which βασι. τοῦ Πατρὸς μου is taken for ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ, supra viii. 11, Luke xiii. 28. xiv. 15. xxii. 30, where the joys and glories of heaven are represented under the image of 'sitting down at a feast.' And the general sense, couched under this strongly Oriental metaphor, is, 'I shall not henceforth [any more, οὐκέτι, as it is expressed in Luke] feast with men, until I partake with you of a new, even a spiritual, and far more glorious feast in my Father's kingdom in heaven.' See supra xiii. 43. The καινόν (meaning 'new' and 'superior,' as ἐν καινῇ in Rev. v. 9. xiv. 3, and oft. elsewhere) is so used in reference to the spiritual nature of the kingdom in question, and consequently its vast superiority.

For γενήμ., I have, with Lach., Tisch., and Alf., received γενήμ., on very strong external authority (to which I add nearly all the Lamb. and Mus. copies), confirmed by internal evidence, considering that γέν., as being a late Greek form, was likely to be introduced by the scribes. The γέν. τῆς ἀμπέλου, taken as a periphrasis for οἴνου, is confirmed by the Sept. and N. T., though occurring with a slight variation in the Class. writers.

<sup>30</sup> ὑμνήσαντες] Not, 'having recited,' as some render: but, 'having sung,' or 'chanted.' From the researches of Buxtorf and Lightf., it is almost certain that this ὕμνος was the latter part of the Hallel (which consisted of Ps. cxiii., cxiv., cxv., cxvi., cxvii., cxviii.); the former part, or the first two of those Psalms, having been chanted during supper.

<sup>31</sup> πατάξω—ποίμνη] On carefully reconsidering this important quotation with the aid afforded by the elaborate researches of Hoffmann, I am quite of opinion, with him, that this is not, as some say, an application of the passage by our Lord to himself, by an argument *a fortiori*, but a prediction. That this is not, as Grot. and others suppose, a proverbial expression (though such an one might exist), is clear from the use of the regular formula *οὕτως εἰπὼν*. As respects the reference in the passage of the Prophet, the Expositors almost universally regard the person referred to as Judas Maccabeus, or some one else, in short—by a singular perversity—any one but CHRIST. All the various views, however, have been weighed in an even balance by Hoffmann, and found wanting. I agree with him, and with Dr. Henderson, on Zech. xiii. 7, that the only satisfactory solution of the difficulty here is that which regards the words as directly and exclusively prophetic of the person and sufferings of the MESSIAH. This, they show, is required not

μένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμνῆς. 32 <sup>p</sup> Μετὰ δὲ τὸ ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν

p. *Infr.* 28.  
10, 18.  
Mark 14, 28.  
&c. & 16, 7.

Γαλιλαίαν. 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ [καὶ]

q. Mark 14.  
30, &c.  
Luke 22, 34.  
John 13, 38.

πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθή-

σομαι. 34 <sup>q</sup> Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι ἐν

ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνήσῃ με.

only by our Lord's express *appropriation* of them to *himself*, but also by the identity of the subject treated of with that in Zech. xi. 4, 7, 10—14, xii. 10, for the shepherd *here* spoken of can be no other than the shepherd *there* mentioned, who is said to 'be rejected, to be sold, to be pierced,' &c. Not only (observes Dr. Henderson) is the Messiah there designated as the Shepherd of Jehovah, to indicate the relation in which he stood to the Father in the economy of redemption, but he is described as מְרִיבֵנוּ, lit. *the Man of my Union*: in which interpretation Dr. Henderson shows that even the highly heterodox De Wette, and the learned Jew Arnheim coincide. He might have strengthened this from the σύμφυλόν μου of Aquila. Indeed, that we may not think too meanly of the skill of the Sept. Translator in his version πολλήν, let us suppose that he wrote συμπολήν, and that the scribe mistook the σ' (abbrev.) for σ. Be that as it may, the Hebrew term expresses, as Dr. Henderson observes, the very idea intended to be conveyed by the Holy Spirit, by whom the words were indited. And of whom can this be said but of the Divine *Immanuel*? who was one with the Father, and who could say, 'he who hath seen Me, hath seen the Father.'

As respects the discrepancy supposed to exist between παράξον and the Hebr. and Sept., the quotation is according to the Sept., at least as we have it in the Alex. and other copies, except that for παράξον we have πατάξω, which, as Maldon. has shown, amounts only to this, the changing of him who commands the striking into him who himself strikes: and surely when we consider WHO it is that adduces the words of Scripture, even Christ, who, through the Holy Spirit, indited the words of Scripture, and who is the Lord of Scripture no less than Lord of the Sabbath—we must bow to any alteration thereof for better adaptation to the purpose, viz. to make it more directly *prophetic*, not only of the sufferings of the Messiah (the great Shepherd, Is. l. 6), but also of the scattering of the sheep by the dispersion of the disciples, through fear, into sudden flight and temporary abandonment. If this should be thought taking too much for granted, we may consider that as the Hebr. Imp. תְּרִימֵנִי, is, as Dr. Henderson thinks, taken as oft. for the Fut., in order to express more forcibly the certainty of the event, thus the change in question would be next to nothing. Besides, the two Hebr. words תְּרִימֵנִי, and תְּרִימֵנִי, I will smile, are so much alike, that they might easily be confounded; and I doubt not that some copies of the Sept. had πατάξω. At any rate, St. Barnabas, ch. v., quotes thus: Αἰγὴ γὰρ ὁ Θεός.—Ὅταν πατάξω τὸν ποιμένα, τότε σκορπισθήσονται τὰ πρόβατα, which tends to confirm the text. rec., for which διασκορπισθήσονται has been adopted on strong, but scarcely sufficient autho-

rity, by Lach., Tisch., and Alf. The reading of the Vat. MS. ἐκπαύσατε τὰ πρόβ. is a manifest blunder of the scribe for ἐκπαύσατε, a very rare word, yet occurring in Aristoph. Eq. 796, τὴν σφάμην ἐκπαύσας. It only remains to observe, that the Future was more suitable to our Lord's present purpose. And I cannot doubt that our Lord had in mind, though he could not well, as to any present purpose, *cite* the next clause of the verse in the Prophet; and we may best render: 'But I will turn back my hand upon his little ones,' viz. for protection to them. Comp. Is. l. 25. But there may be some allusion to this return, or recurrence of the Divine favour in the words of the next verse, which intimate a temporary resumption of the Lord's pastoral office on the scene of his former cares. See John x. 13, comp. with x. 3, 4. All this the disciples would not fail to understand *after* the event, and thus their faith would be confirmed.

32. προάξω ὑμᾶς εἰς τ. Γ.] Here there is a continuation of the *pastoral* metaphor of the preceding verse; and the force of the figure becomes clear by bearing in mind the Oriental custom, of the shepherd *not following* but preceding and *leading* the sheep; which is alluded to in John x. 4. We may suppose that the general sense (as in other predictions of our Lord at this period, briefly and obscurely worded) is: 'On returning to life, I shall precede you into Galilee;' i. e. I shall first be present in Galilee, where, if you follow me, you will recover your shepherd and leader: a most comforting assurance, when they would more and more need it, not only that he would rise from the *dead*, but that they would again have his society, at a place where they had held intercourse of the most interesting kind with their Lord; nay, it must have brought the august scene of the *Transfiguration* closely to the principal disciples present.

33. I still continue to regard the *καὶ* here as introduced from Mark. As respects external authority, I can now add, that nearly all the Lamb. and Mus. copies are without it; and as to internal evidence, that is against the word, since there is more reason to suppose it was introduced from Mark, in a great part of the MSS., than that it should have been accidentally omitted in so many as form the remainder. For no one would ever *designedly* omit it, since no *Critic* would be ignorant of the sense, *even*. Whereas some might think that they should *strengthen* the sense by inserting the *καὶ*, which, at all events, might make others prefer *et* *καὶ* to the *καὶ* *et* of Mark; which, however, is more agreeable to propriety of language. So Hom. II. v. 516, *καὶ* *et* *μάλα* *καρτερὸς* *ἔστιν*.

34. πρὶν ἀλέκτορα φωνῆσαι] The Schol. on Theocrit. says that φωνᾶν is properly used of the voice of birds. Yet it is perhaps never used, in any Classical writer, of *cocks*; but *ἄδων*,

35 Λέγει αὐτῷ ὁ Πέτρος· Κἀν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. Ὁμοίως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.

36 Ὡς ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς· Καθίστατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. 37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

r Mark 14.  
33—35.  
Luke 22. 30.  
John 18. 1.

s Supra 4.  
21.  
John 12. 37.

κεκραγῆναι, and φθίγγεσθαι. As the Rabbinical writers have told us that cocks were forbidden to be kept in Jerusalem, because of the 'holy things,' it has been objected that Peter could not hear one crow. But (without cutting the knot by disallowing the testimony of the Talmud) we may, with Reland, maintain that the cock might crow *outside* of the city; and yet, in the stillness of night, be heard by Peter from the house of Caiaphas, which was situated near the city-wall. And that cocks were kept in the *vicinity* of the city, there is no reason to doubt. But perhaps the best mode of removing the difficulty would be to render, 'before cock-crowing.' So Aristoph. Eccl. 391, *ἔτε το δαύτερον ἑλέκτρων ἰφθόγγετο*. Moreover, this phrase, like the correspondent one in Latin, is founded upon *general custom*: and, indeed, several ancient MSS. read ἀλίκ. *τραφονίας*, a good gloss, undoubtedly. It has been thought a contradiction, that Mark xiv. 30 says, *πρὶν ἢ δὲ φωνῆσαι*. But there will be none, if it be considered that the heathens reckoned *two* cock-crowings; of which the *second* (about day-break) was the more remarkable, and was that called, *κατ' ἔσχατον*, the cock-crowing. Thus the sense will be, 'before that time of night, or early morn, which is especially called the cock-crowing, thou shalt deny me thrice.' In Mark (who relates the thing more circumstantially, but with no real discrepancy) the expression *καὶ ἀλέκτωρ ἰφθόγγετο* may be rendered, 'and it was cock-crowing time;' in Luke and John, *οὐ μὴ ἀλέκτωρ φωνῆσαι*, 'it shall not be cock-crowing time.'

35. *οὐ μὴ σε ἀπαρνήσομαι*] Here 35 uncial and very many cursive MSS. (I add nearly all the Lamb. and Mus. copies) have *ἀπαρνήσομαι*—a construction found elsewhere, but not adopted by any recent Editors; why, it is easy to see,—namely, because they often adopt readings on far smaller authority. The two constructions *both* of them occur, but there is an almost continual variation of reading, which, however, may partly be owing to Itacism. It would seem that the construction with Subj. Aor. is a Constantinopolitan, that of the Fut. Indic. an Alexandrian form; and the latter appears to be the more ancient reading.

—*Ὁμοίως δὲ καὶ*] The *δὲ*, which I have received, with Matth., Gr., Fr., and Scholz, was removed by Griesb. in his 2nd Ed., and is not received by Lachm. and Tisch. But though external authority is nearly equal for (it has place in all the Lamb. and nearly all the Mus. copies) and against it, yet internal evidence is rather in favour of the word; considering that it was more likely to be put out by Critics, as superfluous, or passed over by careless scribes, than to have been *put in* by Critics; for why should they have been desirous to insert a petty particle from

another Gospel? Mr. Alford, as might be expected, excludes it, with the brief remark, "inserted from Mark," as if it were a *matter of fact*, and not a mere *opinion*, and that involving, as we see, great improbability. But Mr. Alford, like his masters, Lachm. and Tisch., systematically *takes for granted* interpolations; doubtless as an easy *short-cut*, to save the trouble of weighing and balancing external authority with internal evidence,—an operation for which Critics, who too quickly *adopt* readings without showing cause, or pronounce verdicts without summing up evidence, may not *have the wherewithal*. Hence the variations of Lachm. and Tisch. from each other, and not unfrequently from *themselves*. The formula occurs in Luke v. 10. x. 32. Rom. i. 27. 1 Cor. vii. 3 and 4. James ii. 25, sine v. l. It scarcely ever occurs in the Classical writers; which I suspect led the Critics to cancel one or other of the two particles, and sometimes *both*; as infra xxvii. 41,—a reading which Lachm. was half inclined to adopt. The *δὲ* was evidently in the copies used by the Pesch. Syr., Sahid., and Copt.; and the Cod. Vercell. (4th cent.) of the Ital. Version, the Compl. Ed., and those of Colineus and the two first of R. Stephens, though thrown out by Steph. in his third, to which circumstance it is to be attributed its absence in the text rec.

36. Γεθσημανεῖ] Hebr. מְסֻמָּה, 'place of oil-presses'; situated at the foot of the Mount of Olives. Not, what some have supposed, the *villages* in which the produce of the Mount of Olives was prepared for use; for the term *χωρίον* can only mean a *field*, or *close*, as in Thucyd. i. 106. Paus. i. 29, 2. They were probably deceived by this *χωρίον* having a *name* assigned to it. Yet that *fields* had names, we find from 2 Kings xviii. 17, 'the fuller's field.' 2 Sam. ii. 16. Acts i. 19, 'Aeldama, the field of blood;' and Pa. xlix. 11. Compare Thucyd. i. 108, *μάχη ἐν ολνοφύτοις*, where the Editors fell into the same error of thinking *ολνοφ.* to be a *town*. We find by Maundrell, that the very close in question is still pointed out; and the Missionary Herald for 1824, p. 66, attests that there are still several ancient olive-trees in it; so ancient, indeed, that Lamartine, Pilgrim. vol. i. 78, thinks they are coeval with the age of Christ.

37. ἤρξατο λυπεῖσθαι καὶ ἀδημ. Since *ἀδημ.* is evidently the stronger term, there would seem to be a *diminution*; though the exact force of the term is disputed. Euthym. explains by *ἀλύειν καὶ ἀμυχανεῖν*, 'to be, as it were, *distraught*,' 'to know not what to do.' He *rightly* derives it from the adjct. *ἀδῆμω*, which is *not*, as Buttm. and Liddell suppose, a term fabricated by Hesych. and Eust., since it occurs more than once in that very pure Greek writer, Hippocrates, e. gr. p. 563, δ, *ἀλέων καὶ ἀδημονίων ὁ θυμός*. The word is derived from Perf. Pass. of *ἀδῆμι*, v. neut. *το*

38 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Περίλυπός ἐστιν ἡ ψυχὴ μου  
 ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Ἐκάλ  
 † Mark 14. 35, 37. Luke 22. 41, 43. Heb. 5. 7, 8. John 13. 37. ‡ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος  
 καὶ λέγων· Πάτερ [μου,] εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ

*surfeit, to be satiated*,—whether, as Hesych. remarks, *κόπον τινὸς ἢ λύπης*, lit. 'to have,' as we say, 'enough' of any thing, esp. of labour. So is used the *ποικίλος* in Hom. II. λ. 87, and the verb at κ. 98. Mark does *not*, as Mr. Alford affirms, use *ἐκθαμβεῖσθαι* for *λυπεῖσθαι*: he better knew the force of the two words. He rather passes over *λυπ.* and only uses *ἐκθ.* in order to aid in drawing forth the full idea meant to be conveyed. What he meant by *ἐκθαμβ.* will appear from my note on Mark xiv. 33. That Matth. should have used *δάημ.* in the sense I have laid down, not of 'labour,' but of *grief*,—(a force recognized by Hesych.)—involves no harshness, as will appear from the fine line of Pope,—'To melt in full *satiety* of *grief*.'

38. After λέγει I have, with Matth., Fr., and Scholz, adopted into the text, though in small characters, the words ὁ Ἰησοῦς, for which there exists strong external authority. The doubt, however, which I formerly felt as to their genuineness has been rather increased than diminished. For though the uncial MSS. which *have* the words form the majority, yet they are not the *most ancient*: all of those are *without* the words, and their testimony is strengthened by all the earliest Versions; not to mention that *internal* evidence is rather against than for them, from the greater probability of their having been put in, from the marginal Scholla, by the Scribes, than put out by the Critics. And the heavy phalanx of cursive MSS., including all the Lamb. but one, and nearly all the Mus. copies, does not materially help their cause, when we consider that antiquity, in a case like this, is of great weight; and this applies to ancient *Versions* no less than ancient *MSS.*

— *περίλυπος*—*ἕως θανάτου*] For the former of these two expressions comp. our Lord's words recorded only elsewhere in John xii. 27, *νῦν ἡ ψυχὴ μου τετράρακται*,—and for the latter and for both, Jon. v. 9, *σφόδρα λελύπημαι*—*ἕως θανάτου*. From the expression *δάημ.* in the foregoing verse, it appears that the meaning *here* meant to be expressed was, that the sorrow was so intense as altogether to overwhelm him, inasmuch that the cup of endurance was all but "to *overflow* full," and such as to have exceeded the utmost point of endurance, had not, as we find from Luke xxii. 43, our Lord's bodily strength been uphelden by an angel from on high. With respect to the *nature* of the deep sorrow here expressed, it is such as far transcends the powers of the human understanding, in their present imperfect state, fully to comprehend, and to which the most anxious investigations that ever have, or ever will be made, must be inadequate. On so deep and mysterious a subject, little is it that we *know*; and to it we cannot approach too reverently. That the *cup* was not simply *death* (as some of the ancient Interpreters understood) we may be very certain. That the agony was occasioned (as some suppose) through the *Divine wrath*, by our Redeemer thus bearing the sins of the world, is liable to many objec-

tions; as is also the opinion, that our Lord had then a severe spiritual conflict with the great Enemy of mankind. The deadly horror was probably produced by a variety of causes, arising from his peculiar situation and circumstances, which it were presumptuous too minutely to scan. At the same time, however, we may rest assured that our Lord's agony was, in some mysterious way, connected with the offering of himself as a sacrifice for the sins of the world, and the procuring of the redemption of mankind.

39. *προελθὼν*] Many of the best MSS., including very many uncials, have *προελθὼν*, which was adopted by Matthæi and Scholz, but on insufficient grounds. The common reading has been rightly retained by Griesbach, Fritzsch, Lachm., and Tisch.; for it is in vain to urge MS. authority in words so perpetually confounded as *προ* and *προς* in composition. But even were that waved, and MSS. were in favour of *προς*, yet the testimony of Versions and Fathers, *all* of them on the side of *προ*, would turn the scale in favour of *προ*.

— The *μου* is absent from L, D, and several cursive MSS., with several Fathers (to which I add Just. Mart., Valent., and Cels., cited by Anger), and it is cancelled by Lach. and Tisch., also by Alf. who briefly characterizes it as "*correction* to conform to v. 42,"—as if it were a *matter of fact*, which is far from being the case. For while external evidence *against* the word is quite insufficient (add, too, that all the Lamb. and Mus. copies *have* it), internal evidence draws two ways, considering that it was quite as likely to be omitted by accident, as inserted from v. 42. Moreover, all the ancient Versions recognize the word,—for though Tisch. testifies that Cod. Amiat. of the Vulg. has *not*, I testify that the Lamb. MS., of the 7th century, *has* it; and the omission in the *other* only arose from variation of position, some copies having the 'me' *before* 'pater.' Accordingly, the amount of evidence, external and internal, is, I maintain, rather in favour of than against the *μου*: at any rate, there is no case for alteration.

— *εἰ δυνατόν ἐ.*] 'We are here (says Grotius) to distinguish between what is impossible *per se*, and what is impossible *hoc vel illo pacto*. Now *per se* nothing is impossible with God, except such things as are in themselves inconsistent, or else are repugnant to the Divine nature. The sense, therefore, is, "if it be consistent with the counsels of thy Providence for the salvation of men." Comp. John xii. 27. Thus the words are perfectly reconcilable with those of the parallel passage of Mark xiv. 36, *πάντα δυνατό σοι*.

Ἐν *παρελθόντι*—*τὸ ποτήριον* (meaning the cup of bitterness spoken of John xviii. 11) there is the same figure as supra xx. 22, where see note. But the *παρὰ* in *παρελθ.* will not render it necessary for us to suppose, with Wets., an allusion to a cup being *carried past* any one at a banquet (though he adduces passages more than

το ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. <sup>40</sup> Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; <sup>41</sup> ὁ γρηγορεῖτε καὶ προσεύχασθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>42</sup> Πάλιν ἐκ δευτέρου ἀπελθὼν, προσηύξατο λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν [ἀπ'

<sup>a</sup> Mark 13, 33, & 14, 33, &c.  
<sup>b</sup> Luke 22, 40, 42.  
<sup>c</sup> Ephes. 6, 12.  
<sup>d</sup> 1 Pet. 4, 3, 9.

sufficient to prove what no one would doubt), because that would not comport with the august air of the context. Indeed, the *para* refers not so much to the cup, as to the thing represented under that figure,—namely, the whole of that *suffering inexpressible*, which now impended over our Redeemer; and accordingly, the preposition only signifies *away*, as when a threatening evil passes away, *blows over*, as we say, like a thunder-cloud. This is placed beyond doubt by a passage of Demosth., p. 291. 12, *παρελθεῖν τοῖσι τὸν τότε παριστάμεν τῷ πόλει κίνδυνον ὥστερ εἴφορ*. With the sense by a bold figure suggested in *ποτήριον* (and *drunken* in Ia. li. 17, "who hast drunk at the hand of the Lord the cup of his fury; hast drunken the dregs of the cup of trembling"), I would compare a passage (scarcely inferior in sublimity to the above passage of the Prophet) in *Æschyl.* *Agam.* 1367, *τάδ' ἂν δικάιως ἦν, ὑπερδίκως μὲν οὖν Τροῶνδ' ἀκρατῆρ' ἐν δόμοις κακῶν δδ' Ἰλῆσας ἀραίωεν, αὐτὸς ἐκτίκει μολῶν*.

40. οὕτως? *Itane? sicne?* for οὕτως, like εἴτα, and some other particles, is so used with interrogations, as to denote wonder mixed with censure. See my *Lex.* *Render*: 'Are ye, then, so utterly unable,' &c. From the *natural* sense of the term *γρηγορία* our Lord now passes to the *metaphorical*, and engrafts upon it an exhortation to *Christian watchfulness*; on which subject see an excellent Sermon on this text by Dr. South, vol. vi. 353, where, after observing that, 'in the Christian warfare, the two great defensives against temptation are *watching* and *prayer*, he remarks, I. that *watching* implies, in the first place, a sense of the greatness of the evil we contend against; 2dly, a diligent survey of the power of the enemy, compared with the weakness and treachery of our own hearts; 3dly, a consideration of the ways by which temptation has prevailed on ourselves or others; 4thly, a continual attention to the danger, in opposition to *remissness*; 5thly, a constant and rigid temperance. II. That *Prayer* is rendered effectual, 1st, by fervency, or importunity; 2dly, by constancy, or perseverance. III. That *Watching* and *Prayer* must be always *united*; the first without the last being but *presumption*; the last without the first a *mockery*.

41. By εἰσέλθῃτε εἰς πειρ., is meant not simply to 'come into temptation,' but so to enter into temptation as to succumb to it, what would be involved in the expression ἐμπέττειν εἰς πειρ., at 1 Tim. vi. 9. So Isidor. *Epist.* 226, explains by ἵνα μὴ ἡττηθῇτε τῷ πειρασμῷ καὶ καταποθῇται ὑπ' αὐτόν. The passage of Witsius cited by Stier and Alf., was wholly derived from this of Isidore. However, εἰσέλθ. is here used, and not ἐμπέττ., because the former im-

plies something voluntary on our part, whereby we court rather than avoid temptation. Accordingly our Lord suggests the *means* whereby the will may be influenced, and the purpose carried from intention into *action*: now the latter may be mainly promoted by the *means* above-mentioned, but that will be ineffectual without the former. Thus, as Calvin well remarks, we must note that the mode of *resistance* of temptation is here represented, 'non ut nostra virtutis et industriæ freti, colligamus animos, sed potius ut, conscii nostræ infirmitatis, arma et vires petamus a Domino.' One can scarcely doubt that St. Peter had this injunction of his Lord in mind when in his 1st *Epist.* v. 8, 9, he wrote: *Νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διάβολος κ.τ.λ., ὃ ἀντίστασις σαρκοῦ τῇ πίστει*, where by τῇ πίστει is surely to be understood, not as our *Theologi neoterici* affirm, 'in the Christian religion,' but in *faith*, as the great moving power to set man to work; accordingly the best comment on that passage is one of St. Paul, *Eph.* vi. 10—18, where, among other arms in the Evangelical Panoply, he espec. dwells on the shield of FAITH; and then adverts to the other indispensable means, *earnest prayer in the spirit* and instant *watchfulness*, ἀγρυπνία, having doubtless in mind his Lord's earnest injunction (*Mark* xiii. 33), *βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε*.

— τὸ μὲν πνεῦμα—ἀσθενής? This is meant not as an excuse for their frailty, but as an incentive to greater vigilance, accompanied with prayer.

42. πάλιν ἐκ δευτέρου? Some would refer πάλιν to ἀπελθὼν, and ἐκ δευτ. (scil. χρόνου) to προσηύξατο. But the *Class. exx.* adduced by the Commentators show that the words must be taken together: which, however, involve no *pleonasm*, but a *stronger expression*.

The words τὸ ποτήριον, and ἀπ' ἐμοῦ, are cancelled by L., T., and Alf., on the authority of a few uncials and some 10 cursive MSS. (to which I add Lamb. 528, and Mus. 17,982)—'additions from v. 39, as the varr. readings show,' says Mr. Alf. But the variations in position may, as in numerous other cases, have occasioned the omission. Besides, the support of the *Pesch. Syr.* strongly attests the genuineness of τὸ ποτ. There is less certainty of that of ἀπ' ἐμοῦ. Again, why should Mr. Alf. represent the authority for the words as consisting of only a couple of MSS. of the old Latin Version, when it is in reality that of all the uncials except five, and all the cursives except a very few, confirmed by the *Vulg.*, and, contrary to Mr. Alford's assertion, the *Pesch. Syr.*? That Just. Mart. read τὸ ποτήριον, is plain from his C. Tryph. p. 331.



ἐμοῦ,] ἐὰν μὴ αὐτὸ πῶς, γενηθῇ τὸ θέλημά σου. <sup>43</sup> Καὶ ἔλθων † εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι· <sup>44</sup> καὶ ἀφείς αὐτοὺς, ἀπελθὼν πάλιν προσηύχαστο [ἐκ τρίτου], τὸν αὐτὸν λόγον εἰπών. <sup>45</sup> Τότε ἔρχεται πρὸς τοὺς μαθητὰς [αὐτοῦ], καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε—ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. <sup>46</sup> Ἐγείρεσθε, ἄγωμεν! ἰδοὺ, ἤγγικεν ὁ παραδίδους με.

v Mark 14.  
46.  
Luke 22. 47.  
John 13. 2.  
Acts 1. 18.

<sup>47</sup> \* Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας, εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup> Ὁ δὲ παραδίδους αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. <sup>49</sup> Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup> \* Ὁ δὲ

v Ps. 41. 9.  
& 55. 13.

43. For *εὐρίσκει*, Lach., Tisch., and Alf. read *εὔρεν*, from δ uncial, and 17 other MSS. But internal evidence (no less than external authority) is rather in favour of *εὐρίσκει*, the *narrative present* for the imperf. or aor. being quite in the manner of the Scriptural writers. That it should have been altered to match the *εὐρίσκει* at v. 40 for no apparent reason, is improbable. At any rate, there is no case for change.

44. *ἀφείς αὐτούς*] i. e. 'having left them' in the state they were, viz. *asleep*; lit. 'having left them alone.' So it is said, supra xv. 14, *ἀφίετε αὐτούς*. The words *ἐκ τρίτου* have been cancelled by Lach., Tisch., and Alf., from ancient MSS.; but they are sufficiently defended by the great body of the MSS. confirmed by the Versions. They were probably lost from variety of position.

45. *καθεύδετε τὸ λοιπὸν*, &c.] Here we have an imperative *permissio*, though of a peculiar kind, there being, as Bengel remarks, left understood some such expression as *ei vocat*, 'if you can bring yourselves so to do'; or, as Chrys. and Euthym. explain, *ei δύνασθε*, which words are left unsaid *per apostrophen*, by which the point of the sarcasm (for *irony*, which many Commentators injudiciously suppose, there is none) is spared them. At *ἀναπαύεσθε* I have pointed as I have, because there is a sort of *ἀποσιώπησις*, which may be filled up by what is expressed in the *ἀρχαί* of Mark xiv. 41, forming the *true* interpretation of an obscure, because brief, expression; and brief, because the occasion called for brevity. The term, however, is best considered as a formula of exclamation; when we say 'Tis enough, or, 'Enough!' By this it is intimated that the time for duteous attention, in watching with him, was *gone by*, and the season for trial and suffering, the *ἡ ὥρα* mentioned in our Lord's prayer (Mark xiv. 35) was just at hand, and the Betrayer on the point of appearing to usher in the sad scene which was only to end with the last outcry, Matt. xxvi. 50, and the *τετίλεισται*, John xix. 30.

After *ὥρα* I have removed the comma, because here the *καί* is to be taken as put for *ἥ* in the sense of *time when*, as oft. in New Test. See my Lex. By *ἀμαρτ.* are to be understood, not

the *Roman soldiers* only, who came to apprehend our Lord (and who being idolaters, were termed such), but the Jews who had been compassing his death; to both classes the appellation was highly suitable. Though in pronouncing these words our Lord meant to remind them of what he had foretold in Galilee, and to intimate that the time for its fulfilment was close at hand. See supra xvi. 21. xvii. 22. Mark ix. 31. x. 33. Luke xxiv. 6, 7. 26. 46.

47. *ὄχλος πολὺς*] Such it might well be called, as being a mixed multitude, consisting not only of the *détachment* (what in the passage of John is termed *στραία*) of the Roman soldiery in garrison at the Tower of Antonia, but the officials of the Jewish Council, nay, it would seem from Luke xxii. 52, some of the chief priests themselves, together with the apparitors and servants in attendance on the principal persons.

49. *κατεφίλησεν*] Agreeably to the customary mode of *salutation* in ancient times, especially in the East; which is still retained in Spain and some parts of Italy and France. In the Classical writers the *κατα* is usually *intensive*; but in the Sept. both the simple and the compound are used indifferently. Here, however, we may suppose from *κατα* an intensity of sense, very suitable to the character of the *betrayal*, intimating that he on this occasion kissed his Master with an officious earnestness greater than usual, both with a design to conceal his treachery (as in a case recorded 2 Sam. xx. 9, 10), and that there might be no mistake about the *sign* by which he was to point out the person of Jesus. Mr. Alf. says that 'the term is not to be *pressed* on, being only another for *ἐφίλ.*' But 'to kiss tenderly' is not *pressing* on the sense, but drawing it fully out; and the word is, I believe, always so used in the Class. writers, e. g. Xen. Mem. ii. 6. 33, *ὡς τοὺς μὲν καλοὺς φιλήσαντός μου, τοὺς δὲ ἀγαθοὺς καταφιλήσαντός*. It is true that in the negligent use of terms, so frequent in the Sept., the same Hebr. word *קָנַח* is rendered indifferently by *φιλήω* and *καταφ.*; but, in the passage before us, the circumstances of the case justify, and even demand the *full* sense; and this is confirmed by the *ῥαββί*, *ῥαββί* of Mark.

Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' \* ὃ πάρε; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. <sup>51</sup> \* Καὶ ἰδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, <sup>π John 18. 10.</sup> ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ <sup>Mark 14. 47.</sup> ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. <sup>Luke 22. 50.</sup> <sup>52</sup> Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεφόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· <sup>π Gen. 9. 6.</sup> ὅτι πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολούνται. <sup>Rev. 12. 10.</sup> <sup>53</sup> \* Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι \* πλείους ἢ δώδεκα λεγεώνας ἀγγέλων; <sup>π 3 Kings 6. 17.</sup> <sup>54</sup> Πῶς οὖν πληρωθῶσιν αἱ γραφαί, \* ὅτι οὕτω δεῖ γενέσθαι; <sup>Dan. 7. 10.</sup> <sup>55</sup> Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαिरῶν καὶ ξύλων συλλαβεῖν με; <sup>π 1 Sam. 26. 7.</sup> Καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. <sup>supr. ver. 24.</sup> <sup>56</sup> <sup>Luke 24. 29.</sup> τούτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν <sup>b Lam. 4. 20.</sup> αἱ γραφαὶ τῶν προφητῶν. <sup>supr. ver. 24.</sup> \* Τότε οἱ μαθηταὶ πάντες ἀφέντες <sup>o John 18. 15.</sup> αὐτὸν ἐφυγον.

50. ἐφ' ὃ πάρε.] On carefully reconsidering the reading here, I see reason to defer to the authority of almost all critical editors, from Matth. and Griesb. down to Tisch. and Lachm., by admitting the reading ἐφ' ὃ. The very rarity of the construction with the accus. attests its genuineness. This seems to be an Hellenistic idiom, since it occurs in Jos. Ant. xix. 2, 4, γυμνίσασα ἐφ' ὃ ἰχθύουσι. The dative is used by the Class. writers. See more in my note on Thucyd. i. 134, γυνῶναι ἐφ' ὃ ἰχθύουσι. The ἑταῖρος is prefixed for the purpose of ushering in these words, which are, of course, not to be considered as a question for information (*that* could not be needed), but a demand for *explanation*, q. d. (in the words of Matth. Henry) 'Is it peace, Judas? Comest thou as a friend, or an enemy? If as an enemy, why *this* kiss? If as a friend, what are these swords and staves? Thou knowest best.' There is thus an appeal to the conscience of the betrayer. The remonstrance here implied is expressed in the words of Luke: φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδωσι; where see note.

51. τὸ ὠτίον.] The whole ear, not (as Grotius understands) the tip of it; for that is inconsistent with the οὖς in the parallel passage of Luke. Besides, ὠτίον is not unfrequently used in the LXX. for οὖς. And (as Lobeck on Phryn. p. 211, observes) the common dialect calls most parts of the body by diminutives, as τὰ ῥινία, καὶ τὰ ὀμμάτιον.

— In ἀπίστας we have Alexandrian Greek (found only elsewhere in the Sept., and once in Polyzenus) for the Classic ἰσπασα, just as ἀφείλε is the same (though found only in the later Greek writers) for Class. ἀπείρεμι, or ἀπείκοψι, as in John.

52. πάντες γὰρ—ἀπολούνται.] This is not, I conceive, as some think, a prediction of the destruction of the Jews, who took up the sword unjustly against Christ and his disciples (see Rev. xiii. 10): nor is it, what others suppose, a proverbial saying against repelling force by force, founded on its evil effects on the person so re-

sisting. It was, I apprehend, meant to inculcate a most important lesson of Christian ethics on far higher ground, representing the procedure as not only imprudent, perhaps illegal, but *irreligious*; intimating that such determined resistance to wrong not only proves its own punisher, but, by taking that vengeance which belongeth unto God into its own hand, misuses of the redress which the Judge on the throne above will mete out.

53. Ἡ δοκεῖς, &c.] The connexion seems to be this; 'Or [if that argument will not avail, take *this*—that I need not thy assistance] for thinkest thou' &c. The argument in this and the verse following is, that seeking such aid would imply both distrust in Divine Providence, and inattention to the revealed will of God in his word; that it would be besides *unlawful*, and *unnecessary*;—unlawful, because at variance with the spirit of the religion he was promulgating; unnecessary, because he could if he judged fit, call to his aid superhuman and irresistible power.

56. I am still of opinion, that the words form a continuation of our Lord's speech, and are not a remark of the Evangelist,—both because this is forbidden by the parallel passage of Mark, and espec. since thus our Lord's speech would lose much of its completeness. I cannot but think that the misconception as to the point has arisen from an imperfect idea as to the true sense of the words τούτο δὲ ὅλον γέγονεν, ἵνα &c., which is, 'But the whole of this has been done, has taken place [as it has], so that the Scriptures should be fulfilled'; inasmuch as the Passion which had taken place, and the Cross which was at hand, were but the fulfilment of Scripture in the Prophecies of Isaiah and others.

— ἀφέντες α. ἐφυγον] 'forsook him and fled,'—namely, for the *moment*; though Peter and John must very soon have turned back, since John at least came up in time to enter in with Jesus into the palace of the high priest; and probably many of the rest were but little in the rear of them. There was, however, enough

d Mark 14.  
55, 56.  
Luke 22, 54,  
55.  
John 18, 13,  
13, 24.

57 <sup>a</sup> Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. 59 Οἱ δὲ ἀρχιερεῖς [καὶ οἱ πρεσβύτεροι], καὶ τὸ συνέδριον ὅλον, ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως † θανατώσωσιν αὐτόν· 60 καὶ οὐχ εὗρον καί,

of desertion fully to verify our Lord's prediction, and show them how weak were their late professions of fidelity to the death, v. 35. This frank statement by the Evangelists, of a fact which redounded so much to their own discredit, has been justly considered as affording a strong attestation of their thorough honesty in the general record of facts, so much so as to make them in the record of these facts worthy of entire confidence.

57. ἀπήγαγον πρὸς Κ.] i. e. after having been first taken to Annas (as we learn from John xviii. 13), in order, it should seem, to do him honour, while the Sanhedrim was collecting,—a mark of attention to which he was entitled as being really High Priest, but who, as we learn from the passage of John, only entered into the matter in a general way (this being one by a previous audience), and, after putting Jesus into bonds, sent him to Caiaphas for a fuller hearing before the Sanhedrim (by this time collected together), in order to a subsequent regular Trial.

59. After ἀρχιερεῖς the words of πρεσβύτεροι are cancelled by Lachm., Tisch., and Alf., from B, D, L, and 3 cursive MSS. and some later Versions,—insufficient authority; espec. considering that the evidence of the MSS. at large is confirmed by the Pesch. Syr. Vers. However, the words may have been introduced from the parallel passage of Luke. Just after, for θανατώσωσιν αὐτόν, Lachm., Tisch., and Alf. adopt αὐτόν θανατώσουσι, from 9 uncial and 2 cursive MSS. (to which I add all the Lamb. but one, and most of the Mus. copies); and this may possibly be the true reading, as far as regards -σουσι, the construction being one often found in very ancient copies; but as to the alteration, that has internal evidence as well as external authority against it, and was one proceeding from certain Critics. To account for the usual position, with Mr. Alf., as one derived from the parallel passage of Mark, is a mere flimsy device for the nonce,—for to suppose upwards of 400 copies altered in the position of two words, where the alteration could not affect the sense, were absurd. The other alteration was continually employed by the Alex. Critics, who had not sufficient judgment to see that the natural order, in writings like the Gospels, is far more likely to be genuine than the artificial.

—[ἐζήτουν ψευδομαρτυρίαν] We need not suppose that they suborned false witnesses. Had they done this, they would have tutored their witnesses better than to be rejected even by themselves. But the meaning seems to be, that, though they professed to inquire for true evidence, yet they readily entertained any, whether true or false, that might criminate Jesus. Nay, they studiously sought and encouraged the latter; whilst, on the other hand, all testimony in his

favor was (by the Jewish law) rejected; for, though it was permitted to say any thing, true or untrue, against false prophets or persons suspected of idolatry, no man was permitted to appear in their behalf. In short, the best view that can be taken of the term ψευδομ. (for which Mark has μαρτ.) is, that the judgment of the Evangelist is blended with his narrative, as is not unfrequent in ancient writers. At οὐχ εὗρον just after we must supply μαρτυρίαν (taken from ψευδομαρτ.), by which is to be understood μαρτυρίαν ἱκανήν, or, as Mark expresses it, ἰσμή.

60. The remarkable variation in the reading of the MSS. of this verse is such as to induce one to suspect interpolation, though only so far as to warrant bracketing the latter καὶ οὐχ εὗρον,—and yet even those words might be cancelled by certain Critics for the purpose of removing a tautology, or, at least, an awkwardness in phraseology. But, under the peculiar circumstances of the case, one in which paleographical and critical reasons have much to do, the most simple reading, and that from which the others might spring, is entitled to the preference; and it is probable that the second οὐχ εὗρον is not genuine, and that the insertion arose from the second καὶ being misunderstood; whence some Revisers removed the καὶ, while others—though retaining it—repeated the οὐχ εὗρον. Although the external evidence for the absence of the words is slender, it is confirmed by the Pesch. Syr., Sahid., Ital., Vulg., Copt., Arab., and Pers. Vers. It is not true that the Vulg. does not recognize the καὶ, as the Editors represent; for Jerome, in writing cum, meant, I would say, to express the sense intended by the καὶ; though in using cum he used it for quum, 'although.' Again, it is not true that the Pesch. Syr. does not recognize the καὶ. The Translators of that Version ought to have written not et, but quum (equiv. to quoniam). The same remark applies to the Arab. and Pers. Versions. But, in a case like this, the authority of Versions is not very great. On the whole, in weighing the evidence for and against the two readings in question, it is difficult to say which preponderates. In such a case I cannot do better than imitate the prudence (unwonted) of Lachm., by simply bracketing, rather than follow the too characteristic headlong impetuosity of Tisch. and Alf. But I must not omit to notice, that the ψευδομαρτυρεῖς after δὲ is cancelled by Tisch. and Alf., on the authority of B, L, and 5 cursive MSS., together with several Versions and Origen—authority this quite insufficient. Mr. Alford dismisses the text. rec. with his usual short-cut, "supplementary;" but saying is not proving, and he is bound to show why supplied. Far more likely was it to be removed than inserted,—removed by Critics who deemed it superfluous, and thought that, after the ψευδομ. only three

ἡ πολλῶν ψευδομαρτύρων προσελθόντων, [οὐχ εὗρον.] Ὅστερον ὁ Π. 27. 12.  
 δὲ προσελθόντες δύο ψευδομάρτυρες <sup>61</sup> εἶπον Οὗτος ἔφη. Mark 14. 55.  
 ὁ Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν ὁ  
 οἰκοδομήσῃ αὐτόν. <sup>62</sup> Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ. John 2. 19.  
 Οὐδὲν ἀποκρίνη τί οὗτοί σου καταμαρτυροῦσιν; <sup>63</sup> εἰ δὲ Ἰη- Mark 14. 55.  
 σοὺς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Ὑξο- ὁ.  
 κίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ  
 ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ. <sup>64</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας. infra 27. 14.

words before, it involved a kind of tautology. But the intention of the Evangelist was to express that the charge involved in *εἶπον*, &c., was a *false* testimony. This, too, was the intention of St. Mark; but carried out with more precision thus: καὶ *τινὲς ἀναστάντες ἀψευδομαρτύρουν κατ' αὐτοῦ λέγοντες*. In short, by cancelling the word *ψευδομ.*, our Critics, like their brethren of old, have *frustrated the intention* of the sacred writer, by taking away the *prominency* which it was his purpose to give to the *false* testimony of the witnesses in question.

61. *δύναμαι—αὐτόν*] This was (as appears from Mark xiv. 58, and John ii. 19) in effect a falsity, by the suppression of some words of Christ, together with the *action* which explained them, and adding others. Hence the witnesses are justly termed *ψευδομάρτυρες*. By *This temple* our Lord plainly meant *his body*. If it could have been proved that Jesus had spoken irreverently of the Temple, by *predicting* its destruction, that would have afforded some ground for a charge of blasphemy, which was a capital offence. But *that* they were unable to *prove*; and they were obliged to satisfy themselves with endeavouring to fix on Jesus the offence of *insulting* the destruction of the Temple. That some of the multitude thought so, or affected to think so, appears from *infra* xxvii. 40, ὁ καταλύων τὸν ναὸν, &c. The same course was taken against the Proto-martyr Stephen, on which occasion (as we learn from Acts vi. 13) their foremost accusation was, that 'he had spoken blasphemously against the Holy Place, by saying that Jesus would destroy that place,' &c. However, on the present occasion the High Priest, finding that even this vague imputation could not be substantiated (ὅτι οὐδὲ οὕτως ἴσῃ, 'consistent,' ἢ ἡ μαρτυρία α.), thought fit to change his ground, artfully seeking to provoke our Lord to say something whereby he might afford matter for a criminal charge; and accordingly he puts (v. 62) the interrogatory, "Answerest thou nothing as to what those [witnesses] testify against thee?" For so I would render, with Campb.; because I now give the preference to the punctuation of Fritz., Lachm., and Tisch., by which the double interrogation, harsh, and, at the same time, feeble and forced, is removed; and this is confirmed by all except the Syr. and Sahidic,—and, even with respect to *them*, the second interrogation is, I think, inserted without warrant. The mistake arose, I doubt not, from its not being perceived that there is here the elliptical use of *τί* for *κατὰ τί*, which is not so rare, but that it is also to be recognized at Phil. iii. 15, and Philem. 18. The

ὅτι which Origen reads, is no other than a correction of diction, as will appear from note on Mark ix. 11.

63. *ἀποκριθεὶς*] Mr. Alf. remarks that *ἀποκριθεὶς* here is omitted in G, L, Z, 1, 13, 33, 69, 102, Ital., Vulg., Copt., Sah. Vers., and Origen, "because of the former clause, in which our Lord said nothing." That may be the case; but then these are of the very class of MSS. so magnified by Critics of the school of Lachm.; though, indeed, this is only one of a thousand instances marking at once gross ignorance, and licence unbounded, which the devotees to system are too blind to perceive. But another reason why the Critics removed the *ἀποκριθ.* was, because they could not digest the strong Hebraism; whence, again, at Mark xiv. 20, the MSS. B, C, D, L, and nearly the same Versions, but without any cursives, leave out *ἀποκριθ.*, which has accordingly been cancelled by their obedient servants Lachm., Tisch., and Alf.

— *ἱξορκίζω σε*, &c.] This seems to have been the most solemn form of administering an oath. Ὀρκίζεω and ἱξορκ. are used in the LXX. to express the Hebr. נָשָׁבַע, 'to make to swear, to swear in,' to put to one's oath. The *ἱξ* points at the exaction of the oath; and *κατὰ* has reference to the stretching of the hand upon, or towards, the person or object sworn by. As this oath of adjuration brought an obligation, under the curse of the Law, it imperatively claimed a reply, when the adjuration accompanied an *interrogation*; and the answer thus returned was regarded as an answer on oath; in which case falsity was accounted *perjury*. Thus, our Lord, who had before disdained to reply to an unfounded, and even absurd charge (espec. before judges who had predetermined to find him guilty), now thought himself bound to answer, as an example to others of reverence towards so solemn a form.

— ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ] Grotius and Whitby remark, that from this and other passages (as Matt. xvi. 16), it is clear that the Jews expected their Messiah to be *Son of God* (interpreting the 2nd Psalm as said of him); which title, it is also certain, they understood as implying *Divinity*, otherwise the High Priest could not have declared the assumption of it to be *blasphemy*, which has been well defined 'the saying or doing any thing by which the majesty of God is insulted, uttering curses or reproaches against God, also the arrogating and taking to oneself that which belongs to God.' In this latter sense the Jews must have understood it, when they said, "We stone thee for blaspheming, and that thou, being a man, makest thyself God;" 'for what blasphemy (says Mr. Coleridge, Table

h Dan. 7. 13. πλὴν λέγω ὑμῖν ἂν ἀπ' ἄρτι θύσεσθε τὸν Τῖον τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. 65 Τότε ὁ ἀρχιερεὺς διέβρῃξε τὰ ἱμάτια αὐτοῦ, λέγων ὅτι ἐβλασφήμησε· τί ἐτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. 66 τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον Ἐνοχος θανάτου ἐστί. 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν οἱ δὲ ἐρράβυσαν, 68 λέγοντες· Ἱ Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παῖσας

i Mark 14. 65.

Luke 22. 64. k Mark 14. 65.

Luke 22. 65, σέ;

John 18. 16, 17, 25.

Talk, i. 142) be the Son of God,—unless the assuming to be of the Divine nature? That the Jews did so believe of their expected Messiah, has been thoroughly proved; but by none more convincingly than by the writer of the *Lettres de quelques Juifs à M. Voltaire*.

On Θεοῦ ζῶντος see note supra xvi. 16, and on Χρ. ὁ Θε. see notes supra i. 16. xiv. 33.

64. σὺ εἶπας This must be substantially equiv. to ἐγὼ εἶμι, though whether the form has, as Mr. Alf. says, any reference to the convictions and admissions of Caiaphas, may greatly be doubted. Of the former we can know nothing; and of the latter there exists no proof. The truth is, that one is as much a simple assertion as the other; but probably the σὺ εἶπας had more of gravity and dignity (as supra v. 25, as addressed to Judas); nay, on an occasion like this, more of solemnity. Of the many citations from the Classical writers, not one is to the purpose. Those from the Rabbinical writers adduced by Schoettig, are quite sufficient to prove this to be, as he affirms, *solemnis affirmantium apud Judæos formula*. And this suits both of the two passages, where alone it occurs in Scripture. But, although it was doubtless a Jewish formula, and consequently likely to occur in St. Matthew's Gospel, yet it would be almost unintelligible to the persons for whom St. Mark formed his Gospel; accordingly, he chose the substantially equiv. form ἐγὼ εἶμι. Of course, this simple statement of the force of the formula as an ordinary Hebrew idiom, excludes Mr. Alf. of his fine-spun theory that 'it is never used, unless some reason is latent in, or to be gathered from, the words of the questioner.' This would make the formula unfit for the purpose of any such formula,—i. e. to be used on the various occasions of common life. The πλὴν just after should be rendered 'but further,' 'moreover.'

—Here ἀπ' ἄρτι stands for ἀπὸ τοῦ νῦν (used by Luke), which, by a slight accommodation, may mean μετὰ μικρόν, as Euthym. here explains, and may point at the speedy result of the transactions now taking place. The words following have reference to the sublime imagery descriptive of the Messiah's advent in Dan. vii. 13, 14. [See supra xiv. 30, and note xxv. 31. i Thess. iv. 16.]

—τῆς δυνάμεως for τοῦ Θεοῦ; literally, the Power, abstract for concrete, as we say 'the Almighty' (see Heb. i. 3; viii. 1. i Pet. iv. 14); an idiom founded on the Jewish mode of expressing the Deity, παντὶ, the Powerful One.

Thus, in Luke xxii. 69, and sometimes in Philo Jud., τοῦ Θεοῦ is added, as it were, to determine the sense. Hence the expression is not ill rendered in the Syr. Vers. by a word signifying *numinis* (as in 2 Thess. ii. 4), far preferable to the rendering of Schleus. *virtutis*. The *advent* here meant is, *primarily* at least, the coming of Christ to take vengeance on the Jews at the destruction of Jerusalem; and *secondarily*, but chiefly, his final advent to judge the world, here alluded to in the term καθῆμ.

65. διέβρῃξε τὰ ἱμάτια] It was a custom among the ancients to express the more violent passions, espec. *grief* and *indignation*, by rending the garments, either partly, or from top to bottom, but sometimes from bottom to top. From Lev. x. 6, it appears that the High Priest was forbidden to rend his garments; but this was only in mourning for the dead. That he might and did rend them on other suitable occasions we learn from 1 Macc. xi. 71, and Jos. Bell. ii. 15. 4; among such other occasions was espec. that of hearing blasphemy, 2 Kings xviii. 37.

66. ἔνοχος θανάτου &c.] A form of, as we say, 'finding guilty,' not of actual condemnation by formal sentence. How ἔνοχος comes to have this sense, see my Lex.

67. ἐκολάφισαν] Between κολαφίζω and ραπίζω there exists the same distinction in signification as between our verbs to thump (i. e. 'strike with the fist'), and to slap, or 'strike with the open hand.' The expression used by Mark (xiv. 65), ραπίσασσι, is a stronger one, meaning lit. that they 'pelted him with slaps'—an idiom probably of common Greek—involving, indeed, a *catachresis* in the use of βάλλω; not, however, without example in even our best writers, who so use the verb to pelt.

68. προφήτευσον ἡμῖν, &c.] To understand this, it is proper to bear in mind (what we learn from Mark and Luke), that Christ was blindfolded when these words were pronounced; in which there was a taunt on his claiming the title of Messiah, and a play on the double sense of προφητεύειν (which is often used in a sense corresponding to our verb to *divine*, or *guess*), whereby they called on him to prove his claims to supernatural knowledge.

69. ἔξω] i. e. outside of the place where Jesus was examined by the council; which was the vestibule, called by Matth. πυλῶν. For ἐκθ. ἔξω, Lachm., Tisch., and Alf. read, from B, D, L, Z, Δ, and 5 cursives (to which I add one of the Lamb. and one of the Mus. copies), ἔξω καθ. It is entitled to attention, as presenting the more

αὐτῇ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup> Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. <sup>71</sup> Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει † τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. <sup>72</sup> καὶ πάλιν ἠρνήσατο μεθ' ὅρκου· ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. <sup>73</sup> Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ <sup>1</sup> ἡ <sup>1</sup> Luke 22. 50.   
 λαλιά σου δηλὸν σε ποιεῖ. <sup>74</sup> <sup>m</sup> Τότε ἤρξατο \* καταθεματίζειν <sup>m</sup> Mark 14. 71, 72.   
 καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησε. <sup>75</sup> Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ· Ὅτι <sup>n</sup> πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ <sup>n</sup> Supra ver. 54.   
 με· καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς. <sup>54.</sup>   
<sup>55.</sup> Mark 14. 30.   
<sup>56.</sup> Luke 22. 61, 62.   
<sup>57.</sup> John 13. 38.

natural collocation, but is not, without more authority, entitled to be adopted.

<sup>70.</sup> ἠρνήσατο λέγων· Οὐκ οἶδα τί λέγεις.] This is regarded by the Commentators as a form of strong denial; and they adduce in proof of this a passage of Soph. Aj. 265, πῶς τοῦτ' ἔλαβας; οὐ κἀποῦδ' ὅπως λίγεις. But that passage is of a different kind from the present; for there the words are simply those of persons professing surprise at hearing a thing, together with ignorance as to what it means, implying a desire to be informed, as John xvi. 18, οὐκ οἶδαμιν τί λαλεῖ. However, it does seem to be a form of speech (seemingly one of common life) which, when used in answer to a question, implied a denial of the thing brought forward by interrogation. A strong proof of this is supplied by the Mishna de Joram. viii. 3, 6, "Si quis interrogaverit ubi est bos meus? et alter responderit: Ignoro quid tu fabularis" ('what thou talkest about'), answering to λαλεῖς. That I understand as a covert way (like our phrase, 'I know nothing about it') of saying, I have not got it.

The word αὐτῶν is inserted before πάντων by Griesb. and Sch., on very strong external authority; which I could further strengthen from the Lamb. and Mus. copies. I agree, however, with Lachm. and Tisch., in not admitting it, because internal evidence is against it. It could not well be omitted in so many MSS. from homoteleuton; but was, we may suppose, inserted from a marginal, or interlineary Scholium.

<sup>71.</sup> τοῖς ἐκεῖ.] Almost all the uncial, and a good many cursive MSS., have αὐτοῖς ἐκεῖ; while not a few others have αὐτοῖς ἐκ., which is adopted by Matth. and Scholz, but αὐτοῖς ἐκ. by Tisch. and Alf.; while Lachm. retains the text rec. τοῖς ἐκεῖ—very properly;—for, considering the confusion in the MSS., and the strange varieties presented, the simplest reading, and that from which the others might have sprung, is to be preferred. Now such, I apprehend, is τοῖς ἐκεῖ, which is too elegant a Grecism (being used by Thucyd., Plato, Soph., &c.) to have come from the scribes, still less to have arisen from accident. The origin of the confusion in the copies was, 1) the occurrence of the adverb ἐκεῖ (which adverb has elsewhere occasioned similar effects); and, 2) the ignorance of the scribes as to the construction of ἐκεῖ with the Article; which, though frequent in the

purest Greek writers, occurs no where else in the New Test.; which misconception occasioned those scribes, or blundering Critics, to refer the adverb ἐκεῖ to the following context, in which case they would read τοῖς, which then could not stand, as if αὐτοῖς. Thus all is clear, and we have no need to resort to Mr. Alford's gratuitous supposition, that τοῖς ἐκεῖ was an "emendation for perspicuity;" he might rather have said propriety, for the other is too bad Greek to have proceeded from any but ignorant scribes. How Grot., Mill, Matth., and Scholz could have been induced to read it, though supported by such strong external evidence (for I find it in nearly every Lamb. MS. and most of the Mus. copies), I know not, since it is utterly out of place—so much so, that I remember no other instance of an address commencing with an adverb like ἐκεῖ.   
<sup>72.</sup> οἱ ἐστῶτες] scil. ἐκεῖ, for παριστώτες, 'those who stood [by, or near];' the term used in John i. 35. iii. 29. xviii. 18.

— ἡ λαλιά σου δηλὸν σε ποιεῖ.] 'thy dialect betrayeth thee.' Different provinces of the same country have usually their distinctive idioms, accent, &c., which in the remoter parts are more strongly marked, such as Brittany in France, Biscay in Spain, and Wales and Cornwall in England. That this was espec. the case in the instance of Galilee, we learn from the Rabbinical writers, who not only tell us that the speech of the Galileans was broad and rustic, but have pointed out at large the points of difference; which resolve themselves into the imperfect pronunciation of some letters, and the confounding of others, espec. the gutturals, with each other. See Wets., whose matter, however, was derived, with abridgment,—though, as usual, without acknowledgment,—from the elaborate Dissertation of Lightf. on the Dialect of the Galileans, as differing from the rest of the Jews in the 87th chap. of his Cent. Chorograph.

<sup>74.</sup> On reconsidering the reading here, I am now of opinion, that vain is it to attempt to resist the evidence of almost all the MSS. (including all the Lamb. and Mus. copies) which present καταθεματίζειν. I have therefore admitted the word into the text. But, as I cannot find the slightest vestige of its existence except in this one passage, I presume it to have been a term of the provincial Greek of Palestine, arising from a negligent pronunciation of καταναθεῖν.

a Mark 15. 1.  
Luke 23. 66.  
& 23. 1.  
John 18. 38.

b Supra 29.  
19.  
Acts 2. 13.

c 9 Sam. 17.  
25.

d Acts 1. 18.

XXVII. 1. *Πρωτὰς δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν* <sup>2</sup> *καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.*

<sup>3</sup> *Τότε ἰδὼν Ἰούδας, ὁ παραδιδὼς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,* <sup>4</sup> *λέγων Ἑμάρτον παραδὼς αἷμα ἀθῶον.* *Οἱ δὲ εἶπον Τί πρὸς ἡμᾶς; σὺ ὄψει.* <sup>5</sup> *Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε καὶ ἀπελθὼν ἀπήγγατο.* <sup>6</sup> *Οἱ δὲ*

XXVII. 1. *πρωτὰς δὲ γεν.*] The meeting of the Sanhedrim could not be held till the morning, since the courts of the Temple were never opened by night; nor, if they had been then held, could judgment have been pronounced; for among the Jews justice was administered only in the day-time.

2. *δήσαντες*] This word is, on account of John xviii. 12 (whence it appears that Christ had been bound before), by most Commentators supposed to be put for *δεδεμένον*. That, however, is too violent a way of removing the discrepancy. It is better, with Elsner and Fritz., to suppose that our Lord's bonds had been removed during examination, and were now again put on him.

— *ἡγεμόνι*] So he is sometimes styled by Josephus also; though, properly speaking, Pilate was only an *ἐπίτροπος*, or Procurator, as Joseph. and Philo often call him. He was indeed virtually *ἡγεμόν*, because he (as was not unusual in the lesser provinces) had entrusted to him the authority of *ἡγεμῶν*, as if *President* (which included the administration of justice, and the power of life and death); in subordination, however, to the President of Syria, to whom was an appeal *en dernier ressort*.

3. *ἰδὼν ὅτι κατεκρ. μεταμ.*] On what is here said is chiefly founded the opinion of some of the ancient Fathers, as well as many modern Commentators (as Whitby, Rosenmüller, Kuinoel, and A. Clarke), that Judas was partly induced to betray his Master by the expectation that, as Messiah, he could not suffer death, but would no doubt deliver himself from their hands, in some such way as he had done aforetime. Of course, we have no means of ascertaining whether this was so or not, except from what his Lord said of him, and from what we find said of him by the sacred writers. But in neither is there the least countenance given to the above notion. And to suppose that the condemnation of the Lord took him by surprise, as those Commentators suppose, is, as Mr. Alf. observes, 'inconsistent with his own confession, v. 4, where the words *παραδὼς αἷμα ἀθῶον* express his act,' and imply his deliberate purpose. Besides, in taking the price of his Lord's blood he must have made up his mind to the event, and therefore have incurred the whole guilt; *facti crimen habebat*. Strange it is that any should have fancied in what Judas did on this occasion the marks of *repentance*. The very term employed, not *μετανοῶ*, but *μεταμέλομαι*, very rarely used elsewhere in the New Test., quite discountenances this; and the language used by our Lord, supra xxvi. 24, and

John xvii. 12, conjoined with that of Peter, Acts i. 25, forbids us to suppose his feeling to have been more than, what the force of *μεταμελ.* will authorize,—namely, the remorse occasioned by the stings of an upbraiding conscience; which, however, was roused only when the thing was done, and could not be undone—when, instead of the petty *gaia*, the shame arising from universal abhorrence alone presented itself; for, as Elsner remarks, 'apud improbos conscientia vigilare non solet, nisi cum res sit conclamata.' Besides, even in the term *ἡμάρτον* there is only an acknowledgment of sin, implying, at most, only a change of mind as to the act done, so as to wish it undone; but by no means that *change of heart* indispensable to 'repentance not to be repented of.' In short, it was only a *bitterness of remorse* which was calculated to terminate, as it did, in despair and suicide.

4. *αἷμα ἀθῶον*] 'an innocent person.' A signification frequent in the Sept., Philo, and other Hellenistic writers; by which *αἷμα* corresponds to *σάργ* καὶ *αἷμα*. The word *ἀθῶος*, indeed, properly, and always in the Classical writers, signifies *impunis*, the *not being liable to punishment*. Yet the Hellenistic usage is not only defensible, but perhaps more agreeable to the primary signification of the word.

5. *ἀπελθὼν ἀπήγγατο.*] The plain import of the words would seem to be, 'he went and hanged himself;' a sense supported by the ancient Versions. Since, however, it has been thought inconsistent with the account given by Peter (Acts i. 18) of the death of Judas, many methods of interpretation have been devised to reconcile this discrepancy. See my *Recens. Synop.* But, after all, there is nothing to authorize us to desert the common signification of *ἀπάγχεσθαι* (wherein the *reflective* sense is to be noticed, on which see Thucyd. iii. 81, and my note), nor any reason to doubt that Judas *hanged himself* as *Antiochus* did before him (2 Sam. xvii. 23), prob. selecting that mode of suicide, simply because it was frequent; indeed of the expression itself, *ἀπελθὼν ἀπήγγατο*, &c., many examples have been adduced, both from the Sept. and the Class. writers. And, as we shall see further on, it involves no real discrepancy with St. Luke's account. Whereas the other interpretations are open to many objections. Thus, even that which assigns the sense 'was suffocated,' (literally 'suffocated himself,') introduces a signification which cannot with certainty be established; for though in Hdol. ii. 131, ἡ καὶ ἀπήγγατο ὑπὸ ἀγέοι μογ, with Perizon., be rendered, 'was suffocated with grief' (an effect of mental agony

ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματος ἐστὶ. <sup>7</sup> Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. <sup>8</sup> Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος ἕως <sup>9</sup> τῆς σήμερον. <sup>9</sup> Τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἰερεμίου τοῦ <sup>10</sup> Acts 1. 19.  
Zech. 11.

which is known to sometimes occur), yet it seems far better to render the expression, with the Editors in general, 'hanged herself'; a sense occurring also at vii. 232: *λίγεται—ἄλλον ἀγγε-  
λον—σε ἡτίμωτο, ἀπάγξασθαι*. Besides, the context, and the use of the expression *πταλῶν*, point to an *action*, not to any thing of so *passive* a nature as *dying of grief*. The best mode of reconciling the apparent discrepancy is to suppose (with many eminent Expositors), that after he had suspended himself,—prob. from a branch of a tree overhanging a precipice,—the rope breaking, or giving way (from the noose slipping, or otherwise), he fell down headlong, and, from falling on some prominent and sharp substance, burst asunder, so that his bowels protruded. Thus, in a Rabbinical writer cited by Wets. on Acts i. 18, 'quidam de tecto in platam decidit et *ruptus est* center, et *viscera ejus effluerunt*.' So *πρηνής* in the passage of Acts may be taken, like our *headlong*, simply of falling down from a high place; as in the examples adduced by me in *Recens. Synop.* And this view is confirmed by the air of the expression, which *implies* falling from on high. Thus the narration in Matthew is sufficiently reconciled with that in the Acts, by supposing, that in the former is recorded the *kind of death* by which Judas sought destruction; and in the latter, that by which he made his final exit; and which, at least, was the *result* of the other.

6. κορβανᾶν] 'The treasury.' See my *Lex.*  
7. τὸν ἀγρὸν τοῦ κεραμέως] The Article *τοῦ* expresses a *particular* field known by that name, doubtless so called from having been occupied by a potter, to dig clay for his wares: just as the field at Athens, appropriated as a cemetery for those who fell in the service of their country, was called *Cerameus*, from having been formerly used for brick-making. This, of course, would make a field unfit for *tillage*; though good enough for a burying-ground. And thus the smallness of the price may be accounted for. By τοῖς ξένοις understand such Gentile strangers as happened to die in Jerusalem.

9. τὸ ρηθὲν διὰ Ἰερ. ] The following passage is not found in *Jeremiah*; but something very like it, and, as it seems, the very prophecy, occurs in *Zech.* xi. 12, 13; which has induced some to suppose a corruption of the names, arising from MS. abbreviations. But that is taking too much for granted. The usual solution of the difficulty is, to suppose that Matt. simply wrote *διὰ τοῦ προφήτου* indefinitely, omitting, as he often does, the *name* of the prophet, and that *Ἰερμ.* was written in the margin, and then brought into the text. This may, indeed, seem rather *cutting* than untying the knot; though it is at least better than tying a *new knot*, by exchanging one knot for another; as is done by Mr. Mede and Bp. Kidder.

— διὰ Ἰερμ. τ. πρ. ] What Bp. Lonsdale remarks, that 'this is one of the very few passages in which a sufficient explanation of a Scripture diffi-

culty cannot be given,' is in a great degree true, espec. if we understand him to mean such an explanation as ought to be satisfactory to the persons for whom he drew up his work. The difficulty, however, must be acknowledged to be, from the peculiar circumstances of the case, not a little formidable; but nevertheless such as admits of being in a great measure obviated. Mr. Alf., indeed, finds here no difficulty at all; for, according to the view which he takes of the origin and authorship (as he is pleased to call it) of the three parallel Gospels, there is nothing to forbid his admitting that the *author* wrote *Jeremiah* for *Zechariah*,—forgetting which Prophet had the words,—and that, in quoting them, he, by trusting to the same treacherous memory, has quoted inaccurately. "We have," Mr. Alford subjoins, "similar mistakes in two places in the Apology of Stephen, Acts vii. 4, 16, and in Mark ii. 26." How far and to what degree those can be called mistakes, we shall consider on the proper occasion. For the present we are engaged with the one before us. As to the difficulty here found, "various means," observes Mr. Alford, "of evading it have been resorted to, which are not worth recounting." That *many* of them are such cannot be denied; but that some are worth recounting, and more than one are worth adopting, I hope to be enabled to show, as far as so extensive a question for discussion can be brought within the limits of an Annotation. The wide difference of opinion that exists on the passage, has arisen (as observes Dr. Henderson on *Zech.* xi. 12) partly by the fact of certain discrepancies existing between the accounts which the verses (in the Evangelist and the Prophet respectively) furnish, and partly by the consideration that the Evangelist expressly ascribes the words which he quotes to *Jeremiah*, and not to *Zechariah*. As respects the *former* of these points, it may (I agree with Dr. Henderson) be considerably obviated by the general observation, that the discrepancies are not greater than we meet with on several other quotations made from the O. T. by the writers of the New; and are by no means such as to affect the *end* which either the Prophet or the Evangelist had in view. "In ad-  
ducing the citation," continues Dr. Henderson, "the latter had his eye more intent on the *historical* circumstances which he had just detailed, than on the strict grammatical construction and wording employed in the prophecy; accordingly, he fixes upon the *principal points*,—the despicable price at which Christ had been sold, and the appropriation of the money, as a compensation to the potter for the possession of his field; and having faithfully exhibited *these* to the view of his readers, he is less solicitous about the *wording* of the prophet; nay, the changes which he introduces into the phraseology are such as his position, in the character of an historian, required." Of these Dr. Henderson proceeds to notice some examples. The above view is quite



προφήτου λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια,  
τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ οὐῶν

confirmed by the following remarks of the very learned Hoffmann, in a most elaborate Dissertation on the subject at vol. ii. p. 170—197, of his 'Demonstratio Evangelica,' where, after remarking generally, "Certum est, utrumque locum in *summa rei*, et quoad præcipuas circumstantias, egregiè conspirare, et Evangelistam, licet non singulos *verborum apices*, sensum tamen oraculi prophetici exactè referre," he proceeds to adduce examples, which I need not cite, since the matter is nearly the same as Dr. H.'s; and Hoffmann has discussed, in the course of the Dissertation, the alleged discrepancies most ably, and so as to leave scarcely any thing to which a candid inquirer can take exception. As respects the *introductory* observation of Hoffmann, ubi supra, there is much to confirm its truth in the following remark of the very learned and orthodox Vitringa on Isa. lxiv. 4, which deserves to be well weighed: "Firmitas demonstrationis Novi ex V. T. non tam nititur omnium semper *ecorum* conspiratione, quam concordia *rerum*, ad caput causæ pertinentium. Modum sæpe excedunt Philologi, in studio conciliandi universas utriusque Testamenti voces discrepantes, dum ex hoc illove Scriptore N. T. homine spirituali, dicta Scripturæ spirituali sensu allegante, facere volunt *Grammaticum*." To this purpose is also the following observation of Flavius and Hoffmann combined: "Prophetarum munus fuit quid *futurum* esset prædicere, Evangelistarum vero, quid sit *factum* narrare; itaque cum Spiritus Dxi illorum oracula non exscribat, sed interpretetur, minime certe debuit enumerandi *vocabulis* adstringi. Scil. Scriptores N. T. sæpe mutantur verba, ut ne meri tantum Translatores essent, sed Exegetæ simul, et ipsæ eorum versio claritatem N. T. referret." See more to the same purpose in the able Dissertation of Hegelmaier (the Editor of Hoffmann's *opus asserum*), de recta ratione allegata N. T. ex V. T. interpretandi.

But to advert to the *questio vexata* as to the real writer of the passage quoted—that St. Matth. should have really ascribed to Jeremiah a prediction which tallies so exactly with that in Zech. as not to allow one to doubt of their close affinity, is, indeed, a source of great perplexity; which perplexity is increased by the fact attested by Dr. Henders., the learned Translator of and Annotator on Jeremiah, that no such passage is to be found in any part of the predictions of that prophet. That Mr. Alf. should allow himself to suggest that Jer. xviii. 1, 2, and perhaps xxvii. 6—12, may have given rise to the mistake, is amazing, since it involves an imputation on the Evangelist worse than that of failure of memory, or negligence. Such being the case, I quite agree with Hoffm. and Dr. Henders., that if it be allowed to take for granted, that the passage cited by St. Matthew is "*ipsam quod* apud Zecharie cap. xi. legimus, honori S. Scripturæ omnino melius longè consultum erit per ingenuam confessionem, quod mendum irrepserit in Textum Matthæi, quam per violentas *nominis* Jeremiæ vindicias." Upon the whole, we are, observes Dr. Hend., shut up to one or other of the following conclusions: 1) that the *one* name is substituted for the other by a *lapsus memoria*: 2)

that the portion of the book of Zech. in which the words are found, though now bearing his *name*, was written by Jeremiah, and by some means or other, to us unknown, has been appended to the real prophecies of Zechariah; or, 3) that there is a *corruption of the name* in the Greek text of Matth. The *first* of these positions will not, I agree with Dr. Henders., be admitted by any who believe in the plenary inspiration of the Apostles; a doctrine fully established on Scripture authority; and which, if denied, would completely annihilate our confidence in their testimony. As respects the *second* hypothesis, that, however ably maintained by Bp. Kidder and others, cannot stand, since it has been fully evinced by Dr. Henders., in the Preface to his Transl. of Jeremiah, that there is no solid foundation for the opinion, that the last six chapters of Zechariah were not written by that Prophet. It only remains that we assume a corruption in the Greek Text of the Evangelist. That a *variety of reading* as to the text of the Evangelist has from ancient times existed, cannot be denied. St. Augustine testifies, that in his time *some* MSS. had not the name of 'Ἰερουσόμ. In fact, it is omitted in MSS. 33 and 157, and perhaps in others hitherto uncollated or ill collated. It is also absent from the Pesch. Syr. Version in the Polyglott, Pers. Vers., and in a Persic MS. in the possession of Dr. Henders., dated 1057, in the Modern Greek Vers. in the Veron. and Vercell. MS. of the *Ital.* Version, as also in a Latin MS. of Lucas Brugensis. The Greek MS. 22 reads Ζαχαρίου, as also do the Philoxenian Syriac in the margin, and an Arabic MS. quoted by Bengel.

Under these circumstances we may suppose, as did Origen and Euseb., and many *modern* Critics, as Beza and Valckn. have done, that the reading 'Ἰερ. arose from the negligence of scribes, and that after the name having been written, Ζηριου may have been altered into 'Ιπου, whence 'Ἰερουσίμ. And though Wets. replies that no such abbreviation is to be found, whether new or old, that is not conclusive; for he himself collated but few MSS., and those somewhat carelessly. Considering how very carelessly *all* the MSS., with the exception of some *fifty*, have been collated, no one should presume to say that a certain reading does *not* exist. However, there is so little of proof, and so much taking for granted, in this hypothesis, that I cannot venture to adopt it. In short, I must finally acquiesce in the view of Hoffmann and Dr. Henders., that the Evangelist did not himself insert either name, but wrote simply *διὰ τοῦ προφήτου*, as he oft. does in his quotations, e. gr. i. 22. ii. 5. 15. xiii. 35. xxi. 4. xxvii. 35. For this reading there is, as we have seen, authority rather weighty as respects antiquity, for it cannot be doubted that the Pesch. Syr. and Italic Translators had not 'Ἰερουσίμ in their copies: to which I would add that Augustine precisely testifies "*non omnes Codices Evangeliorum habere quod per Jeremiam dictum sit, sed tantummodo per Prophetam.*" And he is inclined to credit and to put faith rather in those copies which have *not* the name Jeremiah. But then he is deterred from so

Ἰσραὴλ. <sup>10</sup> καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ μοι Κύριος.

<sup>11</sup> Ὁ δὲ Ἰησοῦς ἔσθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπερώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. <sup>12</sup> Καὶ, ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο. <sup>13</sup> Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι; <sup>14</sup> Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήματι· ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

<sup>15</sup> Κατὰ δὲ ἑορτὴν εἰκόθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ

g Mark 15.  
h Luke 23. 2.

h John 18.  
i Tim. 6. 18.

i Supra 28.  
John 19. 9.

k Mark 15.  
l Luke 23. 17  
John 18. 32.

doing because "most of the Greek and Latin copies have the name: and it is not to be thought that they (i.e. the writers) would put in a word to make the Scripture faulty!" Alas! little did the good Father know of what had been done, was doing, and would be done by scribes and Critics. In all the above five passages of St. Matth. referred to, there are some MSS., more or less, that have the name of some prophet inserted by a Critic *sua auctoritate*, or by a scribe from an interlinery or marginal Scholium—and often ignorantly enough:—then why should not the same have taken place in the present instance? The only awkward circumstance that exists is, that the name should have found its way into nearly all the copies. But instances of a spurious reading having come into all the copies is of no unfrequent occurrence in the *Class.* writers, of almost perpetual occurrence in *Josephus*, and occasionally in the Sept., not to say in the Hebrew original in a few instances; nor is this quite without example in the New Test., e. gr. supra xxiii. 36, there is, as I have shown, good reason for thinking that either the words *υἱοῦ*—*Βαραχίου* have crept in from a Scholiast, or that the word *Βαραχίου* did not come from the Evangelist. In short, I shall have taken much pains to little purpose, if I have not succeeded in evincing that the case is at least not so desperate as Bp. Lonsdale seems to have thought, or as Mr. Alford was pleased to take for granted.

11. The *ἔσθη* is *resumptive* from v. 2. "Ἐσθη, "stood" [for trial]. For *ἔσθη*, Lachm. and Tisch. read, from 5 MSS. and Orig., *ἰστάθη*. But that is, I doubt not, a mere *alteration* proceeding from certain Critical correctors, whose purpose it was to introduce a more technically correct and *forensic* term, having in mind a passage of Mark, xiii. 9, *ἐπὶ ἡγούμενος—σταθίσαι*, where the reading of many MSS., some editions, and Theophyl., has every appearance of being an alteration of the very same kind, with a view to Matt. x. 18, *ἐπὶ ἡγούμενος ἀχθήσεσθε*; and Acts xxv. 6.

—Σὺ εἶ ὁ βασιλεὺς τ. [I.] This question arose out of the circumstances of the case; for we learn from Luke xxiii. 2, that our Lord's accusers had charged him with hindering the people from giving tribute to Cæsar, by saying that *He* was their king. As to the charge of *blasphemy*, on which they had themselves condemned him, it would by Pilate, as he had no respect for their religion, be disregarded. Hence they thought fit to take a new ground of accusation against Jesus, by charging him with being a *seditious person*,

an enemy to the Roman government; an accusation which, considering the impatience with which the Jews bore the Roman yoke, would be in itself probable, and also such a charge as his allegiance to his sovereign would forbid him to decline entertaining.

12—14. Comp. Luke xxiii. 5. On this occasion, as on the former, xxvi. 64, to the accusations of the Chief Priests, xxvi. 62, our Lord returned no answer. Their accusation was doubtless expressed in the form "Ἐλεγεῖν αὐτὸν Χριστὸν βασιλεῖα εἶναι," which they knew Pilate would interpret as a claim of *political* kingship, though they themselves well knew it was what Jesus did not claim; and therefore our Lord did not deign to make them any answer. It seems from Luke xxiii. 6—12, that they represented Jesus as actually paving the way to assuming sovereignty, by stirring up the people to rebellion against their lawful sovereign, and that not once, but throughout the land in a progress from Galilee to Jerusalem. Whereupon, on the mention of *Galilee*, as the place where the offence had been committed, Pilate sent him forthwith to Herod.

15. κατὰ δὲ ἑορτὴν, &c.] The Commentators are not agreed whether by *καθ' ἑορτὴν* we are to understand 'at feast time,' or, 'at the paschal feast.' The latter opinion is thought to be proved by John xviii. 39. And though that passage be not decisive, yet, according to propriety of language, this would seem to be the best founded opinion. There will be little difficulty in supposing, that as *ἑορτὴ* would of itself, without addition, most readily suggest the idea of the *paschal* feast, so *καθ' ἑορτὴν* would mean 'at the paschal feast.' And in this way the expression is used in Jos. B. J. i. 11. 5. It has been debated whether the custom here spoken of was of Jewish or of Gentile origin. But, considering the rigidity of the Mosaic institution, the former is improbable. It was doubtless of Gentile origin; though whether of Syrian, or Roman, is doubted; more probably the latter, as an especial favour from the Roman Emperor, to gratify the people at a time when it was thought politic to please them; but with no reference to the Greek *Theomophoria*, or the Roman *Lectisternia*. We have, indeed, no *historic* mention of this practice; but neither could we expect any. As to Josephus, many things which we might far more expect to be noticed, are not even glanced at by allusion. But surely the united testimony of all the Evangelists to a fact in itself highly probable, is sufficient. From the strong expression of Luke

δέσμιον, ὃν ἤθελον. <sup>16</sup> εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββάν. <sup>17</sup> Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέτετε ἀπολύσω ὑμῖν; Βαραββάν, ἡ Ἰησοῦν τὸν λεγόμενον Χριστόν; <sup>18</sup> <sup>1</sup> Ἦιδει γὰρ, ὅτι διὰ φθόνου παρ-  
<sup>1</sup> <sup>Acts 2. 13.</sup> ἔδωκαν αὐτόν. <sup>19</sup> Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.  
<sup>20</sup> <sup>m</sup> <sup>Mark 15. 11, &c.</sup> <sup>Luke 23. 18.</sup> <sup>John 18. 40.</sup> <sup>Acts 2. 14.</sup> Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.  
<sup>21</sup> Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέτετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον· Βαραββάν. <sup>22</sup> Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ πάντες· Σταυρωθήτω. <sup>23</sup> Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω! <sup>24</sup> Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, <sup>n</sup> <sup>Dent. 21. 6.</sup> λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὤφρασθε. <sup>25</sup> Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς

ἀνάγκην εἶχεν ἀπολύειν, it would seem to have been of such long standing, and so uninterrupted, that the people regarded the grant as a right.

16. Strange it is that Fritz, Tisch., and Meyer, should here and at the next verse prefix Ἰησοῦν before Βαραββ., against the almost united testimony of MSS., Versions, and Fathers, chiefly on the authority of an ancient Scholium found in some MSS. Mr. Alford's 'true account' how the Βαραββάν arose, is any thing but satisfactory. But surely we are not bound to account for every variety of reading, on pain of being otherwise obliged to rectify a reading. Those who are thoroughly acquainted with MSS. well know that there is nothing too absurd, not to say monstrous, that is not to be found occasionally even in the best MSS.

19. τοῦ βήμ.] See my Lex.

— τῷ δικ. ἐκείνῳ] Meaning, not merely in a forensic sense, 'that innocent, unoffending person,' but 'that righteous, godly person;' as said of one whose heart is right with God, as well as his actions squaring with the laws of man. See Matt. xiii. 43. 49. xxiii. 29.

— κατ' ὄναρ] It has been much debated whether this dream was natural, or supernatural. The latter view was maintained by the Fathers and the earlier Commentators; as the former is by most of the recent Interpreters. And, indeed, we may so well account for the thing from natural causes (history having recorded many similar cases), that we are not required—perhaps scarcely warranted—to call in the supernatural. Σήμερον may mean, '[early] this morning.' And warning dreams were always supposed veracious.

23. τί γὰρ κακὸν ἐπ.] The γὰρ has reference to a clause omitted, expressing a refusal of the punishment demanded, q. d. 'Not so, or why so, for,' &c. That this is not a Hebraism (as some

have thought) is evident from the Classical examples which have been adduced by Krebe.

24. ἀπενίψατο τὰς χεῖρας] A symbolical action, to express being guiltless of the thing: a custom, as regarded the Jews, founded on the precept of Deut. xxi. 6, 7, where, in case of a murder of which the perpetrator is unknown, the elders of the nearest town are commanded to wash their hands, in testimony of their innocence, over the victim, which was sacrificed for expiation of the crime. It has, indeed, been disputed among Commentators, whether Pilate here followed Jewish or Gentile custom. But, considering the purpose of the action, namely, to testify his innocence to the people, the former is the more probable. Besides, there has never been any proof adduced that such a custom existed among the Gentiles. For the Gentile custom to which Commentators appeal, was only that of washing the hands, not to attest innocence, but to expiate crime, though involuntary. At any rate, it is plain from Pilate's words, and the answer made to them by the people, that here more was meant than disavowing any participation in the thing about to be done, namely, no less than solemnly to attest his innocence, and to cast on them the guilt of the crime. And as Pilate had lived long enough in Judæa to become thoroughly acquainted with Jewish customs, and would be more likely to adopt a Jewish form, for the satisfaction of the Jewish people, no doubt can well be entertained but that the action was done according to Jewish, not Gentile custom.

The expression ἀθῶός εἰμι ἀπὸ τοῦ αἵματος 2 Sam. iii. 28, ἀθῶός εἰμι ἀπὸ τοῦ αἵματος Ἀβρίμ. The term ἀθῶος (lit. removed from liability to guiltless, innocens (lit. removed from liability to θῶή or 'penalty'), is frequent in the Sept., though not found in the Class. writers, except in the very later ones.

εἶπε· ὁ Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν! <sup>26</sup> Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· <sup>27</sup> τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

<sup>27</sup> Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπείραν. <sup>28</sup> Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνη. <sup>29</sup> καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων! <sup>30</sup> Καὶ ἐμπτίσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. <sup>31</sup> Καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. <sup>32</sup> Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· <sup>33</sup> τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

25. τὸ αἷμα—ἡμᾶς] Elmer and Wetstein have proved that it was usual among the Greeks for the witnesses, on whose testimony any were put to death, to devote themselves, and even their children, to curses, if they bore false testimony. The antiquity of the custom in Judaea is plain from 2 Kings ii. 37; and its use among the Jews of after times cannot be doubted. It is, however, of more importance to advert to the complete fulfilment of this fearful imprecation, attested by the whole history of the Jews, both in that generation and the one following (when the weight of it fell on them in horrors hitherto unexampled. See Jos. Bell. ii. 11, 9. v. 11, 1. Philo, t. ii. p. 527), nay, for many succeeding ages up to a comparatively recent period.

26. φραγελλώσας] See my Lex. Scourging, either with *flagella* (termed by Horace *horribilia*)—as in the case of slaves—or (as in that of free persons) with rods, was among the Romans a prelude to capital punishment.

27. τὸ πραιτώριον] The word here denotes, not that part of the camp so called, but a magnificent edifice, in the upper part of Jerusalem, which had formerly been Herod's palace, and was afterwards the abode of the Roman Procurators when they sojourned at Jerusalem; for their residence was at Cæsarea.

28. ἐκδύειν αὐτὸν, &c.] Philo relates a similar piece of mockery practised on an Alexandrian, in ridicule of the royalty of Agrippa; in which description the term *χλαμῆς*, and other of the expressions here found, are used. The *χλαμῆς* was a kind of round cloak confined on the right shoulder by a clasp, so as to cover the left side of the body, and worn over the other garments. It was used alike by officers and private; but, of course, with a difference in texture and dyeing. What is here called *κοκκίνη* is by Mark denominated *πορφύρεα*, and by John, xix. 2, *πορφυροῦν ἱμ.* Yet there is no real discrepancy; for though the colours are, properly speaking, different, yet *πορφυροῦς* denoted sometimes a *bright red*; and hence the words *κοκκίνη* and *πορφύρεα* were sometimes interchanged. Thus, in English, the expressions *purple* and *red* are

often interchanged. And so in Hor. Sat. ii. 6, 102, '*rubro cocco tincta vestis*' is the same as *vestis purpurea* at v. 106.

29. στέφανον ἐξ ἀκανθῶν] There has been no little debate as to the nature and materials of this crown; some contending that as this, like all the rest of what was done by the soldiers, was merely in mockery of Jesus' regal pretensions, there could be no motive to *cruelty*; and they propose to take the word *ἀκανθῶν* as the Genit. plural, not of *ἀκανθα*, but of *ἀκανθος*, i. e. the *bear's foot*, which is rather a smooth than a thorny plant, and would be more convenient to plait. Those, on the other hand, who defend the common version, reply that both *ἀκανθα* and *ἀκανθῶν* often occur in the New Test. and Sept., and always in the sense *thorn* and *thorny*; and that the ancient Versions, and some ancient Fathers, all confirm that version. The latter interpretation is the best founded. There is, however, great reason to think, with Theophylact, that the crown was not of mere *thorns*, but of some prickly shrub (probably *acacia*). So in a similar passage cited by Wetst., we have 'in capito corona subito exstitit, ex *asperis herbis*,' espec. since those fit to make a fillet are such.

32. ἔξερχόμενοι] 'as they were going out [of the city];' for executions were, both among Jews and Gentiles, conducted outside of cities.

—ἠγγάρευσαν] lit. 'impressed,' implying compulsion (see note on Matt. v. 41); though it was customary for the criminal *himself*, when strong enough, to carry his own cross, which had been done in the present instance, until the meeting with Simon. The cross was denominated *σταυρός*, Valck. thinks, from the obsol. *σταύω*, cognate with *στάω*, *to fix*,—namely, in the ground. About the middle of it was fixed a piece of wood, on which the crucified person sat. For the height of the cross was (contrary to the common opinion) such as to admit of this,—being only such as to raise the feet of the crucified person about a yard from the ground. The hands were fastened to the transverse piece with nails; but the feet were either nailed or tied to the post with ropes, and thus the wretch was

r Mark 15.  
23, &c.  
Luke 23. 33,  
&c.  
John 19. 17,  
&c.  
s Ps. 60. 21.  
ver. 43.

33 \* Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, (\* ὁ ἐστὶ  
† λεγόμενος Κρανίου τόπος,) 34 \* ἔδωκαν αὐτῷ πικρὴν ὄξος μετὰ  
χολῆς μεμιγμένον καὶ γευσάμενος οὐκ ἤθελε πικρῆν. 35 Σταυ-  
ρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες  
κλῆρον [ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου  
† Ps. 22. 13. Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν  
ἱματισμόν μου ἔβαλον κλῆρον.] 36 καὶ καθήμενοι, ἐτή-  
ρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ  
τὴν αἰτίαν αὐτοῦ γεγραμμένην, ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ  
Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. 38 Τότε σταυροῦνται σὺν  
αὐτῷ δύο λησται, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ ἐναντίων.  
u Ps. 22. 7,  
&c.  
s 109. 25.  
Mark 15. 29,  
&c.  
Luke 23. 35,  
&c.  
v Supra 26.  
61.  
John 2. 19.

39 \* Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούμενους  
τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες· \* Ὁ καταλύων τὸν ναὸν  
καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σώσον σεαυτὸν. εἰ Τίς ἐἴ  
τοῦ Θεοῦ, κατὰβηθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως δὲ καὶ οἱ  
ἀρχιερεῖς ἐμπαίζοντες, μετὰ τῶν γραμματέων καὶ πρεσβυτέρων,  
ἔλεγον 42 \* Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. εἰ βασι-

left to perish gradually, either by exhaustion, by famine, or by ravenous birds. See Artemid. Oneir. iv. 49. Crucifixion can be traced back to as early a period as the age of Semiramis; and was a punishment chiefly inflicted on slaves, or free persons convicted of the most heinous crimes.

33. Γολγοθᾶ] γηλή, from Heb. גִּלְגָּל, but the second λ was dropped for euphony. The place was so called, I think (with Cyril of Jerusalem, and several moderns, from Reland to Meyer), from the form of its site (being what in Old English was called a *knoll*, or bald *cop*) bearing some resemblance to the upper part of a skull; which is confirmed by the *singular* being used in all the Evangelists. Alford objects to this, because Meyer's derivation from *Κρανίου*, a wood near Corinth, does not apply. Then why not derive it from *κράνον*, cognate with *κάρηνον*, from *καρά, caput*? So we say *top* of the head, and the *crown* of the head. The reading *δ* for *δε* is confirmed by external authority (including nearly all the Lamb. and Mus. copies), and decided internal evidence, it being a grammatical correction. I have now removed both the brackets at *λεγόμενος*, because there is no sufficient authority to warrant its being cancelled, nor even for its change of position; indeed, the variation of position doubtless caused its omission. For *λεγόμενος* the reading *λεγόμενος* is of too slender authority to merit attention, and might be altered either way to suit the context; but it cannot belong to Γολγοθᾶ *δ* without a certain harshness. This sense of *λέγεσθαι* is found also in John xx. 16, 'Παββουνί· *δ* λέγεται διδάσκαλος.' Thus in a kindred passage of Matt. i. 23, *ὁ ἐστὶ, μεθρηνησόμενον, μεθ' ἡμῶν ὁ Θεός*. See also Mark v. 41, xv. 22. 34. John i. 42. Acts iv. 36.

34. ὄξος—μεμιγμ.] Mark xv. 23, mentions a potion administered to Christ, but he calls it *ἑσθρυσμένον οἶνον*. To remove the discre-

pancy, some Commentators suppose that it was the *same drink* under different names; since *ὄξος* is used to denote *wine* (especially the poorer kinds); and *χολή*, though properly signifying *wormwood*, yet sometimes in the Sept. denotes *any bitter infusion*. Others are of opinion, that the potions mentioned by the two Evangelists were *distinct mixtures*; the vinegar mingled with gall being, they think, offered in derision; and the myrrh wine, the *medicated cup* usually administered to criminals about to suffer a painful death. The *former* interpretation, however, seems to be preferable; and it is confirmed by the ancient *gloss* which has crept into many of the best MSS., and all the best of the ancient Versions, *οἶνον*. [Comp. Pa. lxix. 21.]

35. ἵνα πληρωθῇ—κλῆρον] These words are found in comparatively few MSS., and have no place in the ancient Versions, and several Fathers, nor the Edit. Princ. They have been cancelled by every Editor of note from Wetstein to Scholz.

37. αἰτίαν αὐτοῦ] Namely, the *τίτλος*, or *ἐπιγραφὴν τῆς αἰτίας*, 'his crimination,' 'the crime laid to his charge'; which was engraven on a metal plate, in black letters on a white ground. The trifling discrepancy in the words of this inscription may very well have arisen from the language in which it was written.

38. δύο λησται] i. e. 'highway robbers,' or rather, 'brigands,' with which, and banditti of all sorts, Judea then swarmed; a state of things which had arisen from the miserable destitution of the bulk of the people, occasioned by the shameless oppression of those blood-suckers, the Roman governors, of whom each one exceeded his predecessor in every bad quality of a governor.

42. ἄλλους—σῶσαι] Beza, Bengel, Pearce, and some others, would take the words *interrogatively*; which makes them, they think, more cuttingly sarcastic. This, however, quite alters

λεὺς Ἰσραὴλ ἐστί, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. <sup>43</sup> Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν εἶπε γάρ· "Ὅτι Θεοῦ εἰμι Τίος. <sup>44</sup> Τὸ δ' αὐτὸ καὶ οἱ λησταί, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον \* αὐτόν.

<sup>45</sup> Ὡς ἂν ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν

W Mark 15.  
28, &c.  
Luke 23. 44.

the air of the passage, and destroys the antithesis, which, as Fritz remarks, is strengthened by the Apyndeton. Comp. Aristid. iii. 430 (of Palamedes), *πάσας τὰς ἄλλας εὐρίσκων μηχανάς, μίαν οὐχ εὐρίν, ὅπως σωθήσεται*.

— βασιλεὺς, &c.] We may remark the distinctive taunts of the Jews and of the Romans; the former of whom pointed at Jesus' claim to be *King of Israel* (i. e. Messiah); the latter, to his assuming the title of *King of the Jews*; which, however, many of the Romans understood as equiv. to Messiah.

— πιστεύσομεν αὐτῷ] The MSS. here fluctuate between *πιστ.* αὐτῷ, the text. rec., *πιστίς.* ἐπ' αὐτῷ, and *πιστ.* ἐπ' αὐτόν. Griesb., Matth., and Scholz, read ἐπ' αὐτῷ; Tisch., ἐπ' αὐτόν; while Lachm. and Alf. retain the text. rec. αὐτῷ; and certainly a well-known Critical Canon is in favour of this reading (which needs such support; for the weight of external evidence is quite against it, almost all the Lamb. and Mus. copies having ἐπ' αὐτῷ): and in this I must myself acquiesce. The simple dat. occurs supra xxi. 25, 32, *bis*, and one does not see why it should not have been used *here* (and it is observable that the ἐπ' may have arisen from a marginal or interlineary Scholium): not to mention that the construction with ἐπ' no where occurs in Matth., nor, I believe, in the other Evangelists. The reading ἐπ' αὐτόν, adopted by Tisch., has no claim to preference, since the authority for it is very slender, B, L, and some 8 curiaevs, in opposition to internal evidence, considering that the constr. of *πιστ.* with *accus.* after ἐπὶ or εἰς is confined to the Gospel of St. John. In short, I suspect that the αὐτόν arose from an error of scribes for αὐτῷ. That it must have been so, is plain from the reading *πέποιθεν ἐπὶ τῷ Θεῷ*, for τὸν Θεόν, found in that MS. only.

<sup>43</sup> *πέποιθεν ἐπὶ τὸν Θ.*] Said, we may suppose, not with reference to any particular declaration of our Lord *expressing* this, but in allusion to that fearless *yielding* up of himself to the soldiers sent to apprehend him, through an entire dependence on the Divine aid for *deliverance*. In uttering, however, this taunt, in words borrowed from Ps. xx. 8, the Priests little knew that they were citing a *prophecy of the Messiah*, then in its fulfilment by the jeering words, and mocking actions, of the passing multitude (see v. 39), and the scornful defiance of those who had set them on. The variations here from the Sept. are inconsiderable, and immaterial, since this is no quotation. Even as it is, the Hebr. *ו* might be rendered by *siye*, *seeing that*; and it is not improbable that there was such an Hellenistic use of *ei*.

<sup>44</sup> *οἱ λησταί—αὐτόν*] Or rather *one* of them, as is stated in the more exact account of

Luke. This trifling discrepancy may, however, be removed; not, indeed, by supposing an *emal-lage*, nor by introducing the figure of *Amplification* (which cannot here apply), but by supposing that the Evangelist speaks *generally*. *Αὐτόν* (for the common reading *αὐτῷ*) is found in almost all the best MSS., and is adopted by every Critical Editor.

<sup>45</sup> *σκότος—πᾶσαν τὴν γῆν*] There are here two points demanding our attention, which have occasioned no small perplexity to the Commentators; 1. the *darkness* here recorded; and 2. the *distance* to which it extended. On the former subject, they are not agreed as to the *nature* of the darkness, and its *cause*. The recent Expositors in general, espec. the German ones, seek to account for it as something happening in the ordinary course of nature; while the ancient, and the earlier modern ones, regard it as preternatural. That it could not be produced by a *total eclipse of the sun* is certain; for that can only take place at the time of the *new moon*; whereas it was now *full moon*. Besides, a total eclipse never continues beyond a quarter of an hour. Some ascribe it to a mist arising from sulphureous vapours, such as precede or accompany *earthquakes*. This, the naturalists tell us, may extend to a semi-diameter of ten miles from any spot. But can such a haze as that be *all* that is here meant? Surely not. Taking all the circumstances of the case into account, we cannot doubt that both that darkness and the accompanying earthquake (to which the Rationalists so triumphantly appeal) were alike preternatural, though *how* produced, who shall venture to affirm? It may have been produced, as Elemer supposes, by a preternatural accumulation of the densest clouds, enveloping the whole atmosphere,—such as that mentioned at Exod. x. 21; brought preternaturally, at the stretching forth of the hand of Moses, over the whole land of Egypt, except that portion occupied by the children of Israel,—and when we seriously reflect WHO it was that was then suffering, we can have no difficulty in accounting for these signs of sympathy in nature (see the passage of Dionys. cited below), nor in seeing their applicability. We may surely feel warranted in supposing that all this was intended to portend the withdrawing of the light of God's countenance from a land in which the Son of God, the Sun of Righteousness, was suffering an ignominious death, even the death of the Cross. But to turn to the *second* question: the *extent* of this darkness. Most of the ancient interpreters regard it as extending over the *whole earth*; though *some* of them, as Origen, and the most eminent modern ones, confine it to *Judæa*, which may be considered the true view. For, first, there is nothing in the words of the original that compels us to suppose *universality*;

ἕως ὥρας ἐννάτης. <sup>46</sup> Περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων Ἑλλ, Ἑλλ, \* λειμὰ σαβαχ-  
θανί; τοῦτ' ἐστὶ Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλιπες;  
<sup>47</sup> Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες, ἔλεγον "Οτι Ἑλίαν  
φωνεῖ οὗτος. <sup>48</sup> \* Καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν

x Pa. 69. 51.  
Mark 15. 34.  
Ec.  
Luke 23. 36.  
John 19. 20.

and it is more natural to take the expression of *Judaea*, the place of the transactions recorded. The Fathers, indeed, and some modern Commentators (espec. Grotius) allege, in proof of its *universality*, passages of Phlegon, Thallus, and Dionys. the Areopagite. But they are not agreed on the nature of *Phlegon's* testimony: indeed, nothing which they ascribe to him has any direct bearing on this event. As to the passage adduced from *Thallus*, cited by Jul. Africanus,—who mentions a darkness over all the world, and an earthquake which overturned many houses in Judaea and elsewhere,—there is reason to think that Thallus lived, not *before*, but *after* Christ, and as the more ancient Fathers quote him for *other* matters, but never for *this*, no weight can be attached to the passage in question. As to the story told of Dionys. the Areopagite, who said that 'either the Author of nature suffered, or that he was sympathizing with some one who did,'—it is entitled to still *less* attention, since Dr. Lardner has proved that all the writings attributed to him are spurious. Besides, there was surely (if we may venture to pronounce on the inscrutable purposes of Almighty Providence) a peculiar propriety in the darkness being *confined* to *Judaea*,—as indicating the wrath of God on *that* country for the enormity then perpetrating; thus presenting an apt emblem of the spiritual darkness in which that benighted region was involved. Finally, by adopting this view, and by not needlessly exaggerating the intensity of the obscuration, we are enabled satisfactorily to account for the silence of the Pagan Historians, and even Josephus, without supposing in the latter, as some do, a wilful suppression of truth.

<sup>46</sup> There is great doubt as to the true reading of the middle term of the three employed in this ejaculation. The great body of the copies have *λαμὰ*, as found in the text. rec. and retained by Griesb. and Scholz; while *λειμὰ* is edited by Matth., *λημα* by Lachm., and *λεμ.* by Tisch. and Alf. There is considerable authority for *λειμὰ*, as found in many of the uncials, and not a few of the cursive MSS., to which I add several of the most ancient and valuable Lamb. and Mus. MSS.; and almost all the rest have *λειμὰ*. The reading of Lachm. is almost wholly without evidence, for the reading of B is doubtful; but if *λημα* be, as it probably is, in that MS., it is only an Itacistic spelling for *λειμα*. The *λεμὰ* of Tisch. and Alf. is the least probable of all the readings, and is only found in 2 or 3 MSS., and in them was probably a mere error of the scribes for *λειμὰ*, which, as having the strongest claims to be the true reading, I have now adopted. As to vulg. *λαμὰ*, it arose merely from error of the scribes, who often confound α and ε. See exx. adduced in Greg. de Dial. p. 625. 652. 706. 760. Ed. Schaefer. It may, however, have arisen from the Gospel of St. Mark. It is remarkable that the same var. lect. occurs in both; and it is scarcely possible to fix the true reading of each,

if they did differ, as we may suppose they did, judging by the *ἔλωι* of Mark.

Of more consequence, however, is it to consider the *purpose* for which the words were pronounced. They must not be supposed to express (what some have ventured to ascribe to them) *impatience*, much less *despair*; nor, again, what others recognize, the natural effusions of corporeal and mental anguish, scarce conscious of the complaints uttered under this severe sense of suffering; a view which involves nothing short of *irreverence*. Rejecting, then, all such views as attribute to the exalted Sufferer any thing like querulousness of spirit, much less distrust in Divine support, we may suppose that our Lord in thus addressing God as *his* God, intended thereby to express a sense of entire trust in his heavenly Father; and in the use of the term *ἐγκατ.* he speaks the language, not of *distrust*, but of *desertion*—that desertion (in its awfully mysterious character making no other than part and portion of the great mystery of redemption) under the sense of which Christ our Saviour speaks of himself as *given* up for a season to endure in his human nature that anguish which it belongs not to the mind of man to conceive, nor the tongue of man to express, and which we may best characterize as the *unknown sufferings* of our Redeemer. The expression is formed on, but conveys far more than what is said of righteous men in Isa. xlix. The mental anguish endured by our blessed Lord may be supposed to have been, in some way or other, connected with his being made a curse and a sin-offering for us. See 2 Cor. v. 21. Gal. iii. 13. It may have been, what some have supposed, the manifestation to his soul of God's hatred to sin, made in some way not explained (nor, indeed, to be explained), which Christ our Saviour experienced in that dread hour. However, on a subject so awfully mysterious as the present, it more particularly becomes believers to abstain from misplaced speculation, and learn *σαφροσύνην ἐν τῇ σοφίᾳ*. Enough is it to know that, by citing the verse, and thus applying to *himself* what is admitted to have reference to the Messiah, our Lord had for his purpose to turn the attention of his disciples to the *whole* Psalm, and to intimate to them that he was now fulfilling no other than what had been there foretold, and suffering what it was there predicted Christ would suffer.

<sup>47</sup> Ἑλίαν φωνεῖ] These were not, as some imagine, Roman soldiers—for *they* could know nothing about Elias—but Hellenistic Jews, who intentionally perverted our Lord's words, in derision of his claim to be the Messiah; and with reference to a common opinion, that Elias would return to life at the coming of the Messiah, and prepare the way for his kingdom. See supra xvii. 10.

<sup>48</sup> καὶ εὐθίως—ἐπὶ τῇ αὐτῶν] Namely, in consequence of what Jesus had just before said, as recorded by John xix. 28, διψῶ.

σπόγγον, πλήσας τε ξζους καὶ περιβείς καλάμῳ, ἐπότιζεν αὐτόν.  
 49 Οἱ δὲ λοιποὶ ἔλεγον Ἐφες ἰδωμεν εἰ ἔρχεται Ἡλίας σῶσαι  
 αὐτόν. 50 Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ, ἀφήκε

— καλάμῳ] Some render *reed*; Campbell, *stick*. But I prefer, with Markland, 'a stalk' or 'stem'; a not unfrequent, nay, perhaps, the primary, sense of the word. Thus Matthew and John will be reconciled; for the ὑσσώπων of the latter is equivalent to καλάμῳ ὑσσώπων. The stalk of the hyssop is, in the East, so long, that it might easily reach our Lord on the cross; espec. since it was by no means so high as is commonly supposed. Περιβείς may be rendered, 'winding,' or 'fastening it round.'

49. Mr. Alf. is inclined to differ from the Editors generally as to the words ἄλλος δὲ—*aliam*, added in B, C, L, and other MSS.—and that on the ground that, if admitted, a considerable difficulty would be created, as we should here have the piercing with the spear occurring *before*, and indeed, *occasioning*, the death of Jesus. "This is certainly," continues he, "very improbable; but we can hardly imagine an interpolator committing such a blunder, if it be one. The *history* of the addition must remain obscure, in our entire ignorance of the early history of the text." And so he quietly disposes of the matter. But I do not see any such great difficulty in "imagining an interpolator committing such a blunder;" for Interpolators in other cases have committed blunders full as great. I rather suspect, however, that the words were, in those MSS., brought in by a *scribe* from the *margin*, where the passage had been written by a Scholiast, who thereby showed his ignorance, as did afterwards the next Transcriber his carelessness, without the commission of rashness by any one. It is not true, what the Editors from Mill downwards have asserted, that Chrysostom has this passage in his text. He merely introduces it with a comment in his Annotation. Why he should have *commented* on the words in this place, is explained by the circumstance that, as Matthæi has pointed out, "in the Ecclesiastical Reading occurring between Matt. xxvii. 39—54, and xxvii. 55. 61, there is read John xix. 31—37." Be that as it may, it would seem that the Scholiast's words, written in the margin, were not meant for the *place* they occupy in the above MSS., but for *another*, i. e. after ἀφήκε τὸ πνεῦμα, and were introduced into the text not only without the intention of any Critic, but at quite a *wrong place*. Even could we get over the all but *decisive* fact, of the words being verbatim the same with those in John, it is impossible that St. Matth. should have used them, since they run counter to what he evidently intended. The purpose of the two Evangelists Matthew and John was different. The former intended simply to record the circumstances of the *death* of Christ; the latter, to say what should afford indubitable *evidence of the reality* of that death (a lance thrust into the *pericardium* being by all medical men admitted to be necessarily *mortal*; nay, the object of the soldier must have been thereby to *ensure* death)—an evidence by no means superfluous, since the *reality* of that event almost all *unbelievers* had denied, and certain *misbelievers*, such as the Docetæ, had called in question. If

it be asked, what then did this Scholiast mean to effect by what he wrote in the margin?—I answer, that, intending (as I believe he did) the passage to apply not to v. 49, but to v. 50, he purposed, I imagine, to support, by adducing these words of St. John, the opinion, that the circumstance there recorded took place *before*, and not *after*, our Lord's death (an opinion which had become so prevalent, as early as the General Council of Vienne, that it needed being condemned by the Fathers), in order fully to evince, by 'making surety doubly sure,' the reality of Christ's death. But this intention was frustrated by the writer of the next transcript introducing the words, not only into the text, but at the *wrong place*.

— οἱ δὲ λοιποὶ ἔλεγον] By οἱ λοιποὶ are, I agree with Maldon. and Bengel, to be understood the *rest*, as opposed to those mentioned at v. 47, τῶν ἐκτὸς ἰσθμῶν. Of these *by-standers* some said "That man calleth on Elias," and of those, some, when they heard Jesus exclaim δεῦρῳ, went and took the means to supply that want. But the *rest*, it seems, so far from supplying it, objected to its being supplied, saying, "Let be, i. e. wait, and see whether Elias will come and help him or not." Of ἀφίνα in this sense examples occur in the best Class. writers, as Hdot., Æsch., and Thucyd. Yet to so understanding the words an objection presents itself in what is stated in the parallel passage of Mark, where the same person who ran and fetched the sponge, and, filling it with *posca*, and putting it on a stalk, gave our Lord to drink, is represented as using the same words, ἄφες ἰδωμεν εἰ, &c. To remove this discrepancy, we *may*, with Elen., regard ἄφες, and its equiv. ἀφετα, as constituting a *formula* enjoining (of course, in derision) quiet and silence, while awaiting the coming of Elias. This, however, has too much the appearance of a device for the nonce; and the sense thus arising is forced, and at the same time jejune. One thing is quite clear, that the import of ἀφετα is the same in *both* Evangelists; and it *may* signify, what many Expositors suppose to be the sense, 'Desist!' Yet they adduce no sufficient example in proof. It seems best to adopt the sense *permit, suffer*, as in Matt. vii. 4. Mark xv. 36. Luke vi. 42, and some passages of Epict. adduced by the Commentators; in all which cases the word is followed, as here, by the Subj. without *iva*, which many here *supply*, but wrongly; for I doubt not that the Imper. and Subj. are to be closely united, as in Luke vi. 42, ἄφες ἐκβάλε τὸ κάρφος, *permitte*, or *sine*, *eximam* (having very much the appearance of a Latinism), and that the real sense, probably by a provincial idiom, is 'Let us see whether, &c.'

50. κράξας φωνῇ μεγάλῃ] Gruner (a German Physician, author of a learned Tract to prove the death of Christ real, and not, as some sceptics have pronounced, a mere *syncope*) and Kuin. take this to indicate a loud *outcry* from *pain*; as in the case of persons oppressed with an excessive congestion of blood about the heart—the precursor of suffocation. But that does not



τὸ πνεῦμα. <sup>51</sup> Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἀνωθεν ἕως κάτω καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν <sup>52</sup> καὶ τὰ μνημεῖα ἀνεφύθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, <sup>53</sup> καὶ ἐξελθόντες ἐκ τῶν

here apply; for this was not a mere outcry, but an exclamation in words (as often in prayer to God, see Rom. viii. 15. Gal. iv. 6), which words were those subjoined in Luke xxiii. 46, Πάτερ, εἰς χεῖράς σου παραθήσμαι τὸ πνεῦμά μου, declarative of the *entire trust* with which, having accomplished the purpose for which our Lord came into the world, he resigned his spirit.

— ἀφῆκε τὸ πνεῦμα] Many ancient and some modern commentators suppose something preternatural in Christ's death, as being the effect of his *volition*. But there is nothing in the words of *Scripture* to countenance such an opinion; though our Saviour's volition must be supposed to accompany his offering himself for the sins of the world. The term is no other than such as is frequently used, both in the Sept. and the Classical writers, of *expiration*, either with πνεῦμα or ψυχάν.

51. καταπέτασμα τοῦ ναοῦ] Meaning, the interior of the two veils which separated the Holy of Holies from the Sanctuary, and which is called by that name in the Sept., Philo, and Joseph. On the form and materials of this veil, see the authors referred to in my Recena. Synop. From a passage of Pausan. v. 12, 12, which I have there adduced, it appears, that exactly such a veil (of woollen, richly embroidered, and in colour purple) was used at the Temple of Diana at Ephesus, and at that of Jupiter at Olympia. It reached from the roof to the ground, and was drawn up and let down by ropes. See Exod. xxvi. 31. 2 Chron. iii. 14.

This *rending* of the veil must, like all the other occurrences of this awful scene, be regarded as preternatural. For, though some recent Interpreters ascribe it to the earthquake just after recorded, yet surely no earthquake could rend a veil of 60 feet long, so exceedingly thick as, from its size and purpose, it must have been, still less from top to bottom. Besides, the earthquake is evidently distinguished from the rending of the veil. On its symbolical intent see Heb. ix. 24. This supernatural rending of the veil, probably in the presence of the High Priest, who burnt incense in the Holy Place, at the evening sacrifice, must not be regarded (with Chrysa.) as a sign of the destruction of the Temple being at hand, and the abolition of the Jewish Economy. It rather, as Bp. Lonsdale observes, betokened the entering of Christ, our High Priest, into the presence of God to make atonement for our sins by his own blood, and thereby open a way into heaven for all believers. See Heb. ix. 7—12. 24—26. x. 12—14. 19—22.

— καὶ ἡ γῆ ἐσεισθη] This also must surely be regarded as preternatural; for though an earthquake be not of itself such,—yet, when we consider the *time* and the *circumstances* which accompanied the one here described, we cannot but regard it as produced by the *direct agency* of the Author of nature, and therefore, so far, preternatural. As to the fact, vestiges still remain, in *immense fissures*, which attest the violence of the

rending, and show the propriety of the words καὶ αἱ πέτραι ἐσχίσθησαν. Nay, Col. Napier, in his *Reminiscences of Syria*, p. 151, says that “the rent in the rock is still to be seen, though covered with a silver plate.” He adds, indeed, that “there is only *tradition* to prove that this is the identical rent.” Yet this is a case in which tradition may be allowed to have competent weight. That the fissure in question is not the work of art, is testified by the above traveller.

52. καὶ τὰ μνημεῖα ἀνεφύθησαν] An effect not unfrequently attributed to earthquakes in the ancient writers. So Aristid. i. 504, says of the great earthquake at Rhodes: ἀνέριπτόντο δὲ οἰκίαι καὶ μνημεῖα ἀνέβρύχοντο. So in the late terrible earthquake in Antigua, the coffins were thrown with violence out of the deepest graves, and the corpses tossed in various directions. But here the opening of the graves was brought about for a particular purpose, pointed out at the next verse. The words μετὰ τὴν ἔγερσιν αὐτοῦ (strangely omitted in the Syriac Version) have a deep significancy. The graves were probably opened at the very period of the death of our Lord, though, for an obvious reason, the dead did not, as we may suppose, ‘rise and appear unto many’ until Christ rose, and, also during the forty days, appeared unto many. But in τῶν κεκοιμημένων there is not, as some have imagined, a Hebraism; for the idiom is found in the Class. writers, while in the *Script.* ones it is used of holy men who slept in the Lord. See my Lex.

53. καὶ ἐξελθόντες—ἰσθλθον, &c.] In this narrative there are three points which demand our attention. 1. *Who* were the οἱ κεκοιμημένοι. 2. *What* was the purpose of their being raised from the dead. 3. *What* was the time at which it took place. As to the first, they were doubtless *holy persons*, whether Jews (as old Simeon), or such as had lately died in the faith of Christ. They must have been persons not long dead, or they would not have been recognized by their contemporaries. The purpose probably was, to show that the power of the grave was destroyed, by life and immortality being brought to light in the Gospel, and a pledge, of course, being thus given of the general resurrection. As respects the time, that is thought to depend upon the disputed point, whether the phrase μετὰ τὴν ἔγερσιν αὐτοῦ be taken with the preceding, or with the following words. Yet, in reality, that is unimportant; so that the words are not referred, by taking for granted a transposition, to ἠγέρθη at the preceding verse. But whether the resurrection of the saints was, as the words seem to imply, gradual, begun at the rending of the graves, and accomplished at the resurrection of Christ, or immediate on the opening of the tombs, is more than I would venture to determine. As respects the hypothesis of the sceptical school in Germany, that vv. 52, 53, are spurious, it is forbidden by the fact, that the words are found in all the MSS. and Versions,

μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἀγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

54 \* Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰη- y Supra ver.  
24. 21. 22.  
Mark 15. 20.  
Luke 22. 47.  
σοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ Τίδος ἦν οὗτος.

55 \* Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, z Luke 8. 23  
22. 40.  
Mark 15. 40.  
αἰτίνες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνῇ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

57 \* Ὁ ψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀρι- a Mark 15.  
43—47.  
Luke 22. 50  
—52.  
John 19. 38.  
Ira. 53. 9.  
μαθαίας τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθίτευσε τῷ Ἰησοῦ. 58 Οὗτος προσελθὼν τῷ Πιλάτῳ, ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. 59 Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐνετύλιξεν αὐτὸ σινδόνι καθαρῷ, 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου,

and are so alluded to by the early Fathers as to show their existence in *their* time; and interpolation at an *earlier* period was impossible.

54. *γενόμενα*] For this Lachm., Tisch., and Alf. read *γινόμενα*, from B, D, and two cursive MSS. of mean order. Mr. Alf. pronounces the text rec. to be 'a correction to sense' from the parallel passage of Luke; whereas it is only an error of scribes, by whom the words are often confounded. Besides, little likely is it that such a correction to sense (was it not sense already?) should have been introduced into Luke's Gospel in all the MSS., including all the Lamb. and Mus. copies, confirmed by all the Versions from the Pesch. Syr. and the most ancient MSS. A and B. The expression *τὰ γενόμενα* often occurs, as supra xviii. 31 (where D, L, have *γίν.*, but no Editor received it), also infra xxviii. 11. Mark iv. 23. Luke xxiv. 8. When *γινόμενα* does occur in the MSS., it is when the context requires it, as Luke xxi. 31. In short, the reading in question is wholly undeserving of attention. With as little reason, Mr. Alf. just after *editis υἱὸς Θεοῦ*, from B, D, &c. (the *et cetera* being of one mean cursive MS.), and some Versions, as if *Versions* were of any weight in matters of *position*!

— *ἀληθῶς—οὗτος*] I have proved at large in my Recens. Synop. that Θεοῦ Ἰδὸς cannot mean, as Grotius, Campbell, Roënnm., and Kuinoel maintain, 'an innocent and just man,' or 'a son of a God' (i. e. a demi-god); but 'the Son of God,' 'the Messiah.' The soldiers could not but know Jesus' pretensions to be such; and the import of the phrase must have been not unfamiliar to them. And seeing the awful and extraordinary circumstances which accompanied his death, they might well exclaim, *some* of them, 'This was truly an innocent and just person!' and *others*, 'This was truly the personage he affirmed himself to be—the Son of God.' See note supra xiv. 33,—a passage of exactly the same character with the present.

57. *ἄνθρωπος πλούσιος*] Also, as appears

from Mark and Luke, a *βουλευτὴς*, meaning a member of the Sanhedrim. These two points, the *riches*, and the *honourable station*, of Joseph, are mentioned, as directing attention to the fulfilment of the prophecy of Is. liii. 9.

— *ἐμαθίτευσε*] Not 'had been,' as Wakef. renders, but 'was then' a disciple. So in John we have *ὡν μαθητὴς*, and in Luke and Mark *ἦν προσδεχόμενος τὴν βασιλ. τοῦ Θεοῦ*. Doubtless he was fully a believer in the Messiahship of Jesus, but, as is said in the parallel passage of John, 'secretly, for fear of the Jews.'

58. *ᾔτήσατο τὸ σῶμα*] Though the bodies of crucified persons were not *interred* by the Romans, yet they were generally given, on application, to their friends *for* burial. This would be more espec. done in Judæa; because the custom of the country (founded on the Scriptural command, Deut. xxi. 23) required the bodies to be buried before sunset.

59. *ἐνετύλιξεν—σινδόνι*] Similar language is found in Hdot. ii. 86, in his description of embalming. The *σινδὼν* was a *veel*, or wrapper of fine linen, which was used for the same purpose as our *sheet* (see Thucyd. ii. 49, and my note there), and also employed to roll around a corpse, previously to interment or embalming, being then secured by linen bandages.

60. *ἐν τῷ καινῷ αὐτοῦ μν.*] These *two* circumstances are mentioned, (1) to show the *honour* paid to our Lord by Joseph, and (2) to preclude any cavil of the Pharisees; as if the corpse had been resuscitated by touching the bones of some prophet; see 2 Kings xiii. 21.

— *προσκυλίσας λ.*] It was an Oriental custom thus to guard the entrances of caves and subterranean sepulchres; but not, however, *confined* to the East, but extending to the West, as appears from the Classical passages adduced by Grotius, and by myself in Recens. Synop.; whence it appears that in the early ages *stones* were generally used in the place of doors to caves or vaults. The stone-panelled doors, which close many of the Egyptian monuments, were an

ἀπῆλθεν. <sup>61</sup> Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

<sup>62</sup> Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, <sup>63</sup> λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν, ἔτι ζῶν· <sup>b</sup> Μετὰ τρεῖς ἡμέρας ἐγείρομαι. <sup>64</sup> Κέλευσον οὖν ἀσφαλίσθῃναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ [νυκτὸς] κλέψωσιν αὐτὸν, καὶ εἰπωσιν τῷ λαῷ· Ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. <sup>65</sup> Ἐφη [δὲ] αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδῖαν ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. <sup>66</sup> Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

b Supra 12.  
40. & 16. 11.  
& 17. 25.  
& 20. 19.  
& 26. 61.  
Mark 8. 31.  
& 10. 34.  
Luke 9. 22.  
& 15. 25. &  
26. 7.  
John 2. 19.

invention midway between the *block of stone* of the primitive times and the *wooden door* of after ages.

— προσκυλ. τῇ θύρᾳ] Lachm. and Alf. subjoin ἐπὶ τοῦ τῇ θύρᾳ, from A and 3 cursive MSS., while Tisch. retains the text. rec.; very properly, since, besides vast preponderance of external authority for the text. rec., the ἐπὶ was likely to be added either from the passage of Mark, or because elegance of style rather calls for it. So Aristoph. Vesp. 200, ὅθι σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν. And yet the *datives* is found, however rarely, also in Maneth. v. 200, χρώματι λίθων προσκυλίσασα, formed on Hom. Od. xiii. 370, λίθον δ' ἐπέθηκε θύρῃσι.

<sup>63</sup> ἐκείνος ὁ πλάνος] Said κατ' ἔξοχην, q. d. 'that arch deceiver,' or 'impostor.' The same use of κατ' ἔξοχην with the ὁ is found at 2 John 7, ὁ πλάνος καὶ ὁ ἀντίχριστος. In this sense, somewhat rare in the Class., it occurs in Diod. Sic. t. vi. p. 199, and very often in Jos.; e. g. Bell. ii. 13, 4, πλάνοι ἀνθρώποι,—but he adds καὶ ἀπατάσντες, for the information of his Gentile readers; since in the pure Class. writers the word signifies only a *juggler*, *mountebank*, *vagabond*.

— μετὰ τρεῖς ἡμέρας] i. e. within three days, equiv. to 'on the third day.' See note on Matt. xvi. 21. That the Jews so understood it, is plain from the next verse. To which of the prophecies (whether that at Matt. xii. 40, or at Matt. xxvi. 61) they alluded, is not clear. Certain it is, however, that our Lord's declaration that he should rise from the dead, was publicly known.

<sup>64</sup> καὶ ἔσται ἡ ἐσχάτη πλάνη, &c.] A proverbial saying, importing that it would be worse if the whole people should acknowledge him as Messiah, and thus rise up in rebellion.

The word νυκτὸς is absent from a considerable number of the uncials and not a few of the cursive MSS., to which I am enabled to add 3 Lamb. and 5 Mus. copies. It is cancelled by Lachm., Tisch., and Alf.; and indeed internal evidence is against it. It is also not in the Arab., and Copt., and Æth. Versions; but it is, notwithstanding what Mr. Alf. says, in the Pesch. Syr. It may, however, have been brought in from a Schol. formed on xxviii. 13.

<sup>65</sup> Lachm., Tisch., and Alf., cancel the δὲ, on strong authority; but there is far stronger in its favour, though internal evidence is rather against it. However, such small particles are often omitted by the scribes, through negligence, espec. when written *abbreviatim*.

— ἔχετε κουστωδῖαν] I still decidedly prefer to take ἔχετε as an *indicat.*, though this view involves the objection that there is no record of any such guard being placed under the direction of the chief priests. I know of no intimation to this effect in Josephus, a writer in whom, if any, we might expect to find it. But it clearly appears from what is said *saxviii. 11*, that the guard over the body of Jesus was under their orders. Thus it is observable that ἀπαγγέλλω is frequently, in the Greek historians, used of military persons, *charged* with the execution of certain duties, and then *making report* to their superiors of what has been done by them. We may suppose then that, though Josephus has not noticed the circumstance, the chief priests had placed at their disposal during the feast a detachment of troops, quite distinct from the usual *garrison in the Castle of Antonia*, in order to keep the peace in the Temple, at a time when the turbulence of the multitude did, as we know abundantly from Josephus, often show itself in daring overt acts even within the sacred precincts. The guard stationed in the Castle of Antonia was merely intended to quell any tumult in the city.

— ὡς οἴδατε] Of this disputed expression the best rendering is that of Grotius and others, 'quantum potestatis.' In fact, there is an ellipsis of ἀσφαλίσματα, to be supplied from ἀσφαλίσασθε. The literal sense is, 'as safely as ye know how,' i. e. *can*.

<sup>66</sup> σφραγίσαντες] A mode of security in use from the earliest times, when it supplied the place of locks. See Dan. vi. 17. Pausan. vi. 26. Diog. L. iv. 59. Theophr. Char. xviii. Lycoph. Cass. 511. In the present case, the sealing material is supposed to have been affixed to the two ends of a cord or band brought round the stone. Μετὰ τῆς κουστωδίας may either be referred to ἡσφάλισαν τὸν τάφον, or the words may be taken as a brief expression for μετὰ τοῦ προσθίναν τὴν κουστωδῖαν. But the former view is preferable, from its greater simplicity; and *exx.* of the sense occur in the

XXVIII. 1. Ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν <sup>a Mark 16. 1. Luke 24. 1. John 20. 1.</sup> σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον. <sup>b Mark 16. 5-8. Luke 24. 4. John 20. 12.</sup> 2 Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· <sup>c Dan. 10. 4.</sup> ἃ ἄγγε-  
 λος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν  
 λίθον [ἀπὸ τῆς θύρας,] καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3 Ὁ ἦν δὲ  
 ἡ ἰδέα αὐτοῦ ὡς ἄστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει

Class. writers, as Thucyd. iii. 66. v. 82. viii. 73, and in the New Test.

XXVIII. 1. Ὁψὲ δὲ σαβ.] 'at the end of,' or 'close of the Sabbath,' equiv. to the expression in Mark, διαγενομένου τοῦ σαββάτου, 'Sabbath being ended.' So Philostr. Vit. Ap. iv. 18, ὁψὲ μυστηρίων. Thucyd. iv. 93, and Zon. Hist. ii. 1, 14, ὁψὲ τῆς ἡμέρας, 'at the close of the day,' lit. 'late of the day.' On the force of the genit., see Buttm. Gr. § 132, 4.

—τῇ ἐπιφωσκούσῃ] An elliptical expression for ἡμα τῇ ἡμέρᾳ ἐπιφ. The complete one occurs in Hdot. iii. 86, and ix. 44. The word is used properly of the first appearing of the heavenly bodies, and may be paralleled by our verb to dawn. Μίαν is for πρώτην, by an idiom often found in the Sept., and derived from the Hebrew; though it exists, more or less, in most languages. On the evidence for our Lord's resurrection, and the arguments establishing the credibility thereof, see Horne's Introd., vol. i. p. 239. 260. For a harmony of the various narratives, see West and Townson, and espec. Townsend (Chron. Arr.) and Greawell. On the change of the Sabbath from the 7th to the 1st day of the week,—which arose out of our Lord's resurrection on the latter,—the reader is referred to Horne's Introd., and to a pamphlet of Dr. Millar of Armagh. From those works it appears, that there is a sufficient warrant in Scripture for the change of the Sabbath, without recurring to the Romish doctrine of independent tradition; and also that there is great reason to think the Patriarchal Sabbath coincided with our Sunday; also that, as it was thrown back to Saturday, in order to commemorate the Jewish Exodus,—so the return to the original Sabbath, when the purpose for which the new one had been appointed was answered, was just as reasonable as its former change.

2. σεισμός ἐγένετο.] Wholly untenable is the interpretation adopted by Hamm., Le Clerc, and others, by which σεισμός is supposed to denote tempest, whirlwind; since the only proof of this sense which they adduce is that συσσεισμός is so used: but that is only from the sense imparted by the συ in composition. Still less can that of Markl. and others be admitted, trembling, fear; for though they allege in proof Philo Jud. τρόμος τε καὶ σεισμός πάντα τὰ μέρη συνέκικα, yet that sense the word acquires from τρόμος being joined with it. And though Markl. speaks of innumerable examples of this sense of σεισμός, I have not been able to find one of σεισμ. standing alone in the sense trembling, fear (except, indeed, Isa. xviii. 19, where Symm. renders by σεισμός, Theodot. by κίνημα; but the former is required by the Hebr. there). In short, that sense would here be wholly unsuitable. The sense might be tornado, which is found supr. xiii. 24, and Ezek. iii. 12; but that would be

equally unsuitable. The words are, I apprehend, best rendered: 'And lo! there had been a great concussion,' = κίνημα, 'shock'; namely, as appears from the γάρ, that occasioned by the angel in removing the huge block of stone which closed the entrance. Of course, we must suppose the thing to have taken place *preternaturally*; and it would seem that the stone was not simply rolled away, which could cause little or no shock, but ejected from the mouth of the cave with some violence. This is not forbidden by the term ἀπεκύλ., which may only denote removal in any such way as the context may determine. I cannot assent to the assertion of Mr. Alf., that καὶ ἰδοὺ—ἐγένετο must mean that the women were witnesses of that which took place. Expositors are almost all of the contrary opinion; and with reason, since that is implied in the term ἐκάθητο, which is well rendered *sedebat* in the Vulg., and 'was sitting' in the Pesch. Syr.; and the Pers. Vera. well renders, 'there had been, and had descended.' We may, however, justly suppose that the violent concussion from the ejection of the stone had taken place but a very short time before the women came up; who must have heard the noise and prob. felt the shock while on their way. The words ἀπὸ τῆς θύρας are omitted in B, D, 2 cursive MSS., the Vulg. and Æthiopic Versions, and Origen;—slender authority, but confirmed by internal evidence, considering that the words were far more likely to be put in than put out; and ancient Versions have, in a case like this, no little weight against a disputed word that might easily be supplied from the context. Moreover, the circumstance that several uncials, and not a few cursive MSS., have the addition of τοῦ μνημείου, casts a shade over the genuineness of the words in question.

3. ἰδέα] Tisch. edits *εἰδέα*, from A, B, C, D, E, M, and 6 or 7 cursives; to which I add Lamb. 1192, 1193 (of the 9th cent.), 528, Scriv. h, and Mus. 11,836, 17,982, de Miss. 1; while Lachm. and Alf. retain *ἰδέα*—very properly; for I agree with Dind. on Steph. Thea. in v. that *εἰδέα* is a *forma vitiosa*, introduced by scribes in some passages of Hippocr. and in Aristoph. Theam. 436. That very learned Scholar was, it seems, not aware of the existence of the form in this passage of the Gr. Test., also in the Alex. and other MSS. in the Sept. at Genes. v. 3, and perhaps elsewhere in the varr. lectt. of the Sept. But its existence in this passage, and the one at Genes. v. 3, throws great light on its true origin, as serving to show that it arose not from the negligence of scribes, but from an Itacism; for almost all the MSS. adduced in favour of the form are copies which *swarm with Itacisms*, of which, I doubt not, this is one: and, in short, I cannot, after much search, find that the word ever existed: indeed, it was not likely to do, since it would be contrary to analogy, for *ἰδέα* is

d Supra 12.  
40. & 16. 21.  
& 17. 22. &  
20. 19.

χάων. <sup>4</sup> Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσεί νεκροί. <sup>5</sup> Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξί· Μὴ φοβείσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἑσταν-  
ρωμένον ζητεῖτε. <sup>6</sup> Οὐκ ἔστιν ὧδε ἡγήρθη γὰρ, <sup>a</sup> καθὼς εἶπε. Δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. <sup>7</sup> Καὶ ταχὺ πορευ-  
θεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγήρθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε ἰδοὺ, εἶπον ὑμῖν. <sup>8</sup> Καὶ ἐξελθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαργεῖλαι τοῖς μαθη-  
ταῖς αὐτοῦ. <sup>9</sup> [Ὡς δὲ ἐπορεύοντο ἀπαργεῖλαι τοῖς μαθηταῖς

formed from the Infin. *ἰδεῖν*, as *ἴδω* from the 2nd Aorist. The affinity for which Tisch. contends between *ἰδία* and *ἴδω* does not prove, as he imagines, that *ἰδία* ever existed, not even as a barbarism. As respects the sense of the word here, it is not *form* or *shape*, but *aspect, visage*, as having a sort of *beamy radiance*. The Evangelist probably had in mind a passage of Daniel : καὶ τὸ πρόσωπον αὐτοῦ ὡς ἡ δρᾶσις ἀστρα-  
πῆς. This sense of *ἰδία* is found also in 2 Macc. iii. 16, and sometimes in Class. writers, as Thucyd. vi. 4. Comp. Soph. frag. 421, ἀστρα-  
παὶ ὁμίεσκον, and Aristoph. Ach. 566, βλάπτει ἀστράπας.

In λευκὸν ὥσει χάων we have a comparison frequent in writers of every nation ; whiteness having ever been a symbol of purity and sanctity. See Dan. vii. 9. Apoc. iii. 4. vi. 11. vii. 9. 13. Hence, among all the nations of antiquity, it was customary for those who celebrated divine worship to be clothed in white raiment. But from the expression used in the passage of Luke, *ἐν ἰσθμῶσιν ἀστραπτούσαις*, it is plain that something more than simply the colour of the raiment is meant, intimating that there was a sort of flashing brightness emitting rays of, as it were, lightning. Comp. the passage of Jos. Ant. xix. 8, 2, cited on Acts xii. 21.

5. *μὴ φοβ. ὑμεῖς*] The pron. here (injudiciously removed by some ancient Critics) is, as often, emphatic, q. d. "Be not ye in fear, however the keepers may tremble," q. d. "To you I am no object of fear; knowing, as I do, your pious mission,—that of viewing and anointing the body."

6. Here the expression ὁ Κύριος is highly significant, more so than would have been ὁ Κύριος ἡμῶν; nay, it may be considered emphatic, implying, on the part of the Angel, an acknowledging of the lately crucified, but now risen Jesus, to be *his* Lord as well as theirs; Christ being, as he is characterized in Acts x. 36, no less than πάντων Κύριος. For want of seeing this, the Framers of the text in B, and 2 or 3 cursives, and one copy of the Ital. and some other Versions, remove the expression as unnecessary!

7. *προάγει ὑμᾶς*] How the expression is to be understood, see Note on xxvi. 32. The words ἰδοὺ εἶπον ὑμῖν are subjoined to the ἐκεί—ὄψεσθε by way of imparting additional force and weight to the assurance.

8. *ἔξελθ.*] B, C, L, and 3 cursive MSS., have ἀπελθ., which is adopted by Tisch. and Alf., though not by Lachm.;—very properly,

since the authority for that reading is quite insufficient, and not strengthened by internal evidence; for to suppose ἔξελθ. altered in all the copies but 6 from the passage of Mark, involves the height of improbability; since there would be no *motives* for altering, the sense being the same. Yet there is a distinction, and Critics might with some reason think ἀπελθ. the more correct term. An instance of this occurs elsewhere, e. gr. supra iv. 24, where the ἔξελθ. of C and several cursives was, I doubt not, a mere critical alteration (suggested by Mark i. 28. Luke iv. 24. vii. 17), proceeding from certain *magistelli*, who would not permit the Evangelist to use his own term.

—*μνημείου*] The *μνημεῖον*, or *monumentum*, amongst the Greeks and Romans, and perhaps the Jews, consisted of the cave, πύω, σπηλαῖον, and ὑπὸ τὸ ὑκαίθρον, a small inclosure in the same ground around it. This whole *μνημεῖον* was also itself situated in a larger space of ground, outside of the inclosure, called by the Romans *tutela monumenti*; and here corresponding to the cultivated garden.

—*μετὰ φόβου καὶ χαρᾶς μεγ.*] Comp. Jos. Ant. xix. 3, 1, ἀνιέσταντο δὲ αὐτὸν, οὐ πάνν βαλναι τοῖς ποσὶ δυνάμειον ὑπὸ τε φόβου καὶ χάριτος τῶν εὐχαρίστων. From the terms τρόμος καὶ ἔκστασις employed in the passage of Mark, this *αἶνε*, intermingled with joy, appears to have amounted to a feeling of *trembling ecstasy of surprise and joy*.

9. *ὡς δὲ ἔρω.*—*αὐτοῦ*] B, D, and 14 cursive MSS., with the Syr., Vulg., and some other Versions and Fathers, omit these words, which are cancelled by Lachm., Tisch., Meyer, and Alf., but retained by Matth., Griesb., Fritz., and Scholz. It would seem so obviously lost by *homoteleuton* as scarcely to leave it a question; but on more mature consideration, I think the genuineness of the words, at least, doubtful. The first and second arguments urged by Mr. Alf. are, indeed, of slender weight; the first almost without any weight at all, for, after very extensive experience in collating, I must say, that the very best MSS. are not free from this fault; and also that the omission is not unfrequently passed over unnoticed by Collators; besides, it cannot be doubted that they were left out in some of those MSS. from that very cause; and yet that would not prove that they might not have been interpolated. As to Mr. Alford's third argument, it has, I admit, more force; but, after all, internal evidence is

αὐτοῦ,] καὶ ἰδὼν ὁ Ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων Χαίρετε. <sup>9</sup> Mark 16. 9.  
John 20. 14.  
Αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. <sup>10</sup> Ὁ Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· <sup>1</sup> John 20.  
17.  
Acts 1. 8.  
Heb. 2. 11.  
ὑπάγετε ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν· κακεῖ με ὄψονται.

<sup>11</sup> Πορευομένων δὲ αὐτῶν, ἰδὼν τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. <sup>12</sup> Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, <sup>13</sup> λέγοντες· Εἵπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. <sup>14</sup> Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν. <sup>15</sup> Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημισθὲν ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι τῆς σήμερον.

<sup>16</sup> Ὁ Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, <sup>8</sup> supra 26.  
[εἰς τὸ ὄρος] οὐ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. <sup>17</sup> Καὶ ἰδόντες αὐ-

equally balanced, considering that the words might be removed by certain fastidious Critics as unnecessary, and as tending to draw the sentence out beyond due measure; and two different classes of Critics may have shortened it in two ways; and again the words may have arisen from a marginal Scholium: but the former is the more probable occurrence. Under these circumstances, I think it best to place the words in brackets.

— ἐκράτησαν αὐτοῦ τοὺς πόδας.] The sense by some Commentators assigned to ἐκράτ., 'kissed his feet,' is one of which the word is incapable. Neither does it admit of that which is expressed in the E. V., *took hold of*, for that would require ἐκράτ. τῶν ποδῶν, according to the use of another expression not unfrequent in the N. T., namely, κρ. τῆς χειρός. I would render 'clasped his feet,' an action accompanying supplication, and symbolical of the help and protection implored (so Milton, P. L., "thy suppliant, I beg, and clasp thy knees"), though in the present case *adoration* is included, which, that the action sometimes implied, appears from Pliny, Paneg. § 21, "Non Tu civium complexus ad pedes tuos deprimis."

<sup>13</sup> ἔκλεψαν αὐτόν.] 'took him away clandestinely.' In this sense κλέπτω occurs in 2 Sam. xix. 41. Several examples from the Classical writers are adduced by the Commentators, but none quite apposite. One, however, exists in Thucyd. vii. 85.

<sup>14</sup> ἐὰν ἀκουσθῇ—ἐπὶ τοῦ ἡγέμ.] The full sense is: 'If this should transpire [in the course of inquiry] coram Præside.' By τοῦτο understand ὁ λόγος οὗτος, 'this account of the affair.' From Just. Mart. Dial. p. 355, it appears that the Chief Priests took measures to give currency to this lie in all parts of the world where Jews resided: and, accordingly, it is found in some of the Rabbinical writers. In the expression ἀμερίμους ποιήσ. there is a forensic allusion,—the sense being, as we should say, 'to bear any one harmless.' And as our term *harmless* is used to signify *safe and sure*, so here ἀμείρ. has that

sense, as also in Herodian, i. iii. 3, 9, ἀμερίμους ἔχων τὴν φρουράν.

<sup>16</sup> εἰς τὸ ὄρος οὐ, &c.] Since neither by Christ himself, in his prophetic declaration at Matt. xxvi. 32, nor in his promise, supra v. 10, nor by the Angel, v. 4, is any mountain specified as the place of meeting between him and his disciples, it is argued by Whitby, Mackn., and others, that the words οὐ ἐτάξατο must be referred, not to ὄρος, but to Γαλιλαίαν. This, however, would be doing such violence to the construction, that it cannot be admitted. At the same time, there is little doubt that the Apostles did assemble for that purpose on a mountain (for the same reason that our Lord chose mountains, for prayer, &c.); and both probability and Ecclesiastical tradition concur in pointing out Tabor as the place. Are we, then, to suppose that there is, in the passage before us, a reference to a particular spot of meeting, which, nevertheless, has not been mentioned by the Evangelist, where one might have expected it, supra v. 10? I think not; for neither do the other Evangelists, who have supplied what Matthew here omits, make mention of this circumstance; which yet would not be likely to be omitted. And it is scarcely probable that our Lord would appoint the place, and not fix the time: since any long continuance in so wild and desert a place as Mount Tabor, would have been very inconvenient to the disciples. I cannot help suspecting, that the words εἰς τὸ ὄρος (which ought to be rendered, not 'into a mountain,' but 'unto the mountain') are not genuine. They are not found in 6 MSS., and may have arisen from a remark in the margin (proceeding from some of those who were well aware of the Ecclesiastical tradition, that this transaction took place at Mount Tabor), whence it seems others afterwards introduced the words into the text, thinking them required by the οὐ, and as serving to make the thing more definite. By their removal the difficulty in question will vanish; since the οὐ will thus refer to Γαλιλαίαν just before, and the reference

h Supra 11. τὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. 18<sup>b</sup> Καὶ προσελ-  
 27. θὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων Ἐδόθη μοι πᾶσα ἐξου-  
 28. αὶα. 22. Heb. 1. 2. & 2. 3. Dan. 7. 14.

to v. 9 will be more distinct; vv. 11—15 being in some measure parenthetical. The *οἱ* is thus used for *οἱ, whither*, as at Luke x. l. xiv. 28, and 1 Cor. xvi. 6. If this solution be thought not satisfactory, we may suppose, if not a reference, yet an *intimation* of some interview having taken place previously to this in Galilee, though unrecorded. And if we could adopt Mr. Alford's view as to the *imperfect and fragmentary nature* of the materials out of which this narrative is constructed, it would render that omission not improbable. Sed non talis auxilio!

Some of the best Expositors are of opinion that, although the Evangelist does not mention more than the *Eleven*, yet that we may suppose there were many more witnesses; namely, the *Seventy*, and others of the recently converted disciples, so that the number may coincide with the 500 mentioned by St. Paul, 1 Cor. xv. 6. But thus what is said v. 19, *πορευθέντες μαθητ.* κ. τ. λ. would have to be referred to the *whole*; which cannot be meant. Besides, St. Paul there expressly *distinguishes* the appearance to the *Apostles* (the Eleven) from that to the 500 (meaning the disciples at large). That *more* than the Eleven were present, is scarcely to be doubted; but the circumstances above stated seem to confine us to the Seventy disciples; though we can hardly suppose that even all of *those* would be present.

17. *προσεκύνησαν αὐτῷ*] Lachm., Tisch., and Alf. cancel the *αὐτῷ* from B, D, 2 cursive MSS., and 1 Ital. and Vulg. Versions;—most incompetent authority, espec. since internal evidence is in favour of the word, which was more likely to be removed by fastidious Critics, than to have come in from a marginal Scholium. According to this critical reviser, we obtain a highly Classical construction, *αὐτὸν* being taken with both the Particip. and the Verb; whereas, according to the text, rec., the construction is quite Hellenistic, but on that very account more likely to be genuine. Besides, the Critic forgot that Matth. no where uses the *accus.* after *προσκ.*, except in one passage, and that only a citation from the Sept.; and if he meant *προσκ.* to be taken *absolutely*, that construction no where occurs in the three parallel Gospels.

— *οἱ δὲ ἐδίστασαν*] There has been some difficulty raised both as to the *construction*, and to the *persons* meant by *οἱ δὲ*. As to the former, there can be no doubt but that the *οἱ δὲ* is rightly taken, by some ancient and several of the best modern Commentators, for *tuus δὲ*; of which many examples are adduced. But the latter difficulty is not so easily removed. To resort to conjectural alteration, with Beza, is to cut the knot. To take *ἐδίστασαν*, with Grotius, Doddridge, and Fritz., as a pluperfect ('had doubted'), is harsh, and too much like a device for the nonce. As to the *latter*, though there is some perplexity in the matter, yet considering that *οἱ δὲ* could not be taken of *one*; neither would it, after the two appearances at Jerusalem recorded in John, be at all likely to have taken place in the case of any one of the Apostles except Thomas; and accordingly we are compelled to

refer the expression *οἱ δὲ* to *those other*, viz. of the Seventy disciples, some few of whom (and the idiom almost always has reference to a comparatively few) might have some scruples, doubting the actual bodily presence of the Lord. This I find confirmed by Just. M. de Resurr. ix. p. 594. D, *τῶν μαθητῶν* (he does not say *ἀποστόλων*) *αὐτοῦ μὴ πιστεύοντων*, εἰ ἄλλως σάματι ἀνίστη, βλεπόντων αὐτῶν καὶ διαταρόντων. εἶπεν αὐτοῖς· οὐκ ἔχετε πίστιν; Vide ad Luc. xxiv. 38.

18. In what follows after *λέγοντες* to the end of v. 20, we have, as Grot., Beza, and Bp. Lonsdale point out, the chief heads of the several discourses which our Lord is by the other Evangelists recorded to have addressed to his disciples during the period intervening between his resurrection and ascension. These heads are, (1) the *Universality of his Power*; (2) the *Commission* given by him to the ministers of his Church to the end of the world. Mr. Alf., indeed, flatly denies this; affirming that the words *προσελθ. ἐλάλ. αὐτοῖς λέγων* forbid us to suppose it. But surely the term *προσελθ.* must be kept quite apart, as purely narrative, and graphic in character. And then the words *ἐλάλ. αὐτοῖς λέγων* will be no other than the usual formula, to usher in something to be said of great importance, as here. That their purpose is only, as Mr. Alf. says, 'to intimate that what follows was spoken *then* and *there*,' is more than any one can well credit, except Mr. Alf., *qui secum habet!* I am indisposed to admit his assertion, that what is here said was not meant for the Apostles only, but extended to all the brethren present. I would, however, rather say, extended to the *μαθηταὶ* also then present. But nearly all *those* (being of the Seventy disciples) would, we may suppose, be sooner or later ministers of the Word, or missionary teachers thereof. See Eph. iv. 11. Hence there is nothing to overturn the usual view of this passage as being a *Commission* both to the persons in question and their successors. This has been shown by many, but by no one more clearly than by Matth. Henry, who concludes with the weighty remark: "The Old Test. promise of a Gospel ministry is made to a succession, Isa. lix. 21; and this must here be understood, otherwise how could Christ be with them *all* the way to the end of the world?"

— *καὶ προσελθὼν*] 'and having come towards, approached them;' for it would seem that they had at first seen him at some distance.

— *ἰδόθῃ μοι πᾶσα ἐξουσία*] 'there is committed to me all power,' meaning authority of every kind, and in the highest degree. Comp. John xvii. 5. 24, with Dan. vii. 14, *αὐτῷ ἰδόθῃ ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία*, denoting authority of every kind, *ἡ ἐξουσία αὐτοῦ*, *ἐξουσία αἰώνιος*, corresponding to the *δόξα προαιώνιος* in the above passage of John. The *τῆς* before *γῆς* is cancelled by Lachm., Tisch., and Alf., from B, D, and one cursive 2nd manu. Mr. Alford pronounces it [alteration] 'for conformity with *ἐν οὐρανῷ*;' but this verdict is, I would say, too summary to be just. Is it not

στὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς. <sup>19</sup> Πορευθέντες [οὖν] μαθητεύσατε <sup>1 Mark 16. 15.</sup>  
 πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς <sup>Luke 24. 47. Isa. 55. 10. Acts 2. 38, 39.</sup>

far more likely that the *τῆς* should have been accidentally left out in *two* MSS. (for the other MS. being a fellow copy, must not be reckoned), than that it should have been inserted in all the copies but two,—for I find it absent from all the Lamb. and Mus. copies? It was surely more likely that the Critics should have brought in *τῆς*, as thinking that the noun required the Article, and knowing that it generally has it. Yet it can dispense with it, and often is without it even when *οὐρ.* without the Article does not precede. The Article *τῆς* is interpolated in a few copies of the Western Family at Heb. viii. 4. Besides, if Mr. Alf. has decided rightly here, he must have decided wrongly at 1 Cor. viii. 5, *στὴν ἐν οὐρανῷ, ἢ ἐπὶ τῆς γῆς*, where he cancels *τῆς*, from A, B, D, E, F, G, K, 7 cursive MSS.—another proof this that the Critics did interpolate the Article *τῆς* even when the preceding *οὐρ.* was without it. Sometimes, however, they removed it when preceded by *οὐραν.* without the Article. So supra vi. 10, where B, Z, Δ, and 6 cursive MSS. omit *τῆς*, which Lachm. and Tisch. there cancel, and Mr. Alford, Ed. 1, brackets, very rightly; but if so, wrongly here. It may, indeed, be asked, if St. Matthew used the Article there, why should he not use it here? I answer, that such exact uniformity is not to be expected in a composition so artificial as that of the present Gospel, nor to be required from one writing in a foreign language, with little or no heed to such grammatical minutiae as this.

But, to turn from words to things—and to consider a point deeply important—the words in question have been so explained as to derogate from the Divinity of Christ. But, when properly understood, they will by no means lead to any such conclusion. It is justly argued by Whitby and Mede, that 'as in his *Divine* nature our Lord doubtless had this power from all eternity, so, if this declaration be supposed to be made with respect to his *Divine* nature, it must be understood of him as being *God of God*, deriving his being and essence by an eternal generation from the Father. But he was also perfect *man*, as well as perfect *God*; and therefore the words may have been spoken in reference to his state of *humiliation*, now about to terminate in glory at the right hand of God; before which time he could not exercise the power, though he had before received it. But having (as is here intimated) now received it, he would exercise it, as Mediator between God and man, and as the Head of his Church, till the consummation of all things.' It is scarcely necessary to remark, that such unlimited power as is implied in *πάσα ἐξουσία*, &c. (comp. Eph. i. 20—23. Col. ii. 10. Heb. i. 6. Rom. xiv. 9. 1 Cor. xv. 24—28. Phil. ii. 9—12), could neither be received nor exercised by any Being less than God; therefore Christ is God.

19. πορευθέντες οὖν μαθητ., &c.] In other words, 'I have now all power committed unto me, by virtue of which, I empower and commission you my disciples (see John xx. 21) to enlarge, settle, and govern the Church which I have founded,'—a commission which embraces

three particulars, *μαθητεύειν*, *βαπτίζειν*, and *διδάσκειν*, i. e. 1. to disciple them, or convert them to the faith; 2. to initiate them into the Church by baptism; 3. to instruct them, when baptized, in the doctrines and duties of a Christian life. From the present passage we may infer three things,—1. the necessity of baptism; 2. the lawfulness of *Infant* baptism; 3. the doctrine of the *Trinity*. As respects the *first* particular, it can need no establishing to any except Quakers and Socinians; as regards the *second*, 'no argument can,' as Dr. Doddridge says, 'be drawn from these words to the prejudice of infant baptism,' because, though espec. adapted to *adults*, as necessarily forming the bulk of the *first* converts; yet it need not be thought to exclude *infants*, who cannot be expected to have faith, in order to be baptized. Now this inference would necessarily be drawn by the Jews, since they were accustomed to see infants baptized; and would naturally conclude, that as no alteration was announced, the mode of admission into covenant with God remained the same. The propriety of infant baptism may be inferred from the strong analogy which the rite bears to *circumcision*, and the *baptism of proselytes*, which included their children as well as themselves. There is precisely the same reason why the children of *Christians* should be admitted from their infancy into the Christian covenant, as why the infants of *Jewish* parents should be admitted into the Mosaic covenant; infants being as capable of covenanting in the one case as in the other. And if God did not consider their *age* any objection against even *circumcision*, or the *baptism of the children of Jewish proselytes*; we have no reason to urge it as an objection against being received to Christian baptism. In short, it may be confidently pronounced, that Infant Baptism has subsisted from the times of the Apostles to the present day. Timothy was brought up a Christian, ἀπὸ βρέφους, 'from an infant,' as multitudes of others must, when whole families were baptized. So also Justin Martyr, Apol. i. says that there were then many of both sexes, 60 or 70 years of age, οἱ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ, ἀπόβοι διαμύνοισι. And certain it is, that in Tertullian's day the practice was general. 'In fact, had infant baptism not subsisted in the time of the Apostles, what (as Wetstein observes) would have been done with the infants, or male children of Christians? Were they to be *circumcised*? certainly not. Were they, then, to be brought up in neither Judaism nor Christianity, but with their minds a mere *tabula rasa*? certainly not. "Bring them up," says St. Paul, "in the fear and nurture of the Lord." Otherwise they would have been in a worse condition than if their parents had never been Christians. And though nothing is said in Scripture to enjoin infant baptism, it was not necessary that it should be expressly enjoined; just as neither the age nor sex of those admitted to the Lord's Supper is mentioned or prescribed. On the other hand, there was a good reason why that should not be done; namely, lest superstitious persons should stick at the *bark* only of



κ Acts 2. 42. καὶ τοῦ Ἰοῦ καὶ τοῦ ἁγίου Πνεύματος, <sup>20</sup> κ διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. Καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

the doctrines, and give their chief attention to what is *ceremonial*, to the neglect of what is *essential*."

As regards the *third* point, the *doctrine* of the Trinity clearly results from the *form* in which the indispensable rite of Baptism is administered, since the expression *ὁνόματος*, not *ὀνομάτων* (as applied to three Persons, the Father, the Son, and the Holy Ghost), is represented to us under these three Persons; and that these three Persons are of *equal dignity*, is evident from the command being given to baptize equally in the name of all three, without any mention of or allusion to any difference, distinction, or superiority, showing that each is properly God; and consequently worship is to be rendered, and glory ascribed, to each indifferently. As respects the force of the *εἰς*, there is little doubt that *εἰς τὸ ὄνομα* should be rendered 'into the name of,' implying the taking upon us the name, and professing ourselves devoted to the faith and obedience of the three Persons.

I must not omit to notice that the *οὖν* is absent from most of the uncials, and a large proportion of the cursive MSS., and has been cancelled by Tisch. and Alf., but retained, *within brackets*, by Lachm.;—very properly, since internal evidence is against it, including some Versions; and in a case like this Versions are of great authority. To the Fathers alleged against it I add, from Jacks., Euseb. non semel, and Const. Ap. ii. 26, 4. v. 7, 18. vii. 22, 1. It would seem to be not genuine, but inserted, as Alf. says, for *connexion*, as pointing out *source*, what we should express by *accordingly*. It may, indeed, be asked why, if thus necessary to draw the connexion, should it not then have been *expressed* by the Evangelist? I answer, that this is one of those cases in which the Asyndeton may have place, being suitable to passages in which the writer or speaker is under the agitating influence of strong mental feeling. Thus in 1 Tim. i. 17, Bengel re-

marks: 'Est Asyndeton, quod ardorem Apostolicum magnopere decet.'

Finally, for βαπτίζοντες, Tisch. reads, from B, D, βαπτίσαντες; while Lachm. retains the text. rec. Mr. Alf. regards the other as a "*correction* for Ecclesiastical propriety," meaning, I suppose, that the Critics thus wished to make it plain that baptism should precede instruction. This I can confirm from the Const. Apost. vii. 40, ὁ Κύριος ἡμῶν—παρήγγειλεν εἰπὼν, Μαθηταῖς τεύσατε πρότερον πάντα τὰ ἔθνη—καὶ βαπτίσατε αὐτούς. Now here we may trace this exercise of 'Ecclesiastical propriety' in the insertion of *πρότερον*. And it is evident that, on this loose citation, the writer accommodates the tense in βαπτ. to that in μαθ., which I suspect is all that the concoctor of the reading βαπτίσαντες intended, since from his carelessness about Scriptural *purity* one cannot imagine he had any great sense of Ecclesiastical *propriety*.

20. The ἰδοὺ is highly significant, denoting '*Mind!*' and the ἐγὼ is (as Calv. and other Commentators point out) *emphatic*, intimating to them *Who* it was that was to be their great Supporter, q. d. "Si officio suo strenuè fungi velint, non respiciendum esse quid *ipsi possint*, sed conjuncta *Ejus* potestate nitendum, sub cuius auspiciis militant." See also Bucer. The expression μεθ' ὑμῶν is to be understood of Christ's spiritual presence by all needful support, including, of course, that of the *Holy Spirit*, the Comforter, implied, through the Promise, in *Christ's presence*. I quite agree with Calv., that the words μεθ' ὑμῶν are not to be understood exclusively of the Apostles, nor even the Disciples present—which would exceedingly impair the force of these weighty words—inasmuch as Christ here promises his aid, not to one age only, but to *every* age unto the end of the world. Of course, it relates, as Bengel says, to the Church *Universal*.

# ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

## ΕΥΑΓΓΕΛΙΟΝ.

I. <sup>1</sup> 'ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, Υἱοῦ τοῦ Θεοῦ—  
<sup>2</sup> ὡς γέγραπται ἐν [Ἑσάτῃ] \* τῷ \* προφῆτῃ· Ἰδοὺ, ἐγὼ ἀπο-

I. The writer of this Gospel is almost universally admitted to have been John, surnamed Mark, who was sister's son to Barnabas, and son of Mary, a pious woman, at whose house the first Christians usually assembled at Jerusalem. This is, indeed, denied by Grotius, and, after him, by Dr. Burton; but the objections of the former have been overruled by Fritz. And as to what is urged by the latter, that 'if the Evangelist died, as we are told by Eusebius, in the 8th year of Nero (i.e. A.D. 61 or 62), he could not be mentioned in the 2nd Epistle to Timothy, which was not written till, at the earliest, A.D. 64; we are surely not authorized to reject, on so slender a ground, what rests on high probability, supported by the earliest Ecclesiastical tradition, on a point where it could scarcely fail to preserve the truth. It is more reasonable to suppose, either that Eusebius was *misinformed* as to the exact date, or some mistake of the scribes in the *figures*.

Mark was not an Apostle, nor one of the Seventy disciples, since St. Peter (1 Pet. v. 13) calls him his *son* [namely, in the faith], i.e. his convert. For the outlines of the Evangelist's history, traced from the New Test., and the early Ecclesiastical writers, the reader is referred to Mr. Horne's Introduction. The *time* when this Gospel was written is much disputed, and cannot be determined with certainty; but it is with most probability fixed at A.D. 66 or 67, and a little after the time when Luke published his Gospel: certainly not till after the death of Peter, and probably Paul. This matter is, however, closely connected with another question, of far greater importance, — whether, in writing his Gospel, Mark made use of the Gospel of Matthew? On this the opinions of the learned are at the antipodes; some maintaining that Mark's Gospel is only an abridgment of Matthew's; others, that Mark made no use of that Gospel—nay, was totally unacquainted with it: indeed, that the Gospels were *all* of them formed without knowledge of, and independently of, each other. Now here, if ever, '*in medio tuissimus ibis*.' The instances of verbal coincidence are so striking (nearly the whole of the Gospel being found in Matthew) as to forbid the *latter* supposition.

And as to the *former*, it may, with full confidence, be maintained, that this Gospel is *not* a mere abridgment of Matthew's, since it differs from it (as we shall see) in many important respects. The question whether Mark made use of Luke's Gospel is of more difficult determination. Dr. Hales thinks that Griesbach has, by an elaborate process, furnished strong internal evidence of the priority of Luke's Gospel to Mark's. In using these Gospels, Dr. Hales thinks that Mark in general rather adopted the *language* of Matthew, but the *order* of Luke; yet neither *implicitly*; and that, besides, he is more circumstantial and exact than either of them in the relation of joint facts. 'Now,' Dr. Hales argues, 'had Luke followed Mark (as is the common opinion), it is not credible that he would have omitted *all* those; since even John has used *some*.' And this priority of Luke to Mark is not only maintained by many eminent moderns, but was held by the ancients. Thus Clem. Alex. attests that Gospels with the genealogies were *first* written. And so Julian mentions them in the order—*Matthew, Luke, Mark, and John*. We can, as Dr. Hales observes, account *thus* for the order in which they at present stand. 'From the time that the notion prevailed that Mark's Gospel was an abridgment of St. Matthew's, it was natural to place it *next* to St. Matthew's.' This (I would add) might take place, even on the opinion that Mark *chiefly* followed Matthew. Thus, also, when Tertullian ranges the Gospels of Matthew, John, Luke, and Mark, he classifies them into *original*, and, in some degree, *compilatory* compositions.

To advert to a yet more important subject—it may be thought surprising, that persons of acknowledged talent and competent judgment should have adopted opinions so diametrically opposite to each other, as to the *origin*, or sources, and *nature* of the Gospels. But the truth is, that the existence of such striking *verbal coincidences* between Matthew, Mark, and Luke, when coupled with the remarkable *variations*, if not *discrepancies*, in their respective accounts, presents a most perplexing phenomenon. Hence men of talent have set them-

στέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου [ἐμπροσθέν σου.] <sup>3</sup> Φωνὴ βο-

selves to devise such *hypotheses*, respecting the origin of the Gospels, as may satisfactorily account for this phenomenon; and, as might be expected, they have, to a *certain degree*, been successful. Of the many that have been propounded, *four alone* deserve any attention. 1. That *one or two* of the three Gospels were taken from the *third*. 2. That *all three* were derived from some *original document*, Greek or Hebrew, common to all three. 3. That they were derived from *detached narratives* of parts of the history of Christ, communicated by the Apostles to the first converts. 4. That they were derived from *oral tradition*. Now as to the *traditional* hypothesis, suffice it to say, that, besides proceeding on a wholly gratuitous *assumption* (as to the existence of *verbal Gospels*), and taking for granted other things (as to the *length of time* which elapsed before a Gospel was committed to writing, &c.), it only brings upon us new and *real* difficulties in the place of *alleged* ones (especially as to the *uniformity* of such tradition), and is utterly inconsistent with the striking *verbal coincidences* found in the Gospels. As to the *documentary* hypothesis, even in its most modified and least objectionable form (No. 3), it is liable to the same objections, though not in the same degree, as No. 2, of *complexity and artificialness*; and the 2nd to the fatal one, the *silence of all Ecclesiastical antiquity* as to the existence of any such primary document, or documentary narrative. Indeed, of all these three hypotheses (namely, 2, 3, 4), we may truly say, that, while they are such as by no means to command our credence, they detract, esp. the 2nd and 4th, not a little from the *authority* of the first three Gospels as *inspired compositions*. Whatever may be the *modifications* with which either the *documentary* or the *traditional* hypothesis may be brought forward—whatever may be the *refinements* resorted to—they are insufficient to elude the plain inference implied in each and all, that the Evangelists are scarcely to be regarded as *regular*, much less as *inspired* writers. There is, indeed, the smaller excuse for resorting to these hypotheses, since it is wholly *unnecessary* so to do; as will appear from an examination of the *first*-mentioned hypothesis, which has been held, with various modifications, by many of the most eminent Theologians and Commentators, ancient and modern. Even to *this* view, indeed, objections may, and have been made, which are thus summed up by Mr. Horne, vol. i. 494. 496: '1. The Evangelists could have no *motives* for copying from each other. 2. It does not appear that any of the ancient Christian writers had a suspicion that either of the first three Evangelists had seen the other Gospels before he wrote his own. 3. It is not suitable to the character of any of the Evangelists, that they should abridge or transcribe another historian. 4. It is evident, from the nature and design of the first three Gospels, that the Evangelists had not seen any *authentic* written history of Jesus Christ. 5. All the first three Evangelists have several things peculiar to themselves, which show that they did not borrow from each other, and that they were all well acquainted with the things of which they undertook to write a history.' On

a close examination, however, of these objections, some, it is conceived, will be found groundless; others to proceed from *misapprehension*, or *taking for granted* what has not, and cannot be *proved*: in short, that all put together have not weight enough to decide even a doubtful case. That there should have been such various *modifications* of the hypothesis now under consideration, is no proof, as the objectors to it allege, that it is wholly unfounded. *Extremes have in all ages produced extremes*. From the strong verbal coincidences between this Gospel and that of St. Matthew, many, from the time of Augustine downwards, have regarded Mark as a mere epitomizer of Matthew. Now this is at variance with the universal testimony of *early antiquity*, and is forbidden by the *alterations* in the order of time and the arrangement of facts, and the *addition* of much matter not found in Matthew. The strong coincidences may serve to prove that he *often followed* Matthew; but his frequent *deviations* from Matthew show that he was by no means an abridger. But, on the other hand, that the *succeeding* Evangelists did not see each the Gospel of his predecessor, is, as Dr. Hales observes, 'a *negative* which cannot be *proved*. Whereas the *affirmative* is highly probable, from the intimate connexion and correspondence between them, and appears to be sufficiently established from *internal evidence*.' Upon the whole, there seems no good reason to reject the first-mentioned hypothesis; which will, I apprehend, have only to be *duly modified*, and *properly limited*, to free it from all reasonable objection. The state of the evidence as to the verbal coincidences is, as we have seen, such as utterly to *exclude* the notion (otherwise improbable) that the Evangelists who followed the *first* did not know, much less make use of, their predecessors' works. The case seems to have been this: 1. That the Gospels of Matthew and Luke were original and independent narratives, except that Luke probably made some use of the Hebrew original of St. Matthew. 2. That Mark's Gospel appeared after those two; and that the Evangelist freely used the matter contained in one or the other, according as it suited his purpose, and was agreeable to his plan. 3. That such parts as are not found in Matthew or Luke were mostly derived from St. Peter (under whose sanction and direction Mark wrote), or when not, from the testimony of 'eye-witnesses and ministers of the word.' As to the *discrepancies* (which, however, have been exceedingly exaggerated) between Mark's Gospel and that of Matthew, they will (as Dr. Hales observes) 'not prove that he could not have known of it, or used the Gospel, but only that he felt himself authorized to claim the character of an original historian; which, considering his many advantages for arriving at the truth, and the countenance and direction of St. Peter, he might well do.' This view, while it satisfactorily accounts for the verbal coincidences, cannot, when properly understood, be justly thought to derogate from the credit of St. Mark's Gospel, as a Canonical work, or one written under Divine inspiration.

II. There are indeed not wanting those who,

ὦντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, ἐν- 3. LU.  
 θείας ποιεῖτε τὰς τρίβους αὐτοῦ—<sup>4</sup> ἐγένετο Ἰωάννης 3 4

strenuously contending for the Gospels being formed independently of each other, are of opinion that these coincidences in the writings of the Evangelists may be sufficiently accounted for without having recourse to the supposition that the later Gospels were, in some degree, formed on the preceding ones. According to this view, the verbal coincidences are ascribed to the *uncommon attention* with which Christ's sayings were treasured up in the memories of his hearers, and the supernatural aid promised to 'bring all things to their remembrance, whatsoever he had said unto them' (John xiv. 26). See Bp. Gleig, and Archdeacon Nares, cited by Mr. Horne. But this, it should seem, is ascribing more to *memory* than, even under the most favourable circumstances, it can be expected to minister. At all events, it is not well judged to bring in the principle of *strict verbal inspiration*, in direct opposition to the strongest internal evidence of *one* Gospel, at least, being partly formed from the other two. There is nothing, it is apprehended, in the above view derogatory of the just claims of either Evangelist; espec. of Luke, as will appear from his own preface to his Gospel; on which see the notes *in loco*. Inspiration, as far as it was *needed*, was, we may be sure, so far granted; and to suppose it to have proceeded *beyond* that is unwarrantable.

To advert to the *purpose* of the Gospel; the ordinary view cannot be better expressed than in the words of Dr. Hales. 'A brief and plain account of the grounds of the Christian religion was, even after the Gospels of Matthew and Luke, wanted for plain and unlettered persons. And this need Mark, under the sanction, and with the occasional assistance, of St. Peter, undertook to supply, at the request (as we learn from early Ecclesiastical writers) of the Christian converts of Rome, who had attended on St. Peter's preaching. In compliance with their request, Mark most judiciously selected, and sometimes *enlarged*, the more important parts of Matthew and Luke, and adapted them to his peculiar purpose; which was to give a *succinct* history of our Lord's ministry, commencing from the preaching of the Baptist to his *Ascension*, and concluding with the preaching of the Apostles every where throughout the world. Hence we are enabled to account for his *omission* of certain portions of their Gospels, either entirely or partially; on the same principle that *John*, coming after him, omits *considerably more*, so as to form a *distinct* Gospel, which may be considered as a *supplement to the rest* (see, however, Intr. to St. John's Gospel. Ed.), with only the insertion of so much matter common to the former, as to connect his Gospel with theirs.'

The former part of this statement, though substantially true, is so far incorrect, as it represents St. Peter as having *originated* and *set on foot* this Gospel; though Jerome says as much, or even more,—namely, that Mark wrote all at Peter's dictation, and the term *ἑρμηνευτής*, used of Mark by Papias and Irenæus, may seem to favour this. But Clemens Alex. says that it was written by Mark at a distance from Peter, and without his knowledge or approbation. But

far earlier authority is more to be credited. It should seem, that though Peter was not with Mark when he was prevailed upon by Peter's hearers and disciples at Rome to write the Gospel,—yet that when he came to know the fact, he gave his approbation and sanction to the thing; knowing that Mark had enjoyed such ample advantages of hearing his preaching, and of profiting by his private communications, as to the Gospel history, as would enable him to furnish to the persons in question what was needful for their purpose. This seems to be the general view adopted by Dr. Davidson, in his able Introduction to the Gospel. I agree with him in thinking that the term *ἑρμηνευτής*, applied to Mark by Papias and Irenæus, means 'a person who explains in another language the discourses of a second party'; not, however, giving a bare version of them, but unfolding them in a style adapted to their contents. Comp. Platon. Polit. p. 290, *ἑρμηνευταὶ γὰρ πρὸς νομίζονται παρὰ θεῶν ἀνθρώποις*. Nor will this be inapplicable to such private communications as Mark had from Peter. And it can scarcely be doubted that Mark had, while in attendance on Peter, not neglected to note down, for his own future use, and possibly for the use of others, what he had heard from Peter privately in Hebrew, entering it down in Greek. There is no little confirmation of this in Papias' words, *ἐν ἑαυτοῦ γράψας ὡς ἀκουησόμενος*, i.e. 'had made memoranda of them'; not '*recollected*,' as Dr. Davidson says; and *ὁδὸν ἡμαρτος* only intimates that in adopting the plan he did what he thought was essentially *necessary* 'without any great strictness of order and arrangement'; such is the sense of the disputed expression *ὁὐ τάχα*. The term *ἀκουησόμενα*, used by Euseb. Dem. Ev. iii. 5, confirms the above view. 'If, then,' as observes Dr. Davidson, 'this Gospel contains a faithful abstract of Peter's discourses [rather representation, formed on positive *documentary memoranda*], we may safely rely on it as ultimately based on Apostolic authority.' But if this be the case, what shall we say to the presumption of Mr. Alford, not only in running counter to all ancient authority, and almost all modern belief, but in characterizing the opinion as "quite futile?" In weighing the authorities for the view above set forth, he says, "We may observe that the matter is not one of patent fact, but one which could, from its nature, have been known to few persons." This, however, has been shown at large by an able writer in the Edinburgh Review, No. 191, to be a very erroneous view of the case. "The close connexion," then, the Reviewer goes on to say, "of St. Peter with St. Mark, as his companion and spiritual son, appears from 1 Pet. v. 13. St. Mark's mother was the Mary to whose house Peter resorted immediately after his miraculous delivery from prison (Acts xii. 12). And, if St. Mark did 'follow the authority of the Apostle in his compilation, this *would* be 'a patent fact' on the very instant of its publication, for the whole of its authority would be derived from that very circumstance. The external testimony to the influence of St. Peter on St. Mark's Gospel may or may not be deserving of implicit credit, but

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3. 3. βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς  
5 8 ἄφθειν ἁμαρτιῶν. 5 Καὶ † ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰου-

it is unquestionably much fuller than that to the Hebrew original of the Gospel of St. Matthew. The testimony of Irenæus is the same for both facts. That of Papias himself is confirmed by the statement of John the Presbyter, expressly cited by Papias. Besides this, there is the evidence of the African *Tertullian*, as regards St. Mark. And, finally (a passage which has escaped Mr. Alford's notice), Justin Martyr, *Dial. cum Tryph.* § 106, in one of the very few passages in which he distinctly refers to St. Mark's Gospel, actually quotes it as *ἀπομνημονεύματα* [memoirs] of St. Peter." I would add that, for the truth of the opinion in question, we have the weighty authorities of John the Presbyter, Papias, Irenæus, Clem. Alex., Origen, Eusebius, Epiphanius, and Tertullian (adv. Marcion, c. v.). See more in Dr. Routh's *Rel. S. p.* 403.

III. To advert to *internal evidence*, attesting the correctness of the above-stated view, "the very character of the Gospel itself (observes Dr. Davidson) coincides with the testimony of antiquity, and is in favour of a close connection between the writer and St. Peter. Thus we find an especial reference to the person of the latter by the insertion of his *name*, where no reason for it can be discovered in the event related, and where no light is thrown by it on the event itself. His presence is marked in the Gospel where the recording of it is of no importance. This doubtless arose from Mark's desire to bring out the Apostle into prominence, as his authority, while it evinces an intimate knowledge of circumstances respecting Peter unnoticed by the other Evangelists. See i. 36. v. 87. xi. 20—26. xiii. 3. xvi. 7."

IV. With respect to the *persons* for whom this Gospel was intended, the truth here, as often, will be found *in medio*. It was probably written chiefly, though not exclusively, for the Gentile converts and the Hellenists, chiefly of the West.

V. To advert to the *characteristics* of this Gospel, 1. as to mode of narration; 2. as to diction and phraseology.

(1.) As to *mode of narration*. His descriptions are vivid and picturesque; and not only so, but *minute* in detail, in reference both to persons and things, espec. *localities*, and also in respect to notices of time and number. His use of the Narrative Present is very frequent; and persons are introduced as *directly* speaking far more than in the other Gospels. It has been observed with some truth by Dr. Davidson, that Mark is characterized by a conciseness, and apparent incompleteness of delineation, which are allied to the obscure. This feature has, however, been grievously exaggerated by Critics, who do not make sufficient allowance for the imperfect state of the ordinary text, as will appear from my critical discussions thereon.

(2.) As to the *peculiarities of diction*; they have been arranged by Credner under the following heads: 1. The frequency of Latinisms; 2. Unusual words and constructions; 3. Frequent use of diminutives, and repetition of the substantive instead of the pronoun, or repeating the same thing in other words, or by subjoining

the opposite; 4. Connecting expressions similar in sense; 5. The *ἄναξ λεγόμενα* are numerous, and, as I have shown, almost all, more or less, provincialisms, peculiar to Palestine and Syria. But some of those arise from the strong infusion of Hebraistic colouring, and others from the circumstance of Mark being an unpractised writer. His style, indeed, is far from being pure, or his composition exact. Nay, Dr. Davidson piles up a no small mass of constructions and modes of expression, 'which are,' he pronounces, 'an offence against all the elementary principles of the Greek language.' If this was the case seven years ago, when his criticism was formed mainly on the text of Griesb., what would he now say on reference to the text of Tisch. and Alf., in which such offences are at least quadrupled, so as to make it, Dr. Davidson would still more think, impossible to account for the "Evangelist's linguistic peculiarities?" I trust, however, that my discussions on the state of the text will convince that learned and able writer, and other unprejudiced judges, that most of those offences must be laid at the door of the scribes, pseudo-critics, and sciolists.

VI. Finally, as to the *time* and *place* of writing this Gospel; the latter has been assigned by some to Alexandria, by others to Rome; but Dr. Davidson truly remarks, that the weight of ancient testimony is in favour of the latter. "The accounts," continues he, "of Irenæus and Clemens agree in this, that the Gospel was written at Rome, after Peter's arrival in the imperial city, or after the beginning of A.D. 63." It is impossible, he thinks, to determine the date more nearly than A.D. 64, which is two years earlier than is usually fixed. Since nearly the whole of this Gospel (i. e. with the exception of some 24 verses, and sundry short inserted clauses or words) is contained (at least with an occasional change of terms) in one or both of the two parallel Gospels of Matthew and Luke, it has been thought proper, in order to avoid all needless repetition, and to reserve the room for a more important purpose, to give comparatively little of *explanatory* annotation on such portions as are common to those Gospels; the reader being referred for all such (with the exception of a few words and phrases which are, for some particular reason, explained on Mark, but not on Luke) to the Notes on the parallel passages of those Gospels. Moreover, for the convenience of the reader in consultation, the Tabular Arrangement of Harmonic Parallels has been in *this Gospel retained*, while in the other two *Marginal Parallel References*, greatly improved, have been substituted in their stead—thus placing under the very eye of the reader a reference to those portions of Matthew or Luke, where he may seek the annotatory matter which he needs. The Editor also desires to inform his readers, that since, for reasons which it is difficult to imagine, the state of the ordinary text of this Gospel—as found in the Stephanic and Elzevir Editions—is in a far less perfect condition than that of any other of the Books of the New Test., with the exception of the Apocalypse, his former text has undergone a thorough revision, based on extensive

δαία χώρα, καὶ οἱ Ἱεροσολυμίται· καὶ ἐβαπτίζοντο † πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρ-

researches, and necessarily involving a far larger portion of critical annotatory matter than would have been called for, had it not been for the remarkable diversities of reading perpetually found in this Gospel, espec. in those portions which are common to Matthew and Luke.

CH. I. 1. ἀρχὴ τοῦ εὐαγγελίου—Θεοῦ] On the construction, and consequently the sense, of the first 4 verses of this chapter, much difference of opinion exists. Suffice it to advert to the two methods of adjusting the former, and settling the latter, which seem most entitled to attention. Very many modern Expositors, from Beza to Kuin, agree in regarding v. 1 as a separate sentence, forming a kind of *title* to the book. They also regard v. 4 as containing the apodosis to v. 2. 'It was not unusual (says Campbell) with authors to prefix a short sentence, to serve both as a title to the book, and to signify that the beginning immediately followed. So Hosea i. 1.' In this view they quote the commencing sentence of the History of Herodotus; to which I have, in Recent. Synop., added the Proems of *Thucyd.*, *Procop.*, *Ocell.*, *Luc.*, *Timaeus*, and some other writers. Thus the *ὥς*, which may be rendered *sic*, will refer to v. 4, as the *completion* of the prophecies mentioned. Nevertheless, there is something arbitrary and forced in this mode of interpretation; and the examples adduced are, with the exception of Hosea i. 1, not quite to the purpose, as being of a different character. Hence I am now inclined to give the preference to the method propounded by the ancients almost universally, and by many eminent modern Expositors, as Erasmus, Calvin, Bullinger, Zeger, Maldon., Wolf, Bp. Chandler, Markl., Fritz, and others down to the time of Dr. Bland and Bp. Lonsdale, according to which mode of viewing the construction, vv. 2 and 3 are semi-parenthetical, and meant to illustrate the context, as serving to show *what sense* John is said to be the beginning of the Gospel of Jesus Christ, and to intimate, that what is afterwards related is agreeable to Prophetic announcements. So Bp. Chandler observes that "it serves to show the connexion between the Old and the New Test., and that the latter began where the former ended." This is still more forcibly set forth in the able note of Bede (in the Catena contained in the works of Thom. Aquin. vol. iv. p. 429), which serves to show *what* Mark meant by characterizing John as the beginning of the Gospel,—understanding thereby his preaching and ministry,—which Mark might well term the 'beginning of the Gospel,' inasmuch as by that preaching and ministry it was evident that the Dispensation of the Law and the Prophets was come to a close, and that of the Gospel already commencing. So our Lord, Matt. xi. 13, says, πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν, i.e.,—as is implied in the next verse, and expressed in Luke xvi. 16.—up to John only, to be then succeeded by the Gospel. See more in the able note of Calvin, who is here *instans omnium*. As respects the ancient Commentators, Theophyl. and Victor, both make the sense to be,—that John, the last of the Prophets, was the beginning of the Gospel. Euthym. says the same, but

more at large; these several Commentators doubtless forming their exegeses from the Greek Fathers. But in v. 3 Euthym. draws from another source, and one far more precious, the following passage, which sets the matter in a light clearer than I have met with elsewhere: Εἰπὼν δὲ Μάρκος, ὅτι ἀρχὴ τοῦ εὐαγγελίου οὕτως γίνονται ὡς γέγραπται ἐν τοῖς προφήταις, εἴτα παραγαγὼν καὶ τὰ προφητικά ῥητά, λοιπὸν ἐπιχειρεῖ ἀποδεικνύειν, ὃ προεβίβητο, καὶ ἀρχεται λέγειν τὰ κατὰ τὸν Ἰωάννην, ὅπως ἦλθεν ἐπὶ τὸν Ἰορδάνην, ὅπως ἐκήρυξε, καὶ, ἀπλῶς, ὅπως ἡ ἀρχὴ τοῦ εὐαγγελίου γίνονται. It is true that this holding of the sense suspended, by introducing this interposed portion, involves some harshness; but not greater than what occurs in some other passages of the New Test., and even of the Class. writers, espec. Thucydides.

The τοῦ before Θεοῦ is cancelled by Lachm., Tisch., and Alf., from B, D, L, and one cursivo MS.;—very insufficient authority; espec. considering that internal evidence is adverse, inasmuch as the word was more likely to be removed by Critics (who thought that as there was no Article before *viov* there ought to be none here) than that it should have been inserted;—and for no obvious reason—in all except 4 MSS., for I find it in all the Lamb. and Mus. copies.

2. For *ὥς* Tisch. reads *καθὼς*, from B, D, L, Δ, and 5 cursives (to which I add Lamb. 1179), while Lachm. and Alf. retain *ὥς*, for which *καθὼς* was a mere alteration of Critics into the more usual term. For τοῖς προφήταις, all the recent Editors are agreed in reading τῶ Ἡσ. τῶ προφήτῃ, on not inconsiderable authority, confirmed by the most weighty ancient Versions, and by internal evidence, considering that τοῖς *προφ.* has every appearance of being a mere correction from Critical Revisers, who thought such called for by the fact that *two* Prophets, Malachi and Isaiah, are cited; and accordingly I have adopted it as heretofore. But the same critical reasons which warrant the abandonment of the ordinary reading, dissuades the adoption of Ἡσαΐα, external authority being no stronger than in the other case, and internal evidence against the word, which was far more likely to be put in than put out. As to the Vulg. and Jerome, urged in favour of *Esaiā*, though Jerome inserted *Esaiam* in his Version, yet in his note, Malachi iii. 1, he expresses suspicion of its having arisen in the way just pointed out. Victor rejects the word, terming it an erroneous reading, and fortifies his opinion by the authority of Euseb. in his work (alas! lost) *περὶ τῆς δοκούσης ἐν τοῖς Εὐαγγέλοις περὶ τῆς ἀναστάσεως διαφωνίας*. Matthæi has shown that nothing is more common in MSS. than the introduction of such names of prophets. I agree with Dr. Mill and Fritz, that there is every reason to think that the original reading was ἐν τῷ προφήτῃ, from which the other two arose—namely, from those who took upon themselves to supply, in two different ways, what seemed to them a deficiency, or an incorrect statement. The neglect of the *formula citationis* before the second passage occasioned the alteration; and ignorance as

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3. 4. τλας αὐτῶν. 6 Ἦν δὲ ὁ Ἰωάννης ἐνδεδυμένος τρήχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκριδας

to the usage of the sacred writers, the *addition*. Surenh. and Hoffm. bear united testimony to the omission of the *formula*, both in the Scriptural and the Rabbinical writers, and also that it was frequent for the Rabbins to join together *several* quotations from several parts of Scripture, introduced by a *single formula*. Origen, as cited in the Catena of Victor, confirms this view; remarking, that it is not uncommon for the sacred writers to bring together, occasionally epitomizing, different passages of the Prophets.

The *ἐγὼ* just after is expunged by Lachm., Tisch., and Alf., from B, D, one cursive MS., some Latin copies, and Latin Fathers: but the vast preponderance of external authority is not balanced by internal evidence, but the reverse, since it was more likely to be left out by accident, or removed as superfluous in three copies, than to have been put in in all the rest (including all the Lamb. and Mus. copies), and why? "From the Sept.," says Mr. Alf.; but comparatively few copies *have* it; consequently it was as likely to be thrown out, from those many which have it not. Add, too, the existence of the pronoun in the Heb. and all the other Versions, with the Chaldee Paraphrase; as also its being called for by the emphasis implied in the context, which emphasis has an augustness inexpressibly great, seeing that in this prophecy of the Messiah is contained an incontrovertible proof of the *Divinity* of the Messiah; as is acknowledged by Rabbi Kimchi. See Dr. Henderson in loc. Nor must I omit to observe, that the *ἐγὼ* is called for by the *φωνὴ βοῶντος* in the next clause, which cannot dispense with the pronoun (*ἐγὼ* being understood) in order to make any construction.

With far more reason, because on far greater amount of authority, may we suppose the words *ἐμπροσθέν σου* not genuine; and yet I find them in all the Lamb. and Mus. copies. They were *probably*, though not certainly (see Fritz.), brought in from Matt. xi. 10, and Luke vii. 27. Their absence from the Pesch. Syr. is quite against their authenticity.

4. After Ἰωάννης, B, L, Δ, and 2 or 3 cursive MSS. add *ὁ*, which is adopted by Tisch. and Alf., but rejected by Scholz and Lachm.,—rightly; since the authority is very insufficient, espec. considering that it is not aided by internal evidence; for as to Mr. Alford's hypothesis to account for the corruption in all the copies, save half-a-dozen, it takes *too much for granted*. The truth of the matter seems to be, that the reading *ὁ βαπτ.* arose from an attempt on the part of Critics to get rid of some of the difficulty, which embarrasses this introduction to the Gospel; but in vain, for even thus no tolerable sense can be extracted from the words. Besides, the united testimony of all the ancient Versions *against* this reading goes far to condemn it.

— *βάπτισμα μετανοίας* Genit. of *source* or *occasion*, q. d. 'a baptism issuing from previous repentance; and a rite binding its recipients to the subsequent *purity of life*, of which it was symbolical.' It was to be a 'death unto sin;' but it did not involve, as not having the gift of the Spirit, a 'new birth unto righteousness.'

Euthym., after Chrys. and others, remarks that John's baptism was one of repentance and reformation only; *Chriſt's*, that of remission of sins. And so, but more at large, Victor, Catena., who concludes with the weighty and original remark of some Father: Τὸ μὲν Ἰωάννου βάπτισμα διὰ μετανοίας ἐκάθηται εἰς εὐτρεπισμὸν ἁγιασμοῦ· τὸ δὲ τοῦ Χριστοῦ διὰ χάριτος ἁγίαζεν εἰς τελείωσιν. It is strange that Origen, Contr. Cels. l. i. p. 35, Spenc., should represent John the Baptist as promising *expiation* to those who undertook his baptism; referring to a passage of Josephus in proof of his assertion. But Joseph., in the passage alluded to (Ant. xviii. 5, 2), says no such thing. His words, which are remarkable (though scarcely known to the best informed theologians), are these: Κτείνει γὰρ τούτων Ἡρώδης, ἀγαθὸν ἄνδρα, καὶ τοὺς Ἰουδαίους κελύοντα ἀρετὴν ἐπασκούντας, καὶ τῇ πρὸς ἀλλήλους δικαιοσύνῃ καὶ πρὸς τὸν Θεὸν εὐσεβείᾳ χρωμένους, βαπτισμῷ συνίνα· οὕτω γὰρ καὶ τὴν βάπτισιν ἀποδότην αὐτῷ φανίσθαι, μὴ ἐπὶ τινος ἀμαρτάνου παραιτήσι χρωμένους, ἀλλ' ἐφ' ἀγνείᾳ τοῦ σώματος, ὅτε δὴ καὶ τῆς ψυχῆς δικαιοσύνῃ προεκκαθαρεύιντε. It is quite clear that the Jewish historian's notion of the *real nature* of John's baptism was very imperfect, and his information of the *true cause* of Herod's putting him to death very incorrect.

5. καὶ ἐξεπορεύετο—ἐν Ἰορδ. There is here considerable variety of reading; though not such as calls for any alteration of Text. The reading *ἐξεπορεύετο* is supported by strong external authority, which I could confirm from the Lamb. and Mus. copies; but as the variation of number in a verb almost continually occurs when a noun of multitude is used, the thing becomes a matter of doubtful disputation. The Eastern Class. of MSS. *usually* has the plural; the Western the singular; but there are exceptions, and internal evidence would seem generally in favour of the former. Here, however, it may be thought that the singular (confirmed by all the ancient Versions of weight) came from the Evangelist. As respects the position of *πάντες*, that is a question not so easily settled. Lachm., Tisch., and Alf., place it after Ἰσραὺ, with B, D, L, 4 cursives, and several Versions,—very insufficient authority, espec. since internal evidence is not in its favour. That *πάντες* should, as Mr. Alf. imagines, have been "removed after Ἰσραὺ, as not in Matt., and as seeming to assert too much, and then reinserted after *ἐβαπτ.*," is taking too much for granted to be safely acquiesced in. That Revisers of a text did not unfrequently bring in a word from another Gospel, cannot be denied; but that they *removed* words because not in another Gospel, cannot, I think, be truly asserted. Instances of that sort are at least very rare. As to the position of the clause *ἐν αὐτοῖς*, adopted by Tisch. and Alf. (though not by Lachm.), the authority for it is far too slender to justify its adoption. To suppose, with Mr. Alf., the position changed from Matt. in all the copies except three, involves the highest improbability. On the other hand, it was likely that a change of position should have been adopted in

καὶ μέλι ἄγριον. <sup>7</sup> Καὶ ἐκήρυσσε λέγων Ἐρχεται ὁ ἰσχυρὸς MT. LU.  
 τερός μου ὀπίσω μου, οὐ οὐκ εἰμὶ ἱκανὸς κύψας λύσαι τὸν ἱμάντα 3. 3.  
 τῶν ὑποδημάτων αὐτοῦ. <sup>8</sup> Ἐγὼ [μὲν] ἐβάπτισα ὑμᾶς ἐν ὕδατι, 11 16  
 αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ. <sup>9</sup> Καὶ ἐγένετο ἐν  
 ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλι- 13  
 λαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. <sup>10</sup> Καὶ

those three copies, espec. since in two of the three copies changes of position, after the will and pleasure of the Critical Revisers, are perpetually introduced.

6. One would rather have expected the matter contained in this verse to have come in after v. 4; and it may have had that position in the copy used by Just. M. C. Tryph. 88, p. 316, adduced by Anger, who assigns to it that place in his Harmonia. But to suppose so long a parenthesis would involve a harshness not less than that of the present position of the verse. Moreover, the use of the connective δὲ, and the structure of the sentence, exclude the notion of its being *parenthetical*. The change of ἦν δὲ into καὶ ἦν by Lachm., Tisch., and Alf., from B, L, and 2 cursives, on the *surmise* that the change of particle was introduced from Matth., is very uncritical. I find not an atom of support for it in the Lamb. and Mus. copies. At Ἰωάν. I have introduced ὁ from most of the uncial, and about 30 cursive MSS.; to which add all the Lamb. copies except 2, and all the best of the Mus. ones; besides which, it was more likely to be left out than put in. Its use is quite agreeable to propriety.

7. κύψας λύσαι] The term λύσαι, as used of the ὑποδήματα, occurs alone in the passage of Luke; but Mark here throws in the addition κύψας, while Matth., for λύσαι, adopts βασιτάσαι,—a term quite equivalent as regards the present purpose, inasmuch as the same servant who carried any one's sandals, would have the office of unbinding them. In κύψας there is an allusion (graphic, as in John viii. 7, 8, κύψας ἔγραψεν) to the *posture* in which the action was done. And, indeed, as the sandals were fastened to the foot by very complicated straps, they could not be loosed without some trouble.—Accordingly, this was esteemed a menial, nay, *servile* office; more so than carrying the shoes. So Lucian, Herod. v., ὁ δὲ τις, μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδός. Diog. Laert. vi. 44, πρὸς τὸν ὑπὸ τοῦ οἰκίτου ὑποδοῦμενον. Plut. Symp. vii. 8, 4, τοῖς τὰ ὑποδήματα κομίζουσι παιδαρίοις ('servants'). It is not correct to say, with Mr. Alford, that 'the unloosing of the sandals amounted to the same thing with the carrying of the sandals,' since the former was esteemed a more servile office, as we see, implying a troublesome act, and a stooping posture; as is plain from the above passage of Lucian. Accordingly, the expression in the present passage is stronger than that in Luke; and there is certainly in one, if not in both, an allusion to the duteous attention of the disciple to the Master.

8. The particle μὲν is cancelled by Tisch. and Alf., from B, L, and 3 cursives; to which I add the Leicester MS., teste Jacks.—authority slen-

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der, but helped out by the concurrent testimony of all the ancient Versions, and by Origen, and confirmed by the fact, that Mark scarcely ever uses the particle μὲν. Accordingly, I have bracketed the word, which, as having place both in Matth. and Luke, was probably introduced. As respects the ἐν before ὕδατι and πνεύματι ἁγίῳ, cancelled by Tisch. and Alf., I cannot even bracket it, since the authority for it is only that of 3 or 4 MSS.; and Lachm. retains both, placing the latter in brackets. As to the *former*, Mr. Alford thinks the ἐν was introduced from the passage of Matth.; but it might, in so very few copies, have been excluded because not found in Luke, and for the purpose of improving the Grecism. As to the *latter*, the presence or absence must depend on the former; and as Luke uses the ἐν before πνεύματι both here and in Acts i. 5. xi. 16, I cannot think that Mark would omit it.

9. Lach. by bracketing the καὶ before ἐγένετο, on the sole authority of one MS., B, acts most uncritically, since it removes a characteristic Hebraism, such as is frequent in the Gospels, as also in the Sept. Suffice it to instance one example—Gen. xiv. 1, 2, ἐγένετο δὲ ἐν τῇ βασιλ.—βασιλεὺς Ἑλ. καὶ θ. βασ. ἰθὺ. ἐποίησαν πόλεμον, where we have the same omission of εἶτι, or of καὶ, which the Hebraism rather requires. The note of time here, like the τότε in the passage of Matth., may seem indefinite; but, from what precedes, it must be during the period of John's preaching, which we know was subsequent to his baptizing. And this is clearly expressed in Luke iii. 21, by ἐν τῷ βαπτισθῆναι πάντα τὸν λαόν. It appears, then, to have been after all the people had been baptized, and John had begun to preach, that our Lord came and applied to John for baptism. The situation of this desert I have pointed out and described in my note on Matt. iii. 1. I have not adopted, with Lachm., Tisch., and Alf., the change of position at the end of the verse, because the authority for it, B, D, L, and 8 or 9 cursives, is insufficient (and I cannot find a single Lamb. or Mus. copy confirming it, except Scriv. χ), and internal evidence is against the change, considering that it was more likely that some dozen MSS. should be altered in position (such being perpetually the case in B, D, and L, and often from mere caprice), than that the *whole* number, with the exception of those dozen MSS., should have been altered, for no particular reason. The construction here, βαπτ. εἰς τὸν ποτ. ἐν τῷ, does not occur elsewhere, but is one formed on the sense to *plunge* or immerse into water, rather for the sake of bathing or washing, as in John ix. 7. Jos. Ant. iv. 4. 6. Plut. de Superst. It would seem to be a phrase of Provincial Greek. Comp. λούεσθαι εἰς τὸ θαλάσιον.



MT. LU.

3. εὐθέως ἀναβαίνων † ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρα-  
 16 21 νοὺς, καὶ τὸ Πνεῦμα † ὥσει περιστερὰν καταβαίνον † ἐπ' αὐτόν  
 22 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. Σὺ εἰ ὁ Τίός μου ὁ  
 4. 4. ἀγαπητός, ἐν † ᾧ εὐδόκησα. 12 Καὶ \* εὐθέως τὸ Πνεῦμα  
 1 αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. 13 Καὶ ἦν [ἐκεῖ] ἐν τῇ ἐρήμῳ  
 2 2 ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν  
 11 μετὰ τῶν θηρίων καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.  
 12 14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς  
 εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ  
 Θεοῦ, 15 καὶ λέγων Ὅτι πεπληρώται ὁ καιρὸς, καὶ ἤγγι-

10. εὐθέως ἀναβ.] It is true that, as Mr. Alf. says, εὐθ. is a favourite connecting word with Mark; but the form which he almost always adopts is the ordinary one, εὐθείως, not the more Class. εὐθός, which, wherever it occurs, is, unless external authority for εὐθός be very strong, to be ascribed to the polishing school of the Alexandrian Critics. Here, however, to the 4 MSS. adduced, I must add a Cambr. MS. (Tr. Coll. x. 17, 4) collated by Mr. Scrivener. Be the form as it may, the word ought here to be construed with εἶδε, which must, as it has been by the best Commentators, be referred to *our Lord*—not, as it is by others, to John the Baptist: a construction this found also *infra* v. 36.

The *ἀπὸ* just after *may* have been derived from Matth., as also the *ἐκ* adopted by Lachm., Tisch., and Alf., from B, D, L, and 8 other MSS.; but without stronger authority there is no proof that it *was*.

— σχιζομένους.] Render, not 'opened,' but 'cleaved,' or 'cleft,' this being a term more forcible, and, as it were, graphic, than the *ἀνεῳχθῆσαν* of Matth. and Luke. One term, however, is as faithfully descriptive as the other. We must not, notwithstanding, mix up, as Wets. and Elsen. have done, passages in which the term is applied to the cleaving of *lightning*, since, as even the semi-Rationalist Fritz. admits, '*hic cælum dehiscit*, ut Divinus Spiritus, relicto Domicilio, ad Jesum desuper possit allabi.' Of σχιζ. the sense is, *parted asunder*. So Phlegon, p. 37, *ἰσχίσθη ὁ οὐρανός*, and so Latin *dehisco* and *discedo*.

The *ὥσει*, for text. rec. *ὥς*, is founded on the strongest evidence external and internal. For *ἐπ' αὐτόν*, the reading *εἰς αὐτόν* adopted by Lachm., Tisch., and Alf., from B, D, and a few cursive MSS. of the same class, may be the genuine reading; but proof is wanting that it *is*.

11. ἐν ᾧ εὐδόκ.] Lachm., Tisch., and Alf. read *σολ*, from B, D, L, and about 20 cursives of the same class, confirmed by several Versions. Alf. traces the text. rec. to Matth.; but *σολ* may quite as well have originated from Luke. Now, considering that internal evidence is equally balanced, external authority ought to determine the case, and that is decidedly in favour of *σ.* As respects the important point of *doctrine* to be concluded from this passage, see note on Matt. iii. 17, and Bp. Taylor's Works, vol. ii. p. 181 [comp. *infra* ix. 7. Pa. ii. 7. Ia. xlii. 1. Matt. xvii. 5. 2 Pet. i. 17].

12. ἐκβάλλει.] 'urges,' *impels*, as said of the powerful influence of the Holy Spirit. For

*εὐθός*, A, D, K, and not a few cursives (to which I add almost all the Lamb. and many Mus. copies), have *εὐθείως*, which is adopted by Lachm., whom I have followed. See note *supra* v. 10.

13. καὶ ἦν μετὰ τῶν θηρ.] The air of the words points at the very spot of the temptation, which seems to have been in the wildest and most retired parts of the desert, and thus, to use the words of Virgil, '*in silvis, inter desertæ ferarum Lustra, domosque*.' Similarly Jos. Ant. xv. 10, 1, *οὐτε πόλιν αὐτοῖς ὑπῆρχε, ὁποφυγαὶ δὲ κατὰ τῆς γῆς καὶ* (delend. susp.) *σπήλαια [ὑπῆρχον] καὶ κοινὴ μετὰ τῶν βοσκμάτων διαίτα*. The *ἐκεῖ* here is cancelled by Lachm., Tisch., and Alf., from A, B, D, L, 6 cursives, with the Vulg., Ital., and other Versions, and Origen. Alf. regards it as a correction for *ἐν τῇ ἐρ.* But it *needed* no correction; and that such a correction should have been employed almost universally is incredible. There is the strongest authority, confirmed by the Pesch. Syr. Vers., for the word, which *was*, I doubt not, thrown out by Critics as involving a pleonasm; just as *infra* vi. 55, where *ἐκεῖ* is omitted in B, L, Δ, and others, and is cancelled by Lachm. The same so-called pleonasm occurs *infra* v. 11, *ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει*, though it has there escaped the critical knife. Here, however, other Critics removed the pleonasm by putting out *ἐν τῇ ἐρήμῳ*, as appears from not a few ancient MSS. In several passages of the New Test. *ἐκεῖ*, where seemingly unnecessary, is omitted in some copies more or less. It is of very rare occurrence in the Class. writers, inasmuch that I only know *one* instance—Aristoph. Av. 758, *Εἰ γὰρ ἰνδὲδ' ἴστιν αἰσχρὸν τὸν πατέρα τύπτειν νόμῳ, τοῦτ' ἐκεῖ καλόν*, &c., where the omission of *ἐκεῖ* in some copies, and its change into *ἐκεῖνο* in others, are only two critical alterations devised for the purpose of getting rid of what was deemed superfluous; though the seeming pleonasm involved, in reference to *ινδὲδα*, is rather intensive.

14. τῆς βασιλ.] Cancelled by Tisch. and Alf., from B, L, and some 6 cursives, with several Versions, and Origen; but the vast preponderance of external authority, confirmed by the Pesch. Syr. Vers., forbids this. And as to internal evidence, it was more likely to be removed by some Critics as superfluous (thus *others* removed *τοῦ Θεοῦ*) than to have been brought in, as Mr. Alf. supposes, from Matt. iv. 23. Indeed, *ἐκεῖ* the τῆς βασιλ. is found, yet not *τοῦ Θεοῦ*.

15. πεπληρώται.] 'adest, κτθ.' Time is said *πληροῦσθαι*, partly when it is *gone*, and partly

κεν ἡ βασιλεία τοῦ Θεοῦ μετανοεῖτε, καὶ πιστεύετε ἐν τῷ <sup>MT.</sup> 4.  
εὐαγγελίῳ. <sup>17</sup>

16 † Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε 18  
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν \* Σίμωνος \* ἀμφιβάλλοντας  
ἀμφίβλητρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἀλιεῖς. <sup>17</sup> Καὶ εἶπεν 19  
αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι  
ἀλιεῖς ἀνθρώπων. <sup>18</sup> Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, 20

when any particular period *approaches*. So John vii. 8. Luke xxi. 24. Comp. Joseph. Ant. vi. 4. 1, *ἡξιδέχτο τὸν καιρὸν γενέσθαι*: πληρωθῆναι δὲ αὐτοῦ κ.τ.λ., and Acts vii. 23. 30.

The full sense of the phrase *πᾶν. ὁ καιρὸς* is, that 'the time spoken of by the Prophets for the full completion of the period assigned to the Old Covenant and the introducing of the New, is now being proclaimed to the world in that last address of God by his Son, spoken of in Heb. i. 2' or, in other words, that 'the time fixed in the counsels of God, and indicated in ancient prophecy, Dan. ix. 24—26, is now fully come,' and the spiritual kingdom of God, through the Messiah, is about to commence. See Gal. iv. 4. Eph. i. 10.

The *καὶ* before *λέγων* is cancelled by Tisch. and Alf., on strong external authority; while by Lachm. it is retained;—very properly, since internal evidence is in its favour, from the greater likelihood of its having been put out by some Critics, than put in by others. The *καὶ* is absent from 4 of the Lamb. and most of the best Mus. MSS.

—*μετανοεῖτε καὶ πιστεύετε*] These words advert to the *difference* between John's preaching and that of our Lord; for, as observes Bp. Pearson, On the Creed, 'John had before called the Jews to repentance; Christ now calls them to the duty of faith, of which they had not before heard.' Thus *πιστεύετε ἐν τ. εὐαγγ.* means, 'Believe the glad tidings which are now brought to you of pardon and salvation by the Gospel.' 'In whichever way' (viz. to believe *in* or *on*), continues he, 'one may choose to explain the passage, the principle still remains fixed, that free salvation [gratuitous justification] is offered us by God, in order that we may live unto Him by turning unto righteousness.' 'Thus,' as Matthew Henry observes, 'we are taught that the *two* must go *together*; they will mutually assist each other. Repentance will quicken faith, and faith make repentance evangelical.'

16. For *περιπατῶν*, Lachm., Tisch., and Alf., read *παράγων*, from B, D, L, and 8 cursive MSS., with some Versions;—authority insufficient to warrant the adoption of the reading. Internal evidence is evenly balanced, considering that *περιπ.* may have been adopted by *Revisers* from the passage of Matth., and *παράγ.* may have been a mere alteration of Critics for the sake of introducing a more Classical term, and one which they thought more suitable in sense: but the former is the more probable. Besides, though *παράγ.* is a pure Classical term, yet it occurs both in the Sept. and the New Test., as *infra* ii. 14. xv. 21. John ix. 1. Mark xi. 21. The authority, indeed, of the Pesh. Syr. Vers. should seem strongly in favour of *περιπατῶν*, yet the Partic. Past will not de-

cidedly prove that the Transl. had *περιπατῶν* in his copy. He has, at Matt. xii. 1, used the same word in the sense *going along*; and so he *might* here mean to do, and have thus given a *free* version of *παράγων*, of which, perhaps, he did not distinctly perceive the exact force. At any rate, that was probably the case with the Biblical Revisers, who therefore readily adopted the easier term *παριπατῶν*.

For text rec. *αὐτοῦ*, I have now, with Lachm., Tisch., and Alf., received *Σίμωνος*, from strong external authority (including nearly all the Lamb. and most of the ancient Mus. copies), confirmed by internal evidence. I have also, on grounds quite as strong, received the *ἀμφι*. We may suppose *βάλλ.* to have been introduced from the parallel passage of *Matthew*, where the term was quite suitable, because the construction is there very different from the present, inasmuch that, in the common text, we have a commixture of the two. Strong is the external authority, including 3 Lamb. and 4 ancient Mus. copies, for *ἀμφιβάλ.*, which is also confirmed by internal evidence, as consisting in the circumstance of the term being extremely rare, and therefore not likely to have been brought in from the carelessness of scribes. Moreover, rare as it is, it has good authority, being found, also as a piscatory term, in the Sept. Vers. of Habak. i. 17, *διὰ τοῦτο ἀμφιβαλεῖ τὸ ἀμφίβλητρον αὐτοῦ*, where *ἀμφιβ.* well expresses the *general* sense,—that of 'casting and moving about.' That the expression was derived from the use of the term *de re piscatoria*, we may infer from Soph. Antig. 343, *φύλον ὀρνίθων ἀμφιβαλὼν ἄγαι*, for terms of fishing and *bird-catching* have often the same figures in common: and accordingly, *ἀμφιβ.* in that passage signifies 'having caught by the use of the net.' Thus the sense here intended is, '*casting a net around so as to enclose the fishes*.' There would seem a *touch* of the *graphic*, such as is found in Hesiod, Scut. H. 213, 15, *αὐτὰρ ἔτ' ἀκταῖς* 'ὅσο ἀνὴρ ἀλιεὺς δεδοκίμησεν' *εἶχε* (I conj. *εἶχε*, standing for *καταῖχε*) *χάρσιν* 'ἔχθουσιν ἀμφίβλητρον' ('held in his hands a casting-net for the fishes') *ἀπορρίψοντι* *οἰκίῳ* ('like one about to cast out'). The above passages of Habak. and Hesiod will fully defend and illustrate the word *ἀμφίβλητρον*, here cancelled by Tisch. and Alf. (not, however, Lachm.), on the authority of only three MSS. against all the rest, confirmed by all the ancient Versions. Mr. Alf. takes for granted that the word was introduced from the passage of Matth.; which it might in a few MSS., but not in all except three. It might be omitted in those few by accident, though more prob. removed by the fastidiousness of half-learned Critics.

18. τὰ δίκτυα αὐτῶν] The *αὐτῶν* is cancelled  
S 2

MT. LU.

4. 4. ἡκολούθησαν αὐτῷ. 19 Καὶ προβάς ἐκείθεν ὀλίγον, εἶδε Ἰάκω-  
 21 βον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ  
 22 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. 20 Καὶ εὐθέως  
 ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν  
 τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.  
 31 21 Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθέως τοῖς σάβ-  
 7. 29 32 βασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε. 22 Καὶ ἐξεπλήσ-  
 33 σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν  
 34 ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς. 23 Καὶ ἦν ἐν τῇ συναγωγῇ  
 αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραζε 24 λέγων  
 34 Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;

by Lachm., Tisch., and Alf., on the authority of B, C, L, and 10 cursives; though internal evidence confirms the vastly preponderating external authority, supported by the Pesch. Syr. Vers., inasmuch as it was far more likely to be put out by the Critics, than put in by the scribes.

20. μετὰ τῶν μισθωτῶν] This circumstance is thrown in by the Evangelist, not so much to show the respectability of station of Zebedee and his sons, as to intimate that in obeying our Lord they did not leave their father without help to carry on his business.

21. εὐθέως τοῖς σάββασι—*synag.*] From a comparison of what is here said with that at Luke iv. 32, it is plain that their entry into Capernaum was the day before the Sabbath; so that the Sabbath here mentioned must be not only the next Sabbath, but the day after their arrival. Though it cannot be said that there is here an allusion to our Lord's custom of attending at the Synagogue each Sabbath, as recorded in Luke v. 16, yet there is something in the air of the words that seems to glance at it.

Tisch. and Alf. cancel εἰσελθὼν, from C, L, Δ, and 4 cursive MSS.; while Lachm. retains the text. rec.—very properly, since the authority for the change is quite inadequate, espec. considering that internal evidence is against it; for as to supposing, with Mr. Alf., that the reading “arose from the construction giving offence,” that is taking for granted what cannot be proved, and is exceedingly improbable to have taken place *universally*. Besides, it should be *proved* that the construction *did* *else* ever existed. Far more probable is it that the Critics took offence at the homeliness of the composition, and gave a more compact mode of expression. As to Versions, they are not, in a case like this, of any great weight.

22. Comp. vii. 28, 29, and see note.

23. καὶ ἦν ἐν τῇ συναγ. Tisch. and Alf. insert εὐθέως between καὶ καὶ ἦν, from B, L, and a few cursive MSS. But there is no place here for the word, and I doubt not that it crept into the text from the margin, where it was meant to indicate a var. lect. on εὐθέως at v. 21; and no wonder, since, though εὐθέως occurs in Mark's Gospel nearly fifty times, it hardly happens once but that some MS. or other (sometimes several) has εὐθύς. Lachm. prudently rejects the word. And he evinces the same good judgment at v. 24, by not receiving the οἰδαμεν of MS. L, Δ, some early Fathers, and late Versions; which reading

has been caught up by Tisch. and Alf., though a manifest alteration introduced for the purpose of suiting the plur. ἡμῖν and ἡμᾶς just before; and that for want of its being borne in mind that in the use of the plural reference is had to those fellow-demons who were supposed to be ever in readiness to join this or that demon,—(see Matt. xii. 45, and Luke xi. 26.)—though at οἶδα he, as being the principal and spokesman of the rest, uses the *singular*.

—ἐν πνεύματι ἀκαθάρτῳ] This peculiar phrase, which recurs infra v. 2, is not, as some suppose it, formed on Hebraism; nor is there, as others imagine, a use here of ἐν for σύν. It is no other than a *brief* expression—probably of common life—in which there may be an ellipse. of ἐνεχόμενος, suggested by the prep. ἐν; and the expression *held bound* by a demon is one in frequent use to denote the being *possessed* by that demon. Persons so possessed were called κάτοχοι, i. e. κατεχόμενοι ὑπὸ τοῦ πνεύματος. The man here spoken of must have had lucid intervals, otherwise he would not have been admitted to the Synagogue. His disorder seems to have been epilepsy, brought on by demoniacal agency.

24. ἔα] An interjection, thought to be derived from the imper. of ἰάω, ‘let alone;’ but rather a natural exclamation, like the Latin *va!* and English ‘ha!’ of surprise or displeasure; espec. before a question, as here. And so in the Class. writers, as Æsch. Prom. 298, ἔα, τί χόρημα; et al., and often in the Gr. dramatists; sometimes, though rarely, in the prose writers, as Arrian Epict., who has ἔα, ἄνθρωπε, ἐνὶ τί ἡλῆλυθας; The true force of the expression here seems to be the same as in the passages of Æsch. and Arrian above adduced. Yet so little was the idiom understood, that the ancient Translators passed the word over as unintelligible; and the ancient Critics made short work by expunging it. Thus the word is omitted in B, D, and 2 cursive MSS. And the Critical Editors of our own times, altogether unaware of what had occasioned the removal of the word, have cancelled it. Mr. Alf. recurs to the usual device, which cuts off inquiry, *pronouncing* it to be from Luke; but in the passage of Luke the same MS., D, omits it, twice the number of cursives, and the same Versions.

—ἦλθες ἀπολέσαι ἡμᾶς] Expositors are not agreed whether this clause should be taken interrogatively or declaratively. The recent Editors

οὐδὰ σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. <sup>25</sup> Καὶ ἐπετίμησεν αὐτῷ ὁ  
 Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ. <sup>26</sup> Καὶ σπα-  
 ράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ,  
 ἐξῆλθεν ἐξ αὐτοῦ. <sup>27</sup> Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν  
 πρὸς ἑαυτοὺς λέγοντας· Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ

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generally prefer the *latter* mode. But there is more point and spirit, and perhaps more propriety, in the *former*. By ἀπολῆσαι is not meant (as most Commentators imagine) βασανίσαι (though the term in this connexion is used by Matthew), but rather, as Euthym. explains (in a popular sense), 'to destroy our power,' by expelling us from earth; so βασανίσαι expresses the *final* end of them, namely, the being consigned to hell torments.

For οὐδὰ, Tisch. and Alf. read οὐδαμην, from L, Δ, 2 late Versions, and some Fathers; while Lachm. retains text. rec. οὐδὰ;—very properly, since internal evidence, as well as external authority, is in its favour; and surely the more difficult reading, as this is,—espec. when found in all the copies but two,—is to be preferred.

—ὁ ἅγιος τοῦ Θεοῦ] A designation occurring also at Luke iv. 34, and John vi. 69, of Christ, the Son of God ('whom the Father hath sanctified and sent into the world,' John x. 36), and derived from those passages of the Old Test. where Christ is foretold under the title of 'the Holy One' (sometimes it is one appropriated to God the Father), as Ps. xvi. 10. Dan. ix. 24. Comp. Acts ii. 27. iii. 14. The addition of Θεοῦ denotes *origin*; the Messiah being the only-begotten Son of the Father, equal with the Father. See Euthym.

<sup>26</sup> σπαράξαν] Σπαράσσειν signifies prop. *to tear and rend*; but here and infra ix. 20. 26, and also Luke ix. 39, and sometimes in Sept., *to throw into convulsions and spasms*, such as accompany epilepsy, and which are sometimes called σπαραγμοί, though usually σπασμοί, by the Greek Medical writers. In the parallel passage of Luke the expression is, ῥίψαν αὐτὸν εἰς μίσην, alluding to the effect of such convulsions, the being prostrated on the ground, with violent agitation of the limbs. See a passage of Aretæus cited in my Rec. Syn. Mr. Alf. dexterously places in juxtaposition the σπαράξαν of Matth. and the μὲνεν βλάψαν of Luke, in order to indicate a manifest discrepancy; but had he been a little more attentive, and much more candid, he would have perceived that the expression,—which is not to be pressed on, but taken popularly,—is only to be understood of ἐξῆλθεν, meaning that the demon did him no injury at his exit, which might have been expected from the malevolence of the spirit, but was prevented from doing this by the *spirit*, at least, of our Lord's injunction, ἐξελεύσθε.

For κράξαν, Tisch. and Alf. read φωνῆσαν, from B, L, and 1 cursive MS., together with Origen; while Lachm. retains κρ.; and very properly, for though Mr. Alf. regards κρ. as a correction to the more usual word, yet he might have said to a highly suitable term, instead of one unprecedented in that sense; and although the phrase φωνῆσαι φωνῇ μεγ. occurs in Luke xxiii. 46, and Acts xvi. 28, yet it is only used of articulate sounds, and as followed by λέγων,

or εἰπών. In fact, φων. is more used of uttering an articulate outcry, or, as here, *screech*; and one cannot imagine that the Evangelist would use such a term, so utterly inadequate, as ἐφών. Whereas the Critics, it seems, were not so scrupulous, and stumbling, we may suppose, at the Dative of kindred *varying* from the verb, and forgetting such passages as Rev. xiv. 18, ἐφώνησε κραυγῇ μεγάλῃ (there, however, altered by the same class of ancient and modern Critics to ἐφώνησε φωνῇ), chose to remove the anomaly by altering κράξαν to φωνῆσαν.

<sup>27</sup> For πάντες, Tisch. and Alf. read πάντες, from B, L, U, and 2 cursives; and Alf. remarks "from Luke." But it is there ἐπὶ πάντας, and that an alteration in so very minute a case should have been introduced into all the copies except 4, is incredible. On the other hand, it may very well be supposed that the α arose, as in very many other cases, from the preceding αν,—a circumstance which would, as it has often elsewhere, occasioned the interchange of the two words by the scribe. See Luke v. 11. vii. 16. xvii. 29. xix. 7. xxi. 4, bis. xxi. 12. Acts vi. 15. xiii. 29. xxv. 24. Gal. iii. 28. Ἐαυτοὺς just after for αὐτοὺς, edited by Lachm., Tisch., and Alf., may be the true reading. I find it in all the Lamb. and the most ancient of the Mus. MSS. Yet the α may have sprung from the σ preceding.

—τίς ἡ διδαχὴ—ἐξουσίαν] Remarkable is the variety of readings existing in this passage;—a variety usually arguing some deep-seated corruption. And, in fact, Griesb., after an able disquisition, comes to the conclusion, that the passage came into the state it now is by two equivalent modes of expression being blended into one; and he would cancel τί ἐστι τοῦτο; while other Critics, as Eichhorn, Paulus, and Kuin., resort to other modes even of conjectural emendation, to relieve the sentence of its seeming redundancy. The question is, whether there really is any superabundance of wording? Griesb. maintains, indeed, that Mark *might* have written either τί ἐστι τοῦτο; or τίς ἡ διδαχὴ ἡ καινὴ αὕτη; but not both. Yet, as Fritz. remarks, neither Griesb. nor any one else ever scrupled at such a passage as Mark vi. 2, πτόθεν τούτων ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ; and xi. 28, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς οὖν τὴν ἐξουσίαν ταύτην ἰδῶκεν; all bearing more or less affinity to this of Mark. Moreover, the mark of interrogation is partly a mark of *exclamation*, as may be argued from the term θαμβεῖσθαι just before, and the θαῦρος in the parallel passage of St. Luke, terms denoting a mixture of amazement and awe (even religious awe), as in Plut. Per. 6, δεισιδαιμονία—πρὸς τὰ μύθωρα (i.e. 'natural phenomena of the heavens') θαῦρος ἐξιργάζεται. This is confirmed by the parallel passage above alluded to of Luke iv. 36, τίς ὁ λόγος οὗτος; of which words the sense is unquestionably that laid down

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8. 4. αὕτη; ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις  
 37 ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; 28 † Ἐξήλθε δὲ ἡ ἀκοή  
 αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
- 14 38 29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν  
 οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. 30 Ἡ  
 δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν  
 39 αὐτῷ περὶ αὐτῆς. 31 Καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας  
 15 τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ δι-  
 16 40 ἠκόνει αὐτοῖς. 32 Ὁ ψῆλος δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος, ἔφερον

by Fritz., 'acquis (i. e. quam potens) est sermo hic?' lit. 'what sort of a word,' or 'address, is this?' The expression in Mark, *τί ἴσθι τούτο*, is quite *distinct* from the *τίς ὁ λόγος* of Luke. Euthym. well remarks, that they styled the doctrine, that of Christ, *new*, as quite differing from that of the Scribes, or even of John the Baptist; for they only *taught*, but Christ, in addition, cast out demons by authority. From what has been said, it cannot but be plain, that both Lachmann's mode of editing the passage—*διδάχῃ καὶ κατ' ἐξουσίαν καὶ*—and Tischendorf's and Alford's, *διδάχῃ καὶ κατ' ἐξουσίαν καὶ*—are alike inadmissible, both as resting on very slender authority, and as yielding a forced, and, at the same time, a jejune sense, any thing but characteristic of this Evangelist. It would seem, that the designation *ἡ καὶ αὕτη διδασκαλία*, was, even at that early period, applied to the *doctrine of the Gospel*; though only by those who were ill-affected to it. We find it recurring in Acts xvii. 19, as applied by the Athenian Philosophers.

On the whole, there seems no good reason to abandon the text. rec., which is found in all the MSS. (including the Lamb. and Mus. copies), except comparatively a few, and confirmed, too, by the Pesch. Syr. and Vulg. Versions. I have pointed as I now have, because it seems most in accordance with the air of the context, and is confirmed by the parallel passage of Luke. Mr. Alf., indeed, maintains that Mark's text has been 'variously conformed to Luke's': but the *phenomena* of the variations do not prove his position; nay, the distinctive character of each, as I have edited, when compared together, tends to *disprove* this hypothesis; which, indeed, involves a great improbability, by supposing all the copies, except four, to have been thus tampered with. Finally, the reading which I support, and the punctuation which I adopt, are confirmed by the Pesch. Syr. Version. Accordingly, the general sense may be thus expressed: 'What new and extraordinary doctrine must this be, that the promulgator of it speaks with authority from on high, even to the unclean spirits, and they obey him!' Ἐν ἐξουσίᾳ is a forcible form of expression, including, by a certain pregnancy of sense, both authority and power, ἐν ἐξουσίᾳ (says Euthym.) διὰ τὸ προστάσσειν, ἐν δυνάμει διὰ τὸ ἀνύκειν. Of course, the *source* of both must be understood, both here and supra v. 22, to be God himself.

28. ἐξῆλθε δέ] Lachm., Tisch., and Alf. read καὶ ἐξῆλθε, from 5 uncials and a few cursives, confirmed by the Syr. Vers., and by internal evidence, considering that this commencing

of a sentence with καὶ is quite in the manner of Mark. The expression τὴν περίχωρον τῆς Γαλιλ. might of itself denote, as Fritz. and others think, the country circumjacent to Galilee: but taken in conjunction with the passage of Luke, it cannot but mean (and that it may mean, is plain from infra vi. 55. Matt. xiv. 35. Luke iii. 3. iv. 37) the surrounding country of Galilee,—that part of it circumjacent to Capernaum, embracing, it would seem, Upper Galilee generally.

29. For ἐξελθόντες ἦλθον, Lachm. and Tisch. (1 Ed.) read ἐξελθὼν ἦλθεν, from B, D, and several cursive MSS., and the Arab., Pers., Æthiop., and Italic Versions, as also Euthym. and Theophyl. But in his second Ed. Tisch. restores the text. rec.; very properly, since the external authority for it is vastly superior, and is confirmed by the Syr. and by the Vulg. Versions, as also by internal evidence, considering that it is plain that the reading arose from the parallel passages of Matth. and Luke.

30. κατέκειτο] Κατακαθεῖσθαι, like the Latin *jacere*, is a term appropriate to one who is *confined* to his bed by sickness (βεβλημένον, Matth.); and though generally used absolutely, is sometimes, as here, followed by a participle of some verb denoting sickness; either a *general* term, as νοσῶν and ασθενέων, or a *particular* one, as here. Ἐγειρεν κρατήσας τ. χ. must be considered in the same light as the ἤφατο τῆς χειρὸς αὐτῆς—namely, as an instance of Christ accompanying his words ('Be thou healed,' or the like) by a corresponding *action*; either simply touching the hand, or raising the person from his couch, as symbolical of recovery. Inasmuch that *ἐγείρειν* sometimes, as v. 31, by implication, denotes to *heal*.

31. The αὐτῆς after χειρὸς is cancelled by Tisch., from MSS. B, L, but retained by Lachm.;—very properly. We may suppose it to have been expunged by fastidious Critics of style.

32. ὅτε ἔδω ὁ ἥλιος] Lachm., Tisch., and Alf. read ἔδωκε, from B, D, and 1 cursive MS.; and Alf. regards ἔδω as a *correction* of ἔδωκε, but wholly *without* proof. The state of the evidence shows that the correction lies in the *other* quarter. The Critics supposed the sense to be, 'when the sun *had set*,' and here introduced ἔδωκεν, just as at the parallel passage of Luke iv. 40, D has ὄσσαντος; others, δυνάμεν, and Orig. δύναντος. But, besides the utter deficiency of good evidence for ἔδωκε, the form is very rare in the Class. writers, and almost confined to poetry; it occurs only once in the Sept., and, I think, never in Joseph., where ἔδω is said of the setting of the sun, and occurs several times in

πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους  
 33 καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. 34 Καὶ  
 ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαι-  
 μόνια πολλὰ ἐξέβαλε· καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι  
 ᾗδεισαν αὐτόν.

35 Καὶ πρῶτ', ἔννυχον λίαν, ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς  
 ἔρημον τόπον, κακεῖ προσήχετο. 36 Καὶ κατεδίωξαν αὐτὸν ὁ  
 Σίμων καὶ οἱ μετ' αὐτοῦ. 37 καὶ εὐρόντες αὐτόν, λέγουσιν  
 αὐτῷ· "Οτι πάντες ζητοῦσί σε. 38 Καὶ λέγει αὐτοῖς· "Ἀγωμεν  
 εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω εἰς τοῦτο

the Sept., and occasionally, though not frequently, in the Class. writers. There is not a particle of evidence for the use of the Aorist *ἔδουσα* as Pluperf. In short, this is one of the innumerable false corrections in MSS. B and D; though, if admitted, it would overtake the ingenuity even of a Meyer to extract any real discrepancy between what is here said and the parallel passage of Luke. Otherwise, indeed, why should the same class of Critics have pursued the same operation of correcting *there*?

The people waited, then, till sunset (lit. 'when the sun was dipping the horizon')—which was the end of the Sabbath—before they would bring their sick; since even to seek medical assistance in the day, unless in extreme danger, was deemed a breach of the Sabbath.

34. πολλούς] Matth. says, πάντας. But the one term is not inconsistent with the other. Jesus healed many, even *all* who were brought to him. [Comp. Acts xvi. 17, 18.]

— οὐκ ἤφιε· αὐτόν] scil. τὸν Χριστὸν εἶναι, as is expressed in very many MSS. and in Luke iv. 41. The sense, as appears from both Evangelists, is, 'He would not suffer them to speak, because they knew, and would address him as Messiah;' a title to which our Lord as yet made no public claim, lest he should excite tumult among the people.

35. ἔννυχον] An adverb formed from the accus. neut. of the adj. ἔννυχος, nocturnus (like *μασονυχτίον* in Theocrit. Id. xxiv. 11). It occurs also in 3 Macc. v. 5, and, though very rarely, in the later Greek writers. I find no authority for the reading ἔννυχα, which has place in 4 uncial and a few cursive MSS., adopted by Lachm., Tisch., and Alf. The *ον* was prob., as is often the case, mistaken by the scribes for *α*. However, I find ἔννυχα in Lamb. 1188 (an ancient Lectionary), and it has place in Scriv. γ, also a Lectionary, and copied from a MS. of great antiquity.

36. κατεδίωξαν αὐτόν] lit. 'followed him up closely,' 'went in eager quest of him, out of ardent desire.' Cf. Hos. ii. 7. The word not unfreq. occurs in the Sept., but not in the Class. writers. Griesb., Matthæi, Fritz., Scholz, Lach., and Alf. read *σε ζητοῦσιν*, on strong external authority (not, however, so strong as that for *ζητ. σε*), but against internal evidence. The correction, if it deserves the name, evidently came from the polishing school.

38. κωμοπόλεις] *Κωμ.* is a rare term, occurring elsewhere *only* in Strabo, Ptolemy, Ma-

jola, and Isid., denoting something between a city and a village,—namely, an *unwalled country-town*, such as those mentioned in Thucyd. i. 5, 1, as ἀταίχιστοι καὶ κατὰ κώμας οἰκούμεναι; such, in fact, as we may infer from Jos. B. J. iii. 3, 2, where in his description of Galilee, after noticing the amazing fertility of the province, he adds that there were πόλεις πυκναὶ, καὶ τὸ (delend. suspicor) τῶν κωμῶν πλήθος πανταχοῦ πολυάνθρακτον (conj. -ων) διὰ τὴν εὐθηνίαν ('abundance of food') ὡς τὴν ἐλαχίστην ὑπὲρ παντακισχιλίου πρὸς τοῖς μυρίοις ἔχαιν οὐκίστορας, where what is last said must refer to the cities, not the κωμαί,—and, in fact, the words καὶ τῶν κωμ. εὐθην. form a semi-parenthetical clause. The emendations I propose must have been in the copy used by Ruffinus in the fifth century. But the question is, to which of those two classes are we to refer the κωμοπόλεις of St. Mark? I have no doubt that it is to be referred to the cities; and that the population was meant to comprehend that of the dependent villages. Some of these, in the interior of the country, were κατὰ κωμὰς οἰκούμεναι, and I doubt not are what Mark so accurately terms κωμοπόλεις; and although Luke writes πόλεις, yet Josephus elsewhere testifies that the population was in Judæa κωμαὶ πόλεις μίγνθος οὐκ ἀποδίδουσαι. The reading ἐξῆλθεν for ἐξεληλύθα, adopted by Tisch. and Alf., from B, C, L, and 1 cursive MS., is very specious, as being somewhat confirmed by John xvi. 27, 28, παρὰ τοῦ Πατρὸς ἐξῆλθον. 'Ἐξῆλ. παρὰ τοῦ Πατρὸς—καὶ περιεβόαι πρὸς τὸν Πατέρα, but the authority of all the MSS. except four, confirmed by all the Versions, is irresistible, espec. since we may well imagine ἐξῆλθον to be a false correction suggested by the passage of John, and meant to match with the term used in Luke, ἀτίσταλμαι, 'I was sent,' as the Pesch. Syr. expresses the sense. Thus there is no real discrepancy between Mark and Luke, since in the former the mission from God is implied, in the latter expressed.

After ἀγωμεν Tisch. and Alf. insert ἀλλαχοῦ, from B, C, L, and 1 cursive MS., with 3 late Versions; while Lachm. rejects it,—very properly; since to suppose it, as does Mr. Alf., 'removed because superfluous and not found in Luke,' is most improbable; for the persons Mr. Alf. has in view, though they often introduce a reading from a parallel Gospel, yet they very rarely remove a reading because not found in another Gospel; and, as to removing what might

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4. γὰρ ἐξελήλυθα. <sup>39</sup> Καὶ ἦν κηρύσσων † ἐν ταῖς † συναγωγαῖς  
<sup>44</sup> αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.  
 8. <sup>5.</sup>  
 2 <sup>12</sup> <sup>40</sup> Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ  
 γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ "Οτι, ἐὰν θέλῃς, δύνασαι  
 3 <sup>13</sup> με καθαρίσαι. <sup>41</sup> Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν  
 χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι!  
<sup>42</sup> Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ  
 ἐκαθαρίσθη. <sup>43</sup> Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν  
 4 <sup>14</sup> αὐτὸν, <sup>44</sup> καὶ λέγει αὐτῷ "Ορα μηδεὶ μηδὲν εἶπης· ἀλλ'  
 ἵπαγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθα-  
 ρισμού σου ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. <sup>45</sup> Ὁ  
 15 δὲ ἐξελθὼν, ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον,  
 ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν ἀλλ'  
 ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν † πανταχόθεν.

II. <sup>1</sup> Καὶ \* εἰσῆλθε πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν καὶ  
 ἠκούσθη ὅτι εἰς οἰκὸν ἐστι. <sup>2</sup> Καὶ εὐθέως συνήχθησαν πολλοὶ,  
 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἐλάλει αὐτοῖς

seem superfluous, that they never thought of doing, leaving this to that class of *blasting* Critics, whose system, but partially developed in early times, has been fully carried out by their admirers and imitators of the present day.

39. *ἐν ταῖς συναγ.*] The reading *εἰς τὰς συναγωγὰς*, adopted by Griesb., Lachm., Tisch., and Alf., from some 25 MSS.—to which I add 2 Lamb. copies, 2 Mus. ones, and a Cambridge MS. (Tr. Coll. B. 10. 16) lately collated by Mr. Scrivener—has internal evidence in its favour; but it needs further evidence to warrant its adoption. If it be adopted, the sense must be—notwithstanding Mr. Alford's *velo*—'at their synagogues,' equiv. to the *ἐν ταῖς συναγωγαῖς* at Luke; though even there Tisch. and Alf. introduce, from 3 uncial and 8 cursive copies, this same intolerably harsh construction; and yet there I find less support for it than here; indeed I feel sure that such "unlicensed Greek" never came from St. Luke. Lachm., I find, prudently *retains ἐν ταῖς συναγ.* Finally, to suppose it to have the same sense as in a passage of Thucyd. v. 45, cannot be thought of, since 'to preach *ἐν* to their synagogues' would make absolute nonsense.

41. *ἥψατο αὐτοῦ*] Tisch. and Alf. edit *αὐτοῦ ἥψ.*, from B, L, and several curs.; and Alf. regards the text. rec. as "an alteration from Matthew and Luke to avoid ambiguity;"—as if it were probable that such an alteration could come into all the MSS. except three. The truth is, that this is one of the innumerable alterations of the Framers of the text of B, introduced for the purpose of presenting what they deemed a more dignified position.

43. *ἐμβριμησάμενος αὐτῷ*] See note on Matt. ix. 30.

— *εὐθέως ἐξῆλθ. αὐτόν*] 'despatched him forthwith,' i. e. hurried him off without delay, doubtless that he might reach Jerusalem, and show himself to the priests, and present the usual offering on being cleansed, before they

should get knowledge of it, and plot some stratagem to hinder the effect of the miracle on the people. The words of Mark, when interposed with those of Matthew and Luke, serve to attest our Lord's extreme *earnestness*, viz. that the leper might tell no man of his cure, but show himself as speedily as possible to the officiating priests.

45. *ἤρξατο κηρύσσειν—τὸν λόγον*] 'set about proclaiming and publishing abroad the report of the thing done.' *ἤρ.* is so used infra v. 20, and so in Eurip. *Cressa*. frag. vi. 3, *μὴ πᾶσι κηρύσσειν τὰδε*. Luke v. 15, contains the immediate effect of this *κήρυξις*,—namely, *διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ*, and in what is *here* said, *ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν*, we have the ultimate result.

— *ἤρχοντο πρὸς αὐτόν*] The purpose of this is expressed in Luke, *ἀκούειν καὶ θερ.—αὐτόν*. *Πανταχόθεν*, found in 8 uncial and 19 cursive MSS. (to which I add 3 Lamb. and 4 Mus. copies), is probably, though not certainly, the true reading.

II. 1. *εἰσῆλθε πάλιν*] So, for *πάλιν εἰσ.*, all the Editors from Matthæi downwards, on strong evidence, external and internal. Having gone from Capernaum (supra i. 21), our Lord had visited various parts of Galilee, and preached in the synagogues, and was now returned to that city.

— *εἰς οἶκον*] 'at home,' in opposition to *from home* (see note infra vii. 17), as he had been until now; whether at Peter's house, or not, does not appear. The text of Lachm., *ἐν οἴκῳ*, is a manifest gloss.

2. *μηδὲ τὰ πρὸς τ. θ.*] The full sense is, that not even the vestibule had room to hold more of those who resorted to him from various parts, many from a distance, even from Judea (see Luke v. 17); some, as the Pharisees and Lawyers, out of curiosity, and to watch his

τὸν λόγον. <sup>3</sup> Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες MT. LU. 9. 5.  
 αἰρόμενον ὑπὸ τεσσάρων. <sup>4</sup> Καὶ μὴ δυνάμενοι προσεγγίσει 2 18  
 αὐτῷ, διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν καὶ 19  
 ἐξορύξαντες χαλῶσι τὸν \*κράβατον, ἐφ' ᾧ ὁ παραλυτικὸς 20  
 κατέκειτο. <sup>5</sup> Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ 20  
 παραλυτικῷ Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. <sup>6</sup> Ἦσαν 3 21  
 δέ τινες τῶν Γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν 21  
 ταῖς καρδίαις αὐτῶν <sup>7</sup> Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς

words; others, again, in order to be healed of various diseases. The words here, *ἐλάλει αὐτοῖς τὸν λόγον*, may be understood of those who came to him for instruction; though not to the exclusion of those who came to him to be healed, since the time when he healed many of their maladies, was recent.

3. *παραλυτικὸν φέροντες—τεσσάρων*] We are not to understand that the patient was carried aloft, i. e. above the press, by four persons, one at each limb, which would have been inconvenient to him, and, under the circumstances, scarcely possible; but carried along lying on a couch borne aloft by four persons.

4. *ἀπυστέγασαν τὴν στέγην*, &c.] In the interpretation of this passage there are some difficulties, which have appeared to many Commentators so formidable, that they have endeavoured to remove them by resorting to various methods, almost all of them at variance with the meaning of the terms *ἀπυστέγασαν*, *στέγην*, and *ἐξορύξαντες*. The interpretation of Lightfoot, Whitby, Kuin., and Winer, is the *least* liable to objection, which supposes that the bearers brought the paralytic to the flat roof of the house by the stairs on the outside, or along the top, from an adjoining house, and then forced open the trap-door which led downwards to the ὑπερφῶν. But this *forcing open the trap-door* rests on mere supposition, without any support from the context; nay (as Fritz remarks), the words *ἀπυστέγασαν τὴν στέγην ὅπου ἦν* can only mean that the bearers *tore off the tiles in the very place under which they knew Jesus to be*. We may suppose that, not able to approach Jesus in the room where he was (probably an upper room), they ascended to the flat roof by the outer stairs, and having uncovered the roofing (whether tiles or thatch), removed the rafters, and dug through the lath-and-plaster floor at or about the place where they understood our Lord to be, they let the couch with the paralytic person on it down through the opening. No other method could have effectually attained the object,—namely, of bringing the couch to Jesus without having to pass through the crowd.

—*ἔξωρ*. has here a *significatio prægriana*, i. e. *digging through and scooping out*. So Joseph. Ant. xiv. 15, 12, καὶ τοὺς ὀρόφους τῶν οἴκων ἀνασκάπτων, 'digging up, and removing.'

—*χαλῶσι*] So Acts ix. 25, χαλῶσαντες αὐτὸν ἐν σκυριδί, and xxvii. 17. 2 Cor. xi. 33. Not found in the Class. writers, who would have used *καταχ.* or *καθιμάσι*, as in Aristoph. Vesp. 379 and 386. The ὅπου adopted by Lachm., Tisch., and Alf., instead of ἐφ' ᾧ, from B, D, L, is a manifest *παραδοξολογία*, though one which by altering 'obscurem per obscurius' puts out the

slender light we had,—in fact, makes a faint sense to become nonsense. The obscurity in question chiefly arises from extreme brevity, some words denoting *end* of action being left to be supplied, q. d. 'where Jesus was,' in fact ὅπου ἦν, which, being said just before, could not well be here repeated; and consequently, it would seem, was intended to be supplied *mentally*. There is no little awkwardness in the wording at ὁ παραλ. κατέκειτο, which would be removed if we could feel warranted in adopting the reading of the MS. B, ἦν ὁ παρ. κατακείμενος; but internal evidence is quite against it. Accordingly, we may suppose ἐφ' ᾧ ὁ παραλ. κατέκειτο to be an imperfect mode of expressing that sense; and even then ὅπου ἦν, scil. ὁ Ἰησ., has to be supplied. The passage of Luke removes all obscurity, and expresses how the thing was done very clearly by καθῆκαν αὐτὸν σὺν τῷ κλινιδίᾳ εἰς τὸ μίσην ἐμπροσθεν τοῦ Ἰησοῦ. That there was something not a little laborious in the operation in question, is plain from the marked attention (recorded by all three Evangelists) excited by that strong faith in our Lord's power to heal the sick, which could alone have prompted so difficult and almost impracticable a mode of accomplishing the purpose in view. I have, with Lachm., Tisch., and Alf., received *κράβατον*, on very strong authority (including most of the Lamb. and Mus. copies), confirmed by internal evidence.

5. *σοι*] Griesb., Fritz, Lachm., Tisch., and Alf. edit *σου*, omitting the *σου* following, from some MSS., confirmed, as they think, by ver. 9. But those MSS. are too few, 5 uncials and 10 cursives, to have much weight; and ver. 9 can have *none*; for supposing *σου* there to be the true reading, yet what is so likely as that when a formula, such as *ἀφίενται σοι αἱ ἁμαρτίαι σου*, is not employed directly, but put hypothetically, that it should be shortened?

7. For λαλεῖ βλασφημίας, Lachm., Tisch., and Alf. read, from B, D, L, and the Ital. and Vulg. Vers. λαλεῖ; βλασφημῶν. But the authority for this reading is next to nothing compared with all the other MSS., confirmed by all the Versions except the Vulg. Moreover, internal evidence is against the reading, from its being evidently one of two modes pursued by the Critics to introduce a mode of expression more familiar: these Correctors, it seems, not reflecting that the context requires a strong mode of expression, such as, 'How doth that man dare to so speak *blasphemy*!' plur. for a high degree of the singular, as in Rev. xiii. 5. 1 Tim. vi. 4. The other mode to which I have alluded was the removing of οὐτως, which greatly enervates the sense. The reading *could* not come, as Mr. Alf. thinks, from the passage of Luke, because a



MT. LU.

9. 5. δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός; <sup>8</sup> Καὶ εὐθὺς ἐπι-  
 4 22 γινούσ' ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως αὐτοὶ διαλογίζονται  
 ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρ-  
 5 23 δαίαις ὑμῶν; <sup>9</sup> Τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ  
 Ἀφένεται \* σου αἱ ἁμαρτίαι, ἢ εἰπεῖν † Ἐγείραι [καὶ] ἄρῶν  
 6 24 σου τὸν κράββατον, καὶ περιπάτει; <sup>10</sup> Ἴνα δὲ εἰδῇτε, ὅτι

Reviser would have taken *more* than simply the term, and not have left the wording more difficult than that in Luke. Besides, there is something so far-fetched and jejune—as different from the characteristic simplicity of style of the present Evangelist—in this petty affectation of *δαιμόνιος*, as betrays the hand of a shallow Critic.

— εἰ μὴ εἰς ὁ Θεός.] Some point εἰ μὴ εἰς, ὁ Θεός, in the sense, 'but one—that is God.' And they adduce as examples Matt. xix. 17, and Mark x. 18. But even in *those* passages, where see my note, εἰς ὁ Θεός may be the true pointing. And such is *here* required by the parallel passage of Luke. [Comp. Job xiv. 4. Is. xliii. 25.]

8. εὐθὺς.] Lachm., Tisch., and Alf. adopt the reading εὐθὺς, from MSS. D, L, and others. The same variety constantly occurs in St. Mark's Gospel, and is almost always confined to a very few MSS., B, D, L, or B, L, and sometimes 2 or 3 of the small-letter MSS. Lachm. sometimes adopts, and sometimes rejects, the εὐθὺς, which involves manifest inconsistency, for want of going by some principle. Now this use of εὐθὺς as an adverb is frequent in the Class. writers, but is I think very rarely found in St. Mark and St. John; and never, I believe, in St. Luke (for as to two passages of that Evangelist, vi. 49, and Acts x. 16, see my notes there); nor is it ever found in the Epistles of St. Paul, St. Peter, and St. James. Nevertheless, the above MSS. introduce it about forty times where it has no place in any of the rest of the MSS. And, considering the quarter from which this peculiar reading proceeds, I can scarcely doubt it was an emendation of style introduced by the Alexandrian Critics, and so sweeping in its operation that they have absolutely excluded εὐθὺς from the text of *St. Mark*; for as to two passages, ii. 2, and xiv. 72, they have there cancelled the word. There are not wanting traces of this alteration in *St. Matthew*. See xiv. 27. xxi. 2 and 3. xxvi. 74. As to St. Mark, it is not clear to me that he ever used the form εὐθὺς; for in i. 12, Lachm. himself, I find, reads εὐθὺς, from some of the most ancient MSS. Again at i. 23 and 28, the word is bracketed by Lachm.; and at vii. 25, it has place only in those very MSS. that introduce the former. All the rest of the MSS. have neither εὐθὺς nor εὐθὺς—very properly.

— ἐπιγινώσκει—τῷ πνεύματι αὐτοῦ.] The expression here employed is a more definite, and a stronger one than (though of the same kind as) ἰδών, supra v. 5, which denotes the *existence* of an inherent spiritual power to know what is in man; whereas this denotes the *having* and the *possessing* a full and *complete knowledge* of. The addition of τῷ πνεύματι αὐτοῦ makes it more definite: and I am now of opinion that the interpretation of almost all recent Expositors 'in his mind' (as equiv. to *in himself*) is inadmissi-

ble, as not doing justice to the force of the expression, which it would almost sink to a *redundancy*. One might approve of the interpretation of others, 'by the Holy Spirit which was in him,' if one could think, with Dr. Bland, that 'it was the intention of the Evangelist to signify that our Lord in this case did not, as others [mere men], derive his knowledge from the ordinary methods of discovery open to all men, but from peculiar powers which he possessed independently of every thing external.' Yet the Evangelist could not mean to rest in *glancing* at the supernatural, since far more is required by the context, in which is involved an indirect claim to *Divinity*. The only interpretation which will do full justice to the force of the expression, is that of all the ancient and the early modern Expositors, who explain it to mean, 'by the Spirit of his Divine nature,' which, of course, carries with it *omniscience*. See Chrys., Theophyl., and Euthym., and also Bede in the Catena of Thom. Aquin.; also Maldon. and Calvin, who are agreed that it involves a claim of Deity.

— ὅτι οὕτως αὐτοὶ διαλ.] The αὐτοὶ, which I long since admitted into the text, from nearly the whole of the uncial, and very many cursive MSS. (confirmed by both the Syriac Versions, the Gothic, and Slav. Versions, and Theophyl.), has been rejected by Lachm., and also by Tisch. in his first Ed., who, however, has admitted it into his *second* Ed. (as has also Alf.); and rightly, for internal evidence, as well as external authority, is in its favour. Far more likely is it that it should have been put out than put in, since it produces a somewhat heavy effect, and would not, I imagine, have been employed by the Evangelist, had not a sort of emphasis been intended, as in the case of ὑμεῖς in Matt. ix. 4, ἵνα τί ὑμεῖς ἰσχυμῆσθε κακά; where I have evinced the pronoun to be genuine.

9. σου αἱ ἁμαρτίαι.] I have, with almost all the recent Editors, adopted this reading instead of vulg. σοί, because it is supported not only by very strong external authority, but by internal evidence, as being the simplest mode of reading, and that from which the other varr. lectt. might flow. As respects ἐγείραι, why I have chosen to retain this form will appear from my note on Matt. ix. 5; though, after all, it is sometimes an open question which of the two forms is the more genuine. One thing is certain, that, as I have there shown at large, the form ἐγείρου, adopted by Tisch. and Alf., from B, D, and a few cursives of mean order, cannot be the true reading. As to ἰταγμα, supposed by Mr. Alf. to be involved in ἐγείραι, if it exists at all, it cannot do so *here*, because, as I have shown, we are enabled to account for the αἱ in another and better way.

10. ἵνα δὲ εἰδῇτε, &c.] Render: 'But that ye may know that the Son of Man on earth hath

ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου \* ἐπὶ τῆς γῆς ἀφίεναι ἁμαρ- MT. LU.  
 τίας—(λέγει τῷ παραλυτικῷ) <sup>11</sup> Σοὶ λέγω, ἔγειρε [καὶ] ἄρον 9. 5.  
 τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου. <sup>12</sup> Καὶ  
 ἡγήθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάν- 7 25  
 των ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν λέγοντας· 8 26  
 "Οτι οὐδέποτε οὕτως εἶδομεν.

<sup>13</sup> Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος  
 ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. <sup>14</sup> Καὶ παράγων εἶδε  
 Λευὴν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει 9 27  
 αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>15</sup> Καὶ 28  
 ἐγένετο, ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ 10 29  
 τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθη-  
 ταῖς αὐτοῦ ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ. <sup>16</sup> Καὶ 11 30  
 οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ  
 τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί  
 ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; <sup>17</sup> Καὶ 12 31  
 ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες  
 ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, 13 32  
 ἀλλὰ ἁμαρτωλοὺς, [εἰς μετάνοιαν.] <sup>18</sup> Καὶ ἦσαν οἱ μαθηταὶ 14

power to forgive sins [he now addresses the para-  
 lytic], I say unto thee, Arise, &c. The *τάς* added  
 before *λέγει* in the parallel passage of Matth.  
 rather hinders than helps the sense; and as  
 having no place in three MSS., the Pesch. Syr.,  
 and Hilary, may be suspected to have come  
 from the margin, and to have proceeded from  
 certain *Correctors*, whose purpose it was to re-  
 move a sort of inconvenience involved in the  
 construction here, by making a new sentence  
 commence after *ἁμαρτίας*. Under these circum-  
 stances, I have, with Rosenm., Kuin., Fritz., and  
 Anger, pointed as above, because I am of opi-  
 nion that the words *σοὶ λέγω* were carried for-  
 ward straight on from *ἁμαρτίας*, the words  
*λέγει τῷ παραλ.* being merely an inserted  
 notice of the *Evangelist*,—though not confined to  
 the present, but, as we have seen, common to  
 Matthew and Luke. The general sense is as  
 follows: "Ye object to my saying, Thy sins be  
 forgiven thee, but which is easier to, &c.; but I  
 will now take the *latter* mode, that, if I do not  
 speak the words *ἀφίενται σοὶ αἱ ἁμαρτίαι σου*  
 (thy sins be forgiven thee), ye may know that I  
 have the power to forgive sins."

I still continue to retain, with all recent Edi-  
 tors except Tisch. and Alf., the position *ἐπὶ τῆς*  
*γῆς ἀφίεναι*, on the strongest external autho-  
 rity, confirmed by internal evidence.

<sup>15</sup>. For *καὶ ἐγένετο*, Tisch. and Alf. read *καὶ*  
*γίνεται*, from B, L, and 1 cursive MS. — a  
 reading worthy of attention, as having internal  
 evidence in its favour; but not of *adoption*, unless  
 on far stronger evidence, espec. considering that  
 the idiom is, as far as I know, unprecedented at  
 least in the New Test. and the Sept.

— *ἦσαν γὰρ αὐτῶν*] These words have been  
 variously rendered. Most Commentators, after  
 Grotius, take the *καὶ* for the relative *οἱ*, and

render, 'for there were many who had followed  
 Levi, and had sat down to table with him.' But  
 this involves a needless repetition; and it should  
 rather seem that the *αὐτῶν* is to be referred to  
*Jesus*, the sense being, 'for there were many  
 present [in Levi's house], and they had followed  
 Jesus into the house.' Render: 'for there were  
 many who had followed him [i. e. Jesus], and  
 sate down to table with him.' So in the pas-  
 sage of Luke: *καὶ ἦν ὄχλος τελωνῶν πολλῶν,*  
*καὶ ἄλλων, οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.*  
 By *αὐτοῖς* understand 'Jesus and his disciples.'

<sup>16</sup>. The *τί* before *ὅτι* is cancelled by Tisch.  
 and Alf., from B, L, and 4 cursives. Alf. re-  
 gards the text. rec. as a 'correction to make it  
 interrogative,' as in Matth. and Luke; but that  
 it should have been done almost universally is  
 incredible. More likely is it, that in those 6  
 MSS. it is an alteration proceeding from Critics  
 who stumbled at the unclassical construction  
*ἔλεγον· τί ὅτι*, and so removed the *ὅτι*—I say  
*unclassical*, as coming after *ἔλεγον*. When it is so  
 used (which is very rarely the case), it is only at  
 the commencement of a sentence, and even then  
 only in conjunction with *οὖν*, as in Lucian, Tim.  
 § 28; for as to the passage of Stratis ap. Polluc.  
 iii. 146, *τί ὅτι ὥσπερ οἱ σταδιδόδρομοι προανί-*  
*στασαι*; there the true reading, as found in the  
 most ancient of the MSS., and approved by the  
 Editor Meinecke, is *τί ποθ' ὥσπερ*, which he  
 might have confirmed from Xen. Mem. ii. 73,  
*τί ποτὶ ἰστίην, ἔφη, ὅτι*, where that elegant  
 writer keeps the *τί* and the *ὅτι* as far as possible  
 apart, and interposes the *ἔφη*.

<sup>17</sup>. The words *εἰς μετάνοιαν* are cancelled by  
 all the recent Editors as inserted from Luke,  
 whence also inserted in Matt. ix. 13. See note  
 there. Internal evidence is against them in both  
 cases.

MT. LU.

9. 5. Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες καὶ ἔρχονται καὶ  
 33 λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ † τῶν Φαρι-  
 15 34 σαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; 19 Καὶ  
 35 εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν  
 ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; Ὅσον χρόνον μεθ'  
 20 ἐαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν. 20 ἐλευ-  
 σονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος καὶ τότε  
 νηστεύουσιν \* ἐν ἐκείνῃ τῇ ἡμέρᾳ. 21 [Καὶ] οὐδεὶς ἐπιβλημα  
 ῥάκους ἀγνάφου ἐπιβράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει  
 τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα  
 17 37 γίνεται. 22 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·  
 εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχέεται,

18. For τῶν Φαρισαίων, Griesbach, Fritz., Scholz, Lachm., Tisch., and Alf. read οἱ Φαρισαῖοι, from MSS. A, B, C, D, K, M, and several cursives, with the Syr. Vera. and some MSS. of the Vulg. The mistake probably arose from a var. lect. on οἱ Φαρισαῖοι at the latter part of the verse, and noted in the margin, being negligently brought in here by the Reviser of the text.

I still continue to reject the reading a little further on, οἱ μαθηταὶ τῶν Φαρ., instead of text. rec., οἱ τῶν Φαρ., adopted by Lachm., Tisch., and Alf., on the authority of only 4 MSS., B, C, L, and 33, to which, however, I must add Lamb. 1179, and a MS. of Trin. Coll. (B. x. 16), collated by Mr. Scrivener; for, besides being very weak in external authority, it has internal evidence against it. It should seem that, from the omission of μαθηταὶ at the end of the verse in Cod. B and 2 others, the μαθηταὶ was brought in here by the Reviser, as coming in more forcibly,—but cancelled there on the authority of Luke v. 33, in order to prevent a tautology. But the phraseology of Matth. differs not a little from that of Luke.

—σοὶ μαθηταί] It is strange that almost all Commentators should take this σοὶ as a Dative for Genit. For although the Dative is used for the Genitive, both in the Scriptural and Classical writers, yet only under certain circumstances, which here do not exist. Fritz. rightly remarks, that many such passages are either corrupt, or wrongly understood. And he adds, that unless a Dative can depend on the idea included in the subet., or be inserted by the eye, or be a *Dativus commodi*, or the like, it cannot be coupled with a substantive. He very properly takes the σοὶ as the Nominative plural of σός, σή, σόν.

20. For ἐκείναις ταῖς ἡμέραις, I have now received the reading ἐκείνῃ τῇ ἡμέρᾳ, since the external authority (to which I add 2 Lamb. and 3 Mus. copies) for it is considerable, and internal evidence is quite in its favour.

21. Lachm., Tisch., and Alf. cancel the καί; but I still pause; not, indeed, because the particle 'cannot be dispensed with;' for, in fact, good Greek composition would rather reject it: and hence it was cancelled by some Critics, and passed over by the ancient Translators, except the Æthiopic; though only because they did not

perceive the force of the καί, which is used for the δέ of Matth.; this being one of those cases (frequent in the New Test.) in which the simple καί is put where Class. writers either put nothing, or use some other particle.

—ἐπιβράπτει] 'stitches on,' equiv. to the ἐπιβάλλει of Luke, 'dappeth on;' both these, it would seem, terms of common life. I should say the same of the βάλλει in the next verse, found also in Luke and John xiii. 5, but that it occurs in good writers (though of later Greek), such as Arrian Epict. iv. 13, 12, οἶνον ἵνα βάλλω εἰς τὸν πίθον.

For ἱματίῳ παλαιῷ, Lachm., Tisch., and Alf. edit ἱματίον πάλαιον, from MSS. B, C, D, L; but I still retain the dative, with Griesb., Fritz., and Scholz; for the accus. seems adopted by the Critics from the parallel passage of Luke, without considering that there the preceding verb is ἐπιβάλλει; though even there a few MSS. have the dative. I cannot find a single example of the accus., but of the dative two, Nomm. Dionys. iii. 25. ix. 3, and of the cognate προσράπτω, Dio Cass. L. lxii. 17. Phryn. ap. Bekk. Anecd. Dionys. Laert. vi. 91, κώδιον προσράψαι τῷ τρίβωνι. The only other example I know of ἐπιβρ. is in Hesych. and Suid. in v. κάθαπτος.

In the words following there are two modes of reading, one adopted by Tisch. and Alf.—by the latter, as being 'the least conformed to Matth.' All I can say is, that when we consider that there are two modes of reading, and each resting on very slender evidence, we can scarcely fail to trace in both the hand of critical alteration without improvement. Here, at least, there is no case for change of Text. Of the two readings I should prefer that of Tisch. and Alf., which I find confirmed by two ancient Lamb. MSS., and the Trin. Coll. B. x. 16, of Scrivener, and 3 Mus. copies.

22. For ὁ οἶνος ἐκχέεται—ἀπολλύεται, Tisch. and Alf. read ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί, as they allege, from B, L, and 102. But on close examination, I find the reading in no one of them; but it is picked out of them all—a procedure forbidden by sound criticism, because it is next to resting the reading on conjecture.

The next words, καὶ ὁ οἶνος—ἀσκοί, are cancelled by Tisch. and Alf., on the authority of D

καὶ οἱ ἄσκοι ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς 12. 6.  
βλητέον.

23 Καὶ ἐγένετο, παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ 1 1  
τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τή-  
λοντες τοὺς στάχυν. 24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε! 2 2  
τί ποιούσιν ἐν τοῖς σάββασιν, ὃ οὐκ ἔξεστι; 25 Καὶ αὐτὸς  
ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαυὶδ, ὅτε χρεῖαν 3 3  
ἔσχε καὶ ἐπέινασεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς εἰσῆλθεν  
εἰς τὸν οἶκον τοῦ Θεοῦ, ἐπὶ Ἀβιάθαρ [τοῦ] ἀρχιερέως, καὶ τοὺς 4 4

and 4 Latin copies. The MS. B, indeed, omits the last word, βλητέον, which is only to be accounted for by supposing that the Reviser of the text, stumbling at the harshness of the idiom, expunged it, meaning to have substituted for it βάλλουσι (which the Reviser of the MS. D brought into his text of Luke viii. 28), but neglecting to do so—perhaps leaving an open space, which was never filled up. Instances of this sort occur not unfrequently in the more ancient MSS. Under these circumstances, though we may suspect that the confusion of readings, arising from the carelessness of scribes, and the headlong rashness of Critics, has deprived us of the means of coming to any certainty of text, yet this would seem no case that calls for change.

24. ἐν τοῖς σάββασιν] Lachm., Tisch., and Alf. expunge the ἐν, on the authority of A, B, C, D, M, and a few cursives,—an authority hardly sufficient to warrant its being placed within brackets, much less cancelled; for it is observable that Mark uses the ἐν at v. 23, but Matt. does not, nor at v. 5. 10—12, nor does Mark at i. 21. iii. 2. In iii. 2 and 4, it is absent from nearly all the MSS. In Luke vi. 2, it is doubtful. St. John, I believe, always uses it; Josephus, I think, never.

25. The αὐτὸς here is absent from B, C, D, L, was placed within brackets by Lachm., and removed by Fritz., and by Tisch. in his first Edition, but restored in his second; rightly; for it is defended by the kindred passage infra viii. 29, and vi. 45. 47, and was only removed by over-nice Critics, who, from the same fastidiousness, removed the πῶς at v. 26.

26. ἐπὶ Ἀβιάθαρ τοῦ ἀρχ. The sense of this disputed passage (found only in Mark) would seem to be, 'during the High-priesthood of Abiathar.' But, from the passage of the Old Test. alluded to (1 Sam. xxi. 6), it appears that, at the period when the circumstance here adverted to took place, Ahimelech was High Priest; and other passages show that Abiathar was son of Ahimelech. To remove this difficulty, many methods have been proposed. Some suppose it to have been an error of memory on the part of the Evangelist—a view quite inadmissible. Several recent Commentators suppose that the Evangelist has followed the Rabbinical mode of citation; which consists in selecting some principal word out of each section, and applying the name to the section itself. So Rom. xi. 2, ἐν Ἠλῆ, and Mark xii. 26, ἐπὶ τῇς Βέτρου. Thus the sense will be: 'In that portion of the book of Samuel where the history of Abiathar is related.' But this is not permitted by the colloca-

tion of the words; nor will ἐπὶ with the Genit. admit of such a signification. Neither is Abiathar called a High Priest in 1 Sam. xxi. 2, seq. Others, again, think, that father and son had two names, and that the father was also called Abiathar,—a solution manifestly made 'for the nonce,' and grounded on no proof whatever. Equally gratuitous is the supposition of some, that Abiathar was the Sagan, or Deputy to his father Ahimelech, and is therefore styled High Priest. This, indeed, will not endure the severe historical touchstone applied to it by Fritz. Bp. Middleton, however, thinks that a great deal of learning and ingenuity have been employed to remove a difficulty which does not exist. This, he says, has arisen from imagining that the words of St. Mark, explained in the obvious way, would mean, 'in the priesthood of Abiathar; a sense which, indeed, they will not admit. Without the Article, indeed (continues he), such would have been the meaning, as in 1 Macc. xiii. 42. Luke iii. 2, ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα. Demosth. i. 250. Thucyd. ii. 2. In fact, nothing is more common in the Classical writers and in the Sept. 'Now (argues the learned Prelate) in these examples the Article would imply, as in the case of Abiathar, that these persons were afterwards distinguished by their respective offices from others of the same name. And that the name Abiathar was not an uncommon one among the Jews, is certain. And this might render the addition τοῦ ἀρχ. natural, if not absolutely necessary.' Thus the sense will be, that 'this action of David was in the time of Abiathar (as we should say, when he flourished), i. e. the noted person who was afterwards High Priest.' So Luke iv. 27, ἐπὶ ἑλισσαίου τοῦ προφήτου. But this method of handling the question (which had already occurred to Zeger and Wets.) is rather evading than removing the difficulty, which, after all the elaborate special pleading of Middl., still exists as much as before. I grant what Mr. Alf. affirms, that no author would in an ordinary narrative think of designating an event thus. But in endeavouring to settle the question, it is essential to ascertain the true reading as to the genuineness of the Article τοῦ. External evidence against the τοῦ is considerable, espec. since to the 9 uncial and 3 cursive MSS. adduced by Alf., I am enabled to add all the Lamb. MSS. except one, and about half of the Mus. copies; and internal evidence is also against it, considering that it was more likely to be put in than put out. It might be, and probably was, added by the scribes, or even Critics, who, from the celebrity of Abiathar, might bring

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12. 6. ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν, εἰ μὴ τοῖς  
 ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; <sup>27</sup> Καὶ ἔλεγεν αὐ-  
 τοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος  
 8 5 διὰ τὸ σάββατον. <sup>28</sup> Ὡστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου  
 καὶ τοῦ σαββάτου.  
 9 6 III. <sup>1</sup> Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ  
 10 7 ἄνθρωπος ἐξηραμμένῃ ἔχων τὴν χεῖρα· <sup>2</sup> καὶ παρεθήρουν αὐ-

in the Article as called for; though not, as Mr. Alford asserts, *for the purpose* of removing the difficulty, since of that there is no proof, nor, indeed, any probability; for it may fairly be supposed that these Critics would not have had sufficient talent to excoctiate so ingenious a device for removing the difficulty as that proposed by the learned Scholar above mentioned. Under these circumstances, and considering that all the modes first mentioned of removing the difficulty are either inadmissible or ineffectual, I am not disinclined to adopt the view taken by Beza long ago, and since his time by Jackson of Leicester, Wassenbergh, and others, according to which the words are regarded as originally a marginal Scholium, whence they crept into the text. Nor is this view without some authority, since the words have no place in the Cod. D and 2 MSS. of the Ital. Version, one of the 4th and the other of the 5th century. It should seem that the embarrassment here existing comes under the same category with that of Βαρχυλὸν at Matt. xxiii. 35, and Ἰερουλοῦ at Matt. xxvii. 9; and is to be removed only in the way that I have there suggested, which has, at least, this advantage, that it cannot be brought under that class of solutions which Mr. Alf. stigmatizes as 'a vain attempt to *deal over* the difficulty.'

28. ὁ Υἱὸς τοῦ ἀνθρώπου] Grotius, Campbell, Wakefield, Kuinoel, and Fritz, strenuously contend that the sense here is not 'the Son of Man,' but 'a son of man.' For (says Campbell) as the last words are introduced as a *consequence* from what has been advanced, the *Son of man* here must be equivalent to *man* in the preceding, otherwise a term is introduced into the conclusion which was not in the premises. But this interpretation is liable to very serious objections. Suffice it to say, 1. that such a signification of Υἱὸς τοῦ ἀνθ. is unfounded in the New Test.; and 2. that such a sense of κύριος no where exists either in the Sept., the writers of later Greek, or the New Test. In short, the interpretation can by no means be admitted, as introducing, on insufficient grounds, a very strong expression; which might lead to a laxity of opinion and practice as to the observance of the Sabbath, such as our Lord could not mean to inculcate. Nor is it necessary so to interpret; for the *ἔσθης* here may be not *illative*, but *continuitive*. Or, with Maldon., it may be considered as *completive*. This view is strongly confirmed by the manner in which St. Luke introduces the words. Besides, the new interpretation is negatived by the καὶ (even) of the present passage; which has great force, and implies (as Doddridge justly observes) that 'the Sabbath was an institution of high importance; and may perhaps also refer to that signal authority which Christ, by the ministry of his Apostles, should

exert over it, in changing it from the *seventh* to the *first day of the week*.' We may add, that this was a delicate way of claiming to be the MESSIAH, as in the words uttered by our Lord on another occasion (Matt. xii. 6): 'There is here *something* greater than the Temple.'

In short, the reasoning seems to be this: that as the Sabbath was an institution intended for the benefit of man (and not man for the observance of the Sabbath), the relaxation of the strict observance of it might, in some extreme cases, be justified, as in that of David, and in this of his disciples. Or, if that were not the case, that *His* countenance and permission were a sufficient sanction, for the Messiah is Lord over all creation, as granted to man, and of all that, like the Sabbath, is made for man's good,—to dispense with the strict observance of it whenever he shall see fit.

III. 1. The τὴν before συναγωγῆς is cancelled by Tisch. and Alf. from MSS. B and 102, though retained by Lachm.; and rightly, not only from the utter inadequacy of authority against it, but because it is required by what we read supra i. 21, καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν (the one at Capernaum) ἰδύσασκε. Alf. indeed, regards it as an insertion from Matth. and Luke; but surely it is more likely to have been omitted by accident in *two* copies, than to have been interpolated in all the rest. The ἦν before ἐκεῖ is by Lachm., Tisch., and Alf. cancelled, on the authority of one MS. only, the B: and Alf. sets it down as an insertion from Luke. But why not from Mark? The word was, however, more likely to be omitted in *one* copy, owing to the *variation of position* of the word (as we find from A and others), than to have been interpolated in all the rest. Perhaps Mark wrote καὶ ἐκεῖ ἦν.

For ἐξηραμμένῃ, the Cod. D has ξηράν; but Lachm., Tisch., and Alf. retain ἔξηρ., though at v. 3 they adopt ξηράν, from that same MS., strengthened by B, C, L, and one or two cursives. But ἔξηρ. is confirmed by the circumstance of the word being used in the Sept. (as 3 Kings xiii. 4. Hos. ix. 16, τὰς ρίνας αὐτοῦ ἐξηράνθη. Prov. xvii. 22, ξηραίνεται τὰ ὀστά, and Act. Thom. § 48), though not in the Class. writers, except in the Pseudo-Phal. Ep. 13, ἄλλοι δὲ θύψιν ἐξηράνθησαν (where the construction is the same as at Hos. ix. 16), but that is Greek of a far *later* date than that of the N. T. As respects the reading ξηράν, it arose, I suspect, from the Critical Revisers, who thus brought in a Classical, instead of Hellenistic Greek term. Suffice it to refer to Æschyl. Sept. 696, ξηροῖς ὁμασι,—espec. Eurip. El. 239, οὐκ οὐν ὀρεῖς μου—ξηρὸν δέμας. Perhaps, too, they more readily adopted it because of its being

τὸν, εἰ τοῖς σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. <sup>3</sup> Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα· Ἐγείραι εἰς τὸ μέσον. <sup>4</sup> Καὶ λέγει αὐτοῖς· Ἐξέστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτείνειν; οἱ δὲ ἐσιώπων. <sup>5</sup> Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτενον τὴν χεῖρά σου. Καὶ ἐξέτεινε, καὶ ἡ ἀποκατεστάθῃ ἡ χεὶρ αὐτοῦ ὑγιής [ὡς ἡ ἄλλη.] <sup>6</sup> Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποιοῦν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

found in the parallel passages of Matthew and Luke sine v. l. Not at all likely is it that Mark should first have used the Adject. and then the Participle; and of the two it is more probable he should use the Participle, as being the Hellenistic idiom, and more forcible than the Adject., as will appear from the fine metaphor of our *English* Æschylus: "Behold, mine arm is like a blasted sapling, wither'd up."

2. *παρετήρου*] Lachm. and Tisch. edit *παρετηρούτο*, from MSS. A, C, D, Δ, and a few cursives; though Tisch. 2 restores *παρετήρου*, perhaps because there is far more external authority for it. He might as well have abided by his first course; for internal evidence is rather in its favour, from the uncommonness of this Middle form used as a Deponent. Though the same is found in Luke xiv. 1, sine v. l., as also in Acts ix. 24, in most of the best MSS. It no where occurs in the Sept., and I think, only once in the Class. writers, viz. Dio Cass. p. 702. Alf. thinks that the reading was brought in from Luke vi. 7. But only comparatively few copies have it there, nor would they be likely to bring in so unusual an idiom. It is pretty certain that this Mid. Deponent form was used by Luke vi. 7. xiv. 1. Acts ix. 24, also by Paul, Gal. vi. 10. Yet Luke uses the active form in his Gospel, xx. 20. So Mark may have used it here; but there is very insufficient evidence that he *did*. On the force of the word itself see my Lex. in v. There may seem to be here and in Luke a slight discrepancy between this account and Matthew's. But, in fact, the circumstances are independent of each other, and may both have taken place. First, it should seem, the Pharisees watched to see what Jesus would do. And, when it seemed doubtful whether he would go and heal the cripple, they, to entrap him in his words, propounded a pretended question of conscience, — whether it was lawful to heal on the Sabbath-day? Our Lord, however, knowing the evil motive which prompted their inquiry, vouchsafed no answer to it, — but proceeded immediately, in contempt of their treacherous plot, to heal the man; and afterwards (as was customary with the Jewish disputants) replies to a question by another question.

4. *ἔξιστι τοῖς σάββασιν ἀγαθόν. ἢ κακόν.*] By *interrogation* (far more pointed and significant than the mere declarative form) our Lord thus answers question by question (as it is said in the passage of Luke, *ἐπερωτήσῃ ὁμᾶς τι*, &c.); so leaving themselves to decide the point. By the

expression *ἀγαθοποιῆσαι* he adverts to the healing of the cripple; and by *κακοποιῆσαι* to the designs against his own life, which the Pharisees were plotting even on the Sabbath. This appeal (as we find from the passage of Matthew) our Lord made the stronger by the apt illustration of an ox or an ass fallen into a pit on the Sabbath-day; from which he draws the inference, 'How much then is a man better than a sheep? Wherefore it is lawful to do good on the Sabbath-days.'

5. *μετ' ὀργῆς*] It is not necessary here to discuss, with Commentators, the question, whether our Lord really felt anger, or not; or what is the true definition of anger; for the word *ὀργή* does not here denote anger, but (as sometimes in the Class. writers) indignation, and, in the case of our Lord, a righteous indignation; a view confirmed by the word following, *συλλυπούμενος*, 'being grieved in mind' thereof; which was, no doubt, meant to qualify *ὀργῆς*, intimating that with the indignation was mingled concern and grief at the sad fate reserved for his adversaries. Comp. Matt. xxiii. 57. See more in my Lex. in v. συλλυπ.

The term *πώρωσις* (from verb *πάρω*, and that from *πῶρος*, 'a hard substance,' especially of skin) signifies prop. induration, or 'a state of hardness,' such as that of the skin, or fibres of the flesh; but in the New Test. it bears only the figurative sense, as applied to the hardness of the heart by obdurate impenitence, as here and Eph. iv. 18. Rom. xi. 15.

— *ὕγιής ὡς ἡ ἄλλη*] These words, absent from 6 uncial MSS., and not a few others, have been with reason cancelled by all the recent Editors, as introduced from the parallel passages of Matthew and Luke. It is true that this use of *ἀποκ.* without any adjunct involves a certain harshness; but such is found once elsewhere in this very Evangelist, infra viii. 25, *καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθῃ*, 'he was restored to the use of his sight.' Moreover, that the word is so used by Hippocr., as it is also in the Sept. and the later Greek writers, to denote being restored from sickness to health, I have already shown. Comp. 1 Kings xiii. 6.

— *ἀποκατεστάθῃ*, edited by Lachm., Tisch., and Alf., from 9 uncial and 24 cursive MSS. (to which I could add several of the most ancient Lamb. and Mus. copies), is probably the genuine reading. The double Augment is frequent in the most ancient copies.

6. *συμβούλιον ἐποίουν*] This phrase, recurring at xv. 1, but no where else found either in the New Test. or in the Sept., would seem to

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12. 6. <sup>7</sup> Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ † πρὸς  
 15 17 τὴν θάλασσαν καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολού-  
 θησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, <sup>8</sup> καὶ ἀπὸ Ἱεροσολύμων,  
 καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ  
 Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον  
 πρὸς αὐτόν. <sup>9</sup> Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον  
 πρσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.  
 19 <sup>10</sup> πολλοὺς γὰρ ἐθεράπευσεν ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ  
 18 ἄψωνται, ὅσοι εἶχον μάστιγας. <sup>11</sup> Καὶ τὰ πνεύματα τὰ ἀκά-

be an idiom of the *Provincial* Greek, for *συμβούλ.* *ἔλαβον* (which occurs in the parallel passage of Matt. xii. 14), of which five exx. may be seen in Ducange's Gloss. Med. and Inf. Græc. in v., of which the most to the present purpose is Pseudo-Joannes Theol. in Comm. de Jesu Christo, *συμβούλιον ἐποίησαν ἄντας καὶ Καϊάφας*. It may, however, be a Latinism formed on *consilium* and *conspirationem moliri*, on which see Ducange, Gloss. Med. and Inf. Latinit. As respects the reading here edited by Tisch. and Alf., from B, L, and 5 cursives of the same family, namely, *ἐίδιδουν*—I believe it to be a mere error of the scribes for *ἐποιοῦν*, since I cannot find the slightest vestige of any such idiom, which, indeed, would be altogether unaccountable in the New Test. The words in question might easily be confounded with each other in the Uncial Greek character. I suspect the blunder to have been committed by the writer of the archetype of the Cod. B. The genuineness of *ἐποιοῦν* is attested by copies of the Italic Version of the 5th century, and the Lamb. copy of the Vulg. prob. of the 7th century. Lachm. has, I find, here shown more than usual discretion by rejecting this critical tit-bit, though proffered by the tempting hand of his favourite B.

7. ἀπὸ πρὸς.] Internal evidence is quite in favour of the reading *ἀπ.* *ἐκ*, adopted by Lachm., Tisch., and Alf., from D, P, and about 12 cursives—to which I add 6 ancient Lamb. and Mus. copies. This is confirmed by the reading *παρά*: but those were not glosses on, but corrections of style, made with some reason, inasmuch as when the *place whither* is so indefinite as a sea, *πρὸς* is more suitable than *ἐκ*. And here we cannot suppose that our Lord was going to any *particular spot* on the sea-coast, which would have made *ἐκ* quite proper, as at John vi. 17, *ἐκ Κεφαρναούμ*. All that our Lord probably intended was, to reach *some* point of the sea-coast where he might take boat, and elude the pursuit of his enemies by crossing over to some point on the other side of the water. Thus *πρὸς* here signifies *towards, in the direction of*. Comp. vi. 45, *πρὸς Βηθσαϊδάν*. If this view be well founded, it will follow that the other reading, *παρά*, is a false correction.

—*ἠκολούθησεν*, for *ἠκολούθησαν*, adopted by Lachm., Tisch., and Alf., has considerable, though not sufficient authority to warrant the alteration, espec. as internal evidence is adverse. The *αὐτῷ* just after, cancelled by Tisch. and Alf., from only 4 uncial MSS., was probably lost by the variety of position, and the confusion

which exists in the MSS. Lachm. retains *αὐτῷ* within brackets.

8. ἀπὸ τῆς Ἰδουμ.] A country only mentioned in this one passage of the New Test. It lay to the south-east of Palestine, along the great valley of El Arabah, which extends from the Dead Sea to the Gulf of Akabah on the Red Sea, upwards of 200 miles, and of which Petra was the capital. It is often mentioned in Joseph., but so that the boundaries seem very indefinite (see Jos. Ant. xiii. 9, l. xv. 7, 9), the reason of which is, that during the Jewish captivity the Idumæans had taken possession of the southern parts of Palestine as far as Hebron, and were probably afterwards never quite dispossessed of it; so that even in the time of Josephus, and of our Lord, part, more or less, of this region of Judæa was included in Idumæa. See Jos. Ant. xiii. 8, 6, and B. J. xiii. 9. On the country generally, see Robins. Bibl. Res. vol. ii. p. 506—580, espec. p. 555.

The punctuation which I have adopted, *Ἰορδάνου*, is, I apprehend, preferable to that of Lachm., Tisch., and Alf., who, in pointing as they have done, were deceived by not discerning the dense *brevity* of the wording, which is well filled up by Fritz. thus: 'quin [disiis] Tyri et Sidonis regionibus gestarum a Jesu rerum fama homines ad eum compulsi; though too paraphrastically, yet so as faithfully to represent the sense. By οἱ περὶ T. καὶ Σ. are meant, not the inhabitants of those cities, but those inhabiting the *μεθόρια* mentioned at vii. 24, meaning the *confines* to sea-ward; as is clear from the parallel passage of Luke vi. 17, *τῆς παραλίου Τύρου καὶ Σιδῶνος*. Comp. Thucyd. vi. 2, *οἰκον Φοινίκας περὶ* (circum, circa) *πάσαν τὴν Σικελίαν*, where see my note.

9. ἵνα πλοιάριον πρσκαρτερῇ αὐτῷ] 'that a boat (meaning a row-boat, such as was used for fishing) should attend on him,' be in readiness for his use, when necessary. It was to be provided *διὰ τὸν ὄχλον*, 'on account of the crowd,'—namely, that they might not throng him. Comp. Luke viii. 45, *οἱ ὄχλοι συνέχονσι αὐτὸν καὶ ἀποθλίβουσι*, and Lucian, Nigr. 13, *θλίβων καὶ στενοχωρῶν ἀπαντῶντας*. The term *προσκ.*, as said of a person, is not unfrequent; but as used of a *thing* (as here *catachrestic*), it is so rare, that I know of no other example. It probably was an idiom of the ordinary Greek (perhaps *Provincial*) of common life.

10. μάστιγας] Meaning such grievous disorders as are emphatically a sore affliction (or, according to the literal sense of the word,

θαρτα, όταν αὐτὸν †θεώρει, προσέπιπτεν αὐτῷ καὶ ἔκραζε, λέγοντα· Ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ! <sup>12</sup> Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσι. <sup>13</sup> Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. <sup>14</sup> Καὶ ἐποίησε δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, <sup>15</sup> καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια· <sup>16</sup> καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· <sup>17</sup> καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου (καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, υἱοὶ βροντῆς)· <sup>18</sup> καὶ Ἀνδρέαν, καὶ

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soothe) to the sufferers; implying, however, that they are the salutary *corrections* of God. See Heb. xii. 4—11.

11. τὰ πνεύματα τὰ ἀκάθ.] Meaning persons possessed with unclean spirits (i. e. demons, see on Matt. x. 1), the latter being spoken of in the person of those possessed by them. It is no wonder that this mode of speaking should be used, inasmuch as the persons so possessed were in reality not their own masters. The use of *ὅταν* with the Indic. is occasionally found elsewhere in the N. T., but usually mixed with variety of reading, which cannot satisfactorily be accounted for on the theory propounded. Be that as it may, the most ancient mode of writing was *ὅτ' ἄν*, which I find in all the more ancient MSS. of the Lamb. and Mus., also of the MSS. of Thucyd. and of Josephus by me collated. Whether the idiom was used by the writers of the N. T. is doubtful; but the probability is that it was.

— *θεώρει*] MSS. B, C, D, G, L, Δ, and 7 cursives (to which I could add a few ancient Lamb. and Mus. copies), have *θεωρουν*, which is edited by Lachm., Tisch., and Alf.,—perhaps rightly, since internal evidence is in its favour, from the circumstance of its being more agreeable to the character of St. Mark's Greek. Of course, the reading *προσέπιπτον*, which I find in many Lamb. and Mus. copies, stands on the same footing, as also *ἔκραζον* just after.

12. *φανερὸν αὐτόν*] Most of the ancient MSS. (including all the Lamb. ones except one, and most of the Mus. copies) have *φαν. αὐτόν*, which is edited by all the recent Editors, whom I have now followed, since this reading is supported by Matt. xii. 16, in all the copies; and it is not likely that the order should have been changed for the purpose of suiting the order there. Mr. Alf., indeed, retains the ordinary reading, pronouncing the other to be a "transposition for emphasis." The emphasis, however, may be doubted; and one cannot see why emphasis should be introduced in a plain narration. I should rather denominate Mr. Alford's reading a transposition for grammatical propriety, and for neatness, considering that in a phrase of this kind it is more agreeable to neat composition to dis sever the Adj. from the verb with which it forms a phrase. Of more importance, however, is it to state, that the phrase, as used of a *person*, no where else occurs, and may have been one of Provincial Greek. As used of a *thing* it occurs, though rarely, in the later Greek writers, as *Ælian* and *Herodian*.

The reading *ποιῶσι* just after, adopted by Tisch. and Alf., from 3 uncials and 6 cursives (to which I can only add Trin. Coll. Camb. B, x. 16), is worthy of attention, but not of reception.

14. *ἐποίησε*] 'appointed.' As in Apoc. i. 6, *καὶ ἐποίησαν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ*, and sometimes in the later Classical writers. So the Hebr. *פָּרַשׁ* in 1 Sam. xii. 6, and sometimes the Latin *facere*, as in Cicero pro Plancio, 4. [Comp. Matt. x. 1. Luke ix. 1.]

15. *θεραπεύειν—καὶ*] The words are cancelled by Tisch. and Alf., on the authority of B, C, Δ, 102, and the Copt. Version; but retained by Lachm., rightly; though internal evidence is rather against the words, considering that they may have been interpolated from Luke ix. 1, and the position they occupy in the *Æthiopic* Version, the very same as in Luke, strengthens the suspicion. They could not well have been omitted by accident. Nevertheless, the vast weight of external authority, confirmed by all the Versions, except one of mean note, forbids their removal, and does not justify their being bracketed.

16. On more mature consideration, I am now very doubtful whether the words *πρώτων Σίμωνα*, which I, with many eminent Critics, inserted, though in small characters, are genuine. Very slender is the support they derive from external authority, and internal evidence is against them. The reading is probably no more genuine than that of B and C, which insert *καὶ ἐποίησε τοὺς δώδεκα*, both seeming to be no more than two modes of getting rid of the difficulty arising from an obscure brevity, and a negligence in composition, for what, more correctly expressed, would have been *Σίμωνα, ὃ ἐτίθηκε ὁν. Π.* Similar instances present themselves in Acts v. 36. 1 Tim. v. 21. John vii. 35.

17. *βοανεργές*] From the Hebr. *בָּרַבְרָה*, the Sheva at 3 being, as Lightf. points out, expressed in Aramaic by *oa*; and certainly in Syriac and Arabic *בָּרַבְרָה* signifies *thunder*, as derived, I imagine, from the Hebr. *בָּרַבְרָה*, *strepuit*, probably sometimes applied to thunder. That the Latin *strepō* was, we know from the fine line of Sil. Ital. xv. 145, "Per subitum moto strepuere tonitrua mundo;" which may remind one of Addison's equally fine "Oh! for a peal of thunder that would make | Earth tremble." The persons in question seem so called not only from their impetuous spirit (see Luke ix. 54. Mark ix. 38. x. 37), but from their powerful delivery in preaching. So the correspondent terms in our own language are used by our best writers to de-



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12. 11. Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, <sup>19</sup> καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.  
<sup>20</sup> Καὶ ἔρχονται εἰς οἶκον καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς \* μηδὲ ἄρτον φαγεῖν. <sup>21</sup> Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ, ὅτι ἐξέστη.  
<sup>24</sup> <sup>15</sup> <sup>22</sup> Καὶ οἱ Γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον

note the force of impetuous eloquence; and such is the use of *tonare* in Latin, as in Cicero's "Oratio fulgurans et *tonans*." It should seem that our Lord speaks thus by way of anticipation, and to encourage the sons of Zebedee to use their great power of voice and intonation, which would make their zeal effectual to carrying on the work of the Gospel home to the hearts of those whom they should address in preaching.

<sup>20</sup>. Before ὄχλος Lachm., Tisch., and Alf. prefix ὁ, from A, B, D, L, Δ, and 4 other MSS., to which I add 1 Lamb. and 3 Mus. copies, together with Trin. Coll. B, x. 16 and 17, collated by Mr. Scriv. Internal evidence is rather in favour of the ὁ. But though the πάλιν continuative seems to involve, as I have before said, a resumption of narration, probably from supra ii. 2, it will not follow that the Article should be used,—*espec.* since, from the distance of time, the multitude assembled could scarcely be the same.

For text. rec. μήτε (probably an error of scribes), I have, with Lachm., Tisch., and Alf., received μηδὲ, from strong external authority, confirmed by internal evidence, the sense *ne quidem* being very suitable to the context. It has place in all the most ancient Lamb. and Mus. copies, as also in Trin. Coll. Camb. B, x. 16.

<sup>21</sup>. καὶ ἀκούσαντες—αὐτόν] There are here several points of inquiry necessary to be determined in order to the settling of the true import of these words, which have been variously explained. One thing has been satisfactorily made out,—namely, that the persons meant by the οἱ παρ' αὐτοῦ are our Lord's kinsmen resident at Nazareth; who, it seems, when they had heard what had taken place at Capernaum, went over thither, in order that they might restrain him from utter neglect of himself as to the ordinary requirements of nature, and unmeasured sacrifice of himself to the demands of duty. This sense of οἱ παρ' αὐτοῦ, scil. *δότες*, confirmed by the Syr., Vulg., and Euthym., is called for by the circumstances of the narrative, and justified by the *usus loquendi* of Hellenistic Greek, according to which αἶναι παρὰ τινος signifies 'to be of the same nation, or family';—as in Susanna v. 33, ἑκατοντὶ δὲ οἱ παρ' αὐτῆς, the same just before mentioned as her parents and 'kinsfolk' (συγγενεῖς), exactly as here the mother and kinsmen of Jesus. So also Jos. Ant. i. 10, 5, περιτίμνεται (Abraham) καὶ πάντες οἱ παρ' αὐτοῦ. It is scarcely necessary to remark, that κρατῆσαι may well denote merely friendly earnestness, as in 2 Kings iv. 8. Mark ix. 27. We are now enabled to fix the sense of the only remaining expression, that denoting *why* they had done as they had,—namely, because they thought and said 'He is beside himself,'—scarcely in his

right mind' (by an ellipsis of τοῦ νοῦ, or τῶν φρενῶν, sometimes expressed), evidently a familiar form of expression, and consequently not to be pressed on, but only denoting that a person is transported too far, his mind thrown off its balance by excessive feeling and vehemence of spirit. That this is a *familiar expression*, to be understood with due regard to the circumstances of the case, is confirmed by the fact, attested by Lightf., that a phrase corresponding to ἐξίστη, and taken with the same modification of meaning, frequently occurs in the Rabbinical writers. And surely when we consider that our Lord had been lately going the way, as we should say, to destroy himself, it is not surprising that his relatives should, as they naturally might, form such an inference as that above pointed out, without being thought to have used an expression of harshness or indecorous hastiness. And though they did not (as we learn from John vii. 1) believe in his Divine mission, they were doubtless alive to the feelings of nature. Mr. Alf. is at liberty to render as he does, 'he is mad,' but not to ascribe this rendering to our *authorized Version*, since it is not there used. This 'strongest sense the term will bear' is, he thinks, required by the fact, that his relations had doubtless heard of the charge of his having a devil, which he thinks "had been going on for some time." But since the Blessed Virgin must necessarily be included in the οἱ παρ' αὐτοῦ, is it not indecorous to ascribe such an expression to her, and *profane* to bolster up a vain fancy of his own, by taking for granted that so horrible an imputation could have dwelt on her pure mind; *espec.* as she had so recently viewed one at least of his miracles, John ii.—which miracle, as appears from v. 5 of that chap., was no other than what she contemplated and expected?

Finally, the use of the term ἐξῆλθον, not ἦλθον, confirms my opinion that the family went from Nazareth to Capernaum; for should we suppose that they were *then* at Capernaum—and indeed we read at John ii. 12, of a short visit that they made there—yet, to render 'set out' is scarcely warranted, and would involve great harshness. They had heard reports, perhaps exaggerated, of the events recorded supra v. 7—11, and, alarmed for the safety of their illustrious Kinsman, went forthwith to Capernaum, in order to take measures for his security. Of course, this implies the intervening of two or three days between what has been recorded and the arrival of the family. But there is nothing to forbid that in the circumstance of the narrative commencing at καὶ ἀκούσαντες, since there is there no specified note of time.

<sup>22</sup>. οἱ Γραμματεῖς οἱ ἀπὸ Ἱερ. καταβάντες] Of course, the *Pharisees* are to be included, and

ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων 12. 11.  
ἐκβάλλει τὰ δαιμόνια. 23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν 25 17  
παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν  
ἐκβάλλειν; 24 Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύ-  
ναι σταθῆναι ἡ βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν  
μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη· 26 καὶ εἰ ὁ Σα- 26 18  
τανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, † οὐ δύναται σταθῆναι,  
ἀλλὰ τέλος ἔχει. 27 \* Ἄλλ' οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ 29 21  
ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ 22  
πρῶτον τὸν ἰσχυρὸν δῇσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.  
28 Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα 31  
τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ αἱ βλασφημίαι ὅσας ἂν βλασφη-  
μήσωσιν· 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ ἅγιον,  
οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου † κρι-

are espec. mentioned by Matthew; and that Mark means to include them is clear from comparison with ii. 16. In here using *καταβάτης*, as infra vii. 1, *ἐλθόντες*, Mark meant to intimate that the Pharisees had come from Jerusalem, probably deputed by the heads of the Sanhedrim to watch our Lord's proceedings.

23. *ἐν παραβολαῖς ἔλεγεν αὐτοῖς*] Meaning, in a widely qualified sense of the expression, that 'he addressed them in a parabolical mode of instruction,' as regards the use of comparisons and examples derived from things known and familiar to them, in order to teach things less known and comparatively obscure. In recording, however, this address, the Evangelists slightly differ. The statement of Mark is somewhat compressed, and one argument, adduced in Matt. xii. 27, 28, is not introduced. For greater clearness and force, Mark brings in *first* the argument which *Matthew* places *last*. He *first* propounds the argument, 'How can Satan be supposed to cast himself out?' and then illustrates the absurdity of so supposing, by a reference to the case of an earthly kingdom (*Matthew* adds, *states*), or even of a *family*, considered as a petty form of civil government. In the passage of *Matthew* the plan is the reverse; and, after noticing the sure effect of disunion in utter instability, the speaker argues thus, 'So also (*καὶ*) if Satan,' &c. In the passage of *Mark*, in addition to *instability*, we have ruin, *τῆλος ἔχει*, 'comes to an utter end.' Mark *waves* what is said at Matt. v. 30 (where see my note) as less necessary. But at v. 30, Mark subjoins to *Matthew's* account those few, but weighty words, *ὅτι—ἔχει*, thus pointing out the true ground and import of the foregoing awful denunciation.

25. For *δύναται, δυνήσεται* is read by Tisch. and Alf., from MSS. B, C, L, Δ, and a few copies of the Vulg.; while Lachm. retains *δύναται*,—very properly, since *δυνήσ.* is destitute of competent authority, and is manifestly either a gloss or a false correction. The same remark applies to the *στήναι* for *σταθῆναι*, the latter retained by Lachm. It recurs at v. 27; and it is unlikely that Mark should have used two different forms so near together.

27. For *οὐ δύναται οὐδεὶς*, I now read *ἀλλ'*

*οὐ δύν. οὐδ.* For this there is considerable external authority, confirmed by the Versions; and internal evidence is in its favour. The same remark applies to the *αὶ* inserted at v. 28, which Mr. Alf. now admits. It was probably absorbed by the *αὶ* preceding,—a case of frequent occurrence. The change in position just after has considerable authority in its favour; but I can only add *Serv. γ*; and internal evidence is rather against it, from its being probably a correction of style by the Critics. The other Mr. Alf. terms a *simplification*, but how, I would say, to be accounted for; *cui bono*? One might rather call it the *simple mode of placing* the words, which was more likely to have been adopted in the simple diction of Mark than the other. As to the *ὅσα* for *ὅσας*, edited by Lachm., Tisch., and Alf., from 5 uncial and 2 cursive copies (to which I can add *no Lamb. or Mus. copy*), internal evidence may be in its favour; and *ὅσας* may be, as Alf. thinks, a grammatical correction; but rather than suppose our Evangelist to have left so glaring a piece of bad grammar, I would suppose, that, in the very few MSS. that have *ὅσα*, it arose from an error of scribes, who often confound terminations, and have little regard to concords. Had not *ὅσ.* come immediately after *βλασφ.*, though after a separation of two or three words, one might have thought that the neuter had been intentionally used, in order to refer generically to *both* the antecedents.

29. *βλασφ. εἰς τὸ Πνεῦμα τὸ ἅγ.*] See note on Matt. xii. 31. A similar mode of expression occurs in Josephus, Bell. ii. 8, 9, *βλασφημεῖν εἰς τοῦτο*, i. e. the name of Moses.

For *κρίσις*, Lachm., Tisch., and Alf. edit *ἁμαρτήματος*, from B (C 1 app.), L, 2 cursives, with the Ital. and Vulg., Copl., and Armen. Versions. But the thing involves a matter of doubtful disputation. Of course, considering that external authority is so decidedly for *κρίσις*, the other reading ought, if received, to have internal evidence quite in its favour. Let us consider whether this be so or not. Mr. Alf. regards *κρίσις* as 'a correction for the unusual expression *ἁμαρτ.*' And it is true that *ἁμαρτ.* may seem justified, if not called for, by a well-known canon of criticism. But that canon does

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12. 8. σεως. 30 ὅτι ἔλεγον πνεῦμα ἀκάθαρτον ἔχει. 31 Ἐρχονται  
 46 19 οὖν † οἱ ἀδελφοὶ καὶ ἡ μήτηρ † αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπ-  
 ἐστεύλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. 32 Καὶ ἐκάθητο ὁ χλος  
 47 20 περὶ αὐτόν· εἶπον δὲ αὐτῷ Ἰδοῦ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί  
 48 21 σου ἔξω ζητοῦσί σε. 33 Καὶ ἀπεκριβή αὐτοῖς, λέγων Τίς ἐστιν  
 49 ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; 34 Καὶ περιβλεψάμενος κύκλῳ  
 τοὺς περὶ αὐτὸν καθημένους, λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ  
 50 ἀδελφοί μου. 35 Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος  
 ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.
13. IV. 1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ  
 2 4 συνήχθη πρὸς αὐτὸν ὁ χλος πολλὸς, ὥστε αὐτὸν ἐμβάντα εἰς

not apply to what is utterly *unprecedented*; which is the case with *αἰώνιον ἀμάρτημα*, an expression no where else found. For while in the New Test. we have *ζωὴ αἰών.* and *δλαθρος αἰών.*, 2 Thess. i. 9, as also *πῦρ αἰών.*, yet no where there have we *αἰών. ἀμάρτημα*, whereas *κρίσις αἰών.* does occur, or at least its equiv. *κρίμα αἰών.*, in Heb. vi. 2. Still the difficulty meets us, *how to account* for the introduction of *ἀμάρτημα*. To suppose, as I have heretofore done, that this was an *alteration* proceeding from certain early Critics, whose purpose it was to complete the antithesis, involves no *improbability*, considering the character of the Revisers of the texts of MSS. B, D, L; yet it is not altogether *convincing*. Accordingly, I am now inclined to think that *ἀμαρτ.* may be the true reading, and *κρίσις*, a change of reading for greater plainness, and one suggested by Heb. vi. 2. I will only add, that a reading is not to be rejected because it occurs no where else, unless it be open to some such objection as makes it highly improbable that the writer would use the word. That, however, is not the case here: for what is there to object to in the phrase, *ἰσχυροὶ εἶναι αἰωνίου ἀμαρτήματος* (for *ἀμαρτίας*, as indeed the MS. D reads), 'liable to, held, bound by guilt that can never be pardoned,' in short, equiv. to *οὐκ ἔχει ἀφαισιν εἰς τὸν αἰῶνα*, answering to which is the expression employed in the parallel passage of Matth., *οὐκ ἀφαισείται αὐτῷ*, and its parallel in the *ἀποθανεῖσθαι ἐν ταῖς ἀμαρτίαις ὑμῶν* of John viii. 24? Mr. Alf. remarks that "it is to the critical treatment (!!) of the Sacred Text that we owe the restoration of such important and deep-reaching expressions as this." There *ought* to be *many* such restored to us, since it cannot, I fear, be denied that the 'critical treatment' of the Word of God, owing to the incompetency and rashness of some who exercise that treatment, and claim a sort of dominion over the contents of that Word, has done its utmost to *deprive* the Christian world of many expressions equally important with *this*; which, however, I cannot think it right to bring into the text, against the authority of all the MSS. except a very few, confirmed by the Pesch. Syr. Version.

30. ὅτι ἔλεγον—[ἔχει] These are the words of the *Evangelist*, not of our Lord, being intended to indicate the grounds on which this denunciation was made.

31. ἔρχονται οὖν] The *οὖν* is here, as often,

*resumptive*, taking up the thread of the narrative from ver. 21. Instead of *οἱ ἀδελφοὶ καὶ ἡ μήτηρ*, a few ancient MSS., and most of the Versions, have *ἡ μήτηρ καὶ οἱ ἀδελφοί*, which is edited by Griesb., Scholz, Lachm., Tisch., and Alf. They are probably genuine, and by supposing them such, we are enabled to account for omission from *homoteleuton*.

— *φωνοῦντες αὐτόν*] Lachm., Tisch., and Alf. read, from MSS. D, C, L, *καλοῦντες*—a manifest gloss, as is the *ζητοῦντες* (suggested by v. 32) of the Alex. MS. The true sense is, 'calling for' (summoning or inviting any one to come), which is that to be assigned to the word in Matt. xx. 32, often in St. John's Gospel, and in Acts ix. 41. x. 7, though never in the Classical writers; it being probably the *provincial* Greek of Syria (not *Alexandrian* Greek, for it is not found in the Sept.), and hence it was that the Revisers substituted in its place a Classical Greek term. The same corruption of text has place in the MSS. at large at John x. 3, where Lachm. and Tisch. rightly edit *φωνεῖ*, from several MSS. of the same class as here, thus involving an inconsistency of procedure.

35. τὸ θέλημα] Tisch. and Alf. read *τὰ θελήματα*, from one MS. (B)—an authority quite insufficient. And vain is it to allege *internal* evidence for a reading, as here, almost entirely unsupported by external authority of MSS., and opposed by all the ancient Versions. Here I suspect the Reviser chose to introduce, *uno iudicio*, the plural form as used with *πολλοί* in 1 Sam. xiii. 14. Ps. lxxxix. 20. Acts xiii. 2. Eph. ii. 3, et al.

IV. 1. ἤρξατο διδάσκειν] for *ἰδίδεας*, say most Commentators. But, as Fritz. shows, the phrase may have its full force. The sense being, 'He began to teach by the sea'; and then, by the increasing crowd of auditors, he was compelled to embark on board the vessel (mentioned supra iii. 9), and there to instruct the people, seated on ship-board at sea (as opposed to *ἐπὶ τῆς γῆς* just after); for such is the sense of this expression καθ. ἐν τῇ θαλά., with which comp. Prov. xxiii. 34, *κατακίση ὥσπερ ἐν καρδῇ θαλάσσης*.

— *συνήχθη*] Lachm., Tisch., and Alf. read *συνάγεται*, from 4 uncial and a few cursive MSS.;—an amount of external authority quite insufficient, though supported by internal evidence, since *συνάγεται* may have been the original reading, and *συνήχθη* an alteration by

τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. <sup>2</sup> Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ. <sup>3</sup> Ἀκούετε ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι· <sup>4</sup> καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ [τοῦ οὐρανοῦ] καὶ κατέφαγεν αὐτό. <sup>5</sup> ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς. <sup>6</sup> ἡλίον δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ, διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη. <sup>7</sup> Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ

some Critic, who did not perceive the suitability here of the *Præsens Historicum* (which frequently occurs in this Gospel, e. gr. v. 15. vi. 30. vii. 1).

—τὸ πλοῖον] The τὸ is wrongly cancelled by Tisch., the sense being, 'the boat in attendance on Jesus.' See note on Matt. viii. 23. xiii. 2.

—καθῆσθαι ἐν τῇ θαλ.] Here ἐν τῇ θαλ., as being opp. to ἐπὶ τῆς γῆς, must mean 'a little way out in the sea,' so as to be out of the reach of the crowd, and yet be within their hearing; for, as Theoph. and Euthym. remark, he would thus have them all *in front* of him, and none in his rear. The force here of the term καθῆσθαι is misapprehended by Expositors, who take it to denote simply 'the act of sitting.' But it is plain from the parallel passage of Matt. xiii. 1, 2 (without which this of Mark would be but imperfectly understood), that καθ. must here be taken to denote 'the being seated for instruction'; as was usual with the Jewish Doctors. See Vitring. de Syn. J. p. 709. That this must be the sense of καθ. in the words of Matth., ἐκάθηντο παρὰ τὴν θάλασσαν, is certain from the corresponding words of Mark, ἤρχετο διδάσκειν παρὰ τὴν θάλ.

3. ἀκούετε] A formula soliciting earnest attention, said to be peculiar to Mark, though it is not used elsewhere by the Evangelist; for as to vii. 14, ἀκούετε μου πάντες καὶ σὺνέτε, that is of the same kind as Matt. xv. 10, ἀκούετε μου καὶ σὺνέτε. Comp. infra xii. 29 (formed on Deut. vi. 4), Ἀκούε, Ἰσραὴλ!

The τοῦ before σπείραι is cancelled by Lachm., Tisch., and Alf., on the authority of B and I curive, and, as Alf. thinks, 'introduced from the passage of Matth.'—but, I would ask, *cui bono*? And that it should have crept into all the MSS. is incredible. Moreover, why should not Mark have used the Hellenistic idiom, as well as Matth.? I suspect that the absence of the τοῦ arose from the Critical Reviser of the text of B, or its archetype, removing it as inelegant. That the Critical Reviser of the MS. D stumbled at the Grecism is plain, since we find that in Matt. and Luke he cancelled the τοῦ, and here cancelled both τοῦ and σπείραι, which, indeed, a Class. writer would probably not have used: nor was he singular there, since the words had been, before his time, removed from the copy used by the Coptic Translator.

4. The words τοῦ οὐρανοῦ, absent from very many MSS. and Versions, and cancelled by all

the recent Editors, were probably introduced from the parallel passage of Luke viii. 5.

5. ἄλλο δέ] Lachm., Tisch., and Alf. edit καὶ ἄλλο, from MSS. B, C, L, M, Δ, et al.; and, indeed, internal evidence is in favour of the reading; but far weightier external authority is needed to justify any change. The same remark applies more forcibly to the change of εὐθέως into εὐθὺς just after, as will abundantly appear from note supra ii. 8.

6. ἡλίον δὲ ἀνατείλαντος] Lachm., Tisch., and Alf. edit, from MSS. B, C, L, καὶ ὅτε ἀνέτειλεν ὁ ἥλιος: but for this external authority is very slender, and internal evidence rather favours ἡλίον ἀνατείλ., considering that one may more easily imagine how ἡλ. δὲ ἀναστ. could have passed into καὶ ὅτε ἀνέτ. than the reverse; for so plain a reading as the latter could have needed no gloss; whereas ἡλίον δὲ ἀναστ. is not so plain a phrase, but that the glossographer might apply himself to make it plainer still. Moreover, as Mark uses the phrase elsewhere (e. gr. xvi. 2, probably adopted from Matt. xiii. 6), he was likely to use it here. And it is so rare, that I have met with it nowhere in the Class. writers, except that in Plato, p. 887, B, we have ἀνατέλλου-τος ἡλίον, which is not quite the same, the sense there being, 'as the sun was rising' (similarly as in Sept. Is. xiii. 10), not, as here, 'when the sun was risen' (was up high): nor is it found, I believe, in the Sept. and Joseph.

7. συνέπνιξαν] The varr. lectt., ἀπέπνιξαν and others, arose, I doubt not, from ignorance of the force of the συν, which is parallel to that of the prep. in Lat., *compressio*, originally applied to the compressing of the windpipe (by choking), and used of suffocation *in general*. The word occurs in Jos. Ant. xii. 6, 2, συμπνιγνύσας, where the ἐμπνυι. of some MSS., edited by Dind., is doubtless a gloss. The word is not found in the Sept., and very rarely in the Class. writers. The only example known to me is Theophr. C. Pl. vi. 11, 6, ἀπὸ δὲ λυταὶ τὰ δένδρα συμπνιγνύμενα, καὶ οὐδαμῶς ἔχοντα διόδον τῷ πνεύματι. Here, however, it seems to be a brief expression (formed on the συμφνεῖσαι ἀπέπνιξαν of Luke), and meant to denote what would be more fully expressed by συμφνεῖσαι ἐπνιγξαν. See note on Luke.

—καρπὸν οὐκ ἴδωκε] 'did not yield fruit.' This was not necessary to be said of the former seed sown; but here it was with reason expressed, since the first growth might justly afford some hope of a prosperous increase.

MT. LU.

13. 8. ἔδωκε. 8 Καὶ † ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου  
 8 8 καρπὸν ἀναβαῖνοντα καὶ † αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα,  
 καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. 9 Καὶ ἔλεγεν [αὐτοῖς]. 'Ο  
 9 ἔχων ὅτα ἀκούειν, ἀκούετω. 10 "Οτε δὲ ἐγένετο καταμόνας,  
 10 9 ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα † τὴν † παρα-  
 11 10 βολήν. 11 Καὶ ἔλεγεν αὐτοῖς. 'Τμῖν δέδοται γινῶναι τὸ μυστή-  
 ριον τῆς βασιλείας τοῦ Θεοῦ, ἐκείνοις δὲ, τοῖς ἔξω, ἐν παρα-  
 13 βολαῖς τὰ πάντα γίνεται. 12 Ὡς βλέποντες βλέπωσι, καὶ μὴ  
 ἴδωσι καὶ ἀκούοντες ἀκούοσι, καὶ μὴ συνῶσι· μήποτε ἐπι-  
 στρέψωσι, καὶ ἀφεθῇ αὐτοῖς [τὰ ἁμαρτήματα]. 13 Καὶ λέγει  
 αὐτοῖς. Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας  
 19 12 τὰς παραβολὰς γινώσκεσθε; 14 'Ο σπείρων τὸν λόγον σπείρει.  
 15 Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος·  
 καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν  
 20 13 λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. 16 Καὶ οὗτοι

8. αὐξάνοντα] I cannot receive, as Lachm., Tisch., and Alf. have done, *αὐξανόμενον*; for though there be strong ancient authority for, yet internal evidence is against it, considering that the active form (also found in Matth. and Luke) is more agreeable to the Greek of this Evangelist, than the Midd. Reflexive, 'to increase oneself,' though used thrice by St. Paul, and often by the pure Class. writers. And when we consider the *quarter* from which this reading proceeds, there is every reason to think it a mere correction of style by ancient *Aristarkhs*. For the reading *εἰς* instead of *ἐν*, adopted by Tisch. and Alf. (not Lachm.), there is next to no authority; and *proof* is wanting of the existence of the idiom *εἰς ἐξήκοντα*. The genuineness of the reading *ἐν* has been so ably established, and its exact sense explained by the best Expositors from Grot. to Fritz., that no one can doubt, but those Critics who think nothing right but what comes from a certain favourite quarter. See more *infra* v. 20.

9. ὁ ἔχων] Lachm., Tisch., and Alf. read *ὁ ἔχει*, from B, C, D, L, Δ, without any cursive; nor can I add even *one* from the Lamb., Mus., and Scriv. collations. The reading *may* be genuine, and be Hellenistic Greek for the Class. *ἔστις*; but the extreme slenderness of external authority cannot but induce us to suspect that it was derived from that fertile source of emendation,—the *Latin* copies, which read 'qui habet.'

10. οἱ περὶ αὐτῶν] Equiv. to the οἱ μαθηταὶ of Luke, meaning the disciples in constant attendance, not, as Euthym. supposes, the Seventy disciples; for they had not yet been appointed. For τὴν παραβολήν, Tisch. and Alf. read τὰς παραβολὰς, from B, C, D, Δ; while Lachm. retains *loc. rec.*—very properly, since there is not sufficient evidence for the other reading; though, in addition to the Cod. Amiat. I can adduce the very ancient Cod. Lamb. of the Vulgate; and internal evidence is in its favour.

11, 12. On the sense of this passage see the note on Matt. xiii. 10, 17, where we have the

citation in a complete state, and doubtless as our Lord quoted it.

11. γινῶναι after δέδοται is absent from A, B, C, K, L, and 12 cursive MSS., and is cancelled by Lachm., Tisch., and Alf., but retained by Scholz and Fritz., of whom the latter accounts for the word's having been lost founded on a palaeographical principle; but it involves a mere *hypothesis*. We are, however, not bound always to show *how* an omission took place, espec. when the MSS. are, as in the present instance, few, and form a class; *then* the omission may have been purely accidental; which was probably the case here, for I see not how the word can be dispensed with, without leaving the sense very imperfect; for how can τὸ μυστήριον be supposed of itself to mean 'a knowledge of the mystery?' At any rate, it is in vain to oppose the testimony of all the MSS. except seventeen (to which I can only add one, the Trin. Coll. Camb. B, 16, 10, Scriv.), confirmed by all the Versions except the Coptic.

12. τὰ ἁμαρτήματα] Some suspicion attaches to these words, both from their being absent from several MSS., and because of the var. lect. *παράπτωματα*; and they are cancelled by Tisch. and Alf. Nevertheless, they are supported by 3 of the most ancient MSS., and all the early Versions, and are probably, though not certainly, genuine.

14. ὁ σπείρων τὸν λόγον σπείρει] The last two words are here put out of their natural order for the purpose of more strongly conveying the sense, which is, 'He who soweth, it is the Word [of God] that he soweth,' or, 'is sowing,' q. d. 'he is preaching the kingdom of God,' 'speaking the word of life.'

15. αἶρει] The readings ἀρπάζει in C, Δ, and ἀφαιρεί, itac. for ἀφαιρεί, in D, are both *easier* readings, the former derived from the passage of Matth. Critics might well stumble at the term, since the idiom is, strictly speaking, never found in any pure Greek writer. One may compare the use of the Gothic *hlifian*, the Scottish and English to *lift*.

For ἐν ταῖς καρδίαις αὐτῶν, Tisch. and Alf. (not Lachm.) read *εἰς αὐτοὺς*, from B and

εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετράδῃ σπειρόμενοι, οἱ, ὅταν ἀκούσῃσι 13. 8.  
 τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν 17 καὶ οὐκ 21  
 ἔχουσι ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροὶ εἰσιν ἔλτα, γενομένης  
 θλίψεως ἢ διαγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλλίζονται.  
 18 Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, [οὗτοί εἰσιν] 22 14  
 οἱ τὸν λόγον ἀκούοντες 19 καὶ αἱ μέριμναι τοῦ αἵματος [τού-  
 του], καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι  
 εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται.  
 20 Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἷτινες 23 15

6 cursives; to which I cannot add, but can *abstract* one; for the reading is, I find from Jacks, not in the Leicester MS. It is in vain to oppose the whole of the MSS. except a very few, confirmed by all the Versions, except the Coptic, on the ground that it was an alteration from the passage of Matth. I will not believe that the Evangelist could have written any thing so flat, and so little in accordance with the character of his style, as *εἰς αὐτοὺς*, or its correction in other MSS., *ἐν αὐτοῖς*. The reading, I doubt not, came from certain Critics, who did not comprehend the force of the expression, and who thought they were *improving*, while only weakening and impairing its spiritual significancy. They ought to have known, that this peculiar expression, which St. Mark must have often heard from the mouth of St. Peter, is meant to intimate that 'the thing is not a matter of the head, but of the heart; the Gospel is not sown in the head, but in the heart. Suffice it to refer to James i. 21, *δίξασθαι τὸν ἑμψυγον λόγον τὸν δυνάμιμον σῶσαι τὰς ψυχὰς ὑμῶν*.

The reading of A, and the original of the Coptic Vera, *ἀπὸ τῆς καρδίας αὐτῶν*, is evidently derived from a marginal Scholium, in which the words were adduced from the parallel passage of Luke, the Scholiast meaning to intimate (what is very true) that the complete sense intended to be conveyed was *αἶρει τὸν λόγον, τὸν ἑσκαρμίνον ἐν ταῖς καρδίαις αὐτῶν, ἀπὸ τῆς καρδίας αὐτῶν*. The words subjoined in St. Luke (and peculiar to that Evangelist), *ἵνα μὴ πιστ. σωθ.*, are very important, as intended to intimate the imminent peril to be constantly apprehended from the great enemy of souls, who is continually using all possible methods to *prevent* the means of faith and grace from attaining their end, in the salvation of the souls of men. Comp. 1 Pet. i. 9, *κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν*.

18, 19. *οὗτοί εἰσιν*, &c.] Instead of this, several ancient MSS. and the Italic Versions have *καὶ ἄλλοι εἰσιν*, which reading has been adopted by Lachm., Tisch., and Alf. But I must still agree with Matthæi, Fritz., and other Editors, in retaining the former; for I am persuaded that the above reading is no other than a *critical emendation*, devised for the purpose of removing a certain inconvenience, as involved in the repetition of the words *οὗτοί εἰσιν*,—and which is not to be obviated by taking the second *οὗτοί εἰσιν* as put *per analepsin* in the sense *hi sunt, inquam*; for thus the words would proceed most lamely. Again, I would retain the received text, *οἱ ἀκούοντες* (for which is found

*οἱ ἀκούσαντες*, which has been adopted by Lachm., Tisch., and Alf.), because, I observe, Mark here follows, not Luke, but Matthew: at least with the exception of changing, as does Luke, the singular into the plural, in order thus to make the application more suitable to each class of persons.

Again, I would by no means, with Lachm., Tisch., and Alf., cancel the *τούτων* after *αἵματος*, this being found in all the MSS. except *four*; for as to D (adduced by Tisch.), it has *βίον*,—a reading doubtless derived from the passage of Luke. It is plain that the alteration of reading in both cases originated in a critical correction of Grecism; that of D derived from the above-mentioned passage of Luke, and that of B, C, L, Δ, another correction of style by Critics; since in *Classical* Greek *ὁ αἵων*, without any addition, denotes either 'the world,' or 'the life of man.' Which of these senses they had in view we cannot know, but they intended, we may be sure, to remove the Hebrew idiom (often found in the Rabbinical writers), in which the pronoun is indispensable, since it conveys a tacit opposition to 'the world *ta, oome*.' The implied opposition to another world is here (as at Matt. xiii. 22) plain, meaning the anxious cares about *this* world (i. e. to avoid its pains, and enjoy its pleasures), without any due care for another,—the future and eternal one. Important is it to attend to this opposition, since care for another world tends to *quicken* the springing of the heavenly seed; whereas care for this world tends to *choke* it.

The full sense meant to be conveyed in these two verses may be best expressed as follows: 'and they who are sown among the thorns, are such as *hear*, indeed, the Word; *but* the anxious cares of this world, and the deceptableness of riches, and the desires about other matters [besides riches],—namely, the *goads* of life [the pleasures of sensuality in general], entering in, choke the Word, and it becometh unfruitful.'

As regards certain particulars in phraseology, I would not, with some Expositors, regard *ἀπάτη* as standing for *τέρψις*. I prefer to retain the commonly received interpretation, by which it is understood to denote the *deceitableness*, or 'deceiving tendency,' of riches, as existing in those various *deceits* which accompany riches, ever producing disappointment, and throwing a veil over the heart, as to *real* happiness here and hereafter. See 1 Tim. vi. 17.

20. *οὗτοι*] Internal evidence is rather in favour of *ἐκείνοι*, adopted by Tisch. and Alf., considering that *οὗτοι* may have been introduced from the parallel passage of Luke; but the at-

LU.

8. ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν  
 16 τριάκοντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν. <sup>21</sup> Καὶ ἔλεγεν αὐ-  
 τοῖς· Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν  
 κλίην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν [ἐπὶ] τεθῇ; <sup>23</sup> Οὐ γάρ ἐστί  
 17 τι κρυπτὸν, ὃ εἰ μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον,  
 ἀλλ' ἵνα εἰς φανερόν ἔλθῃ. <sup>23</sup> Εἴτις ἔχει ὅτα ἀκούειν, ἀκουέτω.  
 18 <sup>24</sup> Καὶ ἔλεγεν αὐτοῖς· Βλέπετε, τί ἀκούετε. Ἐν ᾧ μέτρῳ με-  
 τρέιτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκού-

testation of *three* MSS. is quite insufficient; and it was more probably a correction of the Critica. Lachm. (Ed. 2) retains *οὗτο*.

— *παραδέχονται*] i. e. 'give it, not only the admission of *mental assent* (as expressed by the term in the parallel passage of Matth. *συνίεν*), but of *heartfelt acquiescence*, and entire approbation,—holding it fast in mind and heart, as expressed by the term in the passage of Luke, *κατέχουσι*. On the reading just after, *ἐν—ἐν* (adopted by Tisch. and Alf.), see note supra v. 8. It was the more easily introduced here from the harshness of construction attached to *ἐν—ἐν*. The best way of accounting for this use of *ἐν*, where we should expect *εἰς*, is to suppose (with Grotius and Fritz.) that the Evangelist suddenly returns back from the *thing*, and the *explanation*, to the *parable* itself.

21. *αὐτοῖς*] That this is to be understood of the *disciples*, who were thus privately instructed, and not the people at large, appears from the parallel passage of Luke viii. 16. Comp. also vv. 21. 24. 25. And though vv. 21—25 are brought forward in another sense at Matt. v. 15. x. 26. vii. 2. 13, yet proverbial *sententiae* like this are (as Grotius observes) applicable in various views. On the sense here see Whitby. The purpose, then, of our Lord in this verse is to call their *attention* to his words, espec. because by thus *instructing* them he meant to *fit them* to be *instructors of others*; thus suggesting to them their duty to become such, which lesson is *pointed* by a familiar illustration; q. d. 'a candle is not lit to have its light *hidden*; for its design is to *give light*, and that not to the space under the bushel, but to the whole room.' With this peculiar use of *ἔρχεται* (equiv. to *φέρεται*) comp. Aristoph. Eccl. 27, ἀλλ' ὅρῳ τόνδε λύχνον προσίστα.

By *κλίην* must be understood a *couch*, which, as Grotius observes, had such a cavity as to admit of a *candelabrum* being put under it; nay, it seems, any thing much larger. Indeed, from the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding-place. [Comp. Matt. v. 15. Luke xi. 33.]

22—32. In these verses is a further continuation of our Lord's discourse, having for its purpose to prevent, at any future time, a feeling of discouragement at the *slow progress* of the Gospel.

22. *ἀπόκρυφον*] lit. 'hidden away,' 'left unrevealed,' and so unknown. This furnishes an example of the Hebrew, or, indeed, Oriental use called by the Grammarians *Essegrasia*, namely, that of repeating, for greater force, any weighty sentiment in other words; on which see the Dissertation of Schoëtgen, appended to the second

vol. of his Hor. Hebr. For *εἰς φαν. ἔλθῃ*, Tisch. and Alf. (not Lachm.) edit, from C, D, L, Δ, et al., *ἔλθῃ εἰς φαν.*; but the authority is insufficient; and internal evidence is adverse, from the probability of there being a *marginal gloss*, as is the reading of B, *φανερωθῇ*. The phrase is so rare, that it occurs, I believe, no where else but here and in the parallel passage of Luke. As to the force of the sentiment in its present application, it *may* be, what many Expositors suppose, 'There is no doctrine, now so darkly and figuratively propounded by me, but which you, my disciples, will hereafter set forth distinctly, and without the involvements of mystery and parable.' And such is evidently the sense intended in the parallel passage of Luke viii. 17, with which compare Matt. x. 26. Here, then, we have intimated a conjoint sense at once of *duty* and *design*—duty on the part of the Apostles and their successors, and design on the part of *Divine Providence*.

24. *καὶ ἔλεγεν—ἀκούετε*] Render: 'He said also to them: See to it (take heed) as to what you hear'; not simply, what, *quid et quale sit*, as Grot. and Rosenm. and most Commentators explain, as though this contained a caution to stand on their guard lest they should be deceived, that thus by proving all things they might hold fast what is good; for this is not permitted by the following context, nor by the *τίς* of the parallel passage of Luke, *ἀντὶ τοῦ* v. 1.; which, however, is *not*, as many Expositors suppose, equiv. to *τί*, as if *τί* could mean *how*. The passage they cite to establish this, 1 Cor. vii. 16, *τί γὰρ οἴδα*, does not *prove* it, since there the *τί* is *interrogative*, not *declarative*. Nor can I approve of keeping (as not a few Expositors do) the terms quite *distinct*, as if our Lord used *both*; unless, indeed, on two different occasions; which cannot be thought of. It seems best to consider the *two expressions* as meant to convey the *same sense*, and that required by the following context in Mark; the only difference being, that what is expressed in Mark indirectly and by implication, is in Luke expressed directly and clearly. Something like this view (which can alone reconcile the seeming discrepancy) seems to have been in the mind of Calvin.

— *καὶ προστεθήσεται ὑμῖν τοῖς ἀκ.*] Render: 'and more shall be added unto you who hear,' i. e. more of knowledge; as almost every Interpreter of note, down to Meyer, explains; while Mr. Alford, strangely enough, explains it to mean, 'more shall be demanded of you who hear [the mysteries of the kingdom of God], addition shall be made,' or, as we should say, 'laid on,' i. e. of *account*. But *προστ.* will not, without great violence, admit of such a sense. The

ουσιν. <sup>25</sup> Ὅς γὰρ † ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

<sup>26</sup> Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλλῃ τὸν σπóρον ἐπὶ τῆς γῆς, <sup>27</sup> καὶ καθεύδῃ καὶ ἐγείρῃται νύκτα καὶ ἡμέραν· καὶ ὁ σπóρος βλαστάνῃ καὶ μηκύνῃται, ὡς οὐκ οἶδεν αὐτός.—<sup>28</sup> αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρῃ σῖτον ἐν τῷ στάχυϊ.—<sup>29</sup> ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θέρισμός.

general import of the passage may be thus expressed: 'According to the measure of *attention*, which ye bestow in hearing, will be the measure of *improvement* imparted to, i. e. attained by you. And unto you that *hear* with attention, shall more knowledge be imparted (i. e. will be attained by you); for to him that hath such attention as to have attained to *some* knowledge shall more be given; but from him that hath not bestowed due attention to increase his knowledge will be taken away (i. e. lost) that knowledge which he hath attained to.' See more on Matt. xiii. 12.

The words τοῖς ἀκούουσιν, not found in MSS. B, C, L, and a few others, have been cancelled by Lachm., Tisch., and Alf., in spite of the unanswerable defence of them by Fritz, who, however, without authority and needlessly, removes the words, and places them after προστιθ. ὑμῖν, as they would have been placed in a *Class.* writer. And indeed it was, I suspect, at the *position* of the words, rather than at the words themselves, that the ancient Revisers took exception, and thus adopted the *slashing* mode of criticism.

<sup>25</sup> For ἂν ἔχη, several uncial and many cursive MSS. have ἔχει. Their testimony is confirmed by almost all the ancient Versions, and the reading is adopted by Lachm., Tisch., and Alf.; perhaps rightly, for internal evidence is quite in its favour, from its being more agreeable to the unstudied style of *St. Mark*.

<sup>27</sup> καθεύδῃ καὶ ἐγείρῃται, &c.] This expression is like that of Ps. iii. 5, ἰκοιμήθην καὶ ἐπύθωσα, ἐξηγύθην, and is an expressive image of easiness and unconcern, security and confidence.

For βλαστάνῃ, Tisch., Lachm., and Alf. read βλαστᾷ, from B, C, D, L, Δ, and a few others; but on insufficient authority. Yet the reading *may* be genuine. But if it be, it must be an *Indic.*, at least that is the case in the only other example that I have found of the word.—Schol. on Pind. Pyth. iv. 133, θάλλει καὶ βλαστᾷ Ἀρκ. So that Mr. Alford's decision on the readings βλαστάνῃ καὶ μηκύνῃται as "corrections, fancying that βλαστᾷ was Indic.," is evidently *naught*. If βλαστᾷ be the true reading, it *must* be *Indic.*; and then βλαστάνῃ καὶ μηκύνῃται would be glosses, or plainer readings for those. But I really cannot admit, even in Mark's Greek, except on far better grounds, such a breach of Grammar as the use of the Indic. would involve.

<sup>28</sup> αὐτομάτως properly signifies *self-moved*, and is here (as often in the Classical writers) used of that energy of nature which is indepen-

dent of human aid. Thus it is equiv. to αὐτοφυής. It is, however, not confined to the *Class.* writers, but occurs in the Sept., Levit. xxv. 5, et al. The γὰρ, cancelled by Lachm., Tisch., and Alf., only on the authority of 5 uncials and Origen, cannot be dispensed with, and was only removed by Critics who doubted the suitability of the particle, and cancelled it: while others, having a little more discretion, thinking it better to heal than to amputate, altered it to ὅτε, doubtless from the *Versions*. Any thing better than bringing in an *Asyndeton* so out of place.

—καρποφορεῖ is generally taken for φέρει; the καρπο being inert, as in Diod. Sic. p. 137, ἀμπέλος—καρποφορεῖ τὸν οἶνον. But Beza, Piac., and Fritz, more properly give it the full sense *fruges fert*, and take φέρει from it in the next clause.

—χόρτον] For want of some such *definite* term as our *blade*, the Greeks and Romans were obliged to use the same word as denoted *grass*. Χόρτον and στάχυν are put in the singular, because they are used in a *generic* sense, which implies plurality. Στάχυν (derived from στάω) denotes the ear in its green state, and it is so called from the peculiarly *erect* form it then has. Πλήρῃ σῖτον means the complete, perfect, and mature grain. So Gen. xli. 7, στάχυν πλήρεις. Here, then, the several stages of the mysterious process carried on by nature are expressed by a sort of natural climax.

—πλήρῃ σῖτον] MS. B has πλήρης σῖτος, and MS. D, πλ. ὁ σῖτος. Lachm., Tisch., and Alf. edit the former reading. But no change is necessary, the σ, I doubt not, arose from the ε following. There exist other variations of reading, occasioned chiefly by it not having been seen that καρποφορεῖ stands for φέρει. The expression πλήρης σῖτος might be defended, or even adopted, did the same MSS. present χόρτος and στάχυν, and then καρποφορεῖ would have its usual sense. Not to say that *thus* much vividness and spirit would be imparted, as follows, 'First [there is] the blade, then,' &c., as in Simpl. in Epict. c. 38 (cited by Weta.), ἀπὸ πυροῦ καλὰ μὲν [ιστὶ] καὶ (and then) καλὰ μὲν, καὶ ἄσταχυν, καὶ πάλιν πυρός. This, however, is a case in which the authority of MSS. has especial weight, and that forbids the change.

<sup>29</sup> ὅταν δὲ παραδῷ ὁ καρπός] With this passage the ancient Translators were so perplexed, that they either gave versions which wander from the sense, or else they expressed the sense in a general way by 'when the crop is ripe.' The best mode of removing the difficulty is to suppose an ellipsis of ἑαυτὸν (as in the case of many other active verbs to which use imparted a reciprocal



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13. 13. <sup>30</sup> Καὶ ἔλεγε· Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ  
 31 <sup>18</sup> ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; <sup>31</sup> ὡς † κόκκῳ σινά-  
 32 <sup>19</sup> πews, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν  
 σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· <sup>32</sup> καὶ ὅταν σπαρῇ, ἀναβαί-  
 νει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους  
 μεγάλους· ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ  
 34 οὐρανοῦ κατασκηνοῦν. <sup>33</sup> Καὶ τοιαύταις παραβολαῖς πολλαῖς  
 ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκοῦειν. <sup>34</sup> χωρὶς δὲ  
 παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ  
 8. 8, ἐπέλυε πάντα.  
 18 22 <sup>35</sup> Καὶ λέγει αὐτοῖς ἐν ἐκείῳ τῇ ἡμέρᾳ, ὅφιας γενομένης·  
 23 Διέλθωμεν εἰς τὸ πέραν. <sup>36</sup> Καὶ ἀφέντες τὸν ὄχλον, παρα-

sense; as κρύπτειν, καθεῖναι, ἀπορρίπτειν, ἀνα-  
 λαμβάνειν, παρίχειν, ἐφίπναι, ἐνδιδόναί, ἐπι-  
 δίδοναι, and παραδόναι), which, though it does  
 not occur in the Class. writers, is found in Hel-  
 lenistic Greek: ex. gr. Josh. xi. 19, οὐκ ἦν  
 πόλις, ἥτις οὐ παρέδωκε (surrender) τοῖς υἱοῖς  
 Ἰσραὴλ. 1 Pet. ii. 23, παρδίδον δὲ τῷ κρί-  
 νοντι δικαίως. The question, however, is, to  
 whom the fruit is to be understood to yield itself  
 up, and deliver its increase? To the reaper,  
 say the Commentators generally. But I prefer,  
 with Fritz., to refer it to τῷ ἀνθρώπῳ, taken  
 from the preceding. Thus also ὁ ἀνθρώπος,  
 meaning the husbandman, must be understood at  
 ἀποστῆλλαι. As to ἀποστῆλλαι τὸ δρέπανον,  
 it is put, by a seemingly popular metonymy, for  
 'he sendeth those who may put in the sickle;' i. e.  
 the reapers. A similar mode of expression  
 occurs in Joel iii. 13, ἔξαποστῆλται δρέπανα,  
 ὅτι παρίστηκεν ὁ τρύγητος, and Rev. xiv. 15.

30. For τίνι, Tisch. and Alf. read πῶς, from  
 B, C, D; while Lachm. retains τίνι, rightly,  
 since internal evidence is as much in its favour  
 as external authority. The same MS. reads just  
 after ποίᾳ, and I doubt not that the Critics in-  
 troduced those readings for the sake of removing  
 the tautology they found in the text before  
 them, which had τίνι—τίνι, possibly the original  
 reading.

31. ὡς κόκκῳ] Most of the uncial MSS., and  
 very many cursives, have κόκκον, which is adopted  
 by Lachm. and Alf. It has, however, been  
 proved by Fritz., that the reading in question  
 cannot be tolerated, it being impossible to justify  
 the construction; nor would even a preponderance  
 of MS. authority for κόκκον turn the scale in its  
 favour, since authority of MSS. in the case of so  
 minute a difference, as that between the κ and  
 the ε adscript, is of no great weight either way.  
 Moreover, the ὡς (which seems, by being mis-  
 understood, to have occasioned the mistake in  
 κόκκον) is put either, by a harsh brevity, for  
 ὁμοία ἐστίν· or rather the ὡς is to be taken in  
 the sense as it were, and παραβάλωμεν to be  
 supplied from the preceding παραβάλωμεν. In  
 his 2nd Ed. Tisch. has restored κόκκῳ.

34. χωρὶς παραβολῆς] That this ought to  
 be rendered 'apart from parable,' i. e. unpara-  
 bolically, will abundantly appear from the note  
 on Luke viii. 4, for παραβ. here is used in quite  
 the same way as in διὰ παραβολῆς (equiv. to  
 ἐν παραβολῇ) there.

— ἐτίλιν] i. e. 'explained by solving the  
 difficulties,' removing the obscurities,—a use not  
 found in N. T., but occurring in the Sept., Philo,  
 and Joseph., and also, though very rarely, in the  
 Class. writers.

For μαθηταῖς αὐτοῦ, Tisch. and Alford  
 read μαθ. ἰδίοις, from MSS. B, C, L, Δ, et al.  
 But there is not sufficient external evidence to  
 warrant the change; espec. since in MS. B we  
 have both ἰδίοις and αὐτοῦ,—a mixture of two  
 readings, one interlinear, thus leaving it uncer-  
 tain which of them was in the text of the archæ-  
 type; though I little doubt that it was αὐτοῦ, or  
 αὐτοῦ, and that ἰδίοις came from a marginal  
 Scholium. Thus in 2 Pet. ii. 22 (cited from  
 Prov. xvi. 11) we have κύων ἐπιστρίψας ἐπὶ  
 τὸ ἴδιον ἑξέταμα, where the Sept. has αὐτοῦ  
 ἔξ. The same Hebr. pronoun is used indif-  
 ferently to express either one or the other term.  
 Lachm. was well aware of this, when he pru-  
 dently retained here the text. rec.

36. παραλαμβάνουσιν—ἐν τῷ πλοίῳ] Most  
 Expositors here take ἐν τῷ πλοίῳ as put for εἰς  
 τὸ πλοῖον, in the sense, 'after he had dismissed  
 the multitude, his disciples took him, just as he  
 was (i. e. unprepared as he was, and without  
 delay), on board the ship.' As, however, this  
 taking of ἐν for εἰς is here somewhat harsh, I  
 should be rather inclined to agree with Euthym.  
 and some other ancients, together with several  
 modern Commentators, in joining ἐν τῷ πλοίῳ  
 with ὡς ἦν; which renders any enallage unne-  
 cessary. Thus the sense will be, that 'on the  
 dismissal of the multitude, they carried him off,  
 just as he sat in the boat [out of which he had  
 been teaching]. Yet such a reference to the  
 boat mentioned supra v. 1, involves a certain  
 harshness, and the sense arising is unsatisfactory.  
 ἦν is a term not significant enough to have ἐν  
 τῷ πλοίῳ joined with it; which words are  
 plainly joined in construction with παραλα-  
 βάνουσι. Moreover, ἐν τῷ πλ. is, strictly  
 speaking, not used for εἰς τὸ πλοῖον, but is  
 a phrase prægrius (and hence the Dat. is used  
 for the Accus.), denoting, 'they took him on  
 board, and carried him as the bark' [namely,  
 that mentioned supra v. 1]. See note on Matt.  
 xiv. 22. In this sense παραλαμβάνειν is used  
 in Thucyd. i. 111, et alibi. To advert to the  
 expression ὡς ἦν, this need not be understood in  
 the somewhat jejune sense just as he was, i. e.  
 without waiting for refreshment or accommoda-

λαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ † πλοῖαρια 8.  
 ἦν μετ' αὐτοῦ. 37 Καὶ γίνεται καὶ ἄνεμος μεγάλη· τὰ δὲ 24 23  
 κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε † αὐτὸ ἤδη γεμίζεσθαι.  
 38 Καὶ ἦν αὐτὸς \* ἐν τῇ πρύμνῃ, ἐπὶ τὸ προσκεφάλαιον καθεύδων  
 καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει 25 24  
 σοι ὅτι ἀπολλύμεθα; 39 Καὶ διεγερθεὶς ἐπετίμησε τῷ ἄνēmῳ, 26  
 καὶ εἶπε τῇ θαλάσσῃ· Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ

tions for the passage. It may simply be taken to mean, as in many passages of the best writers, 'quam celerissime.' See my note on Thucyd. iii. 30, ὥσπερ ἔχομεν. However, since our Lord's determination to cross over the lake, late in the evening of the day, when he delivered the above parables, seems to have been sudden—so sudden that there was no opportunity for further provision for the voyage,—I am inclined to think that both the senses of ὡς ἦν on which I have treated may have place. Fritz. here aptly compares Lucian, Asin. c. 24, κάτω ἀφῆκαν ὡς ἦν ἐν τῷ δέσμῳ.

For πλοῖαρια, several of the most ancient MSS. have πλοῖα, which is adopted by Griesb., Lachm., Tisch., and Alf.; while Fritz. and Scholz retain πλοῖαρια,—rightly, for though the word is one of rare occurrence, yet it is elsewhere found in the present Gospel (namely, iii. 9), and five times in that of St. John, and in three of those the same class of MSS. read πλοῖα. The Revisers of the above ancient MSS. probably stumbled at the uncommonness of the word and its supposed want of Classic purity. Yet it is found in Aristoph. Ran. 139. Xen. Hist. iv. 5, 17. Diod. Sic. l. ii. 57. Arrian, Perip. p. 10, 7, and 20, 33. From those passages the πλοῖαριον seems to have been a very light-built wherry, such as might be rowed by one man plying two small oars. However, as applied to the boats on the lake of Genesareth, where such cock-boats could not live, the term may have denoted a ferry-boat (as opposed to one of burden) to transport passengers from place to place. Nevertheless, πλοῖα may have been the original reading; and I find it in a few ancient Lamb. and Mss. MSS.

37. αὐτὸ ἤδη γεμίζεσθαι] Lachm. and Tisch. edit. ἤδη γεμ. τὸ πλοῖον, from B, C, D, L, and the later Syr., Copt., Vulg., and Ital. Versions. Internal evidence is quite in its favour, as is, perhaps, the parallel passage of Matt.; and it is probably the true reading. Accordingly we might render, 'So that the vessel was already being filled,' or, as is said in the passage of Matt., 'covered' (καλύπτεσθαι) with the waves; but the expression employed by Mark (which, however, does not occur in the Class. writers) is more graphic, and probably suggested to Luke the very peculiar term (unprecedented elsewhere) συνεπληροῦντο, which (by a not unusual confounding of the ship with the ship's crew, found in the purest Greek writers) is put for συνεπληροῦντο τὸ πλοῖον.

38. For ἐπὶ, I have now, with all the recent Editors, received ἐν τῇ πρ., from A, B, C, D, L, et al., which, considering that internal evidence is quite in its favour, may be regarded as the true one. The other is, I doubt not, a gloss. As to the reading of D and others, ἐπὶ προσκε-

φάλαιον, it is, probably, a mere correction of style. And so in Plato, Polit. i., we have καθῆστο ἐπὶ τινος προσκεφάλαιον. Yet the other construction is unexceptionable, though not Classical Greek. The only peculiarity of moment is the *brevisioquentia*, involving a pregnancy of sense; the full meaning being, 'and he was seated on the cushion asleep;' for προσκεφ., though it generally denotes a pillow for the head, here signifies 'cushion to sit, or 'to recline, on.' Thus it must have been taken by Theophyl.; though when he says ἐξύλινον δὲ πάντως ἦν τοῦτο, there is not so much (what Fritz. imagines) a mistake on the part of Theophyl. as an error of the scribes, who mistaking, perhaps, an abbreviation, wrote ἐξύλινον instead of some other word, perhaps σκῦτινον,—a *dinatio* rendered almost certain by a passage of Pollux x. 40, where he refers to Aristoph. Amphiar. for the expressions κνίφαλον and προσκεφάλαιον, and he remarks that they were made τῶν λινῶν, καὶ σκυτίνων καὶ ἱρίων. This use of προσκεφ. for 'cushion to sit upon,' though rare, is found occasionally even in the purest Class. writers, though the ancient Grammarians regarded it as an *aduse*, and supposed that *ὑπερήσιον* ought to be used; but it has place in Plato ubi supra, Cratin. in Horis ap. Pollux. x. 40, Hermipp., and other of the purest Greek writers.

— διαγίρει.] Tisch. and Alf. read ἱγίρει, from B, C, D, et al.; while Lachm. retains διαγίρει, very properly, as appears from the occurrence of διαγίρεισθαι infra v. 39, where D has ἱγίρει. But διαγ. is confirmed by the passage of Luke.

39. πεφίμωσο] The ancient Critics stumbled at the use here of the Imperat. *Perfect*; and hence some (as the Reviser of the text of D) altered the reading to the Imper. Aorist *φιμώθητι*, having in mind passages of Mark i. 25, Luke iv. 35, and Matt. xxii. 12,—not aware of the force of the Imperat. *Perf.*, which is here espec. prominent, reference being made to the permanence of the consequences of the action denoted by the verb. The full force of the term can only be drawn forth by rendering, 'Be stilled (or silent) and continue still!' The *Asyndeton* is highly suitable to the august dignity of the address; though even here the ancient Critics could not forbear misplaced alteration. Thus the Cod. D obtrudes a καὶ of connexion.

In the next words, ἐκόπασεν—γαλήνῃ, the Evangelist probably had in mind Ps. cvii. 20, "He maketh the storm a calm, so that the waves thereof are still," lit. 'hushed;' the true force of the term here, ἐκόπασεν. True is the remark of Bp. Jebb (Sac. Lit. p. 175), that 'St. Mark's description of the present occurrence is fuller and more picturesque than those of his brother Evangelists;' the reason for which may be, that St. Mark wrote under the direction, and

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8. 8. ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup> Καὶ εἶπεν αὐτοῖς Τί  
 27 <sup>25</sup> δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; <sup>41</sup> Καὶ ἐφοβήθησαν  
 φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν,  
 ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;  
 28 26 V. <sup>1</sup> Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν  
 27 τῶν Γαδαρηνῶν. <sup>2</sup> Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως  
 ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκα-  
 θάρτῳ, <sup>3</sup> ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς \* μνήμασι· καὶ † οὔτε  
 † ἀλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, <sup>4</sup> διὰ τὸ αὐτὸν πολλάκις  
 29 πέδαις καὶ ἀλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς  
 ἀλύσεις, καὶ τὰς πέδας συντετριφθαι· καὶ οὐδεὶς αὐτὸν ἴσχυε  
 δαμάσαι. <sup>5</sup> Καὶ διαπαντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς \* μνή-

probably in this instance from the *lips* of one who was not only an eye witness of our Lord's *Divine power* over the winds and waves, but who, above all other eye-witnesses, had special cause to be impressed by every exercise of that power,—being, on another occasion, enabled by Christ to walk upon the water,—a privilege peculiar to himself.

41. ὑπακ. αὐτῷ] Tisch. and Alf. read αὐτῷ ὑπ., from C, L, Δ, and 6 cursives of the same class, regarding the text. rec. as derived from the passage of Luke, as if all the copies except ten would be altered from that passage! It is far more probable that the position found in those ten MSS. came from the Critics, who thought that a more dignified position of words, by which an emphasis might be imparted to αὐτῷ, would be more suitable to the august nature of the occasion; forgetting that the speakers are the *common sailors*. Such alterations of position on grounds as weak as here, occur perpetually in the MSS. of the Family of B, C, L, and also D and its kindred. Thus *here* the MS. D reads ἡ θάλασσα καὶ ὁ ἄνεμος,—a reading derived from the Ital. Vers., but an alteration arguing folly on the part of the Critics. As to the reading ὑπακούει, instead of ὑπακούουσιν, adopted by Tisch. and Alf., from B, C, L, Δ, and 6 cursives of the same Family, it is evidently a mere false correction by some Critic, who thought that the verb in the singular, called for by the καὶ—καὶ, would impart more force to the expression. But the shallow Critic did not perceive that the former καὶ is *not connective*, but *extensive*. Lachm. has here evinced sound discretion by not varying at all from the text. rec.

V. 1. Γαδαρηνῶν] Lachm., Tisch., and Alf. edit Γαλασηνῶν, but from only MSS. B, D, the Vulg. and Ital. Versions, and Greg. Nyss.—an authority far too slender to warrant the change. The true state of the case as regards the reading here and in the parallel passages of Matthew and Luke, I have considered in the note on Matt. viii. 28, where I have shown that Γαλας cannot be admitted.

3. μνήμασι] This, for *μνημείους*, I have, with all the recent Editors, adopted, on the strongest authority. The common reading arose, no doubt, from ver. 2. The tombs of the ancients, espec. in the East, were tolerably roomy *vaults*, and would be no indifferent shelter for the houseless,

or such poor wretches as demoniacs or lepers, driven from human habitations. Indeed, from Diog. Laert. ix. 38, ἱρημάζων ἱστοί, καὶ τοῖς τάφοις ἐνδιατρίβων, we find that they were sometimes used as places of abode. See also Is. lxxv. 4. In fact, the tombs in question were doubtless *hygroscapæ*, caverns cut out of the mountains, doubtless similar to those at Telmessus and Petra; and which, as we learn from travellers, still remain, and form, at the present day, *habitations for the living*.

—οὐτὶς ἀλύσεισιν οὐδεὶς ἤδ. α. δῆσαι] Lachm., Tisch., and Alf. edit, from a very few uncial MSS., οὐδὲ ἀλύσει οὐκ ἐτι οὐδεὶς ἰδ. α. δ. The reading οὐδέ is called for by strict propriety of language; nevertheless, it is occasionally found in the later and less pure Class. writers, such as Polyæn.; and *here* οὐδέ probably arose from Critical emendation. The οὐκ ἐτι is, I conceive, indefensible. It arose, I suspect, from marginal conjecture on the part of those Critics who wished to read καὶ οὐχ ἀλύσει ἐτι οὐδεὶς, as in some MSS. we have καὶ οὐχ ἄλ. οὐδ. ἐτι. But the ἐτι yields a very forced sense, and came, I suspect, from a marginal *Scholium*. Fritz. has shown, by a full and able critical discussion, that all the various readings of the uncial MSS. arose, more or less, from a desire to soften down and polish the roughness of the Evangelist's composition. As to ἀλύσει, found only in MSS. B, C, L, 33, it is passed over by Matth., Griesb., and Fritz. as wholly unworthy of attention, though adopted by Lachm., Tisch., and Alf., but on very precarious grounds. External evidence is next to nothing, considering that though it is found in two of the most ancient MSS., yet the Syriac and Vulg. Versions, which support ἀλύσει, are, espec. the Peisch. Syr., far more ancient. Moreover, internal evidence, *properly weighed*, is rather against ἀλύσει, which would have to be understood in a sense quite unprecedented, and taken generically for *vinculis*. In short, the reading arose, I suspect, purely from an error of the scribes, by their confounding one with another the two abbreviations which express *αἰ* and *αι*.

4. Worthy of observation is the *minute accuracy*, so characteristic of St. Mark, of the several terms here employed. The *head-chains* were *burst asunder*, and the *foot-chains* were *broken by being rubbed together*.

5. ἐν τοῖς—ἡ] This punctuation I have

μασι καὶ ἐν τοῖς ὄρεσιν ἦν, κράζων καὶ κατακόπτων ἑαυτὸν 8. 8.  
λίθοις. 6 Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσ- 28  
εκύνησεν αὐτῷ, 7 καὶ κράζας φωνῇ μεγάλῃ † εἶπε Τί ἐμοὶ καὶ 29  
σοὶ, Ἰησοῦ Τι ἐ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν,  
μή με βασανίσῃς! 8 ἔλεγε γὰρ αὐτῷ Ἐξέλθε, τὸ πνεῦμα τὸ  
ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου. 9 Καὶ ἐπηρώτα αὐτόν Τί σοι 30  
ὄνομα; καὶ † ἀπεκρίθη † λέγων Λεγεὼν ὀνομά μοι· ὅτι πολλοὶ  
ἐσμεν. 10 καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ 31  
ἔξω τῆς χώρας. 11 Ἦν δὲ ἐκεῖ πρὸς \* τῷ ὄρει ἀγέλη χοίρων 30 32

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adopted with the Vulg., Syr., E. V., Doddridge, Winer, and Fritz., as being required by propriety. To place the comma after *κράζων*, as is generally done, would yield a false sense. The reading *ἐν τοῖς μν. καὶ ἐν τοῖς ὄρεσιν* for the common reading *ἐν τοῖς ὄρεσιν καὶ ἐν τοῖς μν.*, is found in many of the best MSS., and almost all the Versions, and is edited by Griesb., Fritz., Scholz, Lachm., and Tisch. Here, indeed, it is the more suitable, since the words will thus be placed in the same order as *νυκτὸς καὶ ἡμέρας*; an order most proper and correct, the sepulchres being probably their habitation by night, and the *μοναταῖς* by day. For *those*, too, were used occasionally as habitations. So Aristoph. *Lysist.* 787, *ὅς φεύγων Γάρον, ἀφικεῖ ἐν ἱερμαίαν, καὶ τὸς ὄρεσιν ᾄκει.*

— *κατακόπτων*] 'hacking himself.' This circumstance of hacking himself with sharp stones, instead of a knife (which, of course, would not be granted him), is quite in the manner of *μανιάς*; who often tear their flesh, and cut it with whatever they can lay their hands on. So Pausan. *Lacon.*, cited by Wetstein, says of one: *ἐτίτρωσκε αὐτὸς αὐτόν, καὶ διεξέει το σῶμα ἅπαν, κόπτων τε καὶ λυμαινόμενος.* See also *Jud.* xiii. 6, 17. In the present instance, however, it was manifestly the result of demoniacal possession.

7. εἶπε] Fr., Lachm., Tisch., and Alf. edit *λέγει*, from A, B, C, and several other uncial and cursive MSS.;—perhaps rightly (see note on *Matt.* xiii. 28, and *Mark* vi. 31); and the *εἶπε* may have come from the parallel passage of *Luke*. Moreover, *Mark* often uses *λέγει*, espec. in the *Present* tense.

— *Θεοῦ τοῦ ὑψίστου*] The epithet *ὁ ὑψίστος*, as applied to God, occurs no where else in the Gospels, and only once elsewhere in the New Test., i. e. *Heb.* vii. 1, taken from *Gen.* xiv. 22. It corresponds to the *Heb.* *רַם*. The appellations seem to have been at first given with reference to the *exalted abode* of God, i. e. in heaven. See *Isa.* lxvi. 1. They may also refer to the *supreme majesty* of the Deity. Hence in the Old Test. *רַם* is almost always used to distinguish the *true God* from those who were *called gods*.

— *ὀρκίζω σε τὸν Θεόν*] This formula usually denotes to *put any one on his oath*. See note on *Matt.* xvi. 63. But here (as Grotius, Rosenm., and Kuinoel have shown) it has the force of *oro, obsecro te per Deum*, and thus is equivalent to the *δισσάμ σου* of *Luke* viii. 28.

— *μή με βασανίσῃς*] Namely, as some ancient and modern Commentators explain, 'by compel-

ling me to depart from the man.' But this interpretation, however agreeable to the context, is somewhat harsh, and is not permitted by the parallel passages of *Matthew* and *Luke*; from which it appears that the word is to be taken of the *mode* of torment, which was supposed to be apportioned to demons, after being compelled to come out of possessed persons, namely, the being forced (as *Luke* expresses it) *εἰς τὴν ἄβυσσον ἀπελθεῖν* (see 2 *Pet.* ii. 4, and *Rev.* ix. 1, 2, xi. 7, &c.), a term applied by the Greeks to their Tartarus. The words of *ver.* 10, *καὶ παρεκάλει*—*ἔξω τῆς χώρας* may, indeed, seem to favour the first-mentioned interpretation. But they are equally suitable to the other. The demons entreat that if they *must* depart from the man, they may at least not be compelled to leave the country; which was but another form of preferring the first-mentioned request, that he would not send them away to the place of torment.

8. ἔλεγε γὰρ αὐτῷ] Propriety of language in this tense will not permit us to render 'had said.' Nor is this rendering called for by the *παρήγγειλεν* of *Luke* viii. 29, for there the true reading seems to be *παρήγγελλεν*. Render: 'for he was saying to him, strictly charging him.'

— *τὸ πνεῦμα τὸ ἀκάθαρτον*] This I have pointed off, because (though the Editors have not seen it) *πνεῦμα* is as it were a Votive; the *Nom.* with the *Art.* being put for the *Voc.*, as at ix. 25. In such a case the word is most usually a masculine or feminine; yet the neuter sometimes so occurs; as *Luke* xii. 32, *μὴ φοβοῦ, τὸ μικρὸν πόλεμον*, *Eph.* vi. 1, *τὰ τέκνα, ὑπακούετε, &c.*

9. τί σοὶ ὄνομα] Spirits, both good and evil, are always represented in Scripture as *having names*: assumed, as Commentators think, in accommodation to human infirmity. Be that as it may, our Lord did not ask the name through ignorance, but (as Euthym. suggests) to thereby elicit an answer; that the bystanders might have the more occasion to admire the stupendous power by which the miracle was wrought.

— *Λεγιών*] This word (from the name of a well-known Roman body of troops) was often used by the Jews to denote a *great number*. That the term has that sense here (and not that of *Chief of the Legion*) is plain from the words following, and those of *vv.* 10, 12.

11. It is plain that text. *rec.* *ὄρη* cannot be right, because there is in that locality but one mountain, the Hippo. Accordingly we may, with Fritz., suppose *ὄρη* to have originated in an error of scribes, who often confound *εἰ* and *η*:

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8. 8. *μεγάλη βοσκομένη* <sup>12</sup> *καὶ παρεκάλεσαν αὐτὸν [πάντες]* [οἱ  
 81 *δαίμονες*], *λέγοντες* Πέμφον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς  
 32 αὐτοὺς εἰσέλθωμεν. <sup>13</sup> *Καὶ ἐπέτρεψεν αὐτοῖς εὐθὺς ὁ Ἰησοῦς.*  
 33 *Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα, εἰσῆλθον εἰς τοὺς*  
*χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θά-*  
 33 34 <sup>14</sup> *λασσαν (ἦσαν δὲ ὡς δισχίλιοι), καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.*  
 34 35 *Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ ἀπήγγειλαν εἰς*  
*τὴν πόλιν καὶ εἰς τοὺς ἀγροὺς. καὶ ἐξῆλθον ἰδεῖν τί ἐστὶ τὸ*  
*γεγονός.* <sup>15</sup> *Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ † θεωροῦσι τὸν*  
*δαιμονιζόμενον καθήμενον, [καὶ] ἱματισμένον καὶ σωφρονούντα,*  
 36 *τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν.* <sup>16</sup> *Καὶ διηγήσαντο*

but, in fact, it arose, I doubt not, from Itacism. So that here, at least, the occurrence of *τῶ ὄρει* in Luke cannot, as has been too often the case, be made an occasion of imputing to the Evangelist such modes of expression as he would never have employed. I find *ὄρει* in nearly all the Lamb. and Mus. copies.

— *χοίρων μεγάλη βοσκ.*] As to the fact of a vast herd of swine so quietly feeding on Jewish ground, it may be accounted for by the Gadarenes living on the extreme border of Judea, not only under heathen government, but with a population probably far more heathen than Jewish. The occupiers of the land on the mountain had, it seems, ventured (illegal as it was) to feed swine, not, indeed, of Jews, for their own use, but for that of the heathen population intermixed with them.

12. I would now not object to cancel *πάντες*, and enclose in brackets οἱ *δαίμονες*, though I prefer, with Lachm., to retain within brackets the former, and leave the latter unbracketed. Tisch. and Alf. rashly cancel both; though the latter is absent from only about 15 MSS. (none of the Lamb. and Mus. copies), and is supported not only by the Pesh. Syr., Vulg., Italic, Persian, and Arab. Versions, but also by the MSS. A and D, which, though presenting the alteration *τὰ δαιμόνια*, was evidently formed on the reading οἱ *δαίμονες*.

13. *εὐθὺς*] I would retain the word not bracketed, as Lachm.; for the authority for its omission is slender; and internal evidence is quite in its favour, considering that it was more likely to have been passed over *inadvertently* (espec. as the *position* of the words *varies* in the earliest MSS.) than to have been intentionally inserted.

The words *ἦσαν δὲ ὡς δισχίλιοι* are absent from MSS. B, C, D, L, Δ, and some Versions, and bracketed by Lachm., and cancelled by Tisch. and Alf. But there is certainly no sufficient reason to cancel them. To the question, how came the words to be expunged? I answer, they were removed, I think, by the early Critics, for the purpose of improving the composition; since, as a parenthetical clause, the words come in too late in the sentence, and as an intermediate one they are *too many*. There is more of terseness and Classic neatness *without* the words (which, accordingly, the Critics removed), but less of the character of Mark's style. However, I cannot bring to mind, even in the Class.

writers, any such use of *ὡς* in a parenthetic, or even an intermediate clause. And when I consider that the words contain an *exact detail* so peculiar to St. Mark, and that such details are seldom, if ever, expressed by him in the *shortest* manner which our Critics approve, I cannot doubt that the words *ἦσαν δὲ* are genuine.

14. For *τοὺς χοίρους*, MSS. B, C, D, L, read *αὐτοὺς*, which is received by Griesb., Lachm., Tisch., and Alf. But the *αὐτοὺς* arose, I suspect, from the Critics, whose purpose it was, as usual, to remove a tautology; espec. considering that the above parallel passage of Matthew and Luke would suggest the alteration.

For text. rec. *ἀπήγγειλαν*, I have, with all the recent Editors, adopted the reading *ἐπήγγειλαν*. Again, for *ἐξῆλθον*, the reading *ἦλθον*, adopted by Griesb., Lachm., and Tisch., has considerable external authority, confirmed by internal evidence.

— *τοὺς ἀγροὺς*] Meaning the *country* district, or territory, belonging to Gadara. In *ἰδεῖν τί ἐστὶ τὸ γεγονός* we have, I would say, a popular mode of expression, signifying, 'to examine into the reality of any reported occurrence.' So Palaeoph. p. 32, cited by Wets., *ἰθαύμαζον τί ἐν εἰη τὸ γεγονός*.

15. *θεωροῦσι τὸν—λεγεῶνα*] There is no reason to adopt any of the changes here found in MSS., and supported by Critics; not even the cancelling of *καὶ* before *ἱματισμένον*, for it tends to strengthen the sense. And although there may seem an unnecessary addition in *τὸν ἐσχηκότα τὸν λεγεῶνα* after *τὸν δαιμονιζόμενον*, yet the latter is far more significant; and there is a sort of climax. Render: 'They see the demoniac seated; both clothed and in his right mind; him [I say] who had been possessed by the demons who called themselves Legion.' The being *seated* is mentioned as a proof of sanity of mind, since maniacs rarely *sit* (see note on Acts iv. 14), but go restlessly roaming about, as driven by demoniacal influence. Comp. Luke viii. 29, *φλαύντο ὑπὸ τοῦ δαίμονος εἰς τὰς ἰσθμους*.

— *τὸν ἐσχηκότα τὸν λεγεῶνα*] lit. 'who had had, by their dwelling in him, been possessed by.' So Luke viii. 27, *ὃς εἶχε δαιμόνια*. This seems to have been an expression of common life.

16. *καὶ διηγ.—χοίρων*] The full construction and complete sense of this very briefly-worded passage is, *καὶ διηγ. πᾶς ἔγινετο περὶ τῶν δαιμονιζομένων, καὶ πᾶς ἔγινετο περὶ τῶν*

αὐτοὺς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαίμονιζομένῳ, καὶ περὶ τῶν 9. 8.  
χοίρων. 17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν 87  
ὀρίων αὐτῶν. 18 Καὶ † ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει 38  
αὐτὸν ὁ δαίμονισθεις ἵνα ᾗ μετ' αὐτοῦ. 19 ὁ δὲ [Ἰησοῦς] οὐκ  
ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ· Ὑπάγε εἰς τὸν οἶκόν σου πρὸς 39  
τοὺς σοὺς, καὶ \* ἀπάγγειλον αὐτοῖς, ὅσα σοι ὁ Κύριος \* πεποίηκε,  
καὶ ἡλέησέ σε. 20 Καὶ ἀπήλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ  
Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.  
21 Καὶ διαπεράσαςτος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ 1 40  
πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θά-  
λασσαν. 22 Καὶ [ἰδὼν] ἔρχεται εἰς τῶν ἀρχισυναγῶγων ὀνόματι 18 41  
Ἰάειρος· καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ, 23 καὶ  
† παρεκάλει αὐτὸν πολλὰ, λέγων· Ὅτι τὸ θυγάτριόν μου ἐσχά- 42  
τως ἔχει· ἵνα ἐλθὼν ἐπιβῇς αὐτῇ τὰς χεῖρας, ὥπως σωθῇ· καὶ

χοίρων. Render: 'And those who had seen [the occurrence] related to them (the people), how the thing had happened (what had happened) to the possessed man, and how it had fared with the swine.'

18. ἵνα ᾗ μετ' αὐτοῦ] 'might accompany him.' Many Commentators suppose this was from fear lest the demons should again enter into him. But a better motive may fairly be ascribed.

19. οὐκ ἀφῆκεν αὐτόν] The reasons which influenced our Lord's refusal have been variously conjectured; any, or, indeed, all of which combined, may have had effect. Τοῦτο σοφῶς, suppl. οὐκ αἰσίου, to be taken from οἶκον.

— πεποίηκε, instead of text rec. ἐποίησε, is found in the greater part of the MSS. (including also Lamb. and Mus. copies), with some Fathers and the Edit. Princ.; and has been, with reason, received by all the recent Editors. Indeed, propriety would seem to require the preterite; for (as Fritz observes) 'in the dispossessed person, the effect of the things which the Lord had done remained; but the compassion (denoted by ἡλέησέ σε) was a matter which would be transient.' Yet ἐποίησε occurs in the parallel place of Luke,—and that Evangelist is generally correct in his use of tenses.

21. διαπεράσαςτος ἐν τῷ πλοίῳ ε. τ. κ.] Render: 'when Jesus had passed over by the skiff (that mentioned supra iii. 9. iv. 1. 36. v. 2) unto the opposite side [of the sea], and was [standing] by the sea-shore; for I would not take θάλασσαν simply as put absolutely, as supra iii. 7, but conjoined with παρά, to denote 'the sea-side,' as in Matt. xiii. 1, and Mark iv. 1.

22. εἰς τῶν ἀρχισ.] 'Ἀρχισυναγῶγος properly signifies 'a president of a synagogue.' But there was but one synagogue at Capernaum; and from the expression εἰς τῶν ἀρχισυν., taken in conjunction with Acts xiii. 15, and what we learn from the Rabbinical writers, we may infer that in a synagogue there was not only one who was properly President, but others, consisting of the more respectable members, who also bore the title; either as having exercised the office of President, or because they occasionally discharged its duties; which were to preserve de-

corum and the proper forms of worship, and to select and invite those who should read or speak in the congregation.

23. παρεκάλει] Tisch. and Alf. (not Lach.) edit παρακαλεῖ, from 3 uncial and a few cursive MSS. But the authority is insufficient; espec. considering that both the ancient Versions and internal evidence are against it. It was not likely to have crept into all the MSS. except half a score from the parallel passage of Luke.

— ἐσχάτως ἔχει] 'in ultimis est,' 'is at the last stage of the disease.' The phrase ἐσχάτως ἔχειν, which occurs only in the later Greek writers, as Diod. Sic. and Polyb., is equivalent to the more Classical ἐσχάτως εἶναι, or διακείμεναι. Compare πονηρῶς ἔχειν, Xen. Cyr. vii. 5, and θανάσιμως ἔχειν, Arrian, Epict. iii. 26.

— ἵνα ἐλθὼν ἐπιβῇς, &c.] Of the various modes of removing the difficulty of construction which here exists, that which supposes an *hyperbaton* is inadmissible, since such an *hyperbaton* as this is unexampled. To suppose a *circumlocution* for the *imperat.* is as little to be approved. If there be, what Fritz. thinks there is, an *ellipsis* of some verb, it is most natural to supply, as does the framers of the Persian Version and Grot., παρακαλῶν from παρεκάλει just before. But, after all, there here exists a greater anomaly, and that arising from a blending of two modes of expression,—namely, λέγων ὅτι τὸ θυγάτριόν αὐτοῦ ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιβῇ αὐτῇ τὰς χεῖρας, and λέγων τὸ θυγάτριον—ἔχει: ἐλθὼν ἐπιβῇ αὐτῇ τὰς χεῖρας ὥπως σωθῇ. For ζῆσαι, Lachm., Tisch., and Alf. edit, from MSS. B, C, D, L, et al., ζῆση. But that reading, I suspect, arose from a correction of the Grammarians, since ζῆση is purer Greek; but the other, as being the later Greek form, was more likely to be used by Mark, and is found in all the copies at the parallel passage of Matthew.

For ὥπως before σωθῇ, Lachm., Tisch., and Alf. edit, from 5 uncial and several other MSS.; ἵνα; whether rightly or not, I would not pronounce. It is possible that ἵνα may have sprung by mistake from the ἵνα just before, or the ὥπως may have been substituted for ἵνα, for the

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9. 8. † ἔρσηται. <sup>24</sup> Καὶ ἀπηλθε μετ' αὐτοῦ καὶ ἠκολούθει αὐτῷ  
 19 δχλος πολλός, καὶ συνέβηλβον αὐτόν. <sup>25</sup> Καὶ γυνή [τις] οὔσα  
 20 43 ἐν ῥύσει αἵματος ἔτη δώδεκα, <sup>26</sup> καὶ πολλὰ παθοῦσα ὑπὸ πολ-  
 44 λῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν  
 44 ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, <sup>27</sup> ἀκούσασα  
 21 περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ δχλῳ ὀπισθεν, ἥψατο τοῦ ἱμα-  
 21 τίου αὐτοῦ <sup>28</sup> ἔλεγε γάρ· "Ὅτι κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι,  
 45 καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μίστηγος. <sup>30</sup> Καὶ εὐθέως  
 ὁ Ἰησοῦς, ἐπνιγνὸς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελοῦσαν,

purpose of removing tautology: or *ἵνα* may have been introduced as a grammatical correction. In such a case, weight of authority from MSS. must decide, and that is in favour of *ἔπαις*.

25. *οὔσα ἐν ῥύσει αἵμ.*] This peculiar, and perhaps Hellenistic phrase, occurs also in Luke viii. 43, the pure Greek one *αἱμορροῦσα*, in Matt. ix. 20, though we should rather have expected it from *Luke the Physician*, considering that the term occurs often in Hippocr., and sometimes in Galen and Aretæus. It, however, has place in the Hellenistic Greek of the Sept., as Levit. xv. 32.

26. *πολλὰ παθοῦσα*] The expression is a strong one (like the 'diu à medicis vexatos' of Celsus); yet when we consider the ignorance of Jewish physicians, and the various nostrums prescribed in such a case (on which see Lightfoot), many of which would be nauseous and strong, and all of them injurious to a habit of body so languid as in this disease, we may conceive that the woman's sufferings would be great. At *πολλῶν* the Expositors compare the saying of Menander, *πολλῶν ἰατρῶν εἰσόδος μ' ἀλώσει*.

After *παρὰ* I still retain the reading *αὐτῆς*, which I find in almost all the Lamb. and most of the Mus. copies: and I continue to suppose the genitive here as used where strict propriety would have required the dat. This is confirmed by those MSS. which read *αὐτῇ*. That the MS. B has, or that its original had it, I doubt not; though the collator has noted *αὐτῇν*. The terminations *-ην* and *-ης* are perpetually confounded by the scribes. On the anomalous construction existing throughout this portion (vv. 25—27), Fritz remarks, that the Participles *ἀκούσασα* and *ἐλθοῦσα* have nothing to do with the preceding ones *οὔσα* and *ἐλθοῦσα*, but are put *συνδεδίεως*. The difficulty may, however, he thinks, be removed by considering the words *οὔσα ἐν ῥύσει*—*εἰς τὸ χεῖρον ἐλθοῦσα* as *quasi-parenthetica*, and showing the nature of the disease. Thus *καὶ γυνή τις* will connect with *ἀκούσασα περὶ τοῦ Ἰ.*, *ἐλθοῦσα* for *ἦλθε καὶ*, &c. This, however, is so like *re-writing* the sentence, that it is perhaps better to consider the whole as one of the many examples of *anacoluthon* which occur in the New Test.

To turn from words to things; the several circumstances here adduced are mentioned for the purpose of showing that the woman's disease was incurable, and that she herself knew it to be so; thus evincing, as Bp. Smallbrook says, 'the strength of the woman's faith, and the greatness of the miracle.'

28. *ἔλεγε γάρ*] Several MSS. and some Latin Versions add *ἐν ἱαντῇ*, which Fritz. thinks so indispensable to the sense, that he receives the words into the text; utterly disallowing the examples which have been adduced of a similar brevity of expression in *λέγειν* and the Hebrew *קאם*. But, whatever propriety may dictate, and the usage of the best writers confirm, certain it is, that in the popular and familiar phraseology of most languages, the idiom is found; though it rarely, if ever, occurs, except when, from the circumstances of the case, no mistake can arise from the omission in question.

29. *ἐξηράνθη ἡ πηγὴ τ. α.*] Campbell translates 'the source of her distemper.' But this is neither a correct version, nor a good explanation. *Πηγὴ* must be taken in a physical sense, and *ἡ πηγὴ τοῦ αἵματος αὐτῆς* must be closely kept together, in which *πηγὴ τοῦ αἵμ.* is for *ῥύσις τοῦ αἵμ.* found in Luke viii. 43 (answering to the Hebr. *עצת תרס* in Levit. xx. 18), a *bloody flux*.

— *τῷ σώματι*] 'by her body,' i.e., as Euthym. explains, *διὰ τοῦ σώματος μηκέτι ραινομένου τοῖς σταλαγμαῖς*; for it is plain (as Fritz. observes) that the woman had been then suffering under the disorder in its greatest violence. 'Ὅτι ἵαται,' 'she had been healed'; for it is the *preterite*, not the *present* (*ἵαται*); implying the completeness as well as suddenness of the cure, and showing, as Grotius says, the stupendousness of the miracle. 'Ἐγνώ' is a very significant term, and denotes *full conviction from actual experience*.

30. *ἐπνιγνὸς—ἐξελοῦσαν*] These words are thought to involve some obscurity. One thing, however, is plain,—namely, that from hence, and from Luke vi. 19, it appears that the power of performing miracles was not, with our Saviour—as in the case of the Prophets and Apostles (in consequence of which they ascribed their miracles to God)—adventitious, but *inherent* in him by his Divine nature. This, however, is but an *inference* from the words; in discussing the sense of which, even the best Commentators have not a little perplexed themselves and their readers. It is needless to advert to the vain speculations of those who refer to *animal magnetism*, or who ascribe the cure to an *effluvium*, or *emanation*. It is best to suppose the words not meant to be taken in a *physical* sense;—or to teach us the *mode* whereby the miracle was performed; but rather to be considered as a popular mode of expression (like *διὰ τῶν χειρῶν*, often used of the working of miracles); and, therefore, not to be

ἐπιστραφεῖς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου ἤψατο τῶν ἱματίων; 9. 8.  
 31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλί- 46  
 βοντά σε, καὶ λέγεις· Τίς μου ἤψατο; 32 Καὶ περιεβλέπετο  
 ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 Ἡ δὲ γυνή, φοβηθεῖσα καὶ τρέ- 47  
 μουσα, εἰδυῖα δ' ἔγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ,  
 καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. 34 Ὁ δὲ εἶπεν αὐτῇ· 22 48  
 Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι  
 ὑγιὲς ἀπὸ τῆς μάστιγός σου. 35 Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται 49  
 ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε·  
 τί ἔτι σκύλλεις τὸν διδάσκαλον; 36 Ὁ δὲ Ἰησοῦς εὐθέως, † ἀκού- 50  
 σας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ· Μὴ φόβου,  
 μόνον πίστευε. 37 Καὶ οὐκ ἀφήκεν οὐδένα αὐτῷ συνακολουθήσαι,  
 εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.  
 38 Καὶ † ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ 23 51

rigorously interpreted, or bound down to philosophical precision; and only importing, that Christ was fully aware that a miracle had been worked by his power and efficacy. See Whitby, and Bp. Pearson, On the Creed, vol. i. p. 140. The sentence is, however, obscure, from ellipsis and transposition; and the construction is, *ἐκγονεὶς ἐν αὐτῷ τὴν δύναμιν ἐξελθούσαν ἐξ αὐτοῦ*; where at *τὴν δύμ.* must be supplied *ἐν αὐτῷ οὖσαν* from *ἐξ αὐτοῦ ἐξελθ.*, 'knowing that the power of working miracles, which was inherent in him, had gone out of him,' as it were by the performance of a miracle *through* him. This force of *δύναμιν* is indicated by the *Article*, from inattention to which many of the best Commentators take *τὴν δύναμιν* to simply signify 'a miracle;' which obliges them to interpret *ἐξελθ.* in the far-fetched sense, '*vim exercuisse*.' [Comp. Luke vi. 19.]

33. The *ἐπ'* αὐτῇ after *ἔγονεν* has been cancelled by Lachm., Tisch., and Alf. from MSS. B, C, D, L; very insufficient authority for *canceling* the words, espec. considering that it was more likely they should be put out for the purpose of removing a homely construction, than put in for the sake of filling up an ellipsis. My view is borne out by the various readings *ἐπ' αὐτήν* and *ἐν αὐτῇ*, of which each arose from marginal or interlinear glosses.

34. *Ὑπαγε εἰς εἰρήνην*! This and the kindred phrases *πορεύεσθαι*, and *βαδίζειν, εἰς εἰρήνην* were founded on the Hebr. *חָזַק וְשָׁלָם*, and were forms of affectionate or condescending valediction, often found in the Old Test. (see Gen. xiv. 17. 1 Sam. i. 17. xx. 42), and meaning, 'i secundo omine,' 'Go in God's name.' But when employed in answer to a request, it implied the *granting* of the request; and in this case the best rendering will be, 'go for peace,' meaning, as far as regards the receiving of the boon solicited (so 1 Kings xv. 9, *βαδίζων εἰς εἰρήνην*), with a prospect of peace and joy, viz. as is here suggested, by being made whole of a painful disorder; though, in the present passage, this is not only implied, but *expressed*, in the words following. Such may be considered the sense meant to be conveyed in a passage of Exod. ix. 18, *βάδιξτε ὑγιαίνων*, and Tob. xii. 5,

*ὕπαγε ὑγιαίνων*, in both which passages *ὑγ.* is only a free version of the Hebr. *חָזַק*.

35. *ἀπὸ τοῦ ἀρχισ.*] Suppl. *τινάς*, 'from the Ruler's house,' for he was now with Jesus. So John xviii. 28, *ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα*. The idiom is also found in Latin, and indeed in modern languages.

36. *ἀκούσας*] Tisch. and Alf. read *πακακούσας*, from B, L, Δ, and one Latin MS., to which I can add nothing from the Lamb. and Mus. copies. But the authority for the reading is exceedingly slender; and internal evidence is equally balanced for either. That *ἀκούσας* should have been introduced from Luke into all the copies, even those used by the Syr., the Vulg., and other Translators, is highly improbable. Nevertheless, it *may* be the genuine reading, and exchanged for *ἀκ.*, as not being understood. But the question is, what is the sense of *πακα* in *πακακούσας*? Mr. Alf. renders, 'having straightway overheard the message being spoken;' a use of the verb unfrequent, yet found in Plato, p. 300, *παρ' αὐτῶν πάντα παρακοίει*. Aristoph. Ran. 750. Lucian de M. C. 37. Ælian, V. H. v. 9. and Hdot. iii. 129, though, I believe, nowhere else. Thus we see it occurs in the purest Attic Greek writers, and those who copied their model. Hence it was not likely to be known to St. Mark, though it might well be to the framer of the text of B, who might introduce it as not relishing the *εὐθέως ἀκούσας* (though that same construction occurs supra i. 10. 29. ii. 8. v. 30. vi. 27. ix. 15. 29), and who thought that *πακακούσας* would express the sense in a neater and more polished way. Of course the reading would readily come into L, almost a fellow-copy from the same original. If this be thought taking too much for granted, I should not object to receiving the word, espec. since I have now found it in an Hellenistic Greek writer, Jos. Antt. xiii. 3, 5, *πάσαι παρακκοῦσες ὑπὲρ τῆς συμφορᾶς ἐτύγγαν*. Render: 'as soon as Jesus had caught the sound of the words proceeding from,' &c.

38. *καὶ ἔρχεται*] Lachm., Tisch., and Alf. edit *ἔρχονται*, from 5 uncial MSS. and the Syriac Version; an authority very insufficient, considering that internal evidence is against the



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9. 8. θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλά. <sup>39</sup> Καὶ εἰσελθὼν  
 24 <sup>52</sup> λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπ-  
 53 ἔθανεν, ἀλλὰ καθεύδει. <sup>40</sup> Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν  
 25 <sup>54</sup> \* πάντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μη-  
 τέρα, καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται, ὅπου ἦν τὸ παιδίον  
 [ἀνακείμενον]. <sup>41</sup> Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει  
 αὐτῇ· Ταλιθὰ κούμι,—ὃ ἐστὶ μεθερμηνεύμενον, Τὸ κοράσιον,—  
 55 σοὶ λέγω· ἔγειραι. <sup>42</sup> Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ  
 26 περιεπάτει (ἦν γὰρ ἐτῶν δώδεκα), καὶ ἐξέστησαν ἐκστάσει με-  
 56 γάλῃ. <sup>43</sup> Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γινῇ τοῦτο  
 καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.
13. 4. VI. <sup>1</sup> Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ † ἦλθεν εἰς τὴν πατρίδα  
 54 <sup>16</sup> αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> Καὶ γενο-  
 μένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν καὶ πολλοὶ  
 ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν οὕτως ταῦτα; καὶ

change. Griesb. rightly saw that the verb must pertain to *Jesus*; and I agree with him, that the librarii altered it as thinking that it was permitted to the three Apostles to follow Jesus, but, as Fritz. shows, erroneously. Καὶ before κλαίοντας is inserted by Lachm., Tisch., and Alf., on the authority of the same class of MSS., perhaps rightly, since internal evidence is quite in its favour.

— κλαίοντας καὶ ἀλ.] scil. τοὺς ἀνθρώπους. These words are in apposition with and exegetical of θόρυβον. Ἀλαλάζειν, from ἀλαλα (akin to the Hebr. הָלַל), whence came our halloo. It denoted properly the shout uttered by the soldiers of all the ancient nations previous to battle, but was sometimes used of any shrill vociferation, espec. of grief, as here and in Jerom. xxv. 34, 47, and Eurip. Elect. 843, ἡσπαίρειν, ἡλάλαξε.

<sup>39</sup>. [Comp. John xi. 11.]

<sup>40</sup>. For ὁ δὲ, Lachm. and Tisch. edit αὐτὸς δὲ, from B, C, D, L, but without reason, since it was probably derived from the parallel passage of Luke. After ἦν τὸ παιδίον, ἀνακείμενον is cancelled by Griesb., Fritz., Lachm., and Tisch., from the above MSS. and a few others; an authority which may be sufficient, considering that the course pursued has the support of internal evidence, arising from the circumstance that the MSS. at large present no less than six other readings, conveying substantially the same sense.

— ἐκβαλὼν πάντας] This merely means, 'having ordered all to be removed.' Jesus retained just so many as were sufficient to prove the reality of the cure. To have permitted the presence of *more* might have savoured of ostentation. Πάντας, which I have edited for ἀπαντας, is found in very many MSS., all the Lamb. and Mus. copies, and is adopted by Lachm. and Tisch.

<sup>41</sup>. For κούμι, Tisch. and Alf. adopt κούμ, from 4 uncial MSS., and a very few cursives; but without reason, since, in addition to a *vanity* predominating external authority, internal evidence is quite in favour of κούμι, which is required by propriety of language, the ι forming the Aramæan termination of the second person

Imper. The mistake might easily arise in so few MSS. (and two of those, B and L, traceable to a common source), from the abbreviation of *μι* being for a simple *μ*.

<sup>43</sup>. ἵνα μηδεὶς γινῇ τοῦτο] The order (which could not be meant to enjoin *perpetual* secrecy, but *present suppression*; to avoid drawing together a concourse, and raising a tumult) was given that it might be apparent that the maid was not only restored to *life*, but to *health*.

VI. 1. For ἦλθεν, Fritz., Lachm., and Tisch. edit ἔρχεται, from MSS. B, C, L; perhaps rightly, since internal evidence is quite in its favour. Supposing it to be genuine, we must regard it as the *Narrative Present*, of which examples occur supra v. 22. 38. viii. 22. xiv. 57. Matt. xxvi. 36. 40. Luke viii. 49, et al. *æpe*, where the imperf. or the aorist is occasionally found in some of the MSS.

2. For πολλοί, Lachm. and Tisch. read, from MSS. B, D, and others, οἱ πολλοί. But that yields not so suitable a sense; and this is no case for change of text. The *ἔτι* after αὐτῶ, absent from many MSS. (including some Lamb. and Mus. ones), several of them the most ancient, has been cancelled by Griesb., Scholz, Lachm., and Tisch.; while Fritz. retains and defends the word, though not quite successfully.

— πόθεν τοῦτω—γινώσκται] The humble condition of our Lord's kinsmen, as well as his own lowly standing in society, scandalized his townsmen, no less than the Jewish generality, who, as Bp. Pearson remarks, in looking down on his inglorious condition in life forgot that that very condition had been distinctly referred to by the Prophet. Moreover, the occupation of a carpenter (which all the MSS., confirmed by Tradition, universally ascribe to Jesus), though lowly, was not degrading, being nearly on a level with that of tent-making, to which St. Paul was brought up. We are, however, not concerned to vindicate the honour of either occupation, since to do that would be (as Bp. Middl. observes) "as little agreeable to the spirit of the *Religion of Humility*, as was the fashion which

τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, [ὅτι] καὶ δυνάμεις τοιαῦται διὰ 13. 4. <sup>MT. LU.</sup>  
 τῶν χειρῶν αὐτοῦ γίνονται ; <sup>3</sup> Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς 55  
 Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος ; 56  
 καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς ; καὶ ἐσκανδαλί-  
 ζοντο ἐν αὐτῷ. <sup>4</sup> Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι 57 24  
 προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγε-  
 νέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>5</sup> Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν 58  
 δύναμιν ποιῆσαι· εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας  
 ἐθεράπευσε. <sup>6</sup> Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν καὶ  
 περιῆγε τὰς κόμας κύκλῳ διδάσκων.  
<sup>7</sup> Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀπο- 10. 9.  
 στέλλειν δύο δύο· καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων <sup>1</sup> 1  
 τῶν ἀκαθάρτων. <sup>8</sup> Καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἰρώσω 9 3  
 εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν 10  
 ζώνην χαλκὸν· <sup>9</sup> ἀλλ' ὑποδεδεμένους σανδάλια, καὶ μὴ \*ἐνδύ-  
 σθητε δύο χιτῶνας. <sup>10</sup> Καὶ ἔλεγεν αὐτοῖς· Ὅπου ἐὰν εἰσέλθῃτε 11 4

once prevailed of defending the *style* of the sacred writers of the New Test., as though it were of Attic purity. He who can believe that the Almighty must of necessity choose the original promulgers of his will from among those only who possess the advantages of rank or of learning [and, we may add, eloquence], worships not the Universal Father, but the God of his own vain imagination."

5. καὶ οὐκ ἠδύνατο—ποιῆσαι] These words, in their common acception, present a seeming difficulty, to avoid which, some Expositors suppose a *pleonasm*, taking οὐκ ἠδύνατο ποιῆσαι for οὐκ ἰσχύει. But this *pleonasm* is *fictitious*. Others take οὐκ ἠδύνατο for *voluit* :—a method even more destitute of foundation than the former. The true interpretation seems to be that of many ancient Commentators (as Chrysostom, Euthymius, and Theophylact), and of the moderns, Grot., Whitby, Le Clerc, Bentley, and Fritz, by which the sense is, 'Our Saviour could not, not because he wanted *power*; but that the subjects of it were unbelieving, and therefore wanted the *condition* on which alone it was fit he should heal them. He could not, consistently with the rules on which he invariably acted in performing miracles,—namely, to require faith in his Divine mission of those who sought them, in order to perform them.' So infra ix. 23, εἰ δύνανται πιστεύσαι· πάντα δυνατόν τῷ πιστεύοντι.

6. ἐθαύμαζε] Schleusn., Kuin., and others, take the word rather of *indignation* than *wonder*; a signif., indeed, not unfrequent in the *Classical* writers, but perhaps not to be found in the New Test. Far simpler and more satisfactory is the common interpretation, 'he wondered at their want of faith' and perverseness, in rejecting his claims on such unreasonable grounds. This construction of θαυμάζειν with *did* and an Accus. is very rare (the usual one being θαυμάζω, ἐπὶ τινι, or περί τινος), but found in John vii. 21, and Isocr., ὥστε καὶ τοὺς εἰδότες—θαυμάζειν διὰ τὴν καρτερίαν ταύτην.

7. ἐξουσίαν τῶν πν.] 'power over unclean spirits,'—a construction found also in Matt. x. 1, and John xvii. 2; Hellenistic Greek for the Classical ἐπὶ followed by Accus. So Luke, in the parallel passage, has ἐπὶ πάντα τὰ δαιμόνια. The spirits are here termed 'unclean,' not only as dwelling in unclean places, but as the promoters of all uncleanness and evil living. See Tobit iii. 8. vi. 11, compared with Gen. vi. 2.

8. μὴ πήραν, μὴ ἄρτον] Tisch. and Alf. (not, however, Lachm.) read, from MSS. B, C, and Δ, μὴ ἄρτον, μὴ πήραν. But the authority for this reading is wholly insufficient, espec. considering that internal evidence is adverse. The reading, I doubt not, arose solely from the negligence of the scribe of some very ancient Archetype; for a change of the position of words frequently arises purely from that cause. Moreover, the text. rec. is required by propriety of language, for πήραν being the more prominent of the two nouns, ought to come first; and that it is the more prominent is plain, because there is a sort of Hendiadys for πήραν ἄρτον, 'a wallet full of bread.' So Athen. 422, τῇ πήρᾳ τῶν ἄρτων. Judith xiii. 10, πήραν τῶν βρωμάτων.

9. For text. rec. ἐνδύσασθαι, I have now, with Lachm., Tisch., and Alf., received ἰνδύσασθε, for which there is strong external authority, including several Lamb. and many Mus. copies, confirmed by internal evidence, considering that it is most likely that ἰνδύσασθαι was a correction devised for the purpose of removing the anomaly of construction, which, however, is one not unfrequent in the Gospel of Mark. The influence of Itacism (αι and ε) has here tended to confuse the evidence of the principal manuscripts, but has only to be kept apart from the rest of the evidence. The construction, as Grot., Kuin., and Fritz. point out (after Euthym.), is best adjusted by the repetition, from the preceding context, of παρήγγειλε, and after ἀλλὰ ὁ ἵνα, πορεύεσθαι, or such like.

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10. 9. εἰς οἰκίαν, ἐκεῖ μένετε ὥς ἂν ἐξέλθῃτε ἐκείθεν. <sup>11</sup> Καὶ ὅσοι ἂν  
 14 5 μὴ δέξονται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν,  
 ἐκτινάξατε τὸν χεῖρ τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύ-  
 ριον αὐτοῖς. [Ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται Σοδόμοις  
 6 ἢ Γομορρῶν ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.] <sup>12</sup> Καὶ  
 ἐξελθόντες ἐκίρυσσον ἵνα μετανοήσωσι. <sup>13</sup> καὶ δαιμόνια πολλὰ  
 ἐξέβαλλον καὶ ἡλεифον ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθερά-  
 πουν.  
 14. <sup>14</sup> Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης—φανερὸν γὰρ ἐγένετο  
 1 2 7 τὸ ὄνομα αὐτοῦ—καὶ ἔλεγεν, ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν  
 ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. <sup>15</sup> Ἄλλοι  
 8 δὲ ἔλεγον Ὅτι Ἡλίας ἐστὶν ἄλλοι δὲ ἔλεγον Ὅτι προφή-  
 τῆς ἐστὶν, [ἦ] ὥς εἰς τῶν προφητῶν. <sup>16</sup> Ἀκούσας δὲ ὁ Ἡρώδης  
 9 εἶπεν Ὅτι, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν αὐτός

11. ἐκτινάξατε—ὑποκάτω τ. ποδῶν] See note on Matt. x. 14, where I have shown the force of αὐτοῖς. The words τὸν ὑποκάτω are absent from the MS. D and a few others, and some MSS. of the Vulg. and Italic Versions; having, I doubt not, been removed as not found in the parallel Gospels, and seeming unnecessary; which they are not, the nature of the phrase being somewhat different,—namely, 'the dirt under your feet,' that clinging to the shoe soles. I now feel less certain than heretofore of the genuineness of the words ἀμὴν λέγω—ἐκίρυσσον, though they have the support of the Syriac Versions, and have been ably, but not quite successfully, defended by Fritz.

13. ἡλεифον ἐλαίῳ] It appears from various passages of the Medical and Rabbinical writers cited by Wets. and Lightf., that oil (which in the Eastern and Southern countries is of a peculiarly mild quality) was used by the ancients, both Jews and Gentiles, as a medical application. And that it was so employed by the Apostles, is the opinion of almost all the recent Commentators. But surely this circumstance—that the Apostles had successfully made use of a well-known medicine, would ill comport with the gravity and dignity of the preceding context; which compels us to suppose (with all the ancient and early modern Commentators) that the healing was as miraculous as the casting out of the demons; and, in either case, was the effect of the power which our Lord had given to his Apostles when he sent them forth—a power, too, which continued for some time in the Christian Church. As to the anointing, it was only employed as a symbolical action, typical of the oil of gladness and grace, to be imparted by Divine assistance. For the first Christians, being accustomed to represent, by visible signs, the allegorical allusions in Scripture, used oil not only (as the Jews had done) as a remedy, which had from high antiquity become sacred; but also (from that sacredness) as a religious rite in Baptism, Confirmation, and Prayers for the Sick. Thus the anointing may be regarded as one of those significant actions by which both the Prophets of the O. T. and the Apostles (after their

Lord's example), out of indulgence to human weakness, accompanied their supernatural and miraculous cures. See James v. 14. In all which cases the methods adopted in those actions (which were various) contributed nothing to the cure; that being effected by means supernatural, and derived from on high.

14. ἤκουσεν ὁ βασιλεὺς] There is here, seemingly, a want of the Subject to the verb. With this the early Critics (as the various readings show) have, indeed, furnished us; supplying τῷ ἀκοῇ τοῦ Ἰησοῦ, which Beza approves, and Fritz inserts in the text. But it is surely better to retain a harshness, than to get rid of it by such means. The best mode of removing it is, to suppose a *brevisiloquentia*, by which τὰ γινώμενα is left to be understood from the subject-matter, and confirmed by v. 9. It is expressed in Luke ix. 7, with the addition of πάντας, and in another way in Matt. xiv. 1; but that in the passage of Luke is preferable, since it includes, with the wonderful works of Jesus, the preaching, &c., of the Twelve.

15. ἄλλοι] I have now, with Lachm. and Tisch., admitted δὲ, from several of the most ancient MSS., including several Lamb. and Mus. copies, supported by internal evidence, and by the parallel passage of Luke ix. 8.

The ἦ before αὐτῷ, which I long ago double-bracketed, on the strongest evidence, I find absent from almost all the Lamb. and Mus. copies.

16. The δὲ is cancelled by Lach. and Tisch., from B, C, L, and 5 cursive MSS., and the Syr., Vulg., and Ital. Versions. But Versions are in such a case of little weight, and the MSS. are too few to authorize any cancelling, espec. when internal evidence is, as here, adverse, from the greater probability of the δὲ having been put out, than brought in. In fact, this δὲ recitativum (as Philologists denominate it) is not unfrequently cancelled in the very same class of MSS. that here exclude it. See Matt. v. 31. vii. 23. ix. 18. xxi. 16. xxvi. 65. Mark i. 27. ii. 16. vi. 16. 18. xii. 6. 29. Luke xii. 27. xiii. 35. xix. 46. John i. 51. iv. 42. 53. vii. 31. ix. 23. x. 34; in most of which passages Lachm. or Tisch. (and sometimes both) cancel the δὲ.

ἡγέρθη ἐκ νεκρῶν. <sup>17</sup> Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκρά- <sup>14.</sup>  
 τησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν [τῇ] φυλακῇ, διὰ Ἡρώ- <sup>3</sup>  
 διάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν <sup>3</sup>  
 ἐγάμησεν. <sup>18</sup> Ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ <sup>4</sup>  
 ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. <sup>19</sup> Ἡ δὲ Ἡρώ- <sup>5</sup>  
 διάς ἐνείχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο.  
<sup>20</sup> Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα <sup>6</sup>  
 δίκαιον καὶ ἁγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ,  
 πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. <sup>21</sup> Καί, γενομένης ἡμέρας <sup>6</sup>  
 εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δαίπνον ἐποίει τοῖς  
 μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς  
 Γαλιλαίας, <sup>22</sup> καὶ εἰσελθούσης τῆς θυγατρὸς [αὐτῆς] τῆς Ἡρώ-

17. I am now inclined to think the τῇ before φυλακῇ not genuine. External evidence is strong for its exclusion. I find it absent from all the best Lamb. and Mus. copies. It was more likely to be brought in, than put out.

18. λέγει] Here, and in the parallel passage of Matt. xiv. 4, I would render λέγει not dixit, much less dixerat, 'had said'; but dicebat, 'used to say'; denoting that he did not say it merely once, but several times, i.e. as often as was necessary, both privately and publicly, to denounce so foul an offence.

19. ἐνείχεν αὐτῷ] Not 'had a quarrel with,' as E. V.; but, 'bore a grudge against him.' Ἐνείχων (equivalent to ἐγκοτεῖν) signifies 'to harbour' (literally, 'have in mind'), κότος, 'a grudge,' or 'resentment,' against any one. The complete phrase occurs in Hdot. i. 118. vi. 119, and viii. 27, the elliptical one in Luke xi. 53. Gen. xlix. 23.

20. ἐφοβεῖτο τ. '1.] Render, 'stood in awe of John, held him in great reverence,'—a sense which the word bears also at Luke xviii. 2. Eph. 33, and sometimes in the later Greek prose writers, as Plutarch and Herodian. On again attentively considering the *quæstio versata* as to the true sense of συνετήρει, I am still of opinion that the interpretation, 'watched him closely,' 'kept him in close custody,' for protection against the malice of Herodias, involves too great a harshness to be adopted. And though the interpretation is very ancient, being found in the Vulgate Version and the *Glossa ordinaria*, yet the other, 'observabat,' is much more ancient, being found in the Pesch. Syr. Version and Theophyl. (probably derived from Chrys.). Moreover, this studious care and protection of John's safety is inconsistent with the wish to put him to death, ascribed to Herod, Matt. xiv. 5. Indeed I agree with Bede and De Lyra, that at the time of the birth-day banquet Herod's mind was so set against John, that his sorrow at John's tragical end was very much in semblance, and that he inwardly felt some satisfaction that he could take away his life in a way which might find some excuse with the people, as if he had done it constrained by conscience. However, the verbs ἐφοβεῖτο, συνετήρει, and ἡδέως αὐτοῦ ἤκουε, relate only to the time before John had offended Herod by his faithful representations; and the force of the Imperfect describes

only his heretofore *customary* dispositions and feelings towards John. The only formidable difficulty to assigning the sense *observabat* to συνετ. is its extreme rarity, inasmuch that even the erudite Valckn. regards the expression as *καὶνῶς ῥηθέν*; which need not be thought strange, if we view it as one of those *idiotisms* of common life which occasionally occur in St. Mark's Gospel. Nevertheless, an example is adduced by De Rhoer, Lection. p. 106, from Diog. Laert., who has φίλου συνετηρεῖν, where he says it signifies *colere, observare amicos*.

21. γὰρ ἡμέρας εὐκαίρου] Notwithstanding that so many eminent Expositors interpret this of 'a solemn feast-day,' that view of the sense cannot be maintained, considering that this use of εὐκαίρος is, as Fritz. has shown, of much later Grecism than that of the Evangelist's age, and I would decidedly acquiesce in that of the Ital. and Vulg. Versions, adopted by Fritz. and others, 'a convenient day,' or 'time,' *'a fit season,'* i.e. for Herodias to accomplish her malicious design. Thus it is used, by an Hellenistic idiom, for *καιροῦ εὐκαίρου*, which expression occurs in Hdot. i. 4, 7. Plut. de Educ. § 14, and Aristot. i. 2.

— τοῖς μεγιστάσιν] A term of Alexandrian Greek, formed from μέγιστος, as *πάς* from *πῶς*, and found elsewhere in New Test. only, in Rev. vi. 15. xviii. 23. Out of the New Test. it occurs only in the Sept., the Apoc., Joseph., and the very late Class. writers, as Artemid. It is equiv. to the Latin *magnates*, 'great men,' men distinguished by rank and high public station; as courtiers, or governors. The next term πρώτοις denotes the principal persons of those in a private station. So Joa. Antt. vii. 9, 8, οἱ τῆς χώρας πρώτοις.

22. αὐτῆς τῆς] The αὐτῆς is absent from some inferior MSS., and the τῆς from others; while the MS. B has αὐτοῦ. But Lachm. and Tisch. retain the text. rec. without expressing any doubt; though αὐτῆς is worse than useless: and I am inclined to think it was only a var. lect. of τῆς, but one not to be received. Accordingly, I have bracketed it. The reading, αὐτοῦ, if received, must be taken as an adverb *there*, as several times in the New Test. But here it would very harshly discover θυγατρός from τῆς Ἡρ., and would yield a sense very jejune.

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14. 9. διάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς  
 7 συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἰτήσόν με  
 8 δ' ἐὰν θέλῃς, καὶ δώσω σοι. <sup>23</sup> καὶ ὤμοσεν αὐτῇ, "Ὅτι δ' ἐὰν με  
 αἰτήσῃς, δώσω σοι, ἕως ἡμίσεος τῆς βασιλείας μου. <sup>24</sup> Ἡ δὲ  
 ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; ἡ δὲ εἶπε·  
 Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>25</sup> Καὶ ἐξελθοῦσα εὐ-  
 θέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο λέγουσα· Θέλω  
 9 ἵνα μοι δῷς ἑξαγῆς ἐπὶ πῖνακι τὴν κεφαλὴν Ἰωάννου τοῦ  
 βαπτιστοῦ. <sup>26</sup> Καὶ, περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς  
 10 ὄρκους καὶ τοὺς συνανακειμένους οὐκ ᾔθέλησεν αὐτὴν ἀθετῆσαι.  
 11 <sup>27</sup> Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς \* σπεκουλάτορα, ἐπέταξεν  
 ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. <sup>28</sup> Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν  
 12 αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πῖνακι,  
 καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ  
 13 μητρὶ αὐτῆς. <sup>29</sup> Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον καὶ  
 10 <sup>30</sup> Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπῆρ-  
 γειλαν αὐτῷ πάντα, [καὶ] ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.  
 31 Καὶ † εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον

24. ἡ δὲ] Tisch. and Alf. read *καὶ*, from the MS. B; while Lachm. retains *ἡ δὲ*, very properly. For *αἰτήσομαι*, Lachm., Tisch., and Alf. read *αἰτήσασθαι*, on strong external authority, confirmed by internal evidence. According to this the sense will be, 'what must I ask?' For *βαπτιστοῦ*, Tisch. reads *βαπτίζοντος*, from MSS. B, D, L, et al., while Lachm. retains *βαπτιστοῦ*, very properly (comp. Matt. xiv. 8); though internal evidence is in favour of the Participle.

26. οὐκ ἠθέλ. α. ἀθετῆσαι] The true force of the expression *οὐκ ἠθ.* seems to be, 'he was indisposed to do it,' 'did not care to do it,' 'could not bring himself to do it;' of which use, somewhat rare, examples are found in the best writers from Homer downwards. Suffice it to adduce Hom. II. xiii. 106, τὸ μόνος καὶ χεῖρας Ἀχαιῶν Μίμνειν οὐκ ἰθὺλασκον. Thucyd. iv. 78, 4, τῶν Ἀθηναίων οὐκέτι ἰθαλῶσαντων μάχασθαι.

Of ἀθετῆσαι α. the sense is 'to disappoint her,' by refusing her request: a sense chiefly confined to the later writers, who use the word either absolutely, or with an Accus. of person, sometimes accompanied with *αὐτῇ*; rarely with an Accus. of thing. That the above rendering of ἀθετῆσαι most exactly represents its true import, appears by considering that the *ratio metaphorica* in that term is 'to disappoint any one' by removing, or displacing what had been fixed and settled by previous engagement. Finally, αὐτὴν cannot be put, as Dr. Robinson, Lex., imagines, for 'her request;' but must rather, as it is done by Bretschn., Lex., be taken as put for the 'πίστις ei datam,' or rather the promise, or solemn engagement, made with her; as Joa. Antt. xv. 26, οὐδένος ἀθετῆσαι αὐν ἤξιον. Polyb. xxx. 2, 7, ἀθετ. τὴν πίστιν.

27. σπεκουλάτορα] So I now edit, from almost all the most ancient MSS. This term, from the Latin *speculator*, denotes one of the body-guards; who were so called, because their principal duty was that of *sentinels*: for I agree with Casaubon, Wetstein, and Fritz., that they had their name from their office *speculari*, and not, quasi *spiculatorum*, from *spiculum*; because the former alludes to their chief business. They had, however, other confidential duties; and among these, that of acting, like the Turkish soldiers of the present day, as executioners. As to the sense, the word may best be rendered *sentinel*, since the appellation belongs to those soldiers of the body-guard who *took*, in their turn, *the watch*, at the various approaches to the royal presence, and whose office it was to cary danger, and ward it off.

— ἐνεχθῆναι] Tisch. and Alf. read *ἐνέγκαι*, from B, C, Δ; but wrongly, since it is evidently a mere *alteration*, introduced for the purpose of getting rid of a very unusual construction, never, I apprehend, found in any pure Greek writer. Lachm. prudently retains *ἐνεχθῆναι*.

29. The τῷ before *μνημείο* has been, on strong grounds, removed by all the recent Editors.

31. εἰπῶ] There is strong evidence for *λέγει*, which all the recent Editors adopt, instead of *εἶπεν*, but no absolute demand for change. The contrary is the case with *ἀναπαύσασθε* just after, for text. rec. ἀναπαύεσθε, which has been adopted by Lachm., Tisch., and Alf. Mark was likely to use the Present *λέγει*, as he has done infra xiv. 41, *sine v. l.*, and though it is so rare that I know of no other instance besides Matt. xxi. 45, in Xen. Anab. vii. 3, 4, ἀναπαύεσθε, and Dan. xii. 13, σὺ δούρο καὶ ἀναπαύου, whereas the *Aorist* is not unfrequent,

τόπον, καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ 14.  
 ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ἠύκαιρουν. <sup>32</sup> Καὶ ἀπηήλθον  
 εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. <sup>33</sup> καὶ εἶδον αὐτοὺς 13

and accordingly was likely to be introduced here.

— εἰς ἔρημον τόπον] The phrase recurs at v. 32, and at 35 we have ὅτι ἐρημὸς ἱστίον ὁ τόπος, in all which passages the true sense is—as it is also in the parallel passage of Luke—‘a tract of country (from lying waste and uncultivated),—with little or no population.’—a sense this very suitable to the context, considering the circumstance recorded by John vi. 15, that our Lord retired from the busy haunts of men, as knowing that they were about to lay hold of him to make him a king. This sense of ἔρημος to signify *uninhabited*, occurs also in Jer. xliii. 10, ἔρημος—ἀπὸ τῶν ἀνθρώπων. Xen. Cyr. iv. 4, 2. Thucyd. i. 5, 2, ἐν χωρίῳ ἱρ.

32. τῷ πλοίῳ] Lachm. and Tisch. add ἐν, from MSS. B, L, D, and three cursive MSS. (add Lamb. 1179), which seems confirmed by Matt. xiv. 13, ἀναχέραςαν ἐν πλοίῳ, and supra v. 21. Nevertheless, internal evidence is against the word, which was more likely to be put ἐν, from the parallel passage, than put out; for this use of the Dative of instrument, *by* (as we should say, ‘to go *by* ship’), is rather unfrequent. The ancient Critics ought to have seen that the expression τῷ πλοίῳ, or πλοίῳ without Art., is used in order the better to answer to πεζῇ, ‘by land,’ occurring just after.

33. καὶ εἶδον—πρὸς αὐτόν] Editors and Commentators are alike agreed that this passage has suffered grievously from transcribers; and the unusual diversity of readings has here (as in many other cases) led Critics too readily to take *interpolation* for granted: and, in order to relieve the plethora, *pruning* has been unsparingly employed by the recent Editors. Griesbach edits thus: καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ ἐπύκνωσαν πολλοί· καὶ πεζῇ ἀπὸ πᾶσων τῶν πόλεων συνίδραμον ἑκασί. But for this, and most of the other alterations that have been made, there is little authority. Indeed, there are no sure grounds for alteration, except for the cancelling of οἱ δῆλοι, which is found in scarcely any good MS., and has been cancelled by all the Editors from Matthæi downwards. Thus πολλοί becomes the *subject* of the verbs εἶδον and ἐπύκνωσαν. This view, however, lies open to no little objection. The sense thence arising is, as regards εἶδον, frigid, and, as concerns ἐπύκν., inapposite; for, as Campbell remarks, ‘the historian would not be likely to say that *many* knew him, since, after being so long occupied in teaching and healing them, there would be comparatively few who did *not* know him.’ Hence, I cannot but suspect that πολλοί—though the authorities for its omission are but weak—should not be here. Yet it does not, I suspect, stand quite for *nothing*; but, as it is scarcely possible for us to dispense with a *subject*, and as the parallel passages of Matthew and Luke have οἱ δῆλοι, I suspect that under this πολλοί is concealed that very reading. In this I am supported not only by Critical probability (for the words πολλοί and δῆλοι are frequently confounded) but by the authority of the other Evangelists; and,

indeed, of all those numerous MSS. which contain δῆλοι, since *they* may be considered as *authorities* for the reading in question; there being little doubt but that in their Archetypes the reading δῆλοι was written in the margin, and intended as a correction of the textual πολλοί. On again carefully reconsidering this perplexing question, I am of opinion that the above is *probably* the true reading: but it requires too much to be taken for granted to be safely *adopted*. By removing, as I have done, the αὐτόν, on competent authority, confirmed by internal evidence, the objection urged by Campb. falls to the ground; but another arises, owing to the want of some subject; and αὐτοῖς, found in several ancient MSS., only attests the endeavour to *supply*, though unsuccessfully, that subject. In revising the text, I have made no other alteration than by bracketing οἱ δῆλοι, and cancelling αὐτόν. I have not thought proper to adopt, with Lachm., Tisch., and Alf., the reading ἐπύκνωσαν, 1) since the authority for it, that of B, D, and 3 cursives, is quite insufficient; 2) because the sense thus arising is inapposite, and makes the want of a subject more apparent; and 3) because it puts out that slight portion of light which we have; for the *true* subject left to be understood after ἐπύκν., and supplied from the subject-matter, is τὸ πᾶν, the sense being that ‘many of the multitude perceived,’ ‘were aware of, what they were about,’ ‘penetrated their intention.’ Comp. Luke v. 22, ἐπύκν. τοὺς διαλογισμούς. But the want of a subject to εἶδον is so great, that if δῆλοι be *removed* from the text, it must be supplied from the subject-matter; which involves great harshness; and hence I cannot but suspect that it was expunged by certain Critics, who thought that it did not well consist with πολλοί. Accordingly the passage may be rendered: ‘And they (i. e. the multitude) saw them withdrawing, and many of them perceived what they were about,’ or ‘the course which they intended to take;’ and, as we find by the subsequent words, which yield a sufficiently plain sense—if at least the words καὶ συνήλθον πρὸς αὐτόν be removed (as they have been by all the best Editors), as evidently arising from a marginal scholium. The sense will thus be: ‘And [accordingly] they flocked together, ran thither (viz. to the place they had guessed), on foot from all the cities, and endeavoured to precede them (meaning our Lord and his Apostles) in getting thither.’ One may imagine how the people who saw our Lord and his Apostles withdrawing, drawing off from the land on ship-board (a use of ὑπάγω found also at James vi. 21), might be in a situation so circumstanced in respect of them, as to be enabled to arrive before them at the place whither they were bound. Yet this would seem impracticable, and is forbidden by what is suggested in the next verse. Accordingly, I prefer to understand the term as denoting (by a frequent idiom) the *endeavour* for the action absolutely carried out. However, I suspect that Mark wrote προῆλθον αὐτοὺς, i. e. ‘strove to be beforehand with each other in reaching their des-

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14. 9. ὑπαγοντας [οἱ ὄχλοι,] καὶ ἐπέγνωσαν [αὐτὸν] † πολλοί· καὶ  
 11 περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον  
 14 αὐτοὺς, [καὶ συνῆλθον πρὸς αὐτόν.] <sup>34</sup> Καὶ ἐξελθὼν εἶδεν ὁ  
 Ἰησοῦς πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν  
 ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς  
 15 12 πολλὰ. <sup>35</sup> Καὶ ᾗδε ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ  
 οἱ μαθηταὶ αὐτοῦ λέγουσιν Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ  
 ᾗδε ὥρα πολλή· <sup>36</sup> ἀπόλυσον αὐτοὺς, ἵνα, ἀπελθόντες εἰς τοὺς  
 κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ  
 φάγωσιν οὐκ ἔχουσιν. <sup>37</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε

tionation.' This use of the accus. for the genit. occurs at least in the later Greek writers, e. gr. Scholiast on Aristoph. Vesp. 1352.

I am not aware of any further difficulty, except the want of a subject at εἶδον, and a suitable one at ἐπίγνωσαν, which difficulty can only be removed by the method which I have long ago proposed. There is, indeed, some harshness in the supplying of the above particular after ἐπίγνωσαν; but this kind of subaudition is found at Acts ix. 30, and in the instance of the simple verb γινώσκω, infra v. 38, and ix. 30. Luke ix. 11.

For αὐτοῖς after προῆλθον, Lachm. and Tisch. read αὐτοῖς, from B, D, L, and 2 others; perhaps rightly, for the construction with Accus. occurs infra viii. 2, and ix. 22, in all the copies. The reading αὐτοῖς may have come from Matt. xiv. 14, where see note.

34. ἐξελθὼν] The term occurs also in the parallel passage of Matt. xiv. 14; but the question in either case is, *what is the sense?* Our English Translators and Expositors generally, and most of the Foreign ones, take it to mean, 'having gone out of the ship,' *'disembarked.'* Thus there will be an ellipsis of τοῦ πλοίου, which is *expressed* infra v. 54. They, for the most part, interpret the word in the same way at Matt. xiv. 14, though some, as Wakefield and Meyer, differently. But this mode of treating passages so entirely parallel is quite inadmissible. The ellipsis, too, of τοῦ πλοίου needs *proof*; which cannot, I apprehend, be adduced; for I have not found a single example elsewhere of this use (like *agressus* in Latin). Certainly the term is in *both* passages to be explained in the same manner; and as at Matt. xiv. 14, it cannot but mean 'having come forth' (so our common Version and Wakef., 'went' or 'come forth'), viz. from the place whither, after disembarkation, he had gone with his disciples, and taken post,—namely (as we find from John vi. 3), at τὸ ὄρος, a kind of peak-like eminence, or knoll, rising a little above the rocky margin of the eastern sea-coast of the lake and its top,—namely, that laid down in the latest maps as situated one mile and three-quarters from the coast, and about the same distance from Bethsaida Gaulon. The Article τὸ designates the mount as *well known*. This must be the same with the situation termed, less definitely, by Matthew and Mark ἔρημος τόπος; but by Luke ix. 10, with sufficient precision, τόπος ἐρημὸς πόλεως καλ. Βηθσαιδά, meaning Bethsaida Gaul., at the top

of the lake; and also called Julius, from the colony planted there. It was, as Reland in his "Palestine" has shown, on the East side of the lake; and was probably a peak, or knoll, rising above the mountain range which skirts the coast of the lake along the whole extent of the Gaulonitis. To this mountain peak, then, I would refer the term ἐξελθὼν in the passages both of Matthew and Mark; and the term is sufficiently appropriate, considering that there is reference to the site as our Lord's fixed abode during his sojourn in the desert of Bethsaida. So John says ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν. This view I find supported by Euthym. (probably from Chrysost., or some other ancient Greek Father), who, after inquiring πόθεν ἐξελθὼν λάσατο καὶ ἰδίδαξε [Ἰησοῦς]; answers, πάντως ἀπὸ τοῦ ὄρους,—namely, that mentioned in John vi. 1—3, and after adducing the words of the Evangelist, he subjoins προέλαβεν γὰρ ἐν πλοίῳ μετὰ τῶν μαθητῶν (meaning that they outstripped the multitude, who had gone thither by land) καὶ ἀνελθόντες εἰς τὸ ὄρος, διανεπαύοντο. εἴτα ἐξῆλθε (he went forth), καὶ λάσατο, καὶ ἰδίδαξεν. It may, indeed, be objected, that Mark says of the multitudes, περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ (whether they saw the boat directing its course) καὶ προῆλθον αὐτοὺς. But this, considering the situation of the two parties, would be physically impossible; nor is there any good reason to suppose that Mark meant to assert it; for though the words καὶ προῆλθον αὐτοὺς are in the text, rec., and are adopted by Lachm. and Tisch., there is great uncertainty as to the *true* text of the whole passage.

35. ὥρας πολλῆς γενομένης.—καὶ ᾗδε ὥρα πολλή] A very remarkable phrase, by which it seems meant lit. that 'the time of day is long,' i. e. 'long (or, as we should say, *large*) in figure,'—equiv. to *late in hour*, and thus equiv. to the phrase in Matt. xiv. 15, ὀψίας γενομένης. The only ex. quoted to the purpose, of this peculiar phrase are Polyb. v. 8. 3. ἡγε, πολλῆς ὥρας (scil. γενομένης) ἐπὶ τὸ θέρμον. Dionys. Hal. Antt. ii. 54, διεμίνον ἄχρι πολλῆς ὥρας ἀγωνιζόμενοι, ἵνα ἡ νύξ—διέκρινεν αὐτούς.

36. ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν] Lachm. and Tisch. edit, from 2 MSS., ἵνα τοῖς τι φάγωσιν. This, however, is alike unsupported by external authority and by *internal evidence*, as existing in its having every appearance of being a critical *alteration*, but without improvement.

αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγορά- 14. MT. LU.  
σωμεν διακοσίων δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν ; 9.  
38 Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε ; ὑπάγετε καὶ 16 13  
ἴδετε. Καὶ γινόντες λέγουσι· Πέντε, καὶ δύο ἰχθύας. 39 Καὶ 17  
ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας, συμπόσια συμπόσια, ἐπὶ 19 14  
τῷ χλωρῷ χόρτῳ. 40 Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, † ἀνὰ  
ἑκατὸν καὶ ἀνὰ πενήκοντα. 41 Καὶ λαβὼν τοὺς πέντε ἄρτους  
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε  
καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα  
παραβῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. 42 Καὶ 20 17  
ἔφαγον πάντες, καὶ ἐχορτάσθησαν 43 καὶ ἦσαν κλασμάτων  
δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. 44 Καὶ ἦσαν 21 24  
οἱ φαγόντες τοὺς ἄρτους ὥσπερ πεντακισχίλιοι ἄνδρες. 45 Καὶ 22  
εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον,  
καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαιδάν, ὥς αὐτὸς ἀπολύσῃ  
τὸν ὄχλον. 46 Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος 23  
προσεύξασθαι. 47 Καὶ ὁψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ 24

37. For δώμεν, Lachm., Tisch., and Alf. edit δόσωμεν, from A, B, L, Δ, and 2 cursive MSS.; but without reason. They ought to have taken into account the reading ἀγοράσωμεν, found in several of the same MSS.; which variety of reading induces me to think that the cause of the diversity was not, as Fritz. imagines, the very frequent confusion of ω and ο by the scribes, but is rather to be sought in the Critics supposing that the Future Indic. ('what shall we') would possess more spirit, and be more suitable to the occasion; and accordingly, almost all the Versions follow it. But the Subjunct. presents a sufficiently suitable sense,—namely, 'What, must we go and buy?' 'are we to go and buy?'

39. συμπόσια συμπτ.] This is to be understood in a distributive sense for κατὰ συμπτ., 'by parties.' Συμπ., though a term properly applied to denote drinking parties, was also used of parties of any kind.

40. ἀνέκλινον] lit. 'reclined': a term, like ἀνακλίνειν just before, and ἀνακειμένους in John vi. 11, employed with allusion to the reclining posture of the ancients at meals. Πρασιαὶ πρ., for κατὰ πρᾶσιαν, 'by companies.' Πρᾶσι (from πρᾶσον, 'an onion') properly signifies 'a plot of ground, espec. a garden-bed of onions; and as such beds are in square, or parallelogram, the word came to denote (like our word *squadron*, as derived from *quadrata*) a company of persons disposed in square, or in regular order for counting.

— For ἀνὰ, Lachm., Tisch., and Alf. adopt κατὰ, from B, D, and the Coptic Vera. But, in a case like this, no *Vers.* (espec. so mean a one as the Coptic) is of any weight; and the external authority for κατὰ is quite insufficient, espec. considering that internal evidence is not favourable. This reading ἀνὰ may have come, as Alf. thinks, from the parallel passage of Luke; but it is so highly improbable that all the MSS. except two should have been thus altered (for

κατὰ is found in all the Lamb. and nearly all the Mus. copies) that we can scarcely doubt the genuineness of ἀνὰ, and we may very well suppose κατὰ to be an alteration of certain Critics, who thought, without reason, that κατὰ was the more proper expression, as in 1 Cor. xiv. 27, 31. Nay, κατὰ may even have been a marginal gloss.

45. For ἀπολύσῃ, Lachm., Tisch., and Alf. edit ἀπολύει, from MSS. B, L, Δ;—authority far too slight to warrant any change. Besides, it would introduce a worse Grecism than any to be found even in *this* Gospel; for when ἔως is used of a future, the Present indicative is never used, except in the case of a verb like ἔρχομαι, when the Present is used in a Future sense. I doubt not that here ἀπολύει arose solely from a blunder of the scribes for ἀπολύσει, and later Greek writers use the Future Indic. with ἔως, and hence, considering that the terminations -η and -αι are, by Itacism, often confounded, Mark may have so written. Yet there is no sufficient evidence that he *did*; and, since in the parallel passage of Matt. xiv. 22, we have ἀπολύσῃ in all the copies, and it is not likely that ἀπολύσῃ should be introduced here into *all* the copies except those, I would retain that reading; espec. considering that it is confirmed by all the ancient Versions, except two copies of the Italic, which have *dimisiit*, doubtless an abbreviation for *dimiserit*, confirming the reading ἀπολύσει. However, ἀπολύει may have been written, by Itacism, for ἀπολύῃ. On the whole, there is evidently here no case for change.

— πρὸς Βηθ.] At John vi. 17, it is εἰς Καφαρναούμ. But the discrepancy is more in semblance than in reality; since, from what I have said on Mark iii. 7, it is plain that we have only to attend to the distinctive senses of πρὸς and εἰς, to remove the difficulty thus presented. The Apostles' course was, it seems, directed 'towards,' in the direction of Bethsaida; though the voyage was to be terminated at Capernaum.



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14. τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. <sup>48</sup> Καὶ εἶδεν αὐ-  
 25 τοὺς βασιανίζομένους ἐν τῷ ἐλαύνειν ἦν γὰρ ὁ ἄνεμος ἐναντίος  
 αὐτοῖς. Καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς  
 26 αὐτοὺς. <sup>49</sup> Οἱ δὲ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θα-  
 λάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν <sup>50</sup> πάντες γὰρ  
 27 αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν,  
 32 καὶ λέγει αὐτοῖς· Θαρσείτε· ἐγὼ εἰμὶ μὴ φοβείσθε. <sup>51</sup> Καὶ  
 ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ  
 λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον. <sup>52</sup> οὐ  
 γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδιά αὐτῶν πε-  
 34 πωρωμένη. <sup>53</sup> Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννη-  
 σαρὲτ, καὶ προσωρμίσθησαν.

48. εἶδεν] Lachm., Tisch., and Alf. edit ἰδών, from B, D, L, Δ, 3 cursives (Evangel.), and the Vulg. and Ital.; to which I can add nothing from the Lamb. or the Mus. copies, except Lamb. 1188, also an *Evangel.* evidently of not quite the same weight with the *Codices* generally. But this manifestly insufficient authority Mr. Alford must suppose quite made up for by internal evidence being quite in its favour,—namely, by, as usual, *taking for granted* an alteration in all the regular copies except four,—and all for what? “for elegance, on account of the parenthetical clause ἦν γὰρ αὐτοῖς.” It is difficult to see where this elegance lies. At any rate, the term should seem more applicable to the reading of the above four MSS.; and no wonder, since it came, I doubt not, from those Critics who have by their emendations on so many other occasions approved their claim to be esteemed ‘*elegant Critics*.’ And the credit of *this* emendation must be ascribed to the Framers of the text of the MS. B; for in that alone is the *καὶ* before *περὶ τετάρτην* certainly absent. At any rate, the Vulg. has the Article, and so has MS. D. I cannot but suspect that the ἰδών of that MS. was an error of the scribe (one of the most blundering on record) for ἰδὼς, which was, I doubt not, in the archetype, espec. considering that it occurs in others of its family, as the Leic. MS. omitted by Weta.; to which I add Lamb. 1179. Thus it agrees with A, K, M, N, X; and it occurs in several of the most ancient Mus. copies.

— ἤθελε παρελθεῖν αὐτούς] Much trouble might have been spared to Expositors by considering the phrase as a *popular* one, for ‘he would (i. e. he was about to) have passed them;’ i. e. ‘he made as though he would have passed by them.’ Comp. Luke xxiv. 28.

50. πάντες—ἐταράχθησαν] The πάντες here is not to be pressed upon (and, indeed, it is passed over, as well as ἰδὼν αὐτὸν, by the Persian Translator); or rather, it is to be taken both with ἰδ. and with ἔταρ.; for I cannot but think that the most faithful, if not the most literal version, will be, ‘for as soon as they all saw him, they were seized with trepidation.’ This is confirmed by the Pesch. Syr. Version, ‘et isti omnes videndo eum conturbati fuerunt.’

51. καὶ ἰθαύμ.] The words are absent from B, L, Δ, and 5 cursives, with Vulg. and Ital., and cancelled by Tisch. and Alf., by whom the text. rec. is characterized as ‘combination of gloss on ἰξίσταντο.’ I characterize Mr. Alford’s reading as an emendation of Critics who thought the words useless; which, however, is far from being the case, for they involve an intensity of expression by a sort of Hendiadys, as the Pesch. Syr. Trans. was well aware. In short, is it conceivable that all the copies with the exception of eight (for I can add nothing from the Lamb. and Mus. copies) have been interpolated with what would seem superfluous? As to the Vulg. and Ital., the authority of Versions *against* a word which would seem unnecessary is of very slender weight, but for them very considerable. Lachm. was probably not aware of this, since he only *brackets* the words. Finally, that the words are quite genuine, will appear from note on Matt. ix. 8.

52. οὐ συνήκαν ἐπὶ τοῖς ἄρτοις] A singularly worded expression, obscure from brevity, and of which the full sense is, ‘they did not even on reflection on the miracle of the loaves (which they had just seen) understand the power of the Lord alike over *all* nature.’ Thus by ἄρτοις is meant, as Krebs. observes, τῷ θαύματι τοῖς ἄρτοις *γενόμενον*. That Commentator, however, and Kuinoel, seem wrong in assigning to ἐπὶ the sense *post*. It is rather *per*, *by*, *from*, denoting the efficient cause; as in Matt. iv. 4.

As respects the next words, ἦν—πιπρωμένη, I agree with Bp. Lonsdale that the term *πιπρω.* is not meant to express ‘wilful resistance to the force of truth,’ but only ‘extreme dullness of understanding, and slowness in believing;’ as, indeed, appears from our Lord’s language *infra* viii. 17—21, where he reproves the disciples for having learnt little from the two miracles of the loaves. Comp. xvi. 14. Luke xxiv. 35. This Hellenistic use of *καρδιά* to denote the *mind* and *understanding* is frequent in the New Test. and the Sept.; and that the conjoint term *πιπρω.* will not necessarily confine it to ‘the heart,’ is plain from 2 Cor. iii. 14, *ἐπωρώθη τὰ νοήματα*.

53. διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενν.] From the parallel passage of John it appears that the disciples, after embarking, bent their course to Capernaum instead of Bethsaida, whither they

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54 Καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγυγνόντες 14.  
αὐτὸν, 55 περιδραμόντες ὅλην τὴν † περιχώρον ἐκείνην ἤρξαντο 35  
ἐπὶ τοῖς \* κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον  
ὅτι ἐκεῖ ἐστὶ. 56 Καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας ἢ πόλεις ἢ  
ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκά-  
λουν αὐτὸν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· 36  
καὶ ὅσοι ἂν ἤπνουντο αὐτοῦ ἐσώζοντο.

had at first intended to steer (see v. 45) ; perhaps thus *altering* their course because (as we learn from v. 48) the wind was contrary to them ; and so it happened that they came to land (or, as we should technically express it, made the shore) off the territory of Gennesareth.

— *προσωμίσθησαν*] Scil. *ἐκεῖ*, 'they came to anchorage,' or rather, to a place proper for drawing the ship off shore. So *Arr. E. A.* vi. 20, 7, *προσωμίσθαις τῷ ἀγκυαλῷ*. *Æl.* Var. H. viii. 5, *τῇ Νάξω πρ.* *Plut.* vii. 217, *προσωμίσθαις τῷ Ἀρ.* The term is properly used of the *ship* ; rarely, as here, of the *sailors*.

54. After *ἐπιγυγνόντες αὐτὸν* *Lachm.* subjoins within brackets *οἱ ἄνδρες τὸν τόπον ἐκεῖνον*, from *MSS.* A, C, Δ, and some cursive ones, with all the ancient Versions except the *Vulg.* and *Æthiopic* ; while *Tisch.*, with *Grieb.*, *Fritz.*, and *Scholz.* excludes the words ; and very properly, since they manifestly originated in critical alteration, the purpose of which was to impart greater clearness, and they were doubtless from the parallel passage of *Matt.* xiv. 13.

As respects the grammatical solution of the difficulty, I am still of opinion that it is best to suppose an ellipsis of the *subject*, left to be supplied in *ἐπιγυγνόντες*,—namely, *ἄνθρωποι*, just as in the exactly similar case *supra* i. 21, 22, we have *καὶ εἰσπορεύονται εἰς κ. καὶ ἐξεπλήσσαντο* (scil. *οἱ ἄνθρωποι*). Render, 'and men (or 'people') were astonished.' So here *Wakef.* and *Abp. Newc.* supply *people* in *Italics* : *Campb.*, less properly, in *Roman characters*. Strange is it that *Lachm.* should cancel the *ἐκεῖ* at the end of the verse, on the authority of only B, L, D, and one cursive *MS.* ; since it was plainly omitted by the *Critical Revisers* for the purpose of removing a pleonasm, whereas I have already shown that it is by no means pleonastic, and I pointed out the full meaning of this peculiar mode of expression.

55. For *τὴν περιχώρον*, *Tisch.* and *Alf.* read, from 3 uncial and a few cursive *MSS.*, *τὴν χώραν*, which reading has the support of several ancient Versions. The text *rec.* may have come from the parallel passage of *Matth.* Should, then, *χώραν* be the true reading, we must understand it to denote the *district* or *territory* of Gennesareth. Of the word as used in this sense an example occurs in *Jos. Bell.* iii. 10, 8, *παρὰ τινος τῆς Γεννησάρ* (meaning the lake of that name) *ὁμώνυμος χώρα*, 'a territory of that name.'

— For *περιφέρειν* some *MSS.* have *φέρειν* ; others, *ἐπιφέρειν* ; and others again, *προσφέρειν*, which *Fritz.* edits ; but wrongly ; for the *varr.* lectt. arose from the librarij stumbling at the use of *περιφέρειν* here, which has a *significatio prænomen*, including the senses expressed by the above various readings ; q. d. 'they carried

them about (i. e. up and down), and brought them to those places where they heard he was.'

— *ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ*] I would not, with *Palairot* and *Schleusm.*, take the *ὅπου* as put for *quoniam* ; neither would I, with others (as *Beza*, *Grotius*, *Westein*, *Kuinoel*, and *Winer*) regard the *ἐκεῖ* as redundant. It may be best to suppose this an abbreviation of the more complete and primitive mode of expression, which would have been, 'carried them to the place of which they had heard it said, he is *there*.' Thus the *ἐκεῖ* will be least of all pleonastic. [*Comp.* 1 *Kings* xviii. 10.]

56. *ὅπου ἂν εἰσπορεύετο*] The use of the *ἂν* here, and just after at *ἤπνουντο*, is to be referred to that case treated of by *Winer*, *Gr.* § 43, 3, as used with *Indic.* when a *matter of fact* is spoken of ; but yet *indefinite* in respect of time, or other circumstances,—i. e. happening repeatedly, or even customarily whenever occasion offers. *Comp.* *Acts* ii. 45. iv. 35. 1 *Cor.* xii. 2. *Lucian*, *Demon.* 10, *ὅπόσοι ἂν ἰδοῦντο*. Thus the sense is, 'whithersoever he entered, and as many as touched him were made whole,' i. e. however many they might be, wherever he went. Hence it is plain that *Lachm.* was wrong in altering *ἤπνουντο* to *ἤψαντο*, solely on the authority of *MSS.* B, D, L, Δ. Equally wrong are *Tisch.* and *Alf.* in adopting *ἐτίθουν* for *ἐτίθουν*, solely from *MSS.* B, L, D, and three insignificant cursive *MSS.* ; since internal evidence as well as external authority is *against* it. The reading evidently arose from the alteration of half-learned Critics, who did not perceive the force of the *Imperf.* tense here, which has been well expressed by *Wakef.* thus : 'they used to' &c.

Before *πόλεις* and *ἀγρούς*, *Lachm.*, *Tisch.*, and *Alf.* insert *εἰς*, though only from B, L, and 3 cursives (to which I add *Scrv.* p and y) ; and altogether injudiciously, since the reading probably arose merely from a marginal scholium. Certain it is that the word was more likely to be brought in, than put out.

— *ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθ.*] This may justly be regarded as an unequivocal proof of their entire faith in the power of Christ : though it was a custom with some ancient nations to lay such persons in the *ἀγοραὶ* here mentioned (namely, 'market-places,' or 'places of public concourse'), that they might receive the benefit of the suggestions of those who had been ill of any dangerous disease, and who, having recovered from it, might communicate the knowledge of what had been useful to them in any like case. See *Herod.* i. 197, and *Strabo*, p. 234, cited in my *Recons. Syn.* Indeed, from this Primitive custom, *Max. Tyr. Dia.* xl. p. 477 (*Dav.*), traces the origin of the Medical Art.

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10. 9. εἰς οἰκίαν, ἐκεῖ μένετε ὥς ἂν ἐξέλθῃτε ἐκείθεν. <sup>11</sup> Καὶ ὅσοι ἂν  
 14 5 μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν,  
 ἐκτινάξατε τὸν χεῖρα τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύ-  
 ριον αὐτοῖς. [Ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται Σοδομοῖς  
 6 ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.] <sup>12</sup> Καὶ  
 ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι. <sup>13</sup> καὶ δαιμόνια πολλὰ  
 ἐξέβαλλον καὶ ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθερά-  
 πευον.  
 14. <sup>14</sup> Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης—φανερὸν γὰρ ἐγένετο  
 1 7 τὸ ὄνομα αὐτοῦ—καὶ ἔλεγεν, ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν  
 2 ἠγέρθη, καὶ διὰ τοῦτο ἐνεργούσιν αἱ δυνάμεις ἐν αὐτῷ. <sup>15</sup> Ἄλλοι  
 8 δὲ ἔλεγον "Ὅτι Ἡλίας ἐστίν ἄλλοι δὲ ἔλεγον "Ὅτι προφή-  
 της ἐστίν, [ἢ] ὥς εἰς τῶν προφητῶν. <sup>16</sup> Ἀκούσας δὲ ὁ Ἡρώδης  
 9 εἶπεν "Ὅτι, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν αὐτός

11. ἐκτινάξατε—ὑποκάτω τ. ποδῶν] See note on Matt. x. 14, where I have shown the force of αὐτοῖς. The words τὸν ὑποκάτω are absent from the MS. D and a few others, and some MSS. of the Vulg. and Italic Versions; having, I doubt not, been removed as not found in the parallel Gospels, and seeming unnecessary; which they are not, the nature of the phrase being somewhat different,—namely, 'the dirt under your feet,' that clinging to the shoe soles.

I now feel less certain than heretofore of the genuineness of the words ἀμὴν λέγω—ἐκείνην, though they have the support of the Syriac Versions, and have been ably, but not quite successfully, defended by Fritz.

13. ἡλειφον ἐλαίῳ] It appears from various passages of the Medical and Rabbinical writers cited by Wets. and Lightf., that oil (which in the Eastern and Southern countries is of a peculiarly mild quality) was used by the ancients, both Jews and Gentiles, as a medical application. And that it was so employed by the Apostles, is the opinion of almost all the recent Commentators. But surely this circumstance—that the Apostles had successfully made use of a well-known medicine, would ill comport with the gravity and dignity of the preceding context; which compels us to suppose (with all the ancient and early modern Commentators) that the healing was as miraculous as the casting out of the demons; and, in either case, was the effect of the power which our Lord had given to his Apostles when he sent them forth:—a power, too, which continued for some time in the Christian Church. As to the anointing, it was only employed as a symbolical action, typical of the oil of gladness and grace, to be imparted by Divine assistance. For the first Christians, being accustomed to represent, by visible signs, the allegorical allusions in Scripture, used oil not only (as the Jews had done) as a remedy, which had from high antiquity become sacred; but also (from that sacredness) as a religious rite in Baptism, Confirmation, and Prayers for the Sick. Thus the anointing may be regarded as one of those significant actions by which both the Prophets of the O. T. and the Apostles (after their

Lord's example), out of indulgence to human weakness, accompanied their supernatural and miraculous cures. See James v. 14. In all which cases the methods adopted in those actions (which were various) contributed nothing to the cure; that being effected by means supernatural, and derived from on high.

14. ἤκουσεν ὁ βασιλεὺς] There is here, seemingly, a want of the Subject to the verb. With this the early Critics (as the various readings show) have, indeed, furnished us; supplying τὴν ἀκοὴν τοῦ Ἰησοῦ, which Beza approves, and Fritz. inserts in the text. But it is surely better to retain a harshness, than to get rid of it by such means. The best mode of removing it is, to suppose a breviloquentia, by which τὰ γινόμενα is left to be understood from the subject-matter, and confirmed by v. 9. It is expressed in Luke ix. 7, with the addition of πάντα, and in another way in Matt. xiv. 1; but that in the passage of Luke is preferable, since it includes, with the wonderful works of Jesus, the preaching, &c., of the Twelve.

15. ἄλλοι] I have now, with Lachm. and Tisch., admitted δὲ, from several of the most ancient MSS., including several Lamb. and Mus. copies, supported by internal evidence, and by the parallel passage of Luke ix. 8.

The ἢ before εἰς εἴς, which I long ago double-bracketed, on the strongest evidence, I find absent from almost all the Lamb. and Mus. copies.

16. The ὅτι is cancelled by Lach. and Tisch., from B, C, L, and 5 cursive MSS., and the Syr., Vulg., and Ital. Versions. But Versions are in such a case of little weight, and the MSS. are too few to authorize any cancelling, espec. when internal evidence is, as here, adverse, from the greater probability of the ὅτι having been put out, than brought in. In fact, this ὅτι recitativum (as Philologists denominate it) is not unfrequently cancelled in the very same class of MSS. that here exclude it. See Matt. v. 31. vii. 23. ix. 18. xxi. 16. xxvi. 65. Mark i. 27. ii. 16. vi. 16. xii. 6. 29. Luke xii. 27. xiii. 35. xix. 46. John i. 51. iv. 42. 53. vii. 31. ix. 23. x. 34; in most of which passages Lachm. or Tisch. (and sometimes both) cancel the ὅτι.

ἡγήθη ἐκ νεκρῶν. <sup>17</sup> Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκρά- <sup>MT.</sup>  
 τησε τὸν Ἰωάννην, καὶ ἔθηκεν αὐτὸν ἐν [τῇ] φυλακῇ, διὰ Ἡρω- <sup>14.</sup>  
 διάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν <sup>3</sup>  
 ἐγάμησεν. <sup>18</sup> Ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ <sup>4</sup>  
 ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. <sup>19</sup> Ἡ δὲ Ἡρω- <sup>5</sup>  
 διάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτείνειν· καὶ οὐκ ἠδύνατο.  
<sup>20</sup> Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα <sup>6</sup>  
 δίκαιον καὶ ἁγιον, καὶ συνετήρει αὐτὸν· καὶ ἀκούσας αὐτοῦ,  
 πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. <sup>21</sup> Καὶ, γενομένης ἡμέρας  
 εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δαίπνον ἐποίει τοῖς  
 μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς  
 Γαλιλαίας, <sup>22</sup> καὶ εἰσελθούσης τῆς θυγατρὸς [αὐτῆς] τῆς Ἡρω-

17. I am now inclined to think the τῇ before φυλακῇ not genuine. External evidence is strong for its exclusion. I find it absent from all the best Lamb. and Mus. copies. It was more likely to be brought in, than put out.

18. ἔλεγε] Here, and in the parallel passage of Matt. xiv. 4, I would render *ελεγε* not *διελε*, much less *διερατ*, 'had said,' but *dicebat*, 'used to say;' denoting that he did not say it merely once, but several times, i.e. as often as was necessary, both privately and publicly, to denounce so foul an offence.

19. ἐνεῖχεν αὐτῷ] Not 'had a quarrel with,' as E. V.; but, 'bore a grudge against him.' *Ενεῖχεν* (equivalent to *ἐγκοτεῖν*) signifies 'to harbour' (literally, 'have in mind'), *κότον*, 'a grudge,' or 'resentment,' against any one. The complete phrase occurs in Hdot. i. 118. vi. 119, and viii. 27, the elliptical one in Luke xi. 53. Gen. xlix. 23.

20. ἐφοβεῖτο τ. 1.] Render, 'stood in awe of John, held him in great reverence.'—a sense which the word bears also at Luke xviii. 2. Eph. 33, and sometimes in the later Greek prose writers, as Plutarch and Herodian. On again attentively considering the *questio vacata* as to the true sense of *συνετήρει*, I am still of opinion that the interpretation, 'watched him closely,' 'kept him in close custody,' for protection against the malice of Herodias, involves too great a harshness to be adopted. And though the interpretation is very ancient, being found in the Vulgate Version and the *Glossa ordinaria*, yet the other, 'observabat,' is much more ancient, being found in the Pesch. Syr. Version and Theophyl. (probably derived from Chrys.). Moreover, this studious care and protection of John's safety is inconsistent with the wish to put him to death, ascribed to Herod, Matt. xiv. 5. Indeed I agree with Bede and De Lyra, that at the time of the birth-day banquet Herod's mind was so set against John, that his sorrow at John's tragical end was very much in semblance, and that he inwardly felt some satisfaction that he could take away his life in a way which might find some excuse with the people, as if he had done it constrained by conscience. However, the verbs *ἐφοβεῖτο*, *συνετήρει*, and *ἡδίων αὐτοῦ ἤκουε*, relate only to the time before John had offended Herod by his faithful representations; and the force of the Imperfect describes

only his heretofore *customary* dispositions and feelings towards John. The only formidable difficulty to assigning the sense *observabat* to *συνετ.* is its extreme rarity, inasmuch that even the erudite Valckn. regards the expression as *κακῶς ῥηθὲν*; which need not be thought strange, if we view it as one of those *idioms of common life* which occasionally occur in St. Mark's Gospel. Nevertheless, an example is adduced by De Rhoeer, Lection. p. 106, from Diog. Laert., who has *φιλοῦσε συντηρεῖν*, where he says it signifies *colere, observare amicos*.

21. γεν. ἡμέρας εὐκαίρου] Notwithstanding that a so many eminent Expositors interpret this of 'a solemn feast-day,' that view of the sense cannot be maintained, considering that this use of *εὐκαίρος* is, as Fritz. has shown, of much later Grecism than that of the Evangelist's age, and I would decidedly acquiesce in that of the Ital. and Vulg. Versions, adopted by Fritz. and others, 'a convenient day,' or 'time,' *a fel season*, i.e. for Herodias to accomplish her malicious design. Thus it is used, by an Hellenistic idiom, for *καιροῦ εὐκαίρου*, which expression occurs in Hdot. i. 4, 7. Plut. de Educ. § 14, and Aristot. i. 2.

— τοῖς μεγιστάσιν] A term of Alexandrian Greek, formed from *μέγιστος*, as *μάν* from *νέος*, and found elsewhere in New Test. only, in Rev. vi. 15. xviii. 23. Out of the New Test. it occurs only in the Sept., the Apoc., Joseph., and the very late Class. writers, as Artemid. It is equiv. to the Latin *magnates*, 'great men,' men distinguished by rank and high public station; as courtiers, or governors. The next term *πρώτοι* denotes the principal persons of those in a private station. So Jos. Antt. vii. 9, 8, *οἱ τῆς χώρας πρώτοι*.

22. αὐτῆς τῆς] The αὐτῆς is absent from some inferior MSS., and the τῆς from others; while the MS. B has αὐτοῦ. But Lachm. and Tisch. retain the text. rec. without expressing any doubt; though αὐτῆς is worse than useless: and I am inclined to think it was only a var. lect. of τῆς, but one not to be received. Accordingly, I have bracketed it. The reading, αὐτοῦ, if received, must be taken as an adverb there, as several times in the New Test. But here it would very harshly discover *θυγατρὸς* from τῆς Ἡρ., and would yield a sense very jejune.

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14. 9. διάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς  
 7 συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἰτήσόν με  
 8 αἰτήσης, δώσω σοι, ἕως ἡμέρους τῆς βασιλείας μου. <sup>24</sup> Ἡ δὲ  
 ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; ἡ δὲ εἶπε·  
 Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>25</sup> Καὶ εἰσελθοῦσα εὐ-  
 θέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο λέγουσα· Θέλω  
 9 ἵνα μοι δῶς ἐξαντῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ  
 βαπτιστοῦ. <sup>26</sup> Καὶ, περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς  
 10 ὄρκους καὶ τοὺς συνανακειμένους οὐκ ᾔθέλησεν αὐτὴν ἀπετῆσαι.  
 11 <sup>27</sup> Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς \* σκεκουλάτορα, ἐπέταξεν  
 εἰνεσθῆναι τὴν κεφαλὴν αὐτοῦ. <sup>28</sup> Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν  
 12 αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι,  
 καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ  
 13 μητρὶ αὐτῆς. <sup>29</sup> Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον καὶ  
 10 <sup>30</sup> καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπῆγ-  
 γειλαν αὐτῷ πάντα, [καὶ] ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.  
 31 Καὶ † εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον

24. ἡ δὲ] Tisch. and Alf. read καὶ, from the MS. B; while Lachm. retains ἡ δὲ, very properly. For αἰτήσομαι, Lachm., Tisch., and Alf. read αἰτήσεται, on strong external authority, confirmed by internal evidence. According to this the sense will be, 'what must I ask?' For βαπτιστοῦ, Tisch. reads βαπτίζοντος, from MSS. B, D, L, et al., while Lachm. retains βαπτιστοῦ, very properly (comp. Matt. xiv. 8); though internal evidence is in favour of the Participle.

25. οὐκ ἤθελ. α. ἀπετῆσαι] The true force of the expression οὐκ ἤθελ. seems to be, 'he was indisposed to do it,' 'did not care to do it,' 'could not bring himself to do it,' of which use, somewhat rare, examples are found in the best writers from Homer downwards. Suffice it to adduce Hom. II. xiii. 106, τὸ μόνος καὶ χεῖρας Ἀχαιῶν Μίμνειν οὐκ ἔθλεσκον. Thucyd. iv. 78, 4, πᾶν Ἀθηναίων οὐκίτι ἰθαλσάντων μάχισθαι.

Of ἀπετῆσαι α. the sense is 'to disappoint her,' by refusing her request: a sense chiefly confined to the later writers, who use the word either absolutely, or with an Accus. of person, sometimes accompanied with εἰς; rarely with an Accus. of thing. That the above rendering of ἀπετῆσαι most exactly represents its true import, appears by considering that the *ratio metaphorica* in that term is 'to disappoint any one' by *removing*, or *displacing* what had been fixed and settled by previous engagement. Finally, αὐτὴν cannot be put, as Dr. Robinson, Lex., imagines, for 'her request;' but must rather, as it is done by Bretchn., Lex., be taken as put for the 'πίστιν ei datam,' or rather the promise, or solemn engagement, made with her; as Jos. Antt. xv. 26, οὐδένος ἀπετίθειν ὧν ἤξιον. Polyb. xxx. 2, 7, ἀπετ. τὴν πίστιν.

27. σκεκουλάτορα] So I now edit, from almost all the most ancient MSS. This term, from the Latin *speculator*, denotes one of the body-guards; who were so called, because their principal duty was that of *sentinels*: for I agree with Cassaubon, Wetstein, and Fritz., that they had their name from their office *speculari*, and not, quasi *speculatores*, from *speculum*; because the former alludes to their chief business. They had, however, other confidential duties; and among those, that of acting, like the Turkish soldiers of the present day, as executioners. As to the sense, the word may best be rendered *sentinel*, since the appellation belongs to those soldiers of the body-guard who *took*, in their turn, the *watch*, at the various approaches to the royal presence, and whose office it was to *esp*y danger, and ward it off.

— εἰνεσθῆναι] Tisch. and Alf. read εἰνεῖσαι, from B, C, Δ; but wrongly, since it is evidently a mere *alteration*, introduced for the purpose of getting rid of a very unusual construction, never, I apprehend, found in any pure Greek writer. Lachm. prudently retains εἰνεσθῆναι.

29. The τῷ before *μαθητῶν* has been, on strong grounds, removed by all the recent Editors.

31. εἶπεν] There is strong evidence for *εἶπεν*, which all the recent Editors adopt, instead of *εἶπεν*, but no absolute demand for change. The contrary is the case with *ἀναπαύσας* just after, for text. rec. *ἀναπαύσας*, which has been adopted by Lachm., Tisch., and Alf. Mark was likely to use the Present *ἀναπαύει*, as he has done infra xiv. 41, *εἰς* v. l., and though it is so rare that I know of no other instance besides Matt. xxi. 45, in Xen. Anab. vii. 3, 4, *ἀναπαύσας*, and Dan. xii. 13, *εὖ δαύρο καὶ ἀναπαύον*, whereas the *Aorist* is not unfrequent,

τόπον, καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ 14.  
 ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ἠύκαιρουν. <sup>32</sup> Καὶ ἀπῆλθον  
 εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. <sup>33</sup> καὶ εἶδον αὐτοὺς 13

and accordingly was likely to be introduced here.

— εἰς ἔρημον τόπον] The phrase recurs at v. 32, and at 35 we have *ὅτι ἐρημός ἐστιν ὁ τόπος*, in all which passages the true sense is—as it is also in the parallel passage of Luke—'a tract of country (from lying waste and uncultivated),—with little or no population.'—a sense this very suitable to the context, considering the circumstance recorded by John vi. 15, that our Lord retired from the busy haunts of men, as knowing that they were about to lay hold of him to make him a king. This sense of *ἐρημος* to signify *uninhabited*, occurs also in Jer. xxiii. 10, *ἐρημος—ἀπὸ τῶν ἀνθρώπων*. Xen. Cyr. iv. 4, 2. Thucyd. i. 5, 2, *ἐν χωρίῳ ἐρ.*

32. τῷ πλοίῳ] Lachm. and Tisch. add *ἐν*, from MSS. B, L, D, and three cursive MSS. (add Lamb. 1179), which seems confirmed by Matt. xiv. 13, *ἀναγέρσας ἐν πλοίῳ*, and supra v. 21. Nevertheless, internal evidence is against the word, which was more likely to be put *ἐν*, from the parallel passage, than put out; for this use of the Dative of instrument, *by* (as we should say, 'to go *by ship*'), is rather unfrequent. The ancient Critics ought to have seen that the expression τῷ πλοίῳ, or πλοίῳ without Art., is used in order the better to answer to πεζῷ, 'by land,' occurring just after.

33. καὶ εἶδον—πρὸς αὐτόν] Editors and Commentators are alike agreed that this passage has suffered grievously from transcribers; and the unusual diversity of readings has here (as in many other cases) led Critics too readily to take *interpolation* for granted; and, in order to relieve the plethora, *pruning* has been unsparingly employed by the recent Editors. Griesbach edits thus: καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ ἐπέγνωσαν πολλοί· καὶ πεζῷ ἀπὸ πασῶν τῶν πόλεων συνήλθον ἑκαί. But for this, and most of the other alterations that have been made, there is little authority. Indeed, there are no sure grounds for alteration, except for the cancelling of οἱ δῆλοι, which is found in scarcely any good MS., and has been cancelled by all the Editors from Matthæi downwards. Thus πολλοί becomes the *subject* of the verbs εἶδον and ἐπέγνωσαν. This view, however, lies open to no little objection. The sense thence arising is, as regards εἶδον, frigid, and, as concerns ἐπέγνω, inapposite; for, as Campbell remarks, 'the historian would not be likely to say that many knew him, since, after being so long occupied in teaching and healing them, there would be comparatively few who did not know him.' Hence, I cannot but suspect that πολλοί—though the authorities for its omission are but weak—should not be here. Yet it does not, I suspect, stand quite for nothing; but, as it is scarcely possible for us to dispense with a *subject*, and as the parallel passages of Matthew and Luke have οἱ δῆλοι, I suspect that under this πολλοί is concealed that very reading. In this I am supported not only by Critical probability (for the words πολλοί and δῆλοι are frequently confounded) but by the authority of the other Evangelists; and,

indeed, of all those numerous MSS. which contain δῆλοι, since they may be considered as *authority* for the reading in question; there being little doubt but that in their Archetypes the reading δῆλοι was written in the margin, and intended as a correction of the textual πολλοί. On again carefully reconsidering this perplexing question, I am of opinion that the above is *probably* the true reading; but it requires too much to be taken for granted to be safely adopted. By removing, as I have done, the αὐτόν, on competent authority, confirmed by internal evidence, the objection urged by Campb. falls to the ground; but another arises, owing to the want of some subject; and αὐτοὺς, found in several ancient MSS., only attests the endeavour to *supply*, though unsuccessfully, that subject. In revising the text, I have made no other alteration than by bracketing οἱ δῆλοι, and cancelling αὐτόν. I have not thought proper to adopt, with Lachm., Tisch., and Alf., the reading ἐπέγνωσαν, 1) since the authority for it, that of B, D, and 3 cursives, is quite insufficient; 2) because the sense thus arising is inapposite, and makes the want of a subject more apparent; and 3) because it puts out that slight portion of light which we have; for the *true* subject left to be understood after ἐπέγνω, and supplied from the subject-matter, is τὸ πᾶν, the sense being that 'many of the multitude perceived,' 'were aware of, what they were about,' 'penetrated their intention.' Comp. Luke v. 22, *ἐπεγιν. τοῖς διαλογισμοῖς*. But the want of a subject to εἶδον is so great, that if δῆλοι be removed from the text, it must be supplied from the subject-matter; which involves great harshness; and hence I cannot but suspect that it was expunged by certain Critics, who thought that it did not well consist with πολλοί. Accordingly the passage may be rendered: 'And they (i.e. the multitude) saw them withdrawing, and many of them perceived what they were about,' or 'the course which they intended to take;' and, as we find by the subsequent words, which yield a sufficiently plain sense—if at least the words καὶ συνήλθον πρὸς αὐτόν be removed (as they have been by all the best Editors), as evidently arising from a marginal scholium. The sense will thus be: 'And [accordingly] they flocked together, ran thither (viz. to the place they had guessed), on foot from all the cities, and endeavoured to precede them (meaning our Lord and his Apostles) in getting thither.' One may imagine how the people who saw our Lord and his Apostles withdrawing, drawing off from the land on ship-board (a use of ὑπάγω found also at James vi. 21), might be in a situation so circumstanced in respect of them, as to be enabled to arrive before them at the place whither they were bound. Yet this would seem impracticable, and is forbidden by what is suggested in the next verse. Accordingly, I prefer to understand the term as denoting (by a frequent idiom) the *endeavour* for the action absolutely carried out. However, I suspect that Mark wrote προσῆλθον αὐτοῖς, i.e. 'strove to be beforehand with each other in reaching their des-

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14. 9. ὑπαγοντας [οἱ ὄχλοι,] καὶ ἐπέγνωσαν [αὐτὸν] † πολλοί· καὶ  
 11 περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προήλθον  
 14 αὐτοὺς, [καὶ συνήλθον πρὸς αὐτόν.] <sup>34</sup> Καὶ ἐξελθὼν εἶδεν ὁ  
 Ἰησοῦς πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν  
 ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς  
 15 12 πολλὰ. <sup>35</sup> Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ  
 οἱ μαθηταὶ αὐτοῦ λέγουσιν "Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ  
 ἤδη ὥρα πολλή· <sup>36</sup> ἀπόλυσον αὐτοὺς, ἵνα, ἀπελθόντες εἰς τοὺς  
 κύκλῳ ἀγρούς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ  
 φάγωσιν οὐκ ἔχουσιν. <sup>37</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε

tionation.' This use of the accus. for the genit. occurs at least in the later Greek writers, e. gr. Scholiast on Aristoph. Vesp. 1352.

I am not aware of any further difficulty, except the want of a subject at εἶδεν, and a suitable one at ἐπέγνω—which difficulty can only be removed by the method which I have long ago proposed. There is, indeed, some harshness in the supplying of the above particular after ἐπέγνωσαν; but this kind of subaudition is found at Acts ix. 30, and in the instance of the simple verb γινώσκω, infra v. 38, and ix. 30. Luke ix. 11.

For αὐτοῖς after προήλθον, Lachm. and Tisch. read αὐτοῖς, from B, D, L, and 2 others; perhaps rightly, for the construction with Accus. occurs infra viii. 2, and ix. 22, in all the copies. The reading αὐτοῖς may have come from Matt. xiv. 14, where see note.

34. ἐξελθὼν The term occurs also in the parallel passage of Matt. xiv. 14; but the question in either case is, *what* is the sense? Our English Translators and Expositors generally, and most of the Foreign ones, take it to mean, 'having gone out of the ship,' 'disembarked.' Thus there will be an ellipsis of τοῦ πλοίου, which is expressed infra v. 54. They, for the most part, interpret the word in the same way at Matt. xiv. 14, though some, as Wakefield and Meyer, differently. But this mode of treating passages so entirely parallel is quite inadmissible. The ellipsis, too, of τοῦ πλοίου needs proof; which cannot, I apprehend, be adduced; for I have not found a single example elsewhere of this use (like *egressus* in Latin). Certainly the term is in *both* passages to be explained in the same manner; and as at Matt. xiv. 14, it cannot but mean 'having come forth' (so our common Version and Wakef., 'went' or 'come forth'), viz. from the place whither, after disembarkation, he had gone with his disciples, and taken post,—namely (as we find from John vi. 3), at τὸ ὄρος, a kind of peak-like eminence, or knoll, rising a little above the rocky margin of the eastern seacoast of the lake and its top,—namely, that laid down in the latest maps as situated one mile and three-quarters from the coast, and about the same distance from Bethsaida Gaulon. The Article τὸ designates the mount as well known. This must be the same with the situation termed, less definitely, by Matthew and Mark ἔρημος τόπος; but by Luke ix. 10, with sufficient precision, τόπος ἔρημος πάλαι καλ. Βηθσαῖδά, meaning Bethsaida Gaul., at the top

of the lake; and also called Juliae, from the colony planted there. It was, as Reland in his "Palestine" has shown, on the East side of the lake; and was probably a peak, or knoll, rising above the mountain range which skirts the coast of the lake along the whole extent of the Gaulonitis. To this mountain peak, then, I would refer the term ἐξελθὼν in the passages both of Matthew and Mark; and the term is sufficiently appropriate, considering that there is reference to the site as our Lord's fixed abode during his sojourn in the desert of Bethsaida. So John says ἐκεῖ ἐκέσθητο μετὰ τῶν μαθητῶν. This view I find supported by Euthym. (probably from Chrysost., or some other ancient Greek Father), who, after inquiring πόθεν ἐξελθὼν λάσατο καὶ ἰδίδασκε [ἰησοῦς]; answers, πάντως ἀπὸ τοῦ ὄρους,—namely, that mentioned in John vi. 1—3, and after adducing the words of the Evangelist, he subjoins προέλαβε γὰρ ἐν πλοίῳ μετὰ τῶν μαθητῶν (meaning that they outstripped the multitude, who had gone thither by land) καὶ ἀνελθόντες εἰς τὸ ὄρος, διανεπαύοντο. εἰτα ἐξῆλθε (he went forth), καὶ λάσατο, καὶ ἰδίδασκεν. It may, indeed, be objected, that Mark says of the multitudes, περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ (whither they saw the boat directing its course) καὶ προήλθον αὐτοῖς. But this, considering the situation of the two parties, would be physically impossible; nor is there any good reason to suppose that Mark meant to assert it; for though the words καὶ προήλθον αὐτοῖς are in the text, rec., and are adopted by Lachm. and Tisch., there is great uncertainty as to the *true* text of the whole passage.

35. ὥρας πολλῆς γενομένης.—καὶ ἤδη ὥρα πολλή] A very remarkable phrase, by which it seems meant lit. that 'the time of day is long,' i. e. 'long (or, as we should say, *length*) in figure,'—equiv. to *late* in *hour*, and thus equiv. to the phrase in Matt. xiv. 15, ὥρας γενομένης. The only exx. quoted to the purpose, of this peculiar phrase are Polyb. v. 8. 3, ἥκει, πολλὰς ὥρας (scil. γενομένης) ἐπὶ τὸ θέρμον. Dionys. Hal. Antt. ii. 54, διεμείνον ἀχρι πολλῆς ὥρας ἀγωνιζόμενος, ὥς ἡ νύξ.—διέκρινεν αὐτοῦς.

36. ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν] Lachm. and Tisch. edit, from 2 MSS., ἑαυτοῖς τι φάγωσιν. This, however, is alike unsupported by external authority and by *internal evidence*, as existing in its having every appearance of being a critical *alteration*, but without improvement.

αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγορά- 14. LU.  
σωμεν διακοσίων δηναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν ; 16 13  
38 Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε ; ὑπάγετε καὶ  
ἴδετε. Καὶ γνόντες λέγουσι· Πέντε, καὶ δύο ἰχθύας. 39 Καὶ 17  
ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας, συμπόσια συμπόσια, ἐπὶ 19 14  
τῷ χλωρῷ χόρτῳ. 40 Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, † ἀνὰ  
ἑκατὸν καὶ ἀνὰ πεντήκοντα. 41 Καὶ λαβὼν τοὺς πέντε ἄρτους  
καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε·  
καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα  
παραδώσω αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. 42 Καὶ 20 17  
ἔφαγον πάντες, καὶ ἐχορτάσθησαν 43 καὶ ἦσαν κλασμάτων  
δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. 44 Καὶ ἦσαν 21 24  
οἱ φαγόντες τοὺς ἄρτους ὥσει πεντακισχίλιοι ἄνδρες. 45 Καὶ 22  
εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον,  
καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύσῃ  
τὸν ὄχλον. 46 Καὶ ἀποταξάμενος αὐτοῖς, ἀπήλθεν εἰς τὸ ὄρος 23  
προσεύξασθαι. 47 Καὶ ὁψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ 24

37. For δώμεν, Lachm., Tisch., and Alf. edit δόσωμεν, from A, B, L, Δ, and 2 cursive MSS.; but without reason. They ought to have taken into account the reading ἀγοράσωμεν, found in several of the same MSS.; which variety of reading induces me to think that the cause of the diversity was not, as Fritz. imagines, the very frequent confusion of ω and ο by the scribes, but is rather to be sought in the Critics supposing that the Future Indic. ('what shall we') would possess more spirit, and be more suitable to the occasion; and accordingly, almost all the Versions follow it. But the Subjunct. presents a sufficiently suitable sense,—namely, 'What, must we go and buy?' 'are we to go and buy?'

39. συμπόσια συμπτ.] This is to be understood in a distributive sense for κατὰ συμπτ., 'by parties.' Συμπτ., though a term properly applied to denote *drinking* parties, was also used of parties of any kind.

40. ἀνέκλινον] lit. 'reclined': a term, like ἀνακλίνειν just before, and ἀνακειμένους in John vi. 11, employed with allusion to the reclining posture of the ancients at meals. Πρασιαὶ πρ., for κατὰ πρασιάς, 'by companies.' Πρασιά (from πρᾶσον, 'an onion') properly signifies 'a plot of ground,' espec. a garden-bed of onions; and as such beds are in square, or parallelogram, the word came to denote (like our word *squadron*, as derived from *quadra*) a company of persons disposed in square, or in regular order for counting.

— For ἀνὰ, Lachm., Tisch., and Alf. adopt κατὰ, from B, D, and the Coptic Vers. But, in a case like this, no Vers. (espec. so mean a one as the Coptic) is of any weight; and the external authority for κατὰ is quite insufficient, espec. considering that internal evidence is not favourable. This reading ἀνὰ may have come, as Alf. thinks, from the parallel passage of Luke; but it is so highly improbable that all the MSS. except two should have been thus altered (for

κατὰ is found in all the Lamb. and nearly all the Mus. copies) that we can scarcely doubt the genuineness of ἀνὰ, and we may very well suppose κατὰ to be an alteration of certain Critics, who thought, without reason, that κατὰ was the more proper expression, as in 1 Cor. xiv. 27, 31. Nay, κατὰ may even have been a marginal gloss.

45. For ἀπολύσῃ, Lachm., Tisch., and Alf. edit ἀπολύει, from MSS. B, L, Δ;—authority far too slight to warrant any change. Besides, it would introduce a worse Grecian than any to be found even in *this* Gospel; for when ἔως is used of a future, the Present indicative is never used, except in the case of a verb like ἔρχομαι, when the Present is used in a Future sense. I doubt not that here ἀπολύει arose solely from a blunder of the scribes for ἀπολύσει, and later Greek writers use the Future Indic. with ἔως, and hence, considering that the terminations -ῃ and -ει are, by Itacism, often confounded, Mark may have so written. Yet there is no sufficient evidence that he *did*; and, since in the parallel passage of Matt. xiv. 22, we have ἀπολύσῃ in all the copies, and it is not likely that ἀπολύσῃ should be introduced here into all the copies except those, I would retain that reading; espec. considering that it is confirmed by all the ancient Versions, except two copies of the Italic, which have *dimisit*, doubtless an abbreviation for *dimiserit*, confirming the reading ἀπολύσει. However, ἀπολύει may have been written, by Itacism, for ἀπολύῃ. On the whole, there is evidently here no case for change.

— πρὸς Βηθ.] At John vi. 17, it is εἰς Καφarnaούμ. But the discrepancy is more in semblance than in reality; since, from what I have said on Mark iii. 7, it is plain that we have only to attend to the distinctive senses of πρὸς and εἰς, to remove the difficulty thus presented. The Apostles' course was, it seems, directed 'towards,' in the direction of Bethsaida; though the voyage was to be terminated at Capernaum.



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14. τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. <sup>48</sup> Καὶ εἶδεν αὐ-  
 25 τοὺς βασανιζομένους ἐν τῷ ἐλαύνειν ἦν γὰρ ὁ ἄνεμος ἐναντίος  
 αὐτοῖς. Καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς  
 26 αὐτοὺς. <sup>49</sup> Οἱ δὲ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θα-  
 λάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν <sup>50</sup> πάντες γὰρ  
 27 αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν,  
 32 καὶ λέγει αὐτοῖς· Θαρσείτε· ἐγὼ εἰμὶ· μὴ φοβείσθε. <sup>51</sup> Καὶ  
 ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ  
 34 λῖαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον. <sup>52</sup> οὐ  
 γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδιά αὐτῶν πε-  
 34 πωρωμένη. <sup>53</sup> Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννη-  
 σαρὲτ, καὶ προσωρμίσθησαν.

48. εἶδεν] Lachm., Tisch., and Alf. edit *ἰδών*, from B, D, L, Δ, 5 cursives (Evangel.), and the Vulg. and Ital.; to which I can add nothing from the Lamb. or the Mus. copies, except Lamb. 1188, also an *Evangel.* evidently of not quite the same weight with the *Codices* generally. But this manifestly insufficient authority Mr. Alford must suppose quite made up for by internal evidence being quite in its favour,—namely, by, as usual, *taking for granted* an alteration in all the regular copies except four,—and all for what? “for elegance, on account of the parenthetical clause *ἦν γὰρ αὐτοῖς*.” It is difficult to see where this elegance lies. At any rate, the term should seem more applicable to the reading of the above four MSS.; and no wonder, since it came, I doubt not, from those Critics who have by their emendations on so many other occasions approved their claim to be esteemed ‘*elegant Critics*.’ And the credit of *this* emendation must be ascribed to the Framers of the text of the MS. B; for in that alone is the *καὶ* before *περὶ τετάρτην* certainly absent. At any rate, the Vulg. has the Article, and so has MS. D. I cannot but suspect that the *ἰδών* of that MS. was an error of the scribe (one of the most blundering on record) for *ἰδόν*, which was, I doubt not, in the archetype, espec. considering that it occurs in others of its family, as the Leic. MS. omitted by Wets.; to which I add Lamb. 1179. Thus it agrees with A, K, M, N, X; and it occurs in several of the most ancient Mus. copies.

—*ἤθελε παρελθεῖν αὐτοῖς*] Much trouble might have been spared to Expositors by considering the phrase as a *popular* one, for ‘he would (i. e. he was about to) have passed them;’ i. e. ‘he made as though he would have passed by them.’ Comp. Luke xxiv. 28.

50. πάντες—*ἐταράχθησαν*] The πάντες here is not to be pressed upon (and, indeed, it is passed over, as well as *ἰδόν αὐτόν*, by the Persian Translator); or rather, it is to be taken both with *εἶδ* and with *ἐταρ*; for I cannot but think that the most faithful, if not the most literal version, will be, ‘for as soon as they all saw him, they were seized with trepidation.’ This is confirmed by the Pesch. Syr. Version, ‘et isti omnes videndo eum conturbati fuerunt.’

51. καὶ ἰθαύμ.] The words are absent from B, L, Δ, and 5 cursives, with Vulg. and Ital., and cancelled by Tisch. and Alf., by whom the text. rec. is characterized as ‘combination of gloss on *ἐξίσταντο*.’ I characterize Mr. Alford’s reading as an emendation of Critics who thought the words useless; which, however, is far from being the case, for they involve an intensity of expression by a sort of Hendiadys, as the Pesch. Syr. Trans. was well aware. In short, is it conceivable that all the copies with the exception of eight (for I can add nothing from the Lamb. and Mus. copies) have been interpolated with what would seem superfluous? As to the Vulg. and Ital., the authority of Versions *against* a word which would seem unnecessary is of very slender weight, but *for* them very considerable. Lachm. was probably not aware of this, since he only *brackets* the words. Finally, that the words are quite genuine, will appear from note on Matt. ix. 8.

52. οὐ συνῆκαν ἐπὶ τοῖς ἄρτοις] A singularly worded expression, obscure from brevity, and of which the full sense is, ‘they did not even on reflection on the miracle of the loaves (which they had just seen) understand the power of the Lord alike over *all nature*.’ Thus by ἄρτοις is meant, as Krebs. observes, τῷ θαύματι τοῖς ἄρτοις *γινόμενῳ*. That Commentator, however, and Kuinoel, seem wrong in assigning to ἐπὶ the sense *post*. It is rather *per*, *by*, *from*, denoting the efficient cause; as in Matt. iv. 4.

As respects the next words, ἦν—*πεπωρωμένη*, I agree with Bp. Lonsdale that the term *πεπωρ.* is not meant to express ‘wilful resistance to the force of truth,’ but only ‘extreme dullness of understanding, and slowness in believing;’ as, indeed, appears from our Lord’s language *infra* viii. 17—21, where he reproves the disciples for having learnt little from the two miracles of the loaves. Comp. xvi. 14. Luke xiv. 35. This Hellenistic use of *καρδία* to denote the *mind* and *understanding* is frequent in the New Test. and the Sept.; and that the conjoint term *πεπωρ.* will not necessarily confine it to ‘the heart,’ is plain from 2 Cor. iii. 14, *ἡ καρδιά τὰ νοήματα*.

53. διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενν.] From the parallel passage of John it appears that the disciples, after embarking, bent their course to Capernaum instead of Bethsaida, whither they

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54 Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγυόντες 14.  
αὐτὸν, 55 περιδραμόντες ὅλην τὴν † περιχώρον ἐκέλευν ἤρξαντο 35  
ἐπὶ τοῖς \* κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον  
ὅτι ἐκεῖ ἐστὶ. 56 Καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας ἢ πόλεις ἢ  
ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκά-  
λουν αὐτὸν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· 36  
καὶ ὅσοι ἂν ᾔπτοντο αὐτοῦ ἐσώζοντο.

had at first intended to steer (see v. 45); perhaps thus *altering* their course because (as we learn from v. 48) the wind was contrary to them; and so it happened that they came to land (or, as we should technically express it, made the shore) off the territory of Genesareth.

— προσορμίσθησαν] Scil. ἐκεῖ, 'they came to anchorage,' or rather, to a place proper for drawing the ship off shore. So Arr. E. A. vi. 20, 7, προσορμίσθαι τῷ αἰγιαλῷ. Æl. Var. H. viii. 5, τῇ Νάξῳ πρ. Plut. vii. 217, προσορμίσθαι τῷ Ἀργ. The term is properly used of the ship; rarely, as here, of the sailors.

54. After ἐπιγύοντες αὐτὸν Lachm. subjoins within brackets ὁ ἀνδρὲς τοῦ πλοίου ἐκέλευν, from MSS. A, C, Δ, and some cursive ones, with all the ancient Versions except the Vulg. and Æthiopic; while Tisch. with Griesb., Fritz., and Scholz, excludes the words; and very properly, since they manifestly originated in critical alteration, the purpose of which was to impart greater clearness, and they were doubtless from the parallel passage of Matt. xiv. 13.

As respects the grammatical solution of the difficulty, I am still of opinion that it is best to suppose an ellipsis of the *subject*, left to be supplied in ἐπιγύοντες,—namely, ἀνδρῶν, just as in the exactly similar case supra i. 21, 22, we have καὶ ἐλοπορεύοντα εἰς Κ. καὶ ἐξεπλήσσοντο (scil. οἱ ἀνδρῶν). Render, 'and men (or 'people') were astonished.' So here Wakef. and Abp. Newc. supply *people* in Italics: Campb., less properly, in Roman characters. Strange is it that Lachm. should cancel the ἐκεῖ at the end of the verse, on the authority of only B, L, D, and one cursive MS.; since it was plainly omitted by the Critical Revisers for the purpose of removing a pleonasm, whereas I have already shown that it is by no means pleonastic, and I pointed out the full meaning of this peculiar mode of expression.

55. For τὴν περιχώρον, Tisch. and Alf. read, from 3 uncial and a few cursive MSS., τὴν χώραν, which reading has the support of several ancient Versions. The text rec. may have come from the parallel passage of Matth. Should, then, χώραν be the true reading, we must understand it to denote the *district* or *territory* of Genesareth. Of the word as used in this sense an example occurs in Jos. Bell. iii. 10, 8, παρατίθει τὴν Γεννησάρ (meaning the lake of that name) ὁμόνυμος χώρα, 'a territory of that name.'

— For περιφέρειν some MSS. have φέρειν; others, ἐπιφέρειν; and others again, προσφέρειν, which Fritz. edits; but wrongly; for the varr. lectt. arose from the librarij stumbling at the use of περιφέρειν here, which has a *significatio pragmatica*, including the senses expressed by the above various readings; q. d. 'they carried

them about (i. e. up and down), and brought them to those places where they heard he was.'

— ὅπου ἤκουον ὅτι ἐκεῖ ἐστὶ] I would not, with Palairet and Schleus., take the ὅπου as put for *quoniam*; neither would I, with others (as Beza, Grotius, Wetstein, Kuinoel, and Winer) regard the ἐκεῖ as redundant. It may be best to suppose this an abbreviation of the more complete and primitive mode of expression, which would have been, 'carried them to the place of which they had heard it said, he is *there*.' Thus the ἐκεῖ will be least of all pleonastic. [Comp. 1 Kings xviii. 10.]

56. ὅπου ἂν εἰσπορεύετο] The use of the ἂν here, and also at ᾔπτοντο, is to be referred to that case treated of by Winer, Gr. § 43, 3, as used with Indic. when a *matter of fact* is spoken of; but yet *indefinite* in respect of time, or other circumstances,—i. e. happening *repeatedly*, or even customarily whenever occasion offers. Comp. Acts ii. 45. iv. 35. 1 Cor. xii. 2. Lucian, Demon. 10, ὅπόσοι ἂν ἰδοῦν. Thus the sense is, 'whithersoever he entered, and as many as touched him were made whole, i. e. however many they might be, wherever he went. Hence it is plain that Lachm. was wrong in altering ᾔπτοντο to ἤψαντο, solely on the authority of MSS. B, D, L, Δ. Equally wrong are Tisch. and Alf. in adopting ἐτίθουν for ἐτίθουν, solely from MSS. B, L, D, and three insignificant cursive MSS.; since internal evidence as well as external authority is *against* it. The reading evidently arose from the alteration of half-learned Critics, who did not perceive the force of the Imperf. tense here, which has been well expressed by Wakef. thus: 'they used to' &c.

Before πόλεις and ἀγροὺς, Lachm., Tisch., and Alf. insert εἰς, though only from B, L, and 3 cursives (to which I add Scriv. p and γ); and altogether injudiciously, since the reading probably arose merely from a marginal scholium. Certain it is that the word was more likely to be brought in, than put out.

— ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθ.] This may justly be regarded as an unequivocal proof of their entire faith in the power of Christ: though it was a custom with some ancient nations to lay such persons in the ἀγοραὶ here mentioned (namely, 'market-places,' or 'places of public concourse'), that they might receive the benefit of the suggestions of those who had been ill of any dangerous disease, and who, having recovered from it, might communicate the knowledge of what had been useful to them in any like case. See Herod. i. 197, and Strabo, p. 234, cited in my Recens. Syn. Indeed, from this Primitive custom, Max. Tyr. Diss. xl. p. 477 (Dav.), traces the origin of the Medical Art.

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VII. <sup>1</sup> Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν Γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων. <sup>2</sup> Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, (τοῦτ' ἔστιν ἀνίπτοις) ἐσθίοντας ἄρτους, [ἐμέμψαντο] <sup>3</sup> (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πύγμῃ νύψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων <sup>4</sup> καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι καὶ ἄλλα πολλά ἐστὶν, ἃ παραλαβὼν κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων

VII. 1. *τινὲς τῶν Γρ.*] The expression *τινὲς* confirms my opinion at Matt. xv. 1, that the Scribes who came from Jerusalem were a *deputation* from the general body there resident, sent expressly to watch our Lord's proceedings. Since it cannot be supposed that the Deputation of Jerusalem would accompany the Deputation of the Scribes, the article *οἱ* before *Φαρις.* is, at least, useless; and I am inclined to suspect that it came from the *οἱ* preceding. The circumstance of this being a Deputation from the above body, may serve to account for the use of *συνάγονται* rather than any more general term, like the *προσέρχονται* of Matth., 'they resort unto him *intendi causā*.'

2. *κοιναῖς*] It was quite in the Jewish idiom to oppose *common* to *holy*; the most usual signification of the latter word in the Old Testament being 'separated from common, and devoted to sacred use.' Campb. *Κοινός* here (as often in Josephus) signifies what is 'ritually impure': thus, as regarded the *hands*, it denoted that they were not washed ritually, i. e. just before the meal; though they might otherwise be clean.

— To *ἄρτους* Lachm. and Tisch. prefix *τοὺς*, from MSS. B, D, L, Δ, and 6 cursive ones; but without reason. I doubt not that the *τοὺς* arose, through the carelessness of some ancient scribes, from the preceding *τάς*; which sort of error has taken place on many other occasions; and *a* and *οἱ* are perpetually confounded. Or the Critical Revisers may have introduced *τοὺς* in order to produce what they deemed a more suitable sense, namely, 'their bread,' and supported by *τὸν ἄρτον* at v. 5. But *internal* evidence strengthens overpowering external authority for *ἄρτους* without the Article.

— *ἐμέμψαντο*] This word is omitted in several MSS. and some Versions, and is cancelled by Griesb. and Scholz, but retained and defended by Fritz. strenuously, but not successfully. No tolerable reason has ever been given why, supposing it to have been originally in the text, it should have been *thrown out*. On the other hand, it is easy to see how it should have been *added*, namely, by those who were not aware of the true construction of the whole passage, and did not see that vv. 3 and 4 are parenthetical.

3. *πύγμῃ*] There are few expressions on which the Commentators are more divided in opinion than this. The early Versions show that the ancients were as much perplexed with it as the moderns. The Vulg. and some other Versions give the sense *sæpe*; whence it has been supposed, that they read *πύγμῃ*, which might be taken for *πύκνῃ*, and that for *πύκνῃς*. But (as Fritz. observes) there is no proof of the existence of any such *adverb* as *πύγμῃ*; and the sense *sæpe* would

be inapposite. Of course, the text, rec. is to be retained and explained as best we are able. Some Expositors, ancient and modern, take *πύγμῃ* to mean 'up to the elbow.' But even though *πύγμῃ* should be proved to have the signification *elbow*; yet such a one as 'up to,' inherent in the Dative, cannot be tolerated. For the same reason, the interpretation of Lightf., Hammond, Schoettg., and others, 'up to the wrist,' must be rejected. In short, *πύγμῃ* can only mean the *doubled* or *closed fist*, in which sense the word is taken by Scalig., Beza, and Fritz., who render 'unless they have first washed their hands, [rubbing them] with the fist;' i. e. as Dr. Robins., *Lex.*, explains, not merely dipping the fingers, or hands in water, as a sign of ablution; but rubbing the hands together, as a ball, or fist [doubled fist], in the usual Oriental manner, when water is poured over them (2 Kings iii. 11), and hence, *ad sensum*, 'sedulously,' 'diligently.' So the Syr. Vers., using the same word by which it expresses *ἐπιμελᾶς* in Luke xv. 8. But it is doubtful whether this latter can be included in the sense. It should seem that the Syr. Translator rendered by guess, and, being in utter ignorance of the force of the word, rendered as well as he could.

4. *ἀπὸ ἀγορᾶς*] Suppl. *ἐλθόντες, ἢ γασμένοι*. The ellipsis, however frequent in the case of several similar expressions, is so rare in that of *ἀπὸ ἀγορᾶς*, that I know of only *one* other instance, namely, Crates in *Θηροίαι*, Frag. iii. 4, *οὐκ ἔρ' ἔτ' οὐδὲν κρίας (ὡς ὑμεῖς λέγατ') οὐδ' ὀτιοῦν ἰδοῦσθα* ('nor aught else that we may eat'), *οὐδ'* (read *οὐκ*) *ἔξ ἀγορᾶς* (scil. *γασμένοι*) *οὐδὲ τάκνατα ποιησάμεθ' οὐδ' ἄλλαντας*.

— *ἃ παρ. κρατεῖν*] Render: 'which [things] they have received [from their ancestors], in order to hold fast;' the Infin. being one of *purpose*; of which Fritz. adduces another example from Eurip. Ion 99. This use of *παρ.* in the sense to *receive mentally* by instruction, occurs also at 1 Cor. xv. 1, 3. Gal. i. 9. Phil. iv. 9, *ἃ ἐμάθετε καὶ παραλάβετε*, and sometimes in the Class. writers. Of *κρατεῖν* the sense is here 'to hold fast,' by studiously observing any injunctions handed down,' as supra 3 and infra 8, and 1 Thess. ii. 15, *κρ. τὰς παραδόσεις*. Rev. ii. 14, 15, *κρ. διδασχῇ*. As respects the construction of the next words *βαπτισμοὺς—καλκίων*, that comes under the head of Apposition by way of explanation, here used of *exemplification* (which implies *explanation*) as at infra v. 8, an instance so rare that I know of no other example.

— *χαλκίων*] This is advisedly said. *Earthen vessels* are not mentioned; for *those*, if supposed to be polluted, were *broken* (Rosenm. & Kuin.). To the present purpose is a passage in Hdt. ii.

καὶ κλινῶν) <sup>5</sup> ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ <sup>MT.</sup> 15.  
 Γραμματεῖς· Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν 2  
 παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ \* κοιναῖς χερσὶν ἐσθίουσι  
 τὸν ἄρτον; <sup>6</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι καλῶς προ- 7  
 εφήτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται·  
 Οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδία αὐ- 8  
 τῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. <sup>7</sup> Μάτην δὲ σέβονταί 9  
 με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.  
<sup>8</sup> Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν  
 τῶν ἀνθρώπων, βαπτισμούς ξεστῶν καὶ ποτηρίων καὶ ἄλλα  
 παρόμοια τοιαῦτα πολλὰ ποιεῖτε. <sup>9</sup> Καὶ ἔλεγεν αὐτοῖς· Καλῶς 3  
 ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.  
<sup>10</sup> Μωϋσῆς γὰρ εἶπε· Τίμα τὸν πατέρα σου καὶ τὴν μη- 4  
 τέρα σου καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θα-

37 (de Ægyptiis), ἐκ χαλκίων ποτηρίων πί-  
 νουσι, διασμένοντες ἀνὰ πᾶσαν ἡμέραν. Vide  
 et seqq. The ancients universally appear to have  
 been very attentive to this sort of cleanliness.  
 So, in a very humorous passage of Crates ap.  
 Athen. 267, E, where every utensil is ordered to  
 perform its office αὐτομάτως, we have: ἔγγυι,  
 Κέαθί, ποῦ 'σθ' ἡ κύλιξ, λίαν εἰχουσι σεαυτῇ,  
 where Dindorf and Meineke, profiting by the aid  
 of Pierson and Elmsley, well emend: διάνιξ  
 λούσα σεαυτῇ, which I can confirm from  
 2 Kings v. 10, Sept., πορευθεὶς λούσαι.

5. For ἔπειτα, Lachm., Tisch., and Alf. read  
 καὶ, from B, D, L, and some cursive MSS.,  
 supported by the Syr., Vulg., Ital., and Coptic  
 Versions; and, indeed, internal evidence is rather  
 in its favour; though I cannot venture to receive  
 it on such slender authority, espec. since I sus-  
 pect that it was expelled by Critics who did not  
 perceive its force, which is that of *resuming* the  
 thread of narration (interrupted by some paren-  
 thetic matter), and drawing it close together; in  
 which case it does not *need*, and indeed *has* not,  
 in the best writers, an added καὶ. The follow-  
 ing examples may suffice:—Aristoph. Eccles.  
 540. Plut. 1005. Thesm. 556. Here καὶ crept  
 in from the margin, or interlinear space; and  
 then, as *both* particles seemed useless to some  
 Critics, they removed one, but the wrong one.  
 This view of mine derives confirmation from  
 the reading of the MS. Δ, which is ἔπειτα  
 καὶ, though that may be a mixture of both  
 readings.

For ἀνίπτους, MSS. B, D, and several cur-  
 sives (including not a few Lamb. and Mus. copies)  
 have κοιναῖς, *unclean*, *dirty*, as supra v. 2, and  
 Matt. xv. 20,—which reading derives confirma-  
 tion from the Vulg. and several later Versions,  
 and is adopted by all the later Editors; and very  
 properly, for internal evidence is quite in its  
 favour. And, although the Pesch. Syr. and Ital.  
 Versions may be thought to confirm ἀνίπτ., yet  
 the framers of these Versions may have read  
 κοιναῖς, and translated *freely* by *non lotis*, and  
*immundis*. That the Pesch. Syr. Translator did  
 so at v. 2 is certain.

6. Tisch. and Alf. cancel ἀποκριθεὶς, on the  
 authority of B, L, Δ, and 2 or 3 cursive MSS.,

with the Syr., Coptic, Æthiop., and Persic Ver-  
 sions; while Lachm. retains it; very properly,  
 for though the word *may* have been introduced  
 from the parallel passage of Matt. xv. 3, yet that  
 a word so unimportant should have been intro-  
 duced into all the MSS. except 5 was less likely,  
 than that it should have been omitted through  
 the carelessness of the scribes in so few. There  
 are not wanting other instances of the omission  
 of the same word, e. gr. Matt. xxiv. 2, where  
 both Lachm. and Tisch. edit ὁ ἀποκριθεὶς εἶπεν  
 αὐτοῖς, from several ancient MSS. At Matt.  
 xxvi. 63, καὶ ἀποκριθεὶς—εἶπεν αὐτῷ, nearly  
 the same MSS. and Versions as here are alleged  
 omit ἀποκριθεὶς—evidently from the careless-  
 ness of scribes, for every Editor retains it. The  
 word is also omitted in the same phrase at Mark  
 v. 5. xi. 33. xii. 24, though no Editor cancels it.  
 At Mark xiv. 20 it is absent from MSS. B, C,  
 D, and some cursive ones, and is unadvisedly  
 cancelled by Lachm. and Tisch. At Luke xiv.  
 5 it is omitted in MSS. B, D, K, L, and some  
 cursive ones, and several Versions; and it is can-  
 celled by Lachm., and, in his *first* Ed., by Tisch.,  
 though by that Editor restored in his *second*;  
 and very properly. At Luke xx. 34, it is omitted  
 in MSS. B, D, L, and a few cursive ones, and  
 is cancelled by Lachm. and Tisch.; but injudi-  
 cially, for in all the above passages internal  
 evidence, as well as external authority, is quite  
 in favour of the word.

9. καλῶς ἀθετεῖτε] The adverb may be here  
 used *ironically* (as in our language *finely*); and  
 such is its use in a passage of Pœsiddipp. ap.  
 Athen. p. 377, καλῶς ἀνίπτει Ἰκαστος αὐθός:  
 as also in Ælian, V. H. i. 16, καὶ πῶς ὑπὲρ  
 ἡμῶν καλῶς οὕτως δοξάζει, &c. Or it may  
 mean, by a kind of grave sarcasm, *fairly*, *cleverly*,  
 i. e., as we familiarly say, '*nicely* managed,' so  
 as to attain a certain end. And so καλῶς is  
 used in a passage of Thucyd. i. 5, 2, οἷς κόσμος  
 καλῶς τούτο δρᾶν (namely, to use piracy). The  
 term *ἀθετ.* here is antithetical to τηρ. just after,  
 just as ἀφέντες τοὺς κρατεῖς in the verse pre-  
 ceding, and carries on the sentiment there, the  
 ideas of 'displacing,' 'making null and void' (by  
 non-observance), and of 'keeping,' 'observing,'  
 being set in opposition.

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νάτῳ τελευτάτῳ· <sup>11</sup> ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος  
τῷ πατρὶ ἢ τῇ μητρὶ· Κορβάν (ὃ ἐστὶ, δῶρον), ὃ ἐὰν ἐξ ἐμοῦ  
ᾠφελῇθῃς·—<sup>12</sup> καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ  
αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, <sup>13</sup> ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ  
9 παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ  
10 ποιεῖτε. <sup>14</sup> Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν  
11 αὐτοῖς· Ἀκούετέ μου πάντες καὶ συνίετε. <sup>15</sup> Οὐδὲν ἐστὶν ἔξω-  
θεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν  
κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ  
κοινῶντα τὸν ἄνθρωπον. <sup>16</sup> Εἰ τις ἔχει ὅσα ἀκούειν, ἀκούετω.  
15 <sup>17</sup> Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν  
16 οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. <sup>18</sup> Καὶ λέγει αὐτοῖς·  
17 Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν  
εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι;  
<sup>19</sup> ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν  
κοιλίαν καὶ εἰς τὸν ἀφεδρώνα ἐκπορεύεται, καθαρῶς πάντα

11. *ἐὰν εἴπῃ—ᾠφελῇθῃς*] Something seems wanting in this sentence; to supply which, Beza and Casaub. understand *insons erit*; while Krebs., Kuinoel, and Fritz. suppose here that idiom of the Greek, by which in a sentence some verb of a contrary signification is left to be repeated from the preceding sentence; which would here be *μὴ θανάτῳ τελευτάτῳ*; q. d. 'he shall *not* suffer the punishment denounced.' This method, however, has something in it too artificial to suit the simple style of the New Test. We may rather suppose something left to be supplied, equivalent to *it is enough*.

14. For *πάντα*, Lachm., Tisch., and Alf. edit *πᾶλιν*, from MSS. B, D, L, Δ, the Vulg., and some later Versions, with a few MSS. of the Italic. But *πᾶντα* is confirmed by the Pesch. Syr., Arab., and Persic Versions, and all the MSS. except 5, and, indeed, from the parallel passage of Matt. xv. 10, where, though *πάντα* is not expressed, it may be implied. *Πάντα* was probably altered to *πᾶλιν* by Critics, who deemed the *πᾶντα* useless, and thought that *πᾶλιν* would be more effective, and better suit the context.

16. *εἰ τις—ἀκούετω*] The question which has been raised as to the genuineness of these words is one of no easy determination. They are absent from MSS. B, L, and 4 cursive ones, were rejected by Mill, and bracketed by Fritz. (so too by Alf.); while they have been retained and defended by Wets., Matth., and Griesb., and adopted without brackets by Scholz and Lachm.; very properly, considering that the external evidence against them is exceedingly slender; and though internal evidence may seem rather against than for them (yet see Matthæi), it is not of sufficient weight to balance the testimony of all the ancient Versions except the Coptic, which confirm the vastly preponderating external authority that exists for the words;—an authority which is further confirmed by Chrysost., Victor, Theophyl., and Euthym.

19. *καθαρίζον πάντα τὰ βρ.*] In this passage there is much variety of reading, and great diver-

sity of interpretation. The var. lectt., however, are, Fritz. thinks, of such a nature as to afford no reason to call in question the common reading; they being either *stips of the pen*, or *glosses*. And the conjectures of Critics are entitled to no attention; unless it can be shown that the common reading is incapable of any tolerable explanation, which is not the case. For although most of the many modes of interpretation adopted are quite inadmissible, and some even border on absurdity, yet a tolerably good sense may be extracted from the words. Such, I conceive, is that which I, with some hesitation, propounded in Recens. Synop., where *καθαρίζον* is taken as a Nominative absolute, and rendered 'purifying by removal.' This I find confirmed by the authority of Fritz., who, after a minute discussion of the sense, adopts that view. Of course, the Participle with *δ* and *χρῆμα* understood, must be considered as standing for *δ* and a verb in the Indicative, i. e. *δ καθαρίζει*. This use of the Participle (which *often* takes place in *παρόν*, *προσῆκον*, *δόξαν*, &c.), I have more than once illustrated in my notes on Thucydides.

—*καθαρίζων*] I have already shown that what is here said is *physically* no less than morally true; and that whether the text *καθαρίζον* be retained, or *καθαρίζω*, instead of *καθαρίζου*, be adopted (as it is by Lachm., Tisch., and Alf., from several of the most ancient MSS.), the construction will be quite correct; though in the latter case it will be very *harsh*, and not in the manner of the Evangelist. Moreover, considering that the terminations *-ον* and *-ων* are very frequently confounded by the scribes, the authority of MSS. has here not its usual weight; and hence I am of opinion that, after all, the true reading is *καθαρίζων*, which I would, with Fritz., regard as a *participle absolute*, though to be referred to the words *εἰς τὸν ἀφεδρώνα ἐκπορεύεται*, the sense being, 'which thing (i. e. circumstance), that they are alike cast into the jakes, makes them all pure, whether they were accounted so, or not, *before*.'

τὰ βρώματα. <sup>20</sup> Ἔλεγε δέ· Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπο-  
 ρεύμενον, ἐκείνο κοινοῖ τὸν ἄνθρωπον. <sup>21</sup> Ἐσῶθεν γὰρ, ἐκ τῆς  
 καρδίας τῶν ἀνθρώπων, οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται·  
 μοιχεῖαι, πορνεῖαι, φόνοι, <sup>22</sup> κλοπαί· πλεονεξίαι, πονηρίαι,  
 δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία,  
 ἀφροσύνη. <sup>23</sup> Πάντα ταῦτα τὰ πονηρὰ ἔσῶθεν ἐκπορεύεται, καὶ <sup>20</sup>  
 κοινοῖ τὸν ἄνθρωπον.

<sup>24</sup> Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ 21

21, 22. To *illustrate* the foregoing principle, that vice and corruption spring from *within* the man,—evil *thoughts* are first pointed out as the *fontain* whence spring evil *actions*; and then this truth is *emphasized*, by adverting first to the principal *vices*, and then to the main *evil dispositions* and *habits* which lead to the commission of those vices. Comp. Menand. Incert. Frag. xii. 2 and 3, ὑπὸ τῆς ἰδίας ἕκαστα κακίας σφίγεται· καὶ πᾶν τὸ λυμαινόμενον ἴσθιν ἰδοῦσθαι.

Here *πλεονεξίαι* and *δόλος* may denote those lesser degrees of theft which consist in *rascality* and artful *overreaching* in a bargain. (See Thucyd. iii. 45, 6; 82, 2.) So Xenoph. Cyr. 6, 82, enumerates *κακουργίας* καὶ ἀπάται, καὶ δολώσεις, καὶ πλεονεξίας. *Πονηρίαι* is by the early Commentators interpreted *vice* or wickedness in general; and by the later ones *maliginity*, or malevolence; of which senses the latter may seem preferable; at least, if we here suppose another *class* of vices intended. From the parallel passage, however, of Matthew, it should rather seem that *πονηρίαι* and *δόλ.* are meant to denote two *species* of the *genus* Rapacity; of which the former may be supposed to mean much the same as our terms *swindling*, *rogueery*. And so it is used at Luko xi. 39. This view of the two expressions *δόλος* and *πον.* is strongly confirmed by Jerem. ix. 1—6.

To these evil *actions* and *habits* are then subjoined the cognate evil *dispositions*—*ἀσέλγεια* and *ὀφθαλμὸς πονηρὸς*; of which the former expression denotes that *spirit* of *craving* for any object of sensual gratification, or whatever will procure it, which never says 'Hold, enough!' The latter (the *ὀφθαλμὸς πονηρὸς*) denotes that *grudging spirit* which (as says Bp. Taylor) is a repining at the good of others, a grieving because he grieves not; and therefore nearly the same with *φθόνος*. See Prov. xxiii. 6. xxviii. 22. From its situation in the sentence it is plain that *ἀσέλγεια* cannot be taken in the usual sense *luxurious* or *insolentia*, *injuria*, as Kuin. explains. Indeed, as it seems primarily to mean *excessiveness* (thus Ælian. ap. Suid. in *ἀσέλγεια* says of a wind: πῶλυν καὶ ἀσέλγη τίκεται ἐκείνη, and Eupolid. fr. incert. 25. Ed. Mein.), so it is well adapted to denote, as Bp. Taylor explains it, 'all manner of excess or immoderateness, in the use even of permitted pleasures.'

Of the last three terms, *βλασφ.* (as appears from the parallel passage), means, not *blasphemy*, but *calumny*. In determining the force of the two other terms, it is proper to consider their scope, which, I conceive, is to designate the evil dispositions which engender calumny. And as Solomon says (Prov. xiii. 10), 'only by *pride* cometh contention,' so it may be said, 'only by

pride and arrogance come evil speaking and slanderous words.' So again we read in Prov. viii. 13, of 'pride and arrogance, and the tongue of perversity;' meaning *slander*. The remaining term *ἀφροσύνη* being closely connected with the preceding term *ὑπερηφανία*, may denote, as Lachm. explains, that thoughtless levity and rashness, which produce evil-speaking more frequently than even deliberate malice; or (as Mr. Greswell suggests) there is here meant that corruption of the natural light of reason and conscience which, as being the opposite moral quality to *φρόνησις* (the perfection of practical wisdom), forms, as it were, the *dispos* of a reprobate mind.

The first view is confirmed by the passage of Matth., where *βλασφημία* ('calumny') corresponds to the three terms *βλασφ.*, *ὑπερηφ.*, and *ἀφροσ.* here; so that in the present passage the idea is only further developed by adverting to the root of the vice. The second derives some confirmation from the remark of Bengel, that the reason why *ἀφρ.* is subjoined is, that it makes all the rest of the vices the more incurable; "non enim in sola voluntate est corruptio humana." Comp. supra v. 18, *ἀσύνετοί ἴσθαι*. This is confirmed by Thucyd. i. 122, fin., where *ἀφροσύνη* denotes that sort of phrenzy, in a qualified sense, which arises from a want of the *right use* of reason. See Plut. Op. vi. 202, s. fin., and comp. Plato, p. 36, *ἐν πάσαις ἀφροσύναις*. Yet this view, as far as it is founded on that of Bengel, may, perhaps, justly be thought too far-fetched; and hence it will be better to take the term as used, by Hebraism, of the evil heart of unbelief, always in this sense *desperately wicked*. Examples of this use occur in the Sept. of Deut. xxii. 21. Judg. xix. 23. Pa. xxxviii. 6. And so *ἀφρων* in Rom. ii. 20. Eph. v. 17. I Pet. ii. 15.

Tisch. and Alf. alter the position of the terms *μοιχ.* *πορν.* *φόν.* *κλωπ.* to *πορν.* *κλωπ.* *φόν.* *μοιχ.*, but only from MSS. B, L, Δ, and the Coptic Version, and on no sufficient grounds. Lachm. very properly retains the text. rec., which is confirmed by the Pesch. Syr. and Vulg. Versions; and this is a case where ancient Versions have great weight.

24. For *καὶ ἐκείθ.* *ἀναστ.*, Tisch. and Alf. read *ἐκείθ. δὲ ἀν.*, from MSS. B, L, D, and the Coptic Version; while Lachm. retains the text. rec.; very properly, since it is supported by overwhelming external authority, confirmed by the Pesch. Syr. Version, and also by internal evidence, inasmuch as the reading *ἐκείθ. δὲ ἀν.* from those Critical Revisers, whose purpose it was to improve the composition, and who thought that a particle of continuation, or transition, was re-

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15. Σιδῶνος. καὶ εἰσελθὼν εἰς [τὴν] οἰκίαν, οὐδένα ᾔθελε γνῶναι· καὶ οὐκ ᾔδυνήθη λαβεῖν. <sup>25</sup> Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ, <sup>26</sup> († ἦν δὲ ἡ γυνὴ Ἑλληνίς, \* Σύρα Φοινικίσσα τῷ γένει) καὶ ᾔρώα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. <sup>27</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. <sup>28</sup> Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψυχίων τῶν παιδίων. <sup>29</sup> Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὑπάγε· ἐξελήλυθε τὸ δαιμό-

quired. For *μαθῶρια*, Lachm. edits *δρια*, from MSS. B, D, L, D, and three or four cursive ones, with Origen; while Tisch. retains *μαθῶρια*, very properly, since *internal* evidence comes in aid of overwhelming external authority; for I doubt not that *δρια* arose from a marginal, or interlinear gloss, or an easier reading devised by those Critics who did not perceive the force of the *μετά* (which is that of the Latin *con* in *confinism*). The district in question was a strip of border-land, from ancient times debatable between the Kings of Tyre and of Palestine, but afterwards ceded by King Solomon in full possession to the King of Tyre; though, as often in such cases, it still long continued to retain its original appellation of the *border-land*. See Thucyd. ii. 27, and my note. By *Τύρου καὶ Σιδῶνος* is meant 'the country of Tyre and Sidon,' that of which Tyre and Sidon formed the two capital cities, namely, *Phœnicia*. And the border-land here in question seems to have been the strip of territory situate between the river Leontes and the Antilibanus, and extending from Nikeb along the Leontes, for about 20 miles, and about five wide.

The words *καὶ Σιδῶνος* are cancelled by Tisch. and Lachm., from MSS. D, L, Δ, some MSS. of the Vulg. and Origen, but retained, very properly, by Lachm. They were, I doubt not, expunged by those Critics who did not understand the *geography* of the narrative, and wished to get rid of a difficulty.

26. *For ἦν δὲ ἡ γυνὴ*, Lachm., Tisch., and Alf. edit *ἡ δὲ γυνὴ ἦν*, from MSS. B, D, L, Δ, 3 cursives, with several ancient Versions. The reading is evidently very ancient; and, as it has the character of St. Mark's style, it may be the true one; though there is no sufficient proof that it is, for I find only one of the Lamb. and Mus. copies that has it, namely, Lamb. 1188—a superb Lectionary.

For *Συροφοινίσσα*, Lachm. reads *Συροφαινικίσσα*; Tisch. and Alf. *Σύρα Φοινικίσσα*; and so in many Lamb. and Mus. copies. But in those MSS. that have *Σύρα Φοιν.*, the reading probably arose from an error of the scribes, who had in their originals *Σύρα φ.*; which Griesb. edits. But that would be no other than a *barbarism*. I should still be inclined to retain *Συροφαινίσσα*, were it not that the external authority of MSS. in its favour is so slender, and that internal evidence is against it. And the very arguments urged by Fritz. for its au-

thenticity only tend to strengthen this suspicion. Hence it seems best to wave the claims of *Συροφαινίσσα*, and consider which of the two readings *Σύρα Φοινικίσσα*, and *Συροφαινικίσσα* may seem to deserve the preference. As respects the latter, the authority for it is insufficient to warrant its adoption. For the former there exists very considerable authority, confirmed by Euthym. and Theophyl. But I can find no authority for the form *Σύρα*. On the whole, it seems safest to adopt *Σύρα Φοινικίσσα*, though I grant that it is somewhat unlicensed Greek, *espoc.* as regards *Σύρα*; for as to *Φοινικίσσα*, Fritz. admits that such a form might be anciently in use; not derived, however, from *Φοινίξ*, but from *Φοινίκη*, Phœnicia, of which frequent mention is made in the Acts. In fact, the form does occur in the Anecd. Græc. of Wolf. T. iii. 6, and in Ephraim Syr. vol. iii. p. 447. And though the form *Συροφαινικίσσα* is scarcely to be defended in strict analogy of formation, yet I would not, with Fritz., call it a *meas* one, but one derived from the unstudied phraseology of common life, as opposed to the language of books. I render *Phœnicia*, because the Syriac word is the same with that used at Acts xi. 19. xv. 3. xxi. 2. It is called of *Syria*, in contradistinction to the other Phœnicia, that of Libanus the *Damascene*, situate between *Libanus* and *Antilibanus*. That the Pesch. Syr. had *Συροφαινικίσσα* in his copy, appears from his Version, 'now that woman was a Gentile, from Phœnicia of Syria.'

27. *Ἄφες πρῶτον, &c.*] Thus intimating, as a just ground of refusal, that, as it was proverbially true that the children of the family were first to be satisfied before domestic animals were to be served,—so, in the present case, the *Jews*, the children of God's family, were first to be cared for by the offer of the Gospel, to be accepted by them or rejected; and hence it was not yet the full time for it to be offered to the *Gentiles*.

29. *For ἐξέλθ. τὸ δαιμ. ἰ. τ. θ. σ.*, Tisch. and Alf. read, from B, L, Δ, Δ, *ἐξ. ἰ. τ. θ. σ. τὸ δαιμ.*; while Lachm. retains the text rec.; very properly, since the other arose only from a correction of style. The same remark does not apply to the change of position in two members at the next verse, found in B, D, L, Δ, and several ancient Versions, and adopted by Beng. Lachm., Tisch., and Alf., since the composition is equally good in either position. It is, indeed,

μον ἐκ τῆς θυγατρὸς σου. <sup>30</sup> Καὶ ἀπελθούσα εἰς τὸν οἶκον <sup>MT.</sup> 15.  
αὐτῆς, εὗρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλη-  
μένην ἐπὶ τῆς κλῆτης.

<sup>31</sup> Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε  
† πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων  
Δεκαπόλεως. <sup>33</sup> Καὶ φέρουσιν αὐτῷ κωφὸν † μογιῶλον, καὶ 29

difficult to imagine why any Revisers should have changed the position, whether in one way or the other. Still less can we suppose, with Fritz., who also retains the text. rec., that the change arose *accidentally*, which is supported by no one palaeographical reason. It would seem scarcely to be doubted that the change of position (whichever was the original and true position) proceeded from the Critical Revisers. Now when we consider that the MSS. B, D, L, are those which abound in alterations of this kind, we can hardly doubt as to the quarter whence proceeded the alteration here introduced. The ancient Critics, it seems, thought that the circumstance of the maid lying quietly on her bed (instead of tossing about, or stretched any where but on a bed) was the strongest proof of her cure, and ought therefore to come first; and they regarded the next words as meant to point at the cause of that cure; for the demon had been expelled, and had gone out of her. Nevertheless, the *other* order, as Fritz. shows, is the most natural, and best suited to the circumstances of the case.

31. For *πρὸς*, Griesb., Fritz., Lachm., and Tisch. read *eis*, from MSS. B, D, L, Δ, and several cursive ones. The case is just the same as *supra* iii. 7, where see my note.

32 *κωφὸν μογιῶλον*] Some ancient Translators, and early modern Commentators, take *μογιῶλον* to denote one *dumb*; which they seek to establish by the use of the word in the Sept. at Is. xxxv. 6. But that version is *erroneous*, and therefore cannot afford any proof. In vain, too, do they appeal to Matt. ix. 33, and Luke xi. 14; for there is every reason to suppose this miracle a different one from that there recorded. Besides, the words used of the man after his cure (*ἰδάλει ὀρθῶς*) concur with the proper signification of the term (namely, *one who speaks with difficulty*), to show that the person was not *dumb by nature*, nor, probably, *deaf by nature*; otherwise it would have been needless to call him dumb (for such persons always are so); but was one who had a natural impediment to enunciation, or who, having early lost his hearing, gradually lost much of his speech, and had become a stammerer. Such an impediment is either *physical* and by nature, arising from what is called a *bos*, or ulcer, by which any one is, as we say, *tongue-tied* (of which Wets. adduces some examples from the Classical writers, and I have myself, in Recens. Synop., added others from Artemid. and Philostratus), or *brought on*, when, from an early loss of hearing, the membrane of the tongue becomes rigid and unable to perform its office. That the *former* was the case of this poor sufferer, would seem to appear from the expression at ver. 35, *ἰλύθη ὁ δεσμός τῆς γλώσσης αὐ.*, denoting a physical bond, whereby the tongue is tied and prevented from discharging

its functions by a real ligature of flesh, called, as we find from Justin xiii. 7, *lingua nodi*, to which there is an allusion in Artemid. Onir. i. 32, *τὴν γλῶτταν δεδεμένην ἔχαι*, and Philostr. Soph. xxi. 2, p. 515, *πεπιδεμένην τὴν γλῶτταν*, καὶ βῶν ἀφωνίας ἐπ' αὐτῇ βεβλημένος. But that is confounding two things distinct from each other,—namely, the *vinculum nervosum*, whereby the person is *utterly prevented* from speaking, with the *bos*, or ulcerous lump, at the root of the tongue, in which case he is prevented from any *clear enunciation*, the former (the malady under which the person here mentioned was suffering) was *natural*, the latter *brought on*. I find this quite confirmed by the following exact description by the eminent physician Paulus Aegineta, l. vi. 29, *Ἀγγυλόγλωσσοι πάθος ἐν τῇ γλώσσῃ ποτὶ μὲν ἐκ φύσεως γίνονται, κατεχόμενον τὴν γλῶσσαν ὑμίων σκληροτέρων καὶ κολοβημάτων ποτὶ δὲ ἐξ ἐκτεκτῆτος, διὰ τινα οὐλὴν σκληροτέρων ὑπ' αὐτὴν ἐξ ἐλκώσεως γινόμενην ἔστι δι' νευρώδης δεσμοῦ*. And no sufficient objection is it to that view of the sense to say, that the eminent Greek medical writer Aetius, l. viii. 38, in speaking of the *ἀγγυλόγλωσσοι*, meaning those who have a *vinculum nervosum sub lingua*, mentions that by *some* persons (i. e. *non-medici*) such are called *μογιῶλοι*, because, from the words *infra* v. 35, *ἰλύθη ὁ δεσμός τῆς γλώσσης*, it is plain that such must have been the nature of the impediment to speech in the present case. And no wonder is it that a non-medical writer, like the Evangelist, should, for want of medical knowledge, have adopted the less scientific, but more popular term, *μογιῶλ*.

For *μογιῶλ*. Tisch. and Alf. edit *μογγιῶλ*, from MSS. B, C, F, L, X, Δ, and many cursive ones, with the Lex. Cyrilli, the framer of the Synop. Evang., and Victor, as Tisch. alleges. But I do not find the reading in Victor; and as to Cyrilli, his authority is opposed by that of Suid. and Zon., Phavorin., and the Sept. in Is. xxxv. 6, the Schol. on Lucian Jo. Trag. c. 27, Aetius viii. 38, and the Antiatic. ap. Bekk. Anecd. p. 100, *Ἰσχυρόφωνον, τὸν μογιῶλον οὐκ ἰῶσι λέγειν, ἀλλὰ τὸ μογιῶλον ἀπὸ αὐνοῦσιν*. As to the Synop. Evang. of Theodor. Prodomos, (to which may be added another, Synop. Evang. by Nicephorus,) Xanthopolus cited by Ducange, Gloss. in v. *μογιῶλος*—they are writers of a very low period and *infima Gracitatis*, and in both passages *μογγιῶλ* may be the true reading, which word we see above did exist; and both *μόγγος* and Lat. *mogus* were barbarisms of a very late period; nay, I cannot bring myself to believe that *μογιῶλος* was in use so early as the age of St. Mark. The authority of Aetius is very weighty, and probably induced Lachm., in his *second* Edition, to restore *μογιῶλ*.



παρακαλοῦσιν αὐτὸν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. <sup>33</sup> Καὶ ἀπολα-  
βόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους  
αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας, ἤψατο τῆς γλώσσης αὐτοῦ  
<sup>34</sup> καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ  
Ἐφθαθὰ, ὃ ἐστι διανοίχθητι. <sup>35</sup> Καὶ εὐθέως διηνοιχθήσαν  
αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ  
ἐλάλει ὀρθῶς. <sup>36</sup> Καὶ διεστείλατο αὐτοῖς, ἵνα μηδενὶ εἰπωσιν  
ὅσον δὲ αὐτοῖς \*αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκή-  
ρυσσον. <sup>37</sup> Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες· Καλῶς  
πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλά-  
λους λαλεῖν.

VIII. <sup>1</sup> Ἐν ἐκείναις ταῖς ἡμέραις, † παμπόλλου ὄχλου ὄντος,

<sup>35</sup>. As respects the reading *ἡνοιγήσαν* for *διηνοιχθήσαν*, adopted by Lachm. and Tisch., from MSS. B, D, L, Δ, and 1 or 2 cursive MSS., there exists no sufficient authority, nor any good reason for the change: at least, internal evidence is equally balanced; for as likely is it that *διην.* should have been used by the Evangelist with reference to *διανοίχθ.* at v. 34, as that it should have been introduced by Critical Revisers. As to the form of Aor. 1, it came, probably, from certain Critics, who thought it a purer Greek form; whereas it is a later, and less pure form. Thus at Luke xxiv. 31, for *διηνοιχθήσαν*, the MS. D has (ex emend.) *ἡνοιγήσαν*, and at Matt. xx. 33, for *ἀνοιχθῶσιν*, MSS. B, D, L, Z have *ἀνοιγῶσιν*, which is edited by Lachm. and Tisch. At Luke xi. 18, the same Editors adopt, from strong authority, *ἀνοιχθήσεται*, instead of Vulg. *ἀνοιγῆσεται*. The form *ἡνοιγν* occurs in Rev. xi. 19. So that on the whole I should not be disinclined to read here *διηνοιγήσαν*, were there sufficient authority.

Tisch. and Alf. cancel the *εὐθέως* before *διην.*, which is absent from MSS. B, D, and 2 cursives—an authority very insufficient; so that Lachm. retains the words, though in brackets. I doubt not that the *omission* was accidental only, and arose, as often, from the variation as to the *position* of the word, which some Critics thought should come in not with *ἡνοιγήσαν*, but with *ἐλύθη*. Thus it is observable that the MS. L has it before *ἐλύθη*, as also the MS. Δ, or, at least, its equivalent, *εὐθίως*.

— *ἐλύθη ὁ δεσμὸς τ. γ.* See note supra v. 32, where I have fully shown that the phrase, though it might be taken figuratively, must, from the nature of the case, be here taken physically; there being, as I have proved, in the case in question a real physical bond, or *δεσμός*, such as is spoken of in the passages I have there cited; to which add Nonnus Dionys. l. xxvi., *γλώσσης δεσμὸν ἔλυσεν*.

<sup>36</sup>. *ὅσον* for *καθ' ὅσον*, say most Commentators; who also at *μᾶλλον* supply *ποσούτῳ*. But Fritz., with reason, rejects both ellipses, and simply renders the words *quantum*—and *magis*. There is not (as some suppose) any pleonasm in *μᾶλλον περ.*; but the *μᾶλλον* adds weight and intensity to the following comparative *περισσότερον*, as in Aristoph. Eccl. 1131, *μᾶλλον*

*δολιώτερον*. So *μᾶλλον* *κρίσσειν* at Phil. i. 23.

For *εἰπωσιν*, Tisch. reads *λέγωσιν*, from MSS. B, L, Δ; while Lachm., very properly, retains *εἰπωσιν*. Both those Editors cancel *αὐτόν*, from MSS. A, B, L, X, Δ, and a few cursive MSS., the Vulg., and Italic Versions. But the authority for so doing is insufficient; and internal evidence is adverse, considering that it is more likely that the word should be put out by fastidious Critics, than accidentally to have been put in. It is, moreover, confirmed by the Pesch. Syr. Whether Lachm. and Tisch. have done right in inserting *αὐτοῖς* after *δισσ.*, from MSS. B, D, L, Δ, may be doubted; though as it is to be recognized in the Pesch. Syr. Vers., I have admitted it, but in smaller character.

<sup>37</sup>. *ὑπερπερισσῶς ἐξεπλήσσοντο* An expression as strong as can easily be found in the Greek language, denoting 'amazement the most extreme'; not, however, understanding it of the amazement of *ἡμῶντες*, but an astonishment based on sound reason—that of persons who knew how to account for what was done; referring it without any hesitation, though on the most solid principle of belief, to the finger of God as the efficient cause.

The *τοῦτε* before *ἀλάλου* is cancelled by Tisch., from MSS. B, L, Δ, but retained by Lachm.;—very properly; for more likely is it that the word should have been left out through carelessness, than put in by design. Far from probable is it that the Evangelist should have left it out, since that would, while violating propriety of language, at the same time weaken the force of a sentiment as strong as can well be imagined.

VIII. 1. *παμπόλλου*] Griesb., Lachm., and Tisch. read, from 5 uncial and several cursive MSS., *πάλιν πολλοῦ*. But that reading has been by Fritz. ably, and, I think, successfully, shown to be not genuine. The most convincing argument is this, that the external authority of MSS., supported by all the ancient Versions except the Vulg., is in favour of *παμπόλλου*, which, too, is, rather than *πάλιν πολλοῦ*, borne out by the parallel passage of Matthew. Internal evidence is indeed equally balanced, for so similar are *παμ* and *παλιν* in MS. characters, that one might by the scribes be con-

καὶ μὴ ἔχόντων τί φάγωσι, προσκαλεσάμενος [ὁ Ἰησοῦς] τοὺς <sup>MT.</sup> 15.  
 μαθητὰς αὐτοῦ, λέγει αὐτοῖς· <sup>32</sup> Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον  
 ὅτι ἤδη \* ἡμέραι τρεῖς προσμένουσι μοι, καὶ οὐκ ἔχουσι τί φά-  
 γωσι. <sup>3</sup> Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστες εἰς οἶκον αὐτῶν, ἐκ-  
 λυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν † ἔκνουσι.

founded with the other. That the term *πάμπλουτος* occurs no where in the Greek Testament, nor in the Sept., is not, as Bowyer imagined it, any sufficient argument against the use of the word by St. Mark. It is found several times in Josephus, and in Symmachus' Version of Job xxxvi. 31, and therefore might have been used by the writers of the New Test. It frequently occurs in the Greek Class. writers. It may not indeed, be easy to imagine how *πάλιν*, if not genuine, could have arisen. Mr. Bowyer thinks it arose from [a Critic's] observing, that *πάλιν* and *πολὺν* are frequently joined by St. Mark.

The words *ὁ Ἰησοῦς* are absent from not a few uncial, and several cursive MSS., including some Lamb. and Mus. copies, and are cancelled by Griesb., Lachm., Tisch., and Alf.; perhaps rightly, since they have not the support of any ancient Version of weight, and internal evidence is against them. The *αὐτοῦ* just after is absent from MSS. D, L, Δ, and a few cursive ones, and has been cancelled by Tisch., but retained by Lachm. It may have been introduced from the parallel passage of Matt. xv. 32; but the evidence is very slender, since MS. Δ is but a duplicate copy of MS. L. As to the 'many Versions' alleged by Griesb. and Tisch. against *αὐτοῦ*, these are only the Vulg., and, perhaps, the Italic. But they furnish no decisive proof, since the curt brevity of the Latin idiom rejects pronouns so placed; whereas the Greek admits them, and the Hellenistic idiom delights in the pronoun, though it has been perpetually ejected by the *Classico-Critical Revisers*. See Matt. iii. 12. viii. 25. xiv. 22. xv. 12 and 33. xvi. 5. xvii. 10. xxiv. 45. xxvi. 8. xxvii. 64. Luke xxii. 39. Mr. Alfred here evinces unwonted discretion by retaining *αὐτοῦ*; for as to the ellipsis of *αὐτοῦ*, that, I am ready to admit, is inadmissible. Few will now be disposed to doubt that the construction is, as I have pointed out, the same as that explained by Matthieu in his Gr. Gr. § 390 (§ 388, c. in the later Editions), where treating of the use of the Dative in definitions of time, when it is to be expressed that an action has taken place *since* a certain person has done this or that. Of his examples the following are the most apposite to the present purpose: Xen. Hist. ii. 1. 27, *ἐπεὶ ἡμέρα ἦν πέμπτη ἐκτελείουσι τοῖς* Aθ. Soph. Phil. 354, *ἦν δ' ἡμαρ—δύττερον πλονοῖ μοι*.

It is true that here *αὐτοῖς* must be understood; an unusual, but not *unprecedented*, ellipsis after a Participle, since an example occurs in Hdol. ix. 41, *ὡς δὲ ἐνδεκάτῃ ἐγγέγονε ἀντικατημένοισι* (scil. *αὐτοῖς*) *ἐν Πλαταιῇ*.

2. *ἡμέραι*] This reading too is adopted into the text by Lachm. and Tisch.; and internal evidence, as well as competent external authority, is in its favour. And although it involves some harshness, yet that is not such as would justify us in treating it as a blunder of the scribes. It may surely be taken in the way

which I have pointed out in my note on the parallel passage of Matt. xv. 32; and I am more inclined than heretofore to adopt the text of Fritz., which is somewhat confirmed by the reading of the MSS. here, *ἡμέραι τρεῖσι*, which I regard as an error of the scribe for *ἡμέραι τρεῖς αἰσι*, which, I doubt not, was in the archetype of the MS. And there is, I think, great reason to suppose that that was the original reading of St. Mark.

3. *νήστες*] Sub. *κατὰ*, from *νήστει*, literally, 'at fasting'; or, in our ancient phraseology, *a-fasting*. So 'a-cold,' &c. Thus it came at length to have the force of an adjective. And the number (sing. or plur.) is accommodated to that of the subject of the assertion.

— *τινὲς γάρ*] Lachm., Tisch., and Alf. read *καὶ τινες*, from MSS. B, L, Δ, and 5 cursives; and indeed internal evidence is in favour of the reading, whereby the *καὶ* will be intensive, and the sense, 'yea, certain of them.' So Rom. viii. 23, *καὶ ἡμεῖς αὐτοί*. Nevertheless, the authority for the reading is quite insufficient (I do not find it in any one of the Lamb. and Mus. MSS.), espec. since it is opposed by the Pesch. Syr., Vulg., and other ancient Versions. Before *μακρόθεν* Tisch. inserts *ἀπὸ*, from MSS. D, L, Δ, and a few cursive ones; and, indeed, internal evidence is in favour of this less pure Greek reading, which occurs in all the copies at Matt. xxvii. 55. Mark v. 6. xiv. 54. xv. 40. Luke xvi. 23. Rev. xviii. 10. 15. 17,—perhaps the very reason why the Critics thought to bring it in *here*.

— *ἔκνουσι*] The readings of the MSS. here fluctuate between *ἔκνουσι*, *ἔκασσι*, and *αἰσι*, of which the first is adopted by Griesb. and Matth., the second by Lachm., the third by Tisch. and Alf. But if any thing be certain, it is that *αἰσι* has no claim to be thought the true reading, since the external authority for it is very slender—only that of B, L, Δ, and the Copt. Vers.:—and internal evidence is quite against it, since had that been the original reading there would have been no ground for alteration or explanation. On the other hand, if *ἔκ* had been the original reading, we can easily account for *αἰσι* as a marginal and easier reading, or a gloss on *ἔκασσι*, which might not be well understood. To decide between the rival claims of *ἔκνουσι* and *ἔκασσι* is no easy matter. There is considerable external authority for the *latter*, which has place in several of the most ancient Lamb. and other copies. And although this *Pr.-perf.* form of the verb is rare, yet it may have been used by Mark, since, though never, I believe, occurring in the early and pure Class. writers, it is not unfrequent in the Sept., Joseph., and the later Class. writers, as Liban., Procop., and others down to Photius. Consequently the form would seem not only Alexandrian and Hellenistic, but probably of common Greek. Accordingly, Mark may have used it; but there is wanting stronger:

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4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν τοῦτους  
 δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; 5 Καὶ †ἐπ-  
 ηρώτα αὐτοῦς· Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον· Ἑπτὰ.

6 Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν  
 τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας, ἔκλασε, καὶ ἐδίδου τοῖς μαθη-  
 ταῖς αὐτοῦ, ἵνα παραθῶσι καὶ παρέθηκαν τῷ ὄχλῳ. 7 Καὶ

εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας, εἶπε παραθεῖναι καὶ αὐτά.

8 Ἐφαγον δὲ καὶ ἐχορτάσθησαν καὶ ἦσαν περισσεύματα κλα-  
 σμάτων ἑπτὰ σπυρίδας. 9 Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισ-  
 χίλιοι· καὶ ἀπέλυσεν αὐτοῦς.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ,  
 ἦλθεν εἰς τὰ μέρη Δαλμανουθά. 11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι,  
 καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ  
 τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 Καὶ ἀναστενάξας τῷ πνεύ-

evidence to prove that he *did*: besides, internal evidence is quite in favour of *ἡκουσι*, which seems to have been altered by Critics, who, stumbling at a *Present form*, and thinking a *Perfect sense* necessary, altered it to that. Thus in the ancient Versions the Translators expressed this by a *Perfect sense*, which, however, will not prove that they had not the *Pres. form* in their copies. And those who wrote *ἡκουσι* seem to have taken it in a *Pluperf. sense*; and, indeed, the *Pluperf. form* *does* occur in Josephus. But to render, 'for some of them had come from far,' would make the words those of the Evangelist, and not of our Lord, as the *γάρ* requires, and also the air of the context suggests. Render: 'for some of them are come from far.'

4. *πόθεν—δυνήσ. τις—χορτ. ἄρτ.*] Render: 'whence (i. e. from what quarter) can one satisfy these people with bread here in a solitude?' *ἐπ' ἐρημίας* here is equiv. to *ἐν ἐρημίᾳ* in Matt. xv. 33, and *ἐρ.* is not well rendered 'in the wilderness'; rather, 'in a wilderness' ('in solitude'), as it is expressed in the Vulg., meaning a place where one is left alone, out of the reach of all succour by supply of needful food, which is intimated in the interrog. *πόθεν*, as in several passages of Arrian, Dion. Hal., and Lucian, in reference, as here, to supply of food. Of course, the interrog. implies a strong negation; as in John vi. 5. Some MSS. and Versions omit the *ὧδε*, as if useless, which, however, is not the case. It is sufficiently defended by what occurs supra i. 13, and by the parallel passage of Luke ix. 12, also by Plat. Com. ap. Athen. p. 5, 'Ἐγὼ δ' ἐνθάδ' ἐν τῇ ἐρημίᾳ. This tract of country was probably the τόπος ἐρημος mentioned in Luke ix. 10.

5. For *ἐπρωτά*, Tisch. and Alf. read *ῥώτα*, from MSS. B, L, Δ;—very insufficient authority, though internal evidence may seem in favour of *ῥώτ.*, of which *ἐπρω.* may have been a gloss. See Matt. xxi. 14, and Luke ix. 45, where, however, for *ἐρωτήσας*, Lachm. edits, from 4 uncial and a few cursive MSS., *ἐπρω.* (Tisch. retains *ἐρωτ.*), while here he retains *ἐπρω.*, though at John xviii. 21, for Vulg. *ἐπρωτας*, he edits, from 4 uncial MSS., *ἐρωτᾶς*; and just after, for *ἐπρωτήσων*, he edits, from 6 uncial

and 2 cursive MSS., *ἐρώτησων*; and both emendations are adopted by Tisch.; perhaps rightly, since the compound reading probably arose from a gloss on the simple, as undoubtedly took place in some copies at John viii. 7. ix. 15. 23, and very many at Luke ix. 45. Accordingly, were the external authority here for *ῥώτ.* stronger than it is, I would receive it.

6. For *παρήγγειλε*, Lachm., Tisch., and Alf. read *παραγγέλλαι*, from MSS. B, D, L, Δ. But, though the *praesens historicum*, for the Aorist, would have been very suitable, yet there is not sufficient evidence that it *was* here used by St. Mark; for the MS. Δ is only a fellow-copy from the same original as MS. L, and the reading of B is yet undetermined. It may turn out to be *παρήγγειλε*, which would be confirmed by the text of both Lachm. and Tisch. at Luke vii. 29, and found in almost all the uncial MSS. *παρήγγειλε*, on which see note.

10. *μέρη Δαλμ.*] Though in the parallel passage of Matth. it is *δρια Μαγδαλά*, yet there is no real discrepancy, since every reason is there to think that Dalmanutha was in the same region as Magdala; though the latter was probably the chief town, and Dalmanutha only a village in the territory of Magdala, so insignificant that it is no where else mentioned. Thus the only difference is that Mark's account is, as frequently elsewhere, the more precise and minutely exact of the two. The position of Dalmanutha is best pointed out by Lightf. Works, vol. x. p. 225, 228, 229. He speaks of it as a little town within the borders of the territory of Magdala.

12. *ἀναστενάξας τῷ πνεύμ.*] This is a most touchingly affecting expression, used of all the Evangelists alone by St. Mark. Render: 'and after a deep drawn sigh in his spirit,' or rather, 'groan in his spirit,' i. e. in *himself* inwardly, in his inmost soul. Though, indeed, both ideas may be here conjoined; similarly as in a fine line of Spenser, Faerie Queene, vi. 3, 'He deeply sighed and groaned inwardly.' Parallel to this is the use of the similar term *ἐμβριμάομαι*, in John xi. 33, *ἐνβριμήσατο τῷ πνεύματι*, and 38, *ἐνβ. ἐν ἑαυτῷ*, which serves to determine the sense of the expression *τῷ πνεύμ.*

ματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη † σημεῖον ἐπιζητεῖ; Ἀμὴν 16.  
λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον! 13 Καὶ ἀφ' αὐτοῦ, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους· καὶ, εἰ μὴ ἓνα ἄρτον, οὐκ 5  
εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 Καὶ διεστέλλετο αὐτοῖς, 6  
λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς  
ζύμης Ἑρῶδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· 7  
Ὅτι ἄρτους οὐκ ἔχομεν. 17 Καὶ γινούς ὁ Ἰησοῦς, λέγει αὐτοῖς· 8

here. There is not, what has been supposed, a pleonasm in the use of the *ἀνα*; so far from that, it serves to intensify of sense, having respect to the *depth* from which the sigh is groaned upwards. Accordingly, it may be said to constitute a very *forcible* expression; and hence in Lament i. 4, it is associated with *two* terms denoting great affliction, and bitterness of spirit, by a sort of gnawing *ἐν ταῦτα*, as the Sept. has it (with which compare Rom. viii. 23, *ἐν ταῦτοις στεναχόμεν*, meaning, as I would take it, 'we feel a deep inward sighing and groaning for deliverance from the burden of the body of this flesh'); so that the sense in the above passage may be thus expressed, 'her priests fetch a deep sigh (or 'groan'); her virgins are deeply afflicted; and she herself is in bitter grief of spirit.' The verb *ἀναστ.* is so used also in Soph. Aj. 931, as also *ἀναστειναχίζω* in Homer, equiv. to *βαρὺ στεναχίζω*.

— σημεῖον ἐπιζητεῖ] Lachm. and Tisch. edit. ζητεῖ *σημ.*, from MSS. B, C, D, L, Δ, and a few cursive ones; while Griesb. and Fritz. retain the text. rec.; and Fritz. defends it strenuously, but not quite successfully; though it cannot be denied that the compound verb is more suitable to the context, espec. the strong formula εἰ δοθήσεται. Yet, as internal evidence is decidedly in favour of ζητ. *σημ.*, it may, perhaps, be entitled to the preference.

— εἰ δοθήσεται, &c.] The εἰ is not (as some imagine) put for οὐ; for this is a form of solemn asseveration (common in the Old T., but rarely, if ever, found in the Class. writers), in which there is implied an *imprecation*; which, however, is omitted *per apostrophen et gravitatis ergo*. The nature of the imprecation ('may I not live!' or the like) will depend upon the subject, and the speaker. The Class. writers use the *complete* form, but only, I believe, with *ἐάν μὴ*, as Aristoph. Eq. 706, *ἐάν μὴ σ' ἐκφάγω ἐκ τῆς γῆς οὐδέποτε βιώσωμαι*. The imprecation here is suspended on the *εἰ*, q. d. 'If this be so, may I not live,' or 'may I be accursed,' 'may I so live, or not, as this or that comes to pass.' Thus the conjunction comes to have the force of negation, through the clipp. of the suppressed clause. Sometimes, however, the words thus left to be understood are *expressed*, as in Ezek. xiv. 16, where the Syr. and Arab. Versions render freely by, 'as I live—they shall not,' &c., while the LXX. renders literally by *ζῶ ἐγὼ εἰ—σωθήσονται*, perhaps regarding the sentence as interrogative, and supposing the interrogation to have the force of a strong negation—equiv. to 'may I not live if,' &c. Yet the Indic. there cannot be so taken for the Opt. without violating the propriety of the language. It is better

to suppose the sense to be, 'do I live?' 'am I to live?' implying the strong negation, *neguquam!* See more in note on Heb. iii. 11.

13. For *ἐμβὰς πάλιν*, Lachm., Tisch., and Alf. edit. from MSS. B, C, D, L, Δ, and a few cursive ones [I add Lamb. 1178], *πάλιν ἐμβὰς*. But the external authority for that reading is insufficient; and internal evidence is rather against the change. The τὸ before *πλοῖον* is cancelled by Lachm., from MSS. Δ, E, F, G, S. But internal evidence must confirm the strong authority in its favour, considering that the τὸ was more likely to be left out, than put in. It is elsewhere several times omitted by the scribes, from ignorance of the force of the article. Comp. Matt. ix. 1, an altogether similar passage, also Matt. viii. 23. 29. xiv. 22, *ἐμβῆναι εἰς τὸ πλοῖον*, where Lachm. very properly retains, while Tisch. cancels, the τὸ, wrongly, as appears from Mark iv. 1. v. 18. Luke viii. 22. John vi. 17. 21. xxi. 3. In short, the τὸ cannot here be dispensed with, as is plain from a passage supra v. 10, *ἐμβὰς εἰς τὸ πλοῖον*, meaning the boat in attendance on Jesus and his disciples. Tisch. and Alf., indeed, here cancel the words *εἰς τὸ πλοῖον*, but there is only the authority of B, C, D, L, Δ, in opposition to internal evidence, considering that it is easier to imagine why the words should have been *expurged* by the Critics, as forming an unnecessary, and any thing but elegant *repetition*, than inserted, as Alf. supposes them to have been, for the purpose of *filling up the sentiment* (!).

16. *Λέγοντες* is cancelled by Lachm., Tisch., and Alf., from MSS. B, D. But the authority for this is quite insufficient; espec. as internal evidence is rather in *favour* of the word, which we may suppose to have been put out by certain Critics, who did not perceive that the construction is (as Fritz. shows) not *διαλεγ.* *λέγοντες πρὸς ἀλλήλους*, but *διαλ.* *πρὸς ἀλλ.* *ἑτι*, 'it is because we have no bread.' It is true that the same Editors read *ἐχουσι* for *ἔχομεν*; but the authority for that change is also insufficient (being only that of one uncial and three cursive MSS.), espec. considering that internal evidence is not entirely in favour of *ἔχουσιν*, since it might be an alteration proceeding from certain Critics, who did not comprehend the nature of the construction. Moreover, *ἔχομεν* is all but required by the words of ver. 17, *τί—ἐχεται*;

17. ὁ Ἰησοῦς] These words are cancelled by Tisch. and Alf., but retained by Lachm.; very properly, for they are absent from only two MSS., B and Δ, and internal evidence is quite in their favour. They may have been left out in so few MSS. from inadvertence on the part of the scribes, or from the fastidiousness of certain

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Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; Οὐπω νοεῖτε, οὐδὲ συνίετε; [ἔτι] πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; <sup>18</sup> ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὅτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; <sup>19</sup> Ὅτε τοὺς πέντε ἄρτους ἐκλάσα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἦρατε; Λέγουσιν αὐτῷ· Δώδεκα. <sup>20</sup> Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἦρατε; Οἱ δὲ εἶπον· Ἑπτὰ. <sup>21</sup> Καὶ ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε;

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<sup>22</sup> Καὶ ἔρχεται εἰς Βηθσαϊδάν καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν, ἵνα αὐτοῦ ἀψῆται. <sup>23</sup> Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης.

Critica, who thought them better away. Possibly they may have been introduced from the parallel passage of Matth.; but little likely is it that the interpolation should have found its way into all the copies but two, and all the ancient Versions except the Coptic. The *ἔτι* just after is cancelled by Lachm., Tisch., and Alf.; but the authority for this is insufficient, only that of MSS. B, C, D, L, and 5 cursive ones (to which I cannot add *one* from the Lamb. and Mus. copies); and internal evidence is in this case divided, since, though it may have been introduced for the purpose of matching the *οὐπω* just before, yet the *ἔτι* might, as Griesb. and Fritz. suggest, be absorbed by the *ἔτι* in *συνίετε*. Besides, the word is recognized by all the ancient Versions except the inconsiderable Coptic one. Nay, indeed, the *ἔτι* is, as Fritz. observes, confirmed by the foregoing *οὐπω*, as in John vi. 17, according to the text of Lachm., *οὐπω ἀηλύθει*, preceded by *καὶ σαρτία ἤδη ἐγγιγόνει*. Thus the sense is, 'even yet have ye your heart hardened?' "The heart," observes Whitby, "is then said to be hardened, when, after full evidence of what we ought to do or to believe, we neglect to do or believe it. Now this (continues he) may happen either through inconsideration, as in the case of the Apostles here and vi. 52, or through the weakness of their faith, as when they are upbraided with it xvi. 14. In both cases it seems only to have been a sin of *infirmitas*. Or rather, this *πώρωσις* proceeds from that perversion of the will, and those evil dispositions and affections of the soul, which render us averse from the performance of what is required, or the belief of what is revealed; as when it is said in John xii. 40, of the Jews, that their hearts were hardened; and then it is a wilful sin." See more on the form of this expression in note supra vi. 52.

19. For *κοφ. πλήρεις κλασμ.*, Lachm., Tisch., and Alf. edit *κοφ. κλασμ. πλήρ.*; but without reason; since internal evidence, as well as external authority, is opposed to the change; which proceeded, I suspect, from the *Critica*, who introduced a more elegant position of the words, and one, they thought, called for, or at least justified by Matt. xiv. 20, and xv. 37. But there the construction is somewhat different.

20. For *οἱ δὲ εἶπον*, Tisch., in his second Ed., reads *λέγουσιν αὐτῷ*, from MSS. B, C, L, Δ, and one cursive MS., confirmed by the Vulg. and Copt. Versions, and two MSS. of the Italic;

while Lachmann retains the text. rec.; rightly, though internal evidence is in favour of the other reading, which is undoubtedly of the most remote antiquity, since it is recognized by the Pesch. Syr. Version, with, at least, the omission of *αὐτῷ*.

21. For *πῶς οὐ*, Lachm. reads *πῶς οὐπω*, from MSS. A, D, M, V, X, and several cursive ones; Tisch. and Alf. *οὐπω*, from MSS. C, K, L, Δ, and 8 others; while Fritz. edits *πῶς οὐν οὐπω*. Were any change necessary, I would adopt that of Lachm., which is confirmed by the Pesch. Syr. and Vulg. Versions. Nevertheless, I would retain the *οὐ*, for which *οὐπω* seems to have come from a marginal and interlineary Scholium, as perhaps is the case in Matt. xv. 17, *οὐ νοεῖτε*, according to the text there of Lachm. and Tisch., though in text. rec. we have *οὐπω*. The words are also interchanged in the copies at John vi. 17, where for *οὐκ ἀηλύθει* (which Tisch. retains), Lachm. reads *οὐπω ἄλ.*, from B, D, L, and some cursive MSS. and Versions; though no change should be made. At John vii. 8, the reading fluctuates between *οὐπω* and *οὐ*, and the Editors differ. But besides retaining *οὐ*, I would still more positively retain, with Lachm., the *πῶς*, which is necessary in order to *sustain* the idea of *strong expostulation*, called for by the context, to which that of Mark iv. 40, *πῶς οὐκ ἔχετε πίστιν*; bears a strong resemblance.

22. This miracle is recorded only by St. Mark, though worthy of particular attention.

For *ἔρχεται*, MSS. B, C, D, L, and some Versions, have *ἔρχονται*, which is adopted by Lachm., Tisch., and Alf., but for no better reason—at least as far as I can perceive—than an uncritical leaning to their *synovite* MSS. and the *Vulg. Version*. But surely their weight is not to be opposed to that of all the MSS. except about seven [to which I cannot add a single Lamb. or Mus. copy], including the Alexandrian, and confirmed by the Pesch. Syr. Version. Moreover, internal evidence is rather in favour than opposed to *ἔρχεται*, considering that, though it is possible that *ἔρχονται* may have been altered to *ἔρχεται* for the purpose of removing the awkwardness of two plural verbs, each introduced by a *καὶ*, yet to be referred to two different classes of persons. More probable, however, is it that the *ἔρχεται* was mistaken for *ἔρχονται* by the inadvertence of scribes, owing to the juxta-position of *καὶ φέρουσιν*.

23. *ἐξήγαγεν—κώμης*] i. e., as most Com-

Καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἰ τι βλέπει; <sup>24</sup> Καὶ ἀναβλέψας ἔλεγε· Βλέπω τοὺς ἀνθρώπους, [ἔτι] ὡς δένδρα, περιπατοῦντας. <sup>25</sup> Εἰτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν

mentators say, because he thought those who had seen so many miracles in vain, were not worthy to see more. The reason, however, seems rather to have been, that our Lord rarely chose to perform a miracle with a crowd pressing about him. See supra iii. 10. v. 28.

— ἐπιθεὶς τὰς χεῖρας αὐτῷ] Some eminent Commentators join these words with the following ones, and render, 'he put his hands upon him (or 'them,' meaning 'his eyes') and asked him.' But the imposition of the hands has no connexion with the act of *interrogating*. I therefore rather agree with those who join the words with the *preceding*, as is done in the Pesch. Syr., Arab., Vulg., and Persic Versions; and thus some MSS. have a *καὶ* before ἐπιθεὶς (on which see supra v. 6), and so in our common Version, and the Translations of Newe. and Campb. Now if it were true that, as Fritz. asserts, ἐπιθεὶς is put for ἐτίθηκε καὶ, the first-mentioned mode of construction would almost necessarily become the only true one. But no reason is there why we should not take the Participle ἐπιθεὶς, as put for the gerund, 'putting his hands upon [him],' i. e. 'his eyes;' as we may infer from v. 25, meaning after putting his hands, this being the temporal use of the Participle for Gerund, on which see Jelf, Gr. 696, a. And this seems to have been the view taken by the Vulg. Translator, who renders 'impositis manibus.' And so T. Aquinas must have construed the words, whose annotation is worthy of attention. Of course, in the communicating of the spittle to the eye, we see the *symbolic* use of *external means*; and here, as in the instance supra vii. 33, our Lord laid his hands upon the sick person (*more Medicorum*) to intimate that he himself is the great PHYSICIAN, and that, whatever external sign was used, the *power* could come from HIM only. Moreover, as human spittle was thought to have a very beneficial effect on diseased eyes (see Pliny, Hist. Nat. xxviii. 4, and Plaut. Capt. iii. 4. 21), so our Lord was pleased to employ this symbolic external sign. With the spittle here employed, as to its healing and purifying effect, we may compare the *eye-salve*, wherewith Christ anoints the eyes of those who are spiritually blind, as mentioned in Rev. iii. 18, for there the Christian is counselled to buy eye-salve of Christ alone to anoint his eyes.

— εἰ τι βλέπει:] I still am of opinion that ἐξήγαγεν for ἐξήγαγεν, and βλέπει for βλέπει, edited by Tisch. and Alf., ought not to be received on such very slender authority (only that of 2 uncials and no cursives, to which I can add nothing); though internal evidence is, at least, equally balanced. Were there stronger authority than ancient Versions for τι βλέπει; it would deserve attention, espec. considering that it would derive some confirmation from Zech. v. 2, καὶ εἶπε πρὸς με τί σὺ βλέπεις; Iachm., in his second edition, very properly restored βλέπει, which is confirmed by the Pesch. Syr. Version. In short, the reading βλέπει

arose, I suspect, merely from certain scribes confounding (as they often do) the termination -ειν and -αι.

24. βλέπω—ὡς δένδρα] I cannot yet acquiesce in the reading βλέπω τ. ἀνθρ., ὅτι ὡς δένδ. ὁρ. περιπ., whereby the sentence is supposed to consist of *two* members, of which the second is introduced as the *reason* for saying, in the first, that 'he saw men.' Internal evidence may seem in its favour; but there is something too far-fetched and artificial to be supposed genuine. Moreover, the words thus yield, as Fritz. remarks, a sense any thing but suitable, in whatever way we may interpret them. We are not bound, it must be borne in mind, always to account for the *existence* of a reading rejected for utter unsuitableness. But here it may be accounted for (as it is by Fritz.), from a διπτογραφία, arising from the double readings βλέπω, ὁρῶ, and ὅτι ὡς. The ὅτι, in my text I have now had printed in *small character*, inserted within brackets; though it might have been as well cancelled, because if received, without ὁρῶ after, it must be taken as a particle *pleonastic*. Mr. Alford introduces *both* words in brackets, but *obelizes* both—a curious mode of blowing both hot and cold, and serving to intimate, in the Sir Roger de Coverley style of criticism, that "there is much to be said on both sides."

Why our Lord chose on this occasion to impart the faculty of sight not all at once, but by degrees—for at first the man saw things but obscurely; then, by a second laying on of hands by our Lord, he had a clear perception of all objects—is a question that has exercised the ingenuity of Expositors both ancient and modern. See Theophyl., Euthym., and Victor, the Catenist; also, of the moderns, Whitby, Kuin., and Dr. Burton. Yet their view proceeds too much on the *taking for granted* what cannot be *proved*. In a case like this (where the reason for the course pursued is not even hinted at by the sacred writer) it is sufficient for us to know, that as all such things were in our Lord's *power*, so he thought fit to order their taking place *as he pleased*; though, according to existing circumstances,—both as in the case of the deaf and dumb person of whom we read supra vii. 33, and in the present portion,—we may be sure that in both he acted as he saw to be most conducive to the glory of God, and the edification of the people. The words ὡς δένδρα are to be referred to the τοὺς ἀνθ., not περιπ.; and the sense is, 'I see men, as trees, walking;' i. e. I can distinguish men from trees only by their walking: a result of imperfect vision; since a confusion of vision in the objects is, as Plato observes, the first sign of returning sight. This view of the sense is confirmed by Victor, who, no doubt, derived it from the Fathers. From the above it is plain that the person was not *born* blind, but had lost his sight from disease.

25. ἐτίθηκε] Tisch. and Alf. read ἔθηκεν, from B and L; while Iachm. retains ἐτίθη.—very properly, for the compound verb is called

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16. 9. αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθῃ, καὶ ἐνέβλεψε τηλαυγῶς  
\* ἅπαντα. <sup>26</sup> Καὶ ἀπέστειλεν αὐτὸν εἰς [τὸν] οἶκον αὐτοῦ, λέγων  
Μηδὲ εἰς τὴν κώμην εἰσελθῆς, μηδὲ εἴπῃς τι ἐν τῇ κώμῃ.

13 <sup>27</sup> Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας

18 Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθη-  
τὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

14 19 <sup>28</sup> Οἱ δὲ ἀπεκρίθησαν Ἰωάννην τὸν βαπτιστὴν καὶ ἄλλοι

for by propriety of language, and by the constant usage both of the New Test. and the Sept., except that in Rev. i. 17, for Vulg., *ἐπέθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ*, MSS. A, B, C, and several others have *ἔθηκεν*. It is surely far more probable that *ἐπὶ* was removed from two copies by Critical licence, as seeming unnecessary, or omitted by the carelessness of scribes, who very often leave out prepositions in composition—than that it should have been interpolated from v. 20 (as Mr. Alf. pronounces), in all but 2, for I find not a vestige of its absence in the Lamb. and Mus. copies.

Further, Tisch. and Alf. read *καὶ διέβλεψεν*, in the place of *ἐποίησεν αὐτὸν ἀναβλέψαι*, with MSS. B, C, L, Δ, ἀπικάστη for ἀποκατεστάθῃ, with C, L, Δ, ἐνέβλεπεν for ἐνέβλεψεν, with B, L, and 3 cursive MSS., and finally ἅπαντα, for ἅπαντας, with B, C, D, L, M, Δ, and 5 cursive MSS. But these several changes are all of them insufficiently sustained by authority; and certainly internal evidence is, with one exception, not in their favour.

As respects the omission of the words *καὶ ἐποίησεν ἀναβλέψαι*, in not a few MSS. and some Versions, including the Pesch. Syr., that I think chiefly arose from a misconception of the true force of *ἀναβλέψαι*, by which the words seemed almost useless; whence arose the reading *βλέψαι* for *ἀναβλ.*, and the rash conjectures *ἐνέβλεψε* or *διέβλεψε* put for the *whole clause*, in which there is nought of unnecessary or useless, if the verb *ἐποίησεν* be taken in a popular acceptance for, 'he bade him to look up,' literally, 'he caused him,' viz., by direction, 'to look up.'

Of *ἐνέβλεψε τηλαυγῶς ἅπαντα*, the full sense is 'beheld,' or 'viewed in the clearest manner,' as if the case of an object so distinctly presented to view as to admit of being seen far off. So Diod. Sic. T. i. p. 50, *ὁρᾶν τηλαυγ.*, implying that the object is in itself most distinctly prominent. Thus the term *τηλαυγῶς* is espec. applied by Homer to the Sun, as also in Job xxxvii. 21, to the Moon.

26. *εἰς τὸν οἶκ. αὐτοῦ*] I now bracket the τὸν (expunged by Griesb., Scholz, Lachm., and Tisch.), both on account of strong external authority, and internal evidence against it; for it seems to have been inserted, as required by the αὐτοῦ following; the Critic who inserted it bearing in mind such passages as Matt. ix. 6, *ἔπαυε εἰς τὸν οἶκ. σου*. Mark ii. 11, *ἔπ. εἰς τὸν οἶκ. σου*: v. 9. vii. 30. viii. 36. Luke v. 24. 25. viii. 39. 41. xviii. 14. It is observable that the absence of the Article, where seemingly called for, is also found elsewhere in the Gospel of St. Mark, e. gr. supra viii. 3, *ἄν ἀπολύσω—εἰς οἶκον αὐτῶν*, where not a single copy has τὸν. The concluding words of the verse *μηδὲ εἴπῃς*

*τινὶ ἐν τῇ κώμῃ* are cancelled by Tisch. (solely),—though on very slender grounds. The words were, I suspect, ejected by the Critics, as presenting the most effectual mode of getting rid of the difficulty; which, however, is not so formidable as to need *such* a procedure. No reason is there to think that the man's house was *in* the town; and as to the difficulty, it may be removed by supposing a *hysteron proteron* in the narration, such as often occurs in simple and unstudied narrative, it being our Lord's purpose to direct the man not to tell what had taken place to any one in the town of Bethsaida, nor so much as to go into the town, lest he should be tempted to transgress this direction.

27. *τὰς κώμας* K. τ. Φ.] This cannot but mean the same as in the parallel passage of Matt. xvi. 13, *τὰ μέρη* K. τ. Φ.—namely, 'the villages pertaining to and in the district belonging to Cæs. Phil.' As to the following address of our Lord to the disciples, and their answer, there may seem to be a discrepancy between the two Evangelists;—Matthew fixing the conversation at the place in question; Mark, *on the way thither*. But that discrepancy may easily be removed by rendering, with Wakef. and Campb., 'when,' or 'as, Jesus was going.' And so Grotius, Rosenm., and Kuin. render by 'quum proficisceretur, pergena.' And so Euthym. (after Chrys.) must have taken it, as appears from the words *ἀκούς, ἐλθόντα εἰς τὰ μέρη Καισ. εὐχυσθαι ἅμα καὶ ὁδεύειν*. But this *εὐχεσθαι ἅμα* involves an improbability; not to say that that view is inconsistent with what we read at Luke ix. 18, where see note. Nothing is there in *that* passage to forbid the sense I have assigned, since Luke speaks very indefinitely without any notation of place, and of time not such as to involve any real discrepancy. We have only to suppose, with Augustine, de Consensu Evang. ii. 53, that on the way itself, and [a little] before our Lord came to the place whither he was going [the territory of Cæsarea Philippi] that he alone turned aside from the way to some (sequestered) place in order to pray, though not so far but that the disciples were so near him as to be in attendance on his motions. Comp. Matt. xxvi. 36, *καθίσας αὐτοῦ (or αὐτῶν) ἕως οὗ ἀπελθὼν ἑκεί* (i. e. 'a stone's-throw,' as we learn from Luke) *προσεύξωμαι* (taking, however, Peter, James, and John). At the close of his prayer our Lord began to go forward, and *then* he proceeded to interrogate his disciples, who had now joined him, and were going forward with him.

28. *ἀπεκρίθ.*] Tisch. and Alf. edit *εἶπαν*, from B, C, L, Δ, and the Syr. and Coptic Versions. Lachm. retains *ἀπακρ.*, but adds *αὐτῶν λέγοντες*, from B, C, D, L, Δ, and others, with the Ital., Vulg., and Coptic Versions. But the former reading probably arose from the par-

Ἡλίαν ἄλλοι δὲ ἓνα τῶν προφητῶν. <sup>29</sup> Καὶ αὐτὸς λέγει αὐτοῖς <sup>MT. LU. 16. 9.</sup>  
 Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει <sup>15 20</sup>  
 αὐτῷ· Σὺ εἶ ὁ Χριστός. <sup>30</sup> Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ <sup>20 21</sup>  
 λέγωσι περὶ αὐτοῦ. <sup>31</sup> Καὶ ἤρξατο διδάσκειν αὐτοῖς, ὅτι δεῖ τὸν <sup>21 22</sup>  
 Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ  
 τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταν-  
 θῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. <sup>32</sup> καὶ παρῆρσιν τὸν  
 λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο <sup>22</sup>  
 ἐπιτιμᾶν αὐτῷ. <sup>33</sup> Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς <sup>23</sup>  
 αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων· Ὑπαγε ὀπίσω μου, σα-  
 τανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.  
<sup>34</sup> Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, <sup>24</sup>  
 εἶπεν αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἔλθειν ἀπαρνησάσθω <sup>23</sup>  
 ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.  
<sup>35</sup> Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν <sup>25 24</sup>  
 ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγε-  
 λίου, οὗτος σώσει αὐτήν. <sup>36</sup> Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν <sup>26 25</sup>  
 κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; <sup>37</sup> ἢ  
 τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>38</sup> Ὃς γὰρ <sup>26</sup>  
 ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ  
 μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνη-

allel passages of Matthew and Luke,—though, being supported by the Pesch. Syr. Version, it is entitled to much attention. The reading of Tisch., αὐτῷ λέγοντες, originated, I doubt not, from a marginal Scholium. For ἵνα, Lachm., Tisch., and Alf. read εἰς, from B, C, L, and the Coptic Vers. But for this reading very insufficient is that authority, and internal evidence is not in favour of εἰς. It may have been suggested to the Critics by the parallel passage of Luke.

<sup>29</sup> For λέγει αὐτοῖς, Lachm. and Tisch. read ἐπὶ πρώτῳ αὐτοῖς, from B, C, D, L, Δ, with the Copt. and some MSS. of the Italic Version. It may be the true reading; but it may have arisen from critical alteration introduced for the purpose of getting rid of the tautology in λέγει and λέγεται (to avoid which Luke wrote εἶπε); and this is more probable than that λέγει should have been introduced from the parallel passage of Matt. in all the copies except some half-dozen. Certain it is that λέγει was altered by the Critics to εἶπεν at Matt. iv. 9. ix. 11. xii. 43. xiii. 28. xv. 12. xvii. 20. 26. xx. 21. Mark v. 7. vi. 16. viii. 20. xii. 43. Luke v. 13. xix. 30. xxiii. 34, et al.

At ἀποκριθεὶς δὲ, Tisch. and Alf. cancel the δὲ, from MSS. B, L, and a few cursive ones; while Lachm. edits καὶ ἀποκρ., from MS. A and a few others. I prefer the former reading; but there is not sufficient authority for removing the particle, which may have been cancelled in a few MSS. for the purpose of removing a tautology.

<sup>31</sup> ἀπὸ τ. πρὸς β.] Lachm. and Tisch. edit ὑπὸ, from MSS. B, C, D, K, L, and some cursive ones. I grant that ἀπὸ may have been de-

rived from the parallel passages of Matthew and Luke; but there is no sufficient proof, and little probability. More likely is it that ὑπὸ was an alteration of some Critics, who thought ὑπὸ better Greek, not considering that ἀπὸ is equally good Greek, and such as presents a stronger sense where strength of sense might be expected,—namely, ‘at the hands of.’ And be it remembered, that the ἀπὸ has reference (as clearly appears from the parallel passage of Matthew) to παθεῖν as well as ἀποδοκ.

<sup>36, 37</sup> τί γὰρ ὠφελήσει, &c.] In the former of these two verses the various readings are only various forms of error. That of ἄνθρωπος—the reading recommended by Griesb. and others—cannot be admitted, because, as Fritz. points out, it would require also ὠφεληθήσεται. But that reading, though found, would seem derived from the parallel passage of Matthew and Luke. The textus receptus is confirmed by the circumstance of its carrying with it, in its very roughness and homeliness, a mark of genuineness. Certainly this use of ὠφέλι as an impera. is very unusual, and would properly require for ἐὰν κερδήσῃ rather the ἐπιμ. κερδήσαι; and for ζημιωθῇ, ζημιωθῆναι; which latter indeed is found in the MSS. B, L, and in D, in the parallel passage of Luke, though doubtless from correction. The reading ὠφέλι is indeed entitled to attention, as having internal evidence in its favour. It is, however, forbidden by the ἐὰν κερδήσῃ. And our Lord seems to have intended to put the case hypothetically, since (as Euthym. observes) it is in effect a matter of impossibility for any one man to gain the whole world; but, were it possible to gain, it would profit him nothing.



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16. 9. *σεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν*  
 28 27 *ἀγγέλων τῶν ἁγίων.* IX. <sup>1</sup> *Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω*  
*ὑμῖν, ὅτι εἰσὶ τινὲς τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσωνται*  
*θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν*  
*δυνάμει.*
17. 9. <sup>2</sup> *Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον*  
 1 28 *καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος*  
 2 *ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν.*  
 29 <sup>3</sup> *καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὥς χιτῶν,*  
 3 30 *οἷα γυαφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.* <sup>4</sup> *Καὶ ὥφθη*  
*αὐτοῖς Ἑλίας σὺν Μωϋσέϊ· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.*
- 4 33 <sup>5</sup> *Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββί, καλόν*  
*ἐστὶν ἡμῶς ὧδε εἶναι· καὶ ποιήσωμεν σκηναὶς τρεῖς· σοὶ μίαν,*  
*καὶ Μωϋσέϊ μίαν, καὶ Ἑλῖα μίαν.* <sup>6</sup> *Οὐ γὰρ ᾔδει τί λαλήσῃ*  
 5 34 *ἦσαν γὰρ ἐκφοβοί.* <sup>7</sup> *Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς·*  
 35 *καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης· [λέγουσα·] Οὗτός ἐστιν ὁ Υἱὸς*  
 8 36 *μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε!* <sup>8</sup> *Καὶ ἐξάπινα περιβλεψά-*  
*μενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἐαυτῶν.*
- 9 <sup>9</sup> *Καταβαίνόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστέλλετο αὐτοῖς*  
*ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ ἀνθρώπου*

IX. 1. *ἐν δυνάμει*] Phrase for adv., *powerfully*, 'mightily,' 'gloriously,' by complete success. So in Luke iv. 36. Col. i. 29. 2 Thess. i. 11, and the simple *Dat.* in Acts iv. 33, with power upon earth, so as to be gloriously established among both Jews and Gentiles. See note on Acts xvi. 28.

3. *γυαφεῖς*] The term (from *γνάφος*, a tool like our *teazle*, used by wool-combers) denotes a *fuller*, one who fulled and dressed new clothes, or scoured and cleansed old ones, raising the nap by means of the *teazle*; and also, by the use of fullers' earth and alkali, restored the colour to its original whiteness. See Schol. on Aristoph. Plut. 166. Martial xiv. 51, 'Non tam saepe teret lintea fullo tibi.' The term occurs several times in the Sept. and in the later Classica, as Theophr., Plutarch, and even Xenoph. Mem. iii. 76, 6. There were (as Cassaubon on Theoph. shows) two uses of the 'fullers' earth,'—one to cleanse away the dirt, the other to communicate whiteness to the garment. The *second* operation is here alluded to by Mark. In Xen. Ag. 26, the Vulg. *γυαφεῖς* ought to be restored, for what the recent Editors have adopted, on the conjecture of Leuncl. and Steph., *γυαφεῖς*. The *γυαφεῖς* is not inapposite; but that *γυαφεῖς* is the true reading is plain from Mem. iii. 7, 6, where, in a similar list of artizans, we have similarly conjoined *γυαφεῖς* and *σκυτεῖς*. The sense is *recourers, furbers*.

4. *καὶ ἦσαν συλλαλ. τῷ Ἰ.*] Here Mark, as also Matthew, only mentions this discoursing in a general way; but the *particular* subject thereof is recorded, for our instruction, on the authentic testimony of Luke ix. 31, seqq. The whole

transaction was omitted by John, probably because so minutely narrated by the three preceding Evangelists.

5. *ἀποκριθεῖς—λέγει*] This is one of the many passages of the New Test. in which *ἀποκριθεῖς* signifies simply to *address* any one, generally in continuation of some previous discourse, and not unfrequently, as here, without any reference, to *begin* to speak, which is its use in Sept., Job iii. 2. Alex. *ἀπεκρίθη λέγων*. Cant. ii. 11. Zech. iii. 4. And so in Rev. vii. 13. This whole use is said to be a Hebraism formed on קרא; but the present is espec. such, since קרא, by a signification antecedent to the usual one, 'to answer,' meant I suspect to 'raise the voice' in beginning to speak, and then (from the adjunct) signified to 'begin to speak' in the way of answer.

7. *λέγουσα*] This is omitted in many MSS. (including almost all the Lamb. and Mus. copies), and some Versions, and is cancelled by all the recent Editors, as having been introduced from the other Gospels.

8. *ἐξάπινα*] This rather rare form is a neuter plural, taken adverbially, of the old epic adjective *ἐξάπιος*; whence the Ionic *ἐξάπινος*, contracted by the Attics to *ἐξάπινος*. Yet the old adverb was retained by the Macedonians, and occurs sometimes in the Sept. and the later Class. writers. In *ἀλλὰ τὸν Ἰ.*, *ἀλλὰ* is generally taken as put for *εἰ μὴ*, which is found in the passage of Matthew. Fritz., however, supposes the particle as put with reference to the negative in *οὐκέτι*, and supplies a verb of 'seeing,'—namely, *ἰδόντες*, from the preceding participle. Yet the former mode is defended and

ἐκ νεκρῶν ἀναστῆ. <sup>10</sup> Καὶ τὸν λόγον ἐκράτησαν, πρὸς ἑαυτοὺς <sup>17</sup> <sup>MT.</sup>  
 συζητοῦντες, τί ἐστὶ τό· ἐκ νεκρῶν ἀναστῆναι. <sup>11</sup> Καὶ ἐπηρώ- <sup>10</sup>  
 των αὐτὸν λέγοντες· \*Ὁ τι λέγουσιν οἱ Γραμματεῖς, ὅτι Ἕλιν  
 δεῖ ἐλθεῖν πρῶτον; <sup>12</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἕλιν μὲν <sup>11</sup>  
 ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· καὶ \* καθὼς γέγραπται ἐπι

illustrated by our *but*, which has often the sense *except*. The fact is, that in this case ἀλλὰ is for δὲ ἢ, *otherwise than*.

10. τὸν λόγον ἐκράτησαν, &c.] The sense of these words mainly depends upon the construction. Some construe them with the words *following*, πρὸς ἑαυτοὺς; others take them with the preceding, συζητοῦντες. The former method is preferred by some of the ancient, and the earlier modern Commentators; while the latter is adopted by almost all the later Expositors; and with reason: for such a construction as the former would be unprecedented. They are, however, not agreed on the sense of ἐκράτησαν; some rendering it 'retinuerunt,' others, 'animo exceperunt;' others, again, 'animo retinuerunt.' To all of these interpretations, however, objections lie. Now κρατῖς with the Accus. means *to hold fast*, and figur. 'not to let slip from one's memory, or attention;' and also, as we say, *to keep to oneself, reticere*. Either sense may be admitted; the former is more agreeable to what precedes; the latter, to what follows, and as being required by the construction, is preferable. Τί ἐστὶ—νεκρῶν, quidnam esset a mortuis redire,—'what Jesus meant by speaking of rising from the dead.' They did not question the general resurrection, which all, but the Sadducees, believed: but they could not reconcile this language with what they had learnt in the law,—that Christ should live for ever, and hold an everlasting kingdom. Hence their slowness in comprehending the assurances,—so often reiterated to them by Christ,—of his death and resurrection. Inasmuch that when the Lord was dead, their hopes died with him, and only revived at his resurrection.

11. ὅ τι λέγ.] On reconsidering the force of ὅτι here, I am of opinion that there is some corruption in the text; and that the various readings are entitled to no other attention, than as attesting the perplexity of the ancient Interpreters. The difficulty is best removed by considering ὅτι (or rather ὅ τι) as standing for διότι, *for what cause?* equivalent to *why*, as in three passages adduced by Steph. Theas. in v. from Homer and Isocrat.; to which I add Xen. Ephes. iv. 2 s. fin. Thucyd. i. 90 (where ὅ τι is rightly edited by Bekker and Poppo). Jos. Ant. vi. 11. 9. The same idiom recurs infra v. 28, ὅ τι ἡμεῖς οὐκ ἐκινῆθημεν;

12. On again carefully reconsidering the disputed expression καὶ πῶς, and the best mode of removing the difficulty, I am still of opinion, that the mode of removing it by critical emendation, as Grieb., Scholz, and Fritz. propose to do, is not to be thought of. Mr. Alf., with unwonted prudence, retains the text. rec. καὶ πῶς, which he thinks forms a counter-question to that of the Apostles at v. 11. 'Our Lord,' he says, 'answers their inquiry by another, q. d. "And how is it [also] written of the Son of Man that he, &c.?"' But this method involves a certain

straining of the words, by the insertion of a καὶ, as also by an unauthorized emphasis laid on καὶ, which would require an αὐτός before πολλὰ παθῆ. Not to say, that this is *taking for granted* that our Lord answered the question of the Apostles by a question; which, though done by Him occasionally in addressing the Pharisees, was never done in the case of the Apostles or Disciples. Moreover, this answering of question by question is quite forbidden by the parallel passage of Matth. Under these circumstances, although the interpretation which Mr. Alf. proceeds to lay down of the words following be specious, it is inadmissible, being a building erected on a false foundation. Indeed I see no sufficient reason to alter my opinion,—that for καὶ πῶς the true reading is καὶ καθὼς, which opinion is confirmed by the Pesch. Syr., Vulg., and Persic Versions, and by καθὼς without the καὶ (which might easily be absorbed in the καθ. following), found in A, K, M, Δ, and about 20 cursive MSS., including some of the most ancient of the Lamb. and Mus. copies, and Trin. Coll. B. x. 16, collated by Scriv. I doubt not, that, on further collations, it will be found in not a few uncollated, or ill-collated MSS. Thus the sense will be, as Bp. Marsh expresses it, 'And that, as it is written of the Son of Man, he (i. e. John the Baptist) may suffer many things, and be set at nought.' If this should be thought scarcely effectual to remove the difficulty, we may, besides adopting the reading in my text, get rid of the remaining difficulty by supplying, as I have intimated in my punctuation, ἐξουδιανῶν—thus leaving to be supplied after ἐξουδ., the short corresponding clause (which is often, in such cases, left to be understood from the context) οὕτως πάσχει, equiv. to μὴ λείπει πάσχειν, 'thus he (i. e. the Son of Man) is about to suffer.' This is strongly confirmed by the οὕτως καὶ of Matth. And I cannot doubt that the sense intended to be expressed by Mark, was the same as that expressed *distinctly* by Matth., though only intimated by Mark.

At v. 13 the inference is drawn, the sense being (as the parallel passage of Matth. confirms) that just as the first coming of the Son of Man was to suffer and to die, so has the first coming of Elias been, as it was written of him (αὐτὸν), i. e. 'the Son of Man.' Thus there seems to have been intended an intimation that the sufferings of the Son of Man were close at hand. I must not omit to remark, that at v. 12, for ἐκκριθεὶς εἶπεν, Tisch. and Alf. read ἐφῆ, from B, C, L, Δ, and the Syr. and Copt. Versions. Thus external authority is quite against it (for I do not find ἐφῆ in a single Lamb. or Mus. copy); and internal evidence is *not*, as Mr. Alf. may imagine, altogether in favour of ἐφῆ. In the text. rec. it may have been introduced, as he pronounces, from the parallel passage of Matth., but it is very improbable that it *should*, for, *qui bono?* And that it should thus have come into

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17. 9. τὸν Τῖον τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ—  
 12 <sup>13</sup> ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ  
 ὅσα ἠθέλησαν [καθὼς γέγραπται ἐπ' αὐτόν.]  
 37 <sup>14</sup> Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ  
 αὐτοὺς, καὶ Γραμματεῖς συζητοῦντας αὐτοῖς. <sup>15</sup> Καὶ εὐθέως  
 πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἡσπά-  
 ζοντο αὐτόν. <sup>16</sup> Καὶ ἐπηρώτησε τοὺς Γραμματεῖς· Τί συζη-  
 14 <sup>17</sup> τεῖτε πρὸς αὐτούς; <sup>17</sup> Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπε·  
 Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἀλαλον.  
 15 <sup>18</sup> Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν καὶ ἀφρίζει, καὶ  
 16 <sup>19</sup> τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθη-  
 17 <sup>20</sup> ταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. <sup>19</sup> Ὁ δὲ ἀπο-  
 κριθεὶς [\* αὐτοῖς] λέγει· Ὡ γενεὰ ἄπιστος! ἕως πότε πρὸς  
 ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.  
 42 <sup>20</sup> Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτόν, εὐθέως τὸ  
 πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο  
 ἀφρίζων. <sup>21</sup> Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος

all the MSS. except 4, is incredible. On the other hand, ἴφη may probably have proceeded from Critica, who thought that the term was more grave, and suitable to the following context; and that it was preferable, as removing somewhat of the harshness involved in thus answering a question by a question. They have done the same elsewhere, e. gr. infra xii. 24, where the same Editors have introduced ἴφη from the same MSS., but in both passages the better judgment of Lachm. induced him to retain the text. rec.

17. ἔχοντα—ἀλαλον] Notwithstanding what is urged by some recent Expositors, who adopt Modé's hypothesis on the Demoniaca, this can only signify, as Fritz. acknowledges, 'whose body was in the power of a demon who made him dumb.' So in Luke xi. 14, 'a deaf demon' (i. e. one who causes deafness) is mentioned. Comp. Plut. T. ii. p. 438 (speaking of the Pythian priestess), ἀλάλου καὶ κακοῦ πνεύματος ὅσα πλήρης.

18. ὅπου—καταλάβῃ] Wetst. and others render, 'and wherever, or whenever, it may attack him': for the verb καταλαμβάνειν, they say, is often used of the attack of any disorder, espec. of *epilepsy*. But the context demands that we should take καταλάβῃ of the demon; and the sense is, 'wherever, or whenever, he lights on him; a signification often found in Thucyd.

—ῥήσσει αὐτόν] 'dashes him to the ground.' Such is the use of the word in Luko vi. 49, and sometimes in the later Greek writers, as Artemid. i. 60, ῥ. τὸν ἀντίπαλον. In the parallel passage of Luke is added the circumstance πρᾶξει, answering to the *ingemit* of a finely graphic description in Lucret. iii. 408.

—τρίζει τοὺς ὀδ. α.] 'grinds his teeth.' So Theophyl. Sim. p. 91, χαλεπαίνων καὶ τειριγὰς τοὺς ὀδόντας. Aristoph. Ran. 926, μὴ πρίε τοὺς ὀδόντας. These and the other particulars in this verse and ver. 22, are, indeed, all

symptoms of *epilepsy*. But if we even should suppose that the man was an epileptic, it would not follow that the disorder was not induced by demoniacal influence.

—ξηραίνεται] Some ancient and several modern Commentators explain 'faints away,' 'falls into a swoon.' But however this may be a symptom of epilepsy, the word will not bear that sense, and can only mean 'pines away.' I agree with Fritz., that the word denotes, not so much what happens during the demon's attack, as a *general consequence* from thence. Thus Celsus says of Epilepsy, 'hominem consumit!'

19. I have, with all the recent Editors, received αὐτοῖς for αὐτῶς, on strong authority (to which I add some of the most ancient Lamb. and Mus. MSS.), confirmed by internal evidence. See note on Matt. xvii. 17, where I have shown, that the reproof in γινεῖς ἄπιστος is meant for all the parties present in the degree that they merited it, in fact, the race of persons among whom our Lord's ministry was carried on; and the spirit of the exclamation (not interrogation) at ἕως πότε ἀνέξομαι ὑμῶν is only an ejaculation of impatient indignation at their hardness of heart and unbelief.

20. ἰδὼν αὐτόν—ἐσπάραξεν] Most Commentators take ἰδὼν for ἰδόντα. But that is a false view of the construction, which Fritz. rightly regards as involving an *anacoluthon*. Mark meant to say καὶ ἰδὼν (ὁ παῖς) αὐτόν, εὐθέως ὑπὸ τοῦ πνεύματος ἐσπαράσσειτο, but then changed the construction; of which see another example in Acts xx. 3.

—πεσὼν ἐπὶ τῆς γῆς ἐκυλ.] 'rolled himself about.' See my Lex. Comp. Lucian. Tox. 15, T. ii. 523, *inquit. ἐκάνει, καὶ τέλος* (at last) *καταβαλὼν ἑαυτὸν εἰς τοῦδαφος ἐκυλίσθητο, καὶ λύττα ἦν ἀκριβὲς τὸ πρᾶγμα.*

21. I have now received, with Griesb., Scholz, Lachm., Tisch., and Alf., ἐκ before παιδ., not only as supported by competent external autho-

ἔστιν, ὡς τοῦτο γέγονεν αὐτῷ; 'Ο δὲ εἶπε· ἵκ παιδιόθεν. <sup>22</sup> καὶ πολλάκις αὐτὸν καὶ εἰς τὸ πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν. ἀλλ', εἴ τι δύνασαι, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. <sup>23</sup> 'Ο δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ, Εἰ δύνασαι πιστεῦσαι— πάντα δυνατὰ τῷ πιστεύοντι. <sup>24</sup> Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγε· Πιστεύω, Κύριε· βοήθει μου τῇ ἀπιστίᾳ! <sup>25</sup> Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἄλλalon καὶ κωφὸν, ἐγὼ σοὶ ἐπιτάσσω· ἔξελθε ἐξ

rity (including a few of the most ancient Lamb. and Mus. copies, also Trin. Coll. B. x. 16, 17), confirmed by internal evidence.

<sup>22.</sup> τὸ πῦρ] I still retain the τὸ—which I find in most of the Lamb. and Mus. copies—though I am now of opinion that the Article was sometimes used when any other fire, and not merely that in the house, was meant; so that when it did not designate fire generally, the Article was usually employed, though occasionally omitted, as in Matt. iii. 10. vii. 19, and Luke iii. 9. As to the passage of John xv. 5, see note.

—ἀλλ', εἴ τι δύνασαι] This use of ἀλλ' is best regarded by Fritz. as a *formula obtestationis*, entreating help. I would compare Dio Chrysost. p. 81, *ἐκείνῃ δαυμένη τοῦ πατρὸς, εἴ τι δύναται, βοηθεῖν*. Demosth. p. 1344. 3, *βοήθησον ἡμῖν, εἴ τι ἔχεις*, &c. Homer II. i. 393, *ἀλλὰ σὺ, εἴ δύνασαι ἄγε, περίσχοιο παιδὸς Ἰφους*. Soph. *Ed. T.* 697, *τάνιν δ' ἱπποκῆπος (γενού), εἴ δύναοι*. Callim. *Del.* 226, *ἄλλα φίλη, δύνασαι γὰρ, ἀμύνειν*. See also Thucyd. vi. 25, and *Hdt.* viii. 57.

<sup>23.</sup> εἴ δύνασαι—πιστεύοντι] With this sentence Commentators have been somewhat perplexed; partly from the brevity and indefiniteness of the phraseology, and partly from the peculiar use of the τὸ. The conjectures that have been hazarded are very inefficient, and, indeed, unnecessary; since, as the best recent Expositors are, with reason, agreed, the τὸ is here meant to be applied to the whole of the sentence following, by a use common in the Class. writers, and sometimes found in the Scriptural, e. g. Matt. xix. 18. The best solution of the remaining difficulty is to suppose that after *πιστεύσαι* is to be supplied (what our Lord, from modesty, suppressed) *βοήθησον σοι, or εἴ ἔχεις*; q. d. 'my power to heal thee depends upon thy power to believe.' Comp. *supra* vi. 5, 6. The *δύνασαι*, at which many have stumbled, is used with reference to the *εἴ τι δύνασαι* of the petitioner, to which what is here said is an answer, meaning in other words, 'Say not, if thou canst; it depends upon thyself.'

<sup>24.</sup> Κύριε, after *πιστεύω*, is cancelled by Lachm., Tisch., and Alf., on the authority of MSS. A, B, C, D, L, and 1 cursive, supported by the Syriac and some other Versions; but, as Fritz. shows, on insufficient grounds. For, says he, 'Nihil hæc voce, in humili et supplicis patris observatione, fingi potest aptius.' But how came it, 'some may ask, that a word so proper and suitable should have been omitted?' I answer, it may, as the MSS. are so few, have

been omitted inadvertently by those scribes who did not see its force. I rather, however, suspect it to have been omitted from *design*. The Alexandrian Critic who first threw it out, perhaps thought there was more *gravity* in making the clause terminate with the most important word; which itself conveyed the answer; the very reason, it should seem, why our English Translators here render, *Lord, I believe*. And he would probably have emended *Κύριε, π.*, had it not been forbidden by the propriety of the Greek language to commence an address with a Vocative case; not having the good taste to see the propriety of making the profession of faith be accompanied by an address so adapted to entreaty. However, I do not deny that it may have been interpolated from a Scholiast. It was evidently not in the copy used by the Pesch. Syr. Translator, but it is in a few of the earliest copies of the Ital. Vers. Lachm. remarks that it is not in the Cod. Amiant. of the Vulg.; and I find it not in the Lamb. MS. of the 7th century. However, I have very little doubt of its genuineness, and none whatever of the phrase *μετὰ δακρύων* just before, which is cancelled by Lachm., Tisch., and Alf., from A, B, C, L, K, Δ, and 1 cursive, since the authority for cancelling the words is too slender, espec. as internal evidence in this case draws two ways. It was probably lost from variation of position, or removed by false criticism, and from its not well comporting with *ἔλεγε*. Certainly it could not be, as Alf. says, 'a gloss on *κράξας*,' which could need no such explanation. There was, moreover, another reason why the man should have shed tears in his exclamatory address, namely, that he felt the implied reproach conveyed in our Lord's words, "If thou canst but believe:" the tear-shedding attesting his strong feeling of the unworthiness of his unbelief. Perhaps, too, as Olshausen supposes, in the struggle of his anxiety at his son's wretched condition, a spark of faith was, through mercy and grace, kindled in his soul from above, whereby a strength of faith was born in the soul empty of it before.

<sup>24.</sup> βοήθει μου τῇ ἀπιστίᾳ] By *ἀπιστία*, as Grot. rightly observes, is here to be understood, not a total want of faith, but a deficient or wavering faith, meaning that weakness which caused his faith to waver. The general sense is: 'I have a faith, but it is infirm; supply its deficiency, regard it as complete.'

<sup>25.</sup> ἐγὼ σ. ἐπιτάσσω] Observe the emphasis involved in the pronoun *ἐγὼ*, which may, as Alf. thinks, have reference to the want of power which the young man had experienced at the

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17. 9. αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. <sup>26</sup> Καὶ κράξαν καὶ πολλὰ  
 18 42 σπαράξαν αὐτόν, ἐξῆλθε· καὶ ἐγένετο ὥσει νεκρός· ὥστε πολ-  
 19 τὸν λέγειν ὅτι ἀπέθανεν. <sup>27</sup> Ὁ δὲ Ἰησοῦς, κρατήσας αὐτόν  
 20 τῆς χειρὸς, ἤγειρεν αὐτόν· καὶ ἀνέστη. <sup>28</sup> Καὶ εἰσελθόντα αὐτόν  
 21 εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· † Ὁ  
 22 τι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; <sup>29</sup> Καὶ εἶπεν αὐτοῖς·  
 23 Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ  
 24 νηστείᾳ.  
 25 <sup>30</sup> Καὶ ἐκεῖθεν ἐξελθόντες, παρεπορεύοντο διὰ τῆς Γαλιλαίας  
 26 καὶ οὐκ ᾔθελεν ἵνα τις γινῇ. <sup>31</sup> Ἐδίδασκε γὰρ τοὺς μαθητὰς  
 27 αὐτοῦ καὶ ἔλεγεν αὐτοῖς· Ὅτι ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται  
 28 εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς,  
 29 τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. <sup>32</sup> Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ  
 30 ἐφοβοῦντο αὐτόν ἐπερωτῆσαι.  
 31 18. <sup>33</sup> Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ, ἐν τῇ οἰκίᾳ γενόμενος,  
 32 ἐπηρώτα αὐτοῦς· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;  
 33 1 46 <sup>34</sup> Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ,  
 34 τίς μείζων. <sup>35</sup> Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει  
 35 αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ  
 36 2 47 πάντων διάκονος. <sup>36</sup> Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ  
 37 5 48 αὐτῶν καὶ, ἐναγκαλισάμενος αὐτό, εἶπεν αὐτοῖς· <sup>37</sup> Ὃς ἐὰν  
 38 ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχε-  
 39 ται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀπο-  
 40 στείλαντά με.  
 41 49 <sup>38</sup> Ἀπεκρίθη δὲ αὐτῷ [ὁ] Ἰωάννης, λέγων· Διδάσκαλε, εἶδο-

hands of the disciples. But this is taking too low a view. It should seem from what is remarked by Chrys., Victor., and Euthym., that, in so speaking, our Lord alludes to the power which the Demon, whom he addresses, well knows to reside in himself, q.d. 'Εγώ, ὃν σὺ οἶδας, σοὶ ἐπιτάσσω. As respects the subjoined charge καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν, 'this is,' indeed, as Alf. observes, 'the only place where we have such a (subjoined) charge.' But it is not put in, as he thinks, to show the excessive malignity and tenacity of this kind of spirit; still less, for what Grot., L. Brug., and others suppose; but for what is well pointed out by Chrys., Euthym., Theophyl., and Victor, that 'this was said with an eye to the father's acknowledged weakness of faith, thus intimating to the bystanders, espec. the disciples, that had it not been for this express charge from Him, who had all power, the demon might again have entered the youth.' So Euthym., τούτου εἴπε προειδὼς, ὅτι καὶ αὐτὸς ἐμελλεν ἀξίως (conj. ἐκόςως) ἐπιπρῆσθαι αὐτῷ διὰ τὴν ἀπιστίαν αὐτοῦ (the father), καὶ οὐκ οὖν αὐτό, ἵνα μὴ δόξῃ (appear) ὅτι οὐκ ἀπλάθῃ πρόταρον. In short, there is every reason to think that this was altogether a very peculiar case; and hence we may account for this being the only occasion on which such a charge as this was given by our Lord.

29. The words καὶ νηστεία are omitted in B and K, and are cancelled by Tisch., with a rashness most uncritical, since to the strongest external authority for the words is added internal evidence, considering that one cannot imagine how they should have been interpolated in all the copies but one, and all the Versions; whereas that they should have been omitted, may easily be accounted for,—namely, either from the carelessness of the scribe (not, however, from his passing from καὶ to καὶ αὐτῶν, as Mr. Alford imagines), or rather from the licence of the Critical Reviser of that text, who at 1 Cor. vii. 5, took the same liberty, in conjunction with some other of his brethren. Nay, at Matt. xvii. 21, he cancelled both ἐν προσευχῇ καὶ ἐν νηστείᾳ.

30. παρῑπορεύοντο] 'passed along,'—namely, the Lake. See note on Mark ii. 23.—Οὐκ ᾔθελεν—γινῇ. A popular mode of speaking, like that at vii. 23, οὐδένα ᾔθελε γινῶμαι, signifying that he wished to travel in a private character. The reason for this is subjoined in the next verse, which should be rendered, 'for he was teaching his disciples and telling them' &c.

38. For ἀπιστ. δι, Tisch. and Alf. read ἰφθ. from B, L, Δ, and the Copt. and Syr. Vers.; while Lachm. retains ἀπιστ.;—very properly; for the external authority for the above reading

μέν τινα [ἐν] τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.  
 39 Ὁ δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογησαί με. 40 Ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν ὑπὲρ ἡμῶν ἐστιν. 41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν [τῷ] ὀνόματί [μου], ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περίκειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. 43 Καὶ ἔὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοφον αὐτήν· καλὸν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. 44 Ἔπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ

is quite insufficient, and internal evidence is quite in favour of ἀπεκρ., considering that it was far more probable that ἀπεκρ. should be a correction of Critics for better Grecism (as on other occasions in the case of these very words), than that it should be an interpolation from Luke in all the copies but three. To turn from words to things;—it has been well pointed out by Bp. Lonsdale, that “the blessing pronounced by our Lord upon whosoever should receive one of the humblest of his disciples in his name, reminded John of the manner in which he and his fellow Apostles had treated a person whom they saw casting out devils in Christ’s name. He therefore interrupted his Master’s discourse to relate what they had done; doubting, it should seem, whether they had done right respecting it. How far the person here spoken of by John was a believer in the Gospel, or why his use of the name of Jesus was permitted to be effectual for the purpose of casting out devils, it is impossible for us to determine.

— ἐν τῷ ὄν.] The ἐν is not found in several MSS. and is cancelled by most Editors. But it is defended by other passages. James v. 10. The early Critics, it seems, stumbled at the Hebraistic idiom; and hence either cancelled the ἐν, or changed it into ἐντὶ, which last reading (slenderly supported by MS. authority) ought not to have been edited by Fritz.

39. οὐδεὶς—ἵστιν δε, &c.] The construction is like that at I Cor. vi. 3, and in Plato, Menex. p. 71, οὐδεὶς (sc. ἵστιν) ὅστις οὐ γελάσειται καὶ ἐρίει. In δυνήσ. ταχὺ there is a popular form of speaking, for ‘will bring himself readily, or lightly, to speak evil of me;’ inasmuch as the success of the miracle will deter him therefrom.

40. For ἡμῶν—ἡμῶν many MSS. (including most of the Lamb. and Mus. copies) have ὑμῶν—ὑμῶν, which was edited by Matth., Griesb., Scholz, and Lachm.; while Tisch. and Alf. retain the former. External authority, as far as regards uncial MSS., is in favour of ὑμῶν, the Stephanic text; but as regards cursive MSS., is in favour ἡμῶν; though most of the ancient Lamb. and Mus. copies have ὑμῶν. As respects

internal evidence, it is here equally balanced; so that the true reading must, perhaps, ever be a doubtful question.

41. The words τῷ and μου are cancelled by Lachm., Tisch., and Alf., on the authority of several uncial MSS.; perhaps rightly; for internal evidence is rather against them, it being difficult to imagine why they should have been excluded. Yet it must be admitted that by ἐν τῷ ὀνόματί μου ὅτι is represented the true and full sense, only alluded to in the other, ἐν ὀνόματι ὅτι.

42. Fritz., Lachm., Tisch., and Alf. here insert τούτων after μικρῶν, from several very ancient MSS., confirmed by internal evidence.

— By λίθος μυλικὸς is meant not strictly speaking a millstone, but a very large stone of the size of millstones. So Hom. Il. vii. 270, βαλὼν μυλοειδέϊ πέτρῃ, and so in Virg. Æn. viii. 249, ‘vastisque millaribus instat.’

44. ἔπου—οὐβίννται] The words are derived from Is. lxvi. 24, where the punishment to be inflicted, in this life, on those who are rebellious towards God, is vividly depicted, by the representation of their carcasses being subjected to the continual gnawing of worms, and the devouring of an unextinguishable fire; so as to be objects of detestation to all future generations. Here, however, they are applied to represent the eternal misery of another world, by images derived from Γέννα in this; on which, as a frequent emblem of torment, see note at Matt. v. 22. The true rendering seems to be, ‘where the worm is never to die, nor the fire to be quenched.’ So the Sept. well expresses, ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβησθήσεται. Similar figures are found in Ecclus. vii. 17, ἐκδικήσεις ἀσεβοῦν πῦρ καὶ σκώληξ, and Judith. xvi. 17, Κύριος παντοκράτωρ ἐκδικήσει αὐτοὺς ἐν ἡμέρᾳ κρίσεως, δόναται πῦρ καὶ σκώληκας εἰς σάρκα αὐτῶν· καὶ κλαύσονται ἐν αἰσθήσει ἕως αἰῶνος. Some difference of opinion, however, exists as to the nature of the punishments here designated by ὁ σκώληξ αὐτῶν καὶ τὸ πῦρ (scil. αὐτῶν, i. e. of the wicked),—namely, whether they are to be regarded as actual and positive inflictions, or as figura-

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τὸ πῦρ οὐ σβέννυται. <sup>45</sup> Καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, <sup>46</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>47</sup> Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς, <sup>48</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>49</sup> Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πάντα

*tively representing* the gnawing of remorse and self-condemnation, and the torture of men's unavailing reproach, for having brought on themselves their own destruction. *Many* have been inclined to think that, though the *fire* be taken in a physical sense, the *worm* is *figurative*. On which interpretation it is truly observed by Fritz., that 'what holds good of one clause of the sentence, must of the other; for a confusion of the physical with the metaphorical in the same sentence is not to be tolerated.' And he would have *both* taken in the *literal* sense. But there seems no reason why both terms should not be regarded as *figurative*, yet designating, under these figures, real *infections*, as dreadful to the then frame as the gnawing of worms, or the burning of fire, to our present. See a recent Tract by Professor Stuart, entitled 'Exegetical Essays,' on some words of Scripture relative to future punishment,—namely, *αἰών* and *αἰώνιος*, *ἡρώς*, *ἔδης* and *γένενα*, and espec. Sect. 3, which ably discusses the nature and manner of using figurative language in respect to the objects of a future world. And not only does the language under our consideration express torment, the acutest in kind, but *eternal in duration*. So, in the parallel passage of Matthew, we have the expressions *εἰς τὴν γέενναν τοῦ πυρὸς* and *εἰς τὸ πῦρ τὸ αἰώνιον*, the latter qualifying and completing the idea in the former. And therefore the notions of those who, from the time of Origen, have dared to *limit* this duration, are both groundless and presumptuous. With reason, therefore, does Prof. Stuart, after considering at large the bearing which the use of the terms *αἰών* and *αἰώνιος* in Scripture has on the subject of future punishment, come to the conclusion (awful, indeed, but not to be suppressed), that it does most indubitably follow, that 'if the Scriptures have not asserted the ENDLESS punishment of the wicked, neither have they asserted the ENDLESS happiness of the righteous, nor the ENDLESS glory and existence of the Godhead. The one is equally certain with the other. Both are laid in the same balance. They must be tried by the same tests. And if we give up the one, we must, in order to be consistent, give up the other also. The necessary conclusion, then, must be, that the smoke of future torment will ascend up for ever and ever!' That this was the universal sentiment of the Fathers, with the exception of Origen, is shown by Whitby on Heb. vi. 2.

49. *πᾶς γὰρ—ἀλισθήσεται* There is perhaps no passage in the New Test. which has so defied all efforts to assign to it any certain inter-

pretation as this. It is impossible here to detail, much less review, even a tenth of the interpretations which have been proposed. It must suffice to notice those expositions only which have any semblance of truth. And first it is of importance to inquire whether the words are to be considered with reference to what goes *before*, or taken as a *separate dictum*. The latter is the view taken by some, espec. Kuinoel; who maintains that this and the next verse are out of place, and belong to some other part of the Gospel. This, however, is a gratuitous supposition; which has, moreover, the disadvantage of depriving us of all *benefit of a context*, to shed some glimmer of light on the deep obscurity, which involves the present passage. Yet those who admit that the passage has a connexion with, and reference to, what precedes, are not agreed as to the precise *nature* of that connexion. Many refer it to the words *immediately preceding*; so that either a *reason* may be supposed given why the wicked in hell will be tormented unto eternity, or that ver. 49 may be considered as a further explication or illustration of what was said in ver. 48; for *γὰρ* has often the sense of *nampe*. But the great objection to this mode of interpretation is, that it compels us to assign such a sense to *πᾶς* as cannot be justified on any principle of correct exegesis,—namely, 'every wicked man,' or, 'every one of those condemned to hell.' Quite as objectionable is the sense of *πᾶσα θυσία*, assigned by some of these Commentators, 'every one consecrated to God;' by which the *salt* is taken to mean the salt of *grace*. Many other interpretations are grounded upon the same hypothesis, that the words have reference to those which immediately *precede*; every one of which, however, is liable to very strong objections.

Let us now examine the other class of interpretations,—namely, those which proceed on the principle,—that the words have reference to what *follows*, at ver. 47. Thus *πᾶς* will then denote 'every one of you,' 'every Christian.' But what is the meaning of *πυρὶ ἀλισθήσεται*? Here, as in the former class, we have a multitude of precarious, and even absurd interpretations. Indeed, only two can be thought deserving of any serious attention. 1. That of those who take *πυρὶ ἀλισθ.* to mean, 'shall be purified by the Holy Ghost.' (See Matt. iii. 11. Acts iii. 3.) They render: 'For every Christian will be seasoned with the fire [of the Holy Ghost], as [in the old Law] the precept was, Every sacrifice shall be seasoned with salt;' q. d. 'As (and for *ὡς*, as often) every sacrifice, under the Old Law, was to be

θυσία ἀλλ' ἀλιθθήσεται. <sup>50</sup> Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας <sup>MT.</sup>  
ἀναλον γένηται, ἐν τινι αὐτὸ ἀρτύσετε; Ἔχετε ἐν ἑαυτοῖς ἄλας,  
καὶ εἰρηνεύετε ἐν ἀλλήλοις.

X. <sup>1</sup> Καὶ ἐκείθεν ἀναστὰς, ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας,  
διὰ τοῦ τέραν τοῦ Ἰορδάνου καὶ συμπορεύονται πάλιν 1

seasoned with salt, so, in the New, every Christian shall have a portion of the Holy Spirit.' But to assign such a sense to *τυρί* is harsh, and we can scarcely suppose that our Lord would speak so enigmatically.—The difficulty, indeed, is chiefly centered in the interpretation of *τυρί*, which seems best taken by the ancients generally, and some moderns (as Beza, Rosenmüller, Kuinoel, and Fritz.), to mean 'the fiery trials of life.' They are not, however, agreed on the sense of *ἀλιθθήσεται*. Beza and others take the meaning to be, 'Every Christian is purified by the fiery trials of life, as every sacrifice is salted with salt.' But *ἀλιθθ.* will not admit of such a sense, and we may prefer the interpretation of *ἀλ.* proposed by Bos, Muzel, and Fritz.; espec. as it is confirmed by the ancient *gloss δοκιμασθήσεται*,—namely, 'shall be put to the proof.' The reference, moreover, of this verse is not to ver. 47 only, but likewise to the whole portion, vv. 43–47; for, as Fritz. truly observes, 'since Jesus has there thrice expressed the sentiment, that a loss even of the members of the body, nay, of those most useful, is to be encountered, rather than to yield to the seductions of vice; that so being tried and approved, we may attain the prize of our high calling; nothing can be expected but that it should be shown, that such sort of trials (like those of athletes) are absolutely necessary. By *παν*, then, must be understood *all persons*, i. e. all Christians, since to them vv. 43–48 alone belong. *ἵπῳ* designates that fiery trial of mortification and self-denial, in encountering which the fortitude of the sufferer is compared to that of enduring the loss of a limb. *ἵπῳ* *ἀλ.* may be interpreted, 'will be tried and prepared by such a trial for sanctification and final acceptance,'—a metaphor taken from victims which were prepared for sacrifice by the imposition of the *mola salsa*. In the words of the next clause *καὶ πᾶσα θυσία ἀλλ' ἀλιθθήσεται* (founded on Levit. ii. 13, *καὶ πᾶν ὕψρον θυσίας*, i. e. every sacrifice, *ὕψρον* *ἀλλ' ἀλιθθήσεται*), the *καὶ* is to be rendered *scilicet*, as, like the Hebrew *ו*. The full sense will thus be, 'Every one (i. e. every Christian) is to be seasoned [and prepared] by the fiery trials of this life [for eternal glory], even as every victim is seasoned with salt [for sacrifice];' intimating, that as salt was, by the old Law (see Levit. ii. 13), necessary to purify and prepare the victim for sacrifice, so, in the new law of the Gospel, there is a moral seasoning or preparation, as necessary to those who would, as they are required, 'offer their bodies a living sacrifice, holy, acceptable unto God.' Rom. xii. 1.

By a *paronomasia* on the double sense of *salt*, the word is first used, at ver. 49, in its proper sense; then, at ver. 50, in its figurative one; where it denotes, as some say, the salt of friendship; but rather, we may suppose, with others, the salt of wisdom. See Coloss. iv. 6. Comp. Matt. v. 13. Luke xiv. 34. After recommend-

ing the study of *wisdom*, our Lord enjoins the cultivation of *peace* one with another. See Rom. xii. 18. Heb. xii. 14.

X. 1. *διὰ τοῦ τέραν*] Some Editors cancel *διὰ τοῦ* from MSS. C, D; while others, as Lachm., Tisch., and Alf. read *καὶ* instead of *διὰ τοῦ*, from MSS. B, C, L. I see not how the reading *διὰ τοῦ* can be justified; and of the two proposed readings I prefer the former, since the *καὶ* has every appearance of having been brought in to help the sense. If the words in question be removed, and *καὶ* inserted, the text here will be precisely as it stands in the parallel passage of Matt. xix. 1, and that is, I doubt not, all that the Reviser intended to effect. It is, however, proper previously to ascertain the exact sense meant to be conveyed by those words, and then endeavour to make out what addition to that sense, or variation from it, was probably intended by the Evangelist. Now, in the former case, I apprehend τὰ ὄρια included not only the border-line of the river Jordan, but also its banks; and I conceive that the adjunct *τέραν τοῦ Ἰορδ.* was meant to express *which* of the two was here spoken of, namely, that *beyond* the Jordan, on the side of Perea, opposite to that on the west side, that of Judæa. Accordingly, the expression here *τέραν τοῦ Ἰορδ.* stands in the place of an adjective qualifying *ὄρια*. Such is, I doubt not, the exact sense intended by the Evangelist. Now the question is, whether Mark intended to express that sense only, or to vary from it, or simply to make an addition to it. There is little doubt that he meant an addition; but the added words, as we have them, in almost all the MSS., *διὰ τοῦ*, convey no complete sense; yet they are not on that account to be cancelled, against the evidence of all the MSS. but a few. It is sufficient to regard them as corrupt, though perhaps so as to admit of emendation. May we not suppose that *πόρου* has been lost by being absorbed in the subsequent *τέραν*? It may be so, but I pronounce nothing. The word must have been in the copy used by the Persic Translator, who renders, 'venit in transitum Jordanis'; and probably he read there *εἰς πόρον τ.* 'I., and the Arab. Vers. *εἰς τὸ τέραν*, scil. *χεῖλος*. I need scarcely say how frequent is the expression *πόρος ποταμοῦ* in the best writers, from Homer downwards. Where this *πόρος* was, it is not easy to say. It was probably at Gamala, where there was then a ford, and afterwards a bridge. See note on Matt. xxi. 1. It would seem that the true reading here is irrecoverably lost; at least, unless some reading of uncollated or ill-collated MSS. should furnish some clue. Meanwhile, I have marked the *τοῦ* and the *τέραν* as probably corrupt. That the Evangelist meant, in whatever way he wrote, to express the sense, 'after passing through the country beyond Jordan,' i. e. along the left bank of the Jordan, I have no doubt.



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19. 18. ὄχλοι πρὸς αὐτὸν, καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. <sup>2</sup> Καὶ  
<sup>3</sup> προσελθόντες [οἱ] Φαρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν  
<sup>7</sup> ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες αὐτόν. <sup>3</sup> Ὁ δὲ ἀποκριθεὶς  
<sup>4</sup> εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετέλατο Μωϋσῆς; <sup>4</sup> Οἱ δὲ εἶπον  
<sup>8</sup> Μωϋσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράφαι, καὶ ἀπολύσαι.  
<sup>5</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς τὴν σκληρο-  
<sup>6</sup> καρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· <sup>6</sup> ἀπὸ δὲ  
<sup>4</sup> ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν αὐτοὺς ὁ Θεός. <sup>7</sup> Ἐνε-  
<sup>5</sup> κεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ  
<sup>6</sup> καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυ-  
<sup>7</sup> ναῖκα αὐτοῦ· <sup>8</sup> καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε  
<sup>6</sup> οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. <sup>9</sup> Ὁ οὖν ὁ Θεὸς συνέζευξεν,  
<sup>9</sup> ἄνθρωπος μὴ χωριζέτω. <sup>10</sup> Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ  
<sup>11</sup> αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. <sup>11</sup> Καὶ λέγει αὐτοῖς·  
<sup>12</sup> Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾷται  
<sup>13</sup> ἐπ' αὐτήν· <sup>12</sup> καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γα-  
<sup>14</sup> μηθῇ ἄλλῳ, μοιχᾷται.  
<sup>13</sup> 15. <sup>13</sup> Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψῃται αὐτῶν· οἱ δὲ  
<sup>14</sup> μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. <sup>14</sup> Ἰδὼν δὲ ὁ Ἰησοῦς  
<sup>16</sup> ἠγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς  
<sup>16</sup> με, [καὶ] μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία

2. προσ. οἱ Φαρ.] I now agree with Griesb., Scholz, Lachm., and Tisch. in cancelling the *οἱ*, for reasons which will appear from note supra vii. 1.

6. ἀπὸ δὲ ἀρχῆς κτίσεως] In this rare phrase *κτίσις* signifies 'the creation,' the world, or universe, as xiii. 19. 2 Pet. iii. 4. Sap. v. 17. xvi. 24. The argument in this and the verse following is, that 'God, at the beginning of the world, created man and woman, in order that they should live together in perfect union; and that hence married persons are to be regarded, not as two, but one; and therefore, by the Divine law, no divorce can be permitted.' [See Gen. i. 27. v. 2.]

10. ἐν τῇ οἰκίᾳ] This seems to designate some *private lodging*, which they occupied on the road; and the expression is here used in contradiction to the *public place*, where our Lord had been arguing with the Pharisees.

11, 12. In these two verses there is a marvellous diversity of readings, with which I need not trouble the reader, espec. since none of them authorize any change in the text. There may be some want of neatness in the phraseology, nay, of precision in the use of one of the terms employed,—namely, ἀπολύσῃ in ver. 12,—but if the whole be taken as expressed *populariter*, there will be nothing to stumble at. It is true that, strictly speaking, a Jewish wife could not divorce her husband; for, as to the examples of Salome and others, *their* actions were done in defiance of all law, and in imitation of Roman licentiousness. Ἀπολύσῃ, therefore, at ver. 12, may, with many of the best Commentators, be considered as used with some licence, on account of the antithesis,

for ἐξέλθῃ ἀπὸ τοῦ ἀνδρός; which, indeed, is found in some MSS. and Versions, but is plainly a gloss. There is the same catachresis at 1 Cor. vii. 12, 13 (where the Apostle may be supposed to have had this saying of our Lord in mind) in the use of *μὴ ἀφίτω αὐτήν*, and *μὴ ἀφίτω αὐτόν*. Perhaps, too, this term is used with reference to the customs of the Greeks and Romans, rather than the Jews, and seems to be meant to give a rule to the Apostles for general application, and which should put both sexes, in that respect, on the same footing.

The αὐτήν is by some referred to the *repudiated wife*; by others, to the *newly married one*. Either may be admitted; but in the former case the sense of *ἐπὶ* will be, 'to the injury of;' in the latter, 'in respect of;' i. e. in his connexion with. [Comp. Matt. v. 32. Luke xvi. 18. 1 Sam. vii. 10, seq.]

12. καὶ γαμηθῇ ἄλλῳ] Several of the most ancient MSS. have *γαμήσῃ ἄλλον*, which has been edited by Lachm., Tisch., and Alf., but, as is plain from Fritsch's elaborate investigation of the case, uncritically. The Reviser, it seems, scrupled at the *Greek*, which indeed is not very pure, since this use of the pass. *γαμηθῆναι* for the middle *γαμίσθαι* is found only in the later writers. See Lobeck, Phryn. p. 742.

14. [Comp. Matt. xviii. 3. 1 Cor. xiv. 20. 1 Pet. ii. 2.]

— καὶ μὴ κωλ.] The *καὶ* is omitted in many MSS., including not a few of the best Lamb. and Mus. copies, and has been cancelled by almost all Editors. In the parallel passage of Matthew, indeed, it is found in, perhaps, all

τοῦ Θεοῦ. 15 Ἀμὴν λέγω ὑμῖν ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 Καὶ ἐναγκα-  
λισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, † ἡλόγει αὐτά.  
17 Καὶ, ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμών εἰς καὶ 16  
γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθὲ, τί ποιήσω,  
ἵνα ζῶν αἰώνιον κληρονομήσω; 18 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ  
Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. 19 Τὰς 17 19  
ἐντολὰς οἶδας Μὴ μοιχεύσης μὴ φονεύσης μὴ κλέ- 18 20  
ψης μὴ ψευδομαρτυρήσης μὴ ἀποστερήσης τίμα  
τὸν πατέρα σου καὶ τὴν μητέρα. 20 Ὁ δὲ ἀποκριθεὶς 19  
εἶπεν αὐτῷ Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός 20 21  
μου. 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάγησεν αὐτόν, καὶ  
εἶπεν αὐτῷ Ἐν σοι ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον, καὶ 21 22  
δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο  
ἀκολουθεῖ μοι ἄρας τὸν σταυρόν. 22 Ὁ δὲ στυγνάσας ἐπὶ τῷ 22 23  
λόγῳ, ἀπῆλθε λυπούμενος ἦν γὰρ ἔχων κτήματα πολλά. 23 Καὶ 23 24  
περιβλεψάμενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς  
δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ  
εἰσελεύσονται. 24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις

the MSS. But there the order of the words is different, and it could scarcely be dispensed with.

16. For *ἡλόγει*, Lachm. and Scholz read *αἰλόγει*, which is found in the greater part of the most ancient MSS. (including many Lamb. and Mus. copies), and is probably the true reading. As to *κατευλόγει*, or which Tisch. and Alf. edit from MSS. B, C, *κατηυλόγει*, it is probably a *gloss*, though well representing the sense, which is, 'prayed over them and for them,' 'prayed for a blessing on them.'

19. *μὴ ἀποστερήσης*] Many Commentators are of opinion that *ἀποστερεῖν* is used in Scripture in a very extensive sense, so as to denote 'committing injustice of any kind,' and to be nearly synonymous with *ἀδικεῖν*. But it has properly a more *special* signification, denoting 'to deprive any one of his property, whether by actual and open robbery, or by secret fraud,' as denying a debt, cheating in the quality of goods sold, or overreaching in a bargain. There is, as Heupel observes, a reference to the 7th commandment, *μὴ κλέψῃς*, on which this is a sort of paraphrase, to show the extent of the injunction. Indeed, the Jews were accustomed, in ordinary discourse, and even in writing, to recite the precepts of the Decalogue not in the very words in which they are expressed, but in other equiv. terms.

21. *ἡγάγησεν αὐτόν*] On the sense of *ἡγάγ.* there is much difference of opinion; which has been occasioned by the fact, that the young man did not *follow* our Lord's admonition. This has induced some here to take *ἀγαγῶν* in the sense, which it sometimes bears, 'to be content with.' But wherever so used, the word has reference to *things*, not *persons*, and is construed either with a Dative of object, or with a Participle, or an Infinitive. Of the other interpretations adopt-

ed, some are such as respect *good will generally*, 'he was kindly disposed towards him,' or (as that has been by many supposed not sufficient) such as *imply good will* by some outward gesture or action; both alike destitute of authority. The interpretation, 'he regarded him with favour and affection,' which is supported by the ancient Commentators, is the most natural and probable.

— *τοῖς πτωχοῖς*] The Article, not found in very many MSS. (including several Lamb. and Mus. copies), and the Edit. Princ., is cancelled by most Editors,—chiefly, it should seem, because it is not found in the parallel passages of Matthew and Luke. But, *granting* that 'such expressions admit of the Article, and also may dispense with it,' yet is not a writer to be allowed to choose which he will? And as the Article is used in precisely the same case at ch. xiv. 5, 7, why not *here*? where, indeed, we may far better account for its *omission*, than for its insertion;—namely, from a wish to make the phrase tally with Matthew and Luke.

22. *στυγνάσας* ε. τ. λ.] The term *στ.* here (on which see my *Lex.*) denotes that *dissatisfaction* of mind on the hearing of any thing distasteful, which stamps itself on the aspect by a *lowering* expression of countenance. Simil. in Eustath. de Ismen. l. iv. p. 98, we have *συνίχει τὴν ὄφρον, στυγνάζει τὸ πρόσωπον*, with which comp. the fine Alexandrine of Dryden: "But sullen discontent *sat lowering* on her face."

24. *ἐθαμβοῦντο ἐπ' αὐτῷ*] 'were amazed at,' equiv. to 'were struck with astonishment' at what seemed to them so hard a saying—*why* is well pointed out by Matth. Henry. In the reply made by our Lord, what is said is happily introduced by the term *τίκνα*, an affectionate mode of address, well adapted to usher in something which should soften the seeming harshness of

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19. 18. αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα,  
 πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν  
 24 25 βασιλείαν τοῦ Θεοῦ εἰσελθεῖν! 25 Εὐκοπώτερόν ἐστι κάμηλον  
 διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος † διελθεῖν, ἢ πλούσιον εἰς τὴν  
 25 26 βασιλείαν τοῦ Θεοῦ εἰσελθεῖν! 26 Οἱ δὲ περισσῶς ἐξεπλήσ-  
 σοντο, λέγοντες πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι;  
 26 27 Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις  
 ἀδύνατον, ἀλλ' οὐ παρὰ [τῷ] Θεῷ· πάντα γὰρ δυνατὰ ἐστι  
 27 28 παρὰ τῷ Θεῷ. 28 [Καὶ] ἤρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδού  
 28 ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι. 29 † Ἀποκρι-

the foregoing expression as to the difficulty of rich men entering into the kingdom of God; and yet, as Wets. points out, our Lord does not abate one jot of it here. But if this use of τέκνα (like the παιδία of John xxi. 5) is worthy of remark as to its scope, presenting, as Mr. Alf. remarks, a trace of exactitude [such, I would say, as we might expect from its proceeding doubtless from St. Peter himself]—what shall we think of the rashness of those critical Revisers who removed it—as appears by its being absent from 3 important uncials and about 16 cursives adduced by the Editors, to which I could add some Lamb. and Mus. copies? Other Critics, however, made up for the presumption of their brethren by a double share of observance, in altering the τέκνα into τεκνία, which we find in the Alexand. and three other MSS., and which is absolutely edited by Lachm. I though, strange to say, he chooses at Gal. iv. 9, to alter τεκνία into τέκνα, from only three MSS. (as before), though the diminutive form is there called for by the affectionately parental air of the context. Such specimens as these of the “Critical treatment” of Sacred Scripture might well suggest to plain Christians to “cease from Critics! for wherein are they to be accounted of?”

But to turn from words to things;—in πῶς δύσκολ. at v. 25, we have a very emphatic expression implying all but impossibility; and the words τοὺς πεποιθότας ἐπὶ τ. χρήμασιν constitute a most important addition, serving to qualify the words in the passage of Matth., q. d. that ‘it is easier for a camel, &c., than for a rich man to cast off his trust in his riches,’—and no wonder, considering that every accession of wealth only increases the difficulty. So Victor. Caten. forcibly expresses a great truth: προσθήκη γὰρ τῶν ἐπισιόντων (incomings) μείζονα ἀνέπται τὴν φλόγα, καὶ πενιστέρους ἐργάζεται τοὺς κτωμένους. With the present comp. parallel sentiments Job xxxi. 24. Ps. lxxii. 10. 1 Tim. vi. 17.

25. τῆς τρυμαλιᾶς τῆς ῥαφίδος] The Articles are omitted in several MSS., most of them ancient. Bp. Middleton thinks them spurious; and Fritz. cancels them. Certainly, propriety requires that ῥαφίς, as it denotes ‘a needle’ in general, should not have the Article. And then propriety alike requires that if that be omitted, the other too shall be left out. Since, however, the latter propriety is of too refined a kind to be likely to have been known to the Evangelist, and as the idiom is found in our own language, it may be safer to retain the Article in question.

For διελθεῖν, very many MSS. and some Fathers have εἰσελθεῖν, which is adopted by Wets., Matthæi, and others. But, though I could adduce in confirmation most of the Lamb. and Mus. copies, yet there are strong reasons against receiving this reading, as will appear from my note on Matt. xix. 24. The τῆς—τῆς are omitted in several MSS. (to which I could add not a few of the Lamb. and Mus. copies), and were regarded as spurious by Bp. Midd., and cancelled by Fritz. and Lachm. I still, with Tisch., think fit to retain them, espec. since internal evidence is in their favour, considering that they were more likely to be removed (because absent from the passages of Matth. and Luke), than brought in merely from a notion of grammatical propriety.

26. καὶ τίς δύναται σωθ. ] As Matt. xix. 25, has τίς ἔρα, this use of καὶ has been regarded as a Hebraism. But καὶ thus prefixed to τίς is frequent in the Class. writers. So Hdot. iii. 140, θυμύσας λέγει· καὶ τίς ἴστω Ἕλληνας εὐεργέτης;

27. The δὲ is cancelled by Tisch. and Alf., from B, C, Δ, and one cursive MS., but on insufficient grounds. Considering that the scribes often pass over δὲ, it was more likely to be omitted by accident in four MSS., than to have been inserted in all the rest from the passage of Matt.

— The τῷ before Θεῷ, which I have bracketed, is cancelled by Lachm., Tisch., and Alf., on strong external authority (to which I add most of the Lamb. and Mus. copies), and internal evidence is rather against it.

28. καὶ ἤρξατο] The καὶ, not found in very many MSS. (to which I add most of the Lamb. and Mus. copies), is cancelled by Griesb., Scholz, Lachm., Tisch., and Alf.; but without reason, since it is obvious that some particle is necessary; and Fritz. edits ἤρξατο δὲ, but on no sufficient authority; and besides, there would thus appear no reason for the omission of the particle. Whereas the καὶ would be likely to be removed, as being employed in a manner never found in the Classical writers; or the variety of reading might, as in very many other cases, occasion omission. The Pesch. Syr. and Vulg. Versions strongly confirm the genuineness of the word. In addition to the fact, that most of the Mus. copies which are without the καὶ have δὲ after δὲ, and that, in Trin. Coll. B. X. 16 the reading has been altered both ways, there exists strong confirmation that καὶ, as it is evidently the most ancient, is probably the genuine reading.

θεῖς [δὲ] ὁ Ἰησοῦς εἶπεν Ἀμὴν λέγω ὑμῖν οὐδεὶς ἐστὶν ὃς  
 ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ  
 γυναικα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου,  
 30 ἂν μὴ λάβῃ ἑκατονταπλάσιον νῦν ἐν τῷ καιρῷ τούτῳ, 30  
 (οἰκίας καὶ ἀδελφούς καὶ ἀδελφάς καὶ μητέρας καὶ τέκνα καὶ  
 ἀγροὺς, μετὰ διωγμῶν) καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰῶ-  
 νιον. 31 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ [οἱ] ἔσχατοι 30  
 πρῶτοι.

29. The δὲ after ἀποκριθεὶς, absent from many MSS. (to which I add several Lamb. and Mus. copies), is, with some reason, cancelled by Lachm.; and internal evidence is rather against it. Not a few MSS. have καὶ ἀποκριθ., which is edited by Fritz. But it is very possible that neither particle is genuine. The reading adopted by Tisch. and Alf., εἶπεν, from B, Δ, and the Coptic Version, is evidently an alteration of Critics, such as occurs on many other occasions.

Before τοῦ εὐαγγελίου very many MSS. have ἔνεκα, which is edited by Griesb., Matth., Scholz, Lachm., Tisch., and Alf. I have not hitherto ventured to follow their example, not because I think (as does Fritz.) that the word is *better away*, but because it appears to me (espec. considering the reading of the *parallel* passage), that it was more likely to be inserted than omitted.

On the *interpretation* of this and the verse following not a few difficulties have been started. Two scruples have been raised, one as to the *promise* itself; the other as to its *limitation*, μετὰ διωγμῶν. As to the former, Campbell objects that 'in ver. 30, the words οἰκίας—ἀγροὺς seem to signify that the compensation shall be *in kind*, in *this life*;' which, he says, could only mislead instead of enlightening. 'Besides, that some things are mentioned at ver. 29, of which a man can have but *one*, as father and mother. And yet at ver. 30, we have the *plural*—mothers. *Wife* is mentioned at ver. 29, but not *wives* at ver. 30. According to rule (he adds) if *one* was repeated, *all* should have been repeated; and the construction required the *plural* number in all.' But these objections, though they have been adopted and urged by Fritz., have, in reality, little or no force. We may safely maintain that the promise even as regarded *this* world was, considering that ἑκατονταπλάσιον must be taken for πολλαπλάσιον (which indeed is read in the *parallel* passage of Luke, and in some MSS. of that of Matt.), fulfilled literally in the Apostolic age. For the disciples, as they travelled about, or were driven by persecutions, experienced every where the utmost hospitality from their brethren; inasmuch, that the advantages they had lost might be said to be simply made up to them. There is even less force in the other objections. The *strict regularity*, which Campbell and Fritz. desiderate, is by no means a characteristic of the Scriptural writers (indeed of few ancient ones), and least of all of Mark. The irregularities they complain of are indeed, all of them, *removed* in one or other of the MSS., and those alterations are all *received into the text* by Fritz., though in defiance of every principle of true criticism. As to the *plural* number being required throughout ver. 30, it surely makes no great difference whe-

ther the plural or the singular, taken generically, be adopted. We might, indeed, say that the *singular* in things of which men have but one should have been used. The plural, however, may be tolerated, as referring to Christians at large. And notwithstanding grammatical propriety confined the Evangelist to the use of the *singular* as to the things just adverted to in the *first* verse, yet in the second and more minute enumeration he abandons it. Then again, though two particulars are omitted in ver. 30, which have place in ver. 29 (i. e. πατέρας and γυναῖκας), yet μητέρας might, in some measure, *include* the other. As to the omission of γυναῖκας, it is not difficult to account for that; for delicacy forbade the introduction of this particular. Again, as respects the *spiritual recompense* in *this* life, mentioned by Campb., and anxiously traced by many pious Expositors, as existing in "the joy and peace in believing," which would more than counterbalance the losses of those thus persecuted for righteousness' sake,—that, it should seem, was not *here* adverted to by our Lord. And though it might be thought little necessary that *temporal* remuneration should be mentioned to *Apostles*, yet it is to be observed, that what was here said was meant for the *disciples at large*; as was seen by Chrys. in his Homily on Matt. xix. 27—29, where see my notes.

To advert to the *other* difficulty, viz. that found in the qualifying words, μετὰ διωγμῶν; these, taken in conjunction with a promise of things merely temporal, have been thought by many so unsatisfactory, that they have sought either to alter the reading διωγμῶν into διωγμὸν, or to take μετὰ in the sense *after*. But there is no authority for either change. The ancient Commentators, and several modern ones (as Beza, Zeger Heupel, Wolf, and Fritz.), rightly explain the sense to be 'under persecutions,' i. e. 'even amidst persecutions.' Thus our Lord's general declaration is, that they who should leave all to follow him, would find, in that new fellowship, which they would thereby have with the Father (comp. Matt. xxiii. 9, with 1 John i. 3, 7) and with himself, a full compensation for the possessions and the friends they should have lost or given up. This view may serve to account for the non-mention of πατέρας in the second enumeration at ver. 30, the exalted relation to Him who is the Father in heaven absorbing all thought of *other* paternity. Upon the whole, this remarkable passage presents one of those weighty dicta of our Lord, which were at once *declarations* and *prophecies*. And the fulfilment of it in the latter view is strikingly manifest both from Scripture and from the Ecclesiastical History of the first century.

31. οἱ ἔσχ.] The οἱ is cancelled by Griesb.

MT. LU.

20. 18. <sup>32</sup> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ  
 17 ἦν προάγων αὐτοὺς ὁ Ἰησοῦς· καὶ ἑθαμβοῦντο, καὶ ἀκολου-  
 31 θούντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο  
 18 αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν <sup>33</sup> Ὅτι, ἰδοὺ ἀνα-  
 32 βαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Τίος τοῦ ἀνθρώπου παραδοθή-  
 19 σεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι· καὶ κατακρινούσιν  
 33 αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι· <sup>34</sup> καὶ  
 ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν  
 αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ † τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.  
 20 <sup>35</sup> Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ υἱοὶ  
 Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὡς αὐτῶν ποιήσῃς  
 21 ἡμῖν; <sup>36</sup> Ὁ δὲ εἶπεν αὐτοῖς· Τί θέτε ποιῆσαι με  
 ὑμῖν; <sup>37</sup> Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν ἵνα, εἰς ἐκ δεξιῶν σου  
 22 καὶ εἰς ἐξ ἐκωνύμων σου, καθίσωμεν ἐν τῇ δόξῃ σου. <sup>38</sup> Ὁ δὲ  
 Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἴδατε τί αἰτεῖσθε δύνασθε πιεῖν  
 τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,

and Lachm., on considerable external authority (to which I add several Lamb. and Mus. MSS.); but internal evidence is in its favour, from the greater probability of its being *removed* than inserted;—removed, because not in the passage of Matt., or lost through the carelessness of scribes, or being absorbed in the αὐτῶν preceding.

32. καὶ ἑθαμβ. καὶ ἀκολουθ. ἐφοβοῦντο] These words are evidently intended to describe the feelings of the disciples as they followed their Lord, he preceding them, in their way to Jerusalem. These feelings, which have been variously traced and accounted for by Expositors, must have partly arisen from the predictive announcement which our Lord now made to them respecting his death and passion. This might well occasion *amazement*; and yet the term *ἑθαμβοῦντο* is such as seems to call for something more than great surprise. As respects the feeling of *fear*, associated with that of amazement, this was doubtless for themselves as well as for their Master, who was then leading the way to a most perilous enterprise, which might be expected to terminate in their own death as well as his. Yet, with this feeling of alarm, foreboding the worst, there was, we may very well suppose, intermixed a feeling of astonishment that he should thus voluntarily and deliberately, nay, even eagerly, run into the mouth of that danger which he had formerly seemed to decline. Though, when I consider how very strong a term is *ἑθαμβοῦντο*, 'they were astounded' (with which may be compared what we find in two passages of Plut. ap. Steph. Theol., where the sense is explained to be *stupore attonito potius*), I cannot but think that we must suppose an intermixture of a feeling of awe united with amazement (as in the instance of θαμβοί, Luke v. 9), the former of which feelings had, we may perceive, been growing in the minds of the Apostles ever since the Transfiguration of their Lord; and which the increasing air of majesty, authority, and determination of purpose, he more and more assumed as his hour drew near, was well calculated to inspire.

34. τῇ τρίτῃ ἡμ.] So Tisch. and Alf. read, from B, C, D, L, Δ, with the Ital., Copt., and Syr. Versions, in marg.; and internal evidence is in favour of the above reading, considering that the text. rec. may have come from the passages of Matthew and Luke; and the phrase is used by Mark supra viii. 31. ix. 31;—sufficient evidence to prove that Mark may have so written, not that he *did* so write; that is negated by all the MSS. except five (for I find the text. rec. in all the Lamb. and Mus. copies), confirmed by the Pesch. Syr., Vulg., Arab., and Peshic Versions. I have not mentioned cursive MSS., because, although Alford says, copying Scholz, "et alii," yet the *alii*, I find from Mill, consist of only R. Stephens' Codices β and η, of which the former has long been known to be the Cod. D; and as to the η, that has been proved to be the noted Cod. L. Consequently, the *alii* comes to nothing, the two MSS. having been *already counted* in the uncials. There is something so suspicious in the absence of all countenance from the cursive MSS., that it must, taken with the authority of the most weighty Versions, incline one to regard the genuineness of the reading of Lachm., Tisch., and Alf. as *not proven*.

35. After λέγοντες, Lachm., Tisch., and Alf. insert αὐτῷ, from B, C, D, L, Δ, confirmed by the Syr., Copt., and Arm. Versions, and Origen. Internal evidence is in its favour; but it needs more external authority to warrant its reception.

38. τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι] Comp. Ia. xxi. 4, ἡ ἀνομία με βαπτίζει, 'iniquity plunges me into ruin'; and Jos. Bell. iv. 3. 8, οἱ δὲ ὑστερον ἐβάπτισαν τὴν πόλιν, only *there* there may be rather a nautical allusion,—namely, to a ship which has foundered at sea from stress of wind and weather, as at Ach. Tat. vi. 19, ὃ δὲ τῷ θυμῷ βαβακτισμένους καταδύσκει. The passages of the Class. writers cited by the Commentators are not apposite, as conveying a much weaker and diverse sense, the metaphor being there drawn from any thing *steepled* in liquid.

βαπτισθῆναι; <sup>39</sup> Οἱ δὲ εἶπον αὐτῷ Δυνάμεθα. Ὁ δὲ Ἰησοῦς <sup>20. 18.</sup> εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον, ὃ ἐγὼ πίνω, πῖεσθε· καὶ τὸ <sup>23</sup> βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· <sup>40</sup> τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων [μου] οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. <sup>41</sup> Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγαν- <sup>24</sup> ακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. <sup>42</sup> Ὁ δὲ Ἰησοῦς προσκα- <sup>25</sup> λεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατ- <sup>26</sup> εξουσιάζουσιν αὐτῶν. <sup>43</sup> Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν. ἀλλ' ὃς <sup>27</sup> ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν <sup>44</sup> καὶ <sup>28</sup> ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δούλος· <sup>45</sup> Καὶ <sup>29</sup> γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι ἀλλὰ διακο- <sup>30</sup> νῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. <sup>31</sup> <sup>35</sup> Καὶ ἔρχονται εἰς Ἱεριχῶ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ <sup>36</sup> Ἱεριχῶ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. <sup>37</sup> Καὶ <sup>38</sup> ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κρᾶζειν καὶ <sup>39</sup> λέγειν· Ὁ υἱὸς Δαυὶδ Ἰησοῦ, ἐλέησόν με! <sup>40</sup> Καὶ ἐπετίμων <sup>41</sup> αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· Τί <sup>42</sup> Δαυὶδ, ἐλέησόν με! <sup>43</sup> Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνη- <sup>44</sup> θῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ· Θάρσει, ἔγει- <sup>45</sup> ραι· φωνεῖ σε. <sup>46</sup> Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς <sup>47</sup> ἦλθε πρὸς τὸν Ἰησοῦν. <sup>48</sup> Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς· <sup>49</sup> Τί θέλεις ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνι, <sup>50</sup> 33

40. The *μου* after *εὐων.* is cancelled by all the recent Editors, on strong external evidence, confirmed by most of the ancient Lamb. and Mus. copies; but since internal evidence is equally balanced, there is (as I have already heretofore shown) no case for change.

42. οἱ δοκοῦντες ἄρχειν] I am still of the same opinion, that there is here no *pleonasm*; but something, however difficult to express, is conveyed by the additional term, and the most probable sense is, 'those who are reputed to rule,' 'those who are regarded as rulers,' with a latent allusion to God supreme, 'who alone [really] ruleth unto the ends of the earth' (Ps. lix. 13), 'who ruleth by his power for ever' (Ps. lvi. 7).

44. [Comp. supra ix. 35. 1 Pet. v. 3.]

45. [Comp. John xiii. 14. Phil. ii. 7. Eph. i. 7. Col. i. 14. 1 Tim. ii. 6.]

46. Βαρτίμαιος] Some take this for a *patronymic*, or an *explication* of υἱὸς Τιμαίου. Others, with more reason, consider it as a *real name*, and υἱὸς Τιμ. as the explanation. So Βαρθολομαῖος and Βαρισοῦς, and Thucyd. i. 29, Ἰσαρχίδας ὁ Ἰσαρχου. In such cases the patronymic has been converted into a regular appellation; just as in the case of those Greek names which have the *form* only, without the signification of patronymics; on which see my note on Thucyd. i. 1. The construction is Βαρτ. ὁ τυφλός, υἱὸς Τιμ.

— ὁ τυφλός] The *ὁ*, not found in 3 uncial

MSS., is cancelled by Lachm., Tisch., and Alf., but wrongly; for the Article here adverts to the person as well known.

— προσαιτῶν] The *πρὸς* is not (as some imagine) without force; but it cannot signify, as others suppose, *besides*, but rather denotes *to* or *for*. Render, 'asking for himself.' So in *πρόσδοος* and *προσκαλεῖσθαι*. The accus. is left understood, and has been variously supplied.

48. ἐπετίμων αὐτῷ πολλοί] Meaning, we may suppose, many of those who accompanied our Lord, namely, the *οἱ προσάγοντες* of Luke xviii. 39. Yet there is something jejune in the πολλοί, as Fritz. evidently thought, considering that he highly commends the reading πολλὰ, *multum*. And this use of πολλὰ occurs several times in Mark. But thus the verb will require a *subject*. I suspect that the genuine reading is οἱ πολλοί, meaning 'the multitude,' equivalent to the *ὁ ὄχλος* of the passage of Matth.

50. ἀποβαλὼν τὸ ἱμάτιον] Namely, through joy, and in order to reach Jesus the sooner. A *graphic trait*, evidently proceeding from an eyewitness, like that in John vi. 10, 'Now there was much grass in the place.'

51. Ῥαββουνι] 'great master.' The reading Ῥαββουνι for Ῥαββουι is found in most of the best MSS., and edited by all the recent Editors. The *ι* is paragogic, and the whole termination is, the Talmudists tell us, augmentative. See John xx. 16, and Lampe *in loco*.

MT. LU.

20. 18. ἵνα ἀναβλέψω. 53 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ. Ὁ παγεῖ ἡ πίστις  
34 42 σου σέσωκέ σε. καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ  
43  
21. 19. ἐν τῇ ὁδῷ.

1 29 XI. 1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ  
Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μα-  
2 30 θητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν  
κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε  
πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες  
3 31 αὐτὸν ἀγάγετε. 3 Καὶ ἐάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο;  
εἰπάτε, ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει· καὶ εὐθέως αὐτὸν ἀπο-  
6 32 στελεῖ ὡδε. 4 Ἀπῆλθον δὲ, καὶ εὔρον [τὸν] πῶλον δεδεμένον  
33 πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου καὶ λύουσιν αὐτόν. 5 Καί  
τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν  
34 πῶλον; 6 Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς·  
7 35 καὶ ἀφῆκαν αὐτούς. 7 Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν,

XI. 1. καὶ ὅτε ἐγγίζουσιν—Ἐλαιῶν] There is here much diversity of reading, owing to the ancient Critics stumbling at the close brevity of expression and roughness of the phraseology, and, as usual, taking the liberty to expand and polish. The sense, indeed, is what several MSS. represent; namely, 'and when they had approached to Jerusalem, and were come to the [vicinity of] Bethphage and Bethany, [even] to the Mount of Olives,' &c. But we are not warranted in restoring those readings (as Fritz has done), since internal evidence is quite in favour of the text. rec.

2. ἐφ' ὃν οὐδεὶς ἀνθρ. κεκάθ. Lachm. edits 2. οὐπω ἀνθρ. κεκ., from B, L, Δ, and Orig., but injudiciously, as will appear from my note on John vii. 7. That Origen, however, is wrongly alleged, appears from the note of Jackson, who also testifies that οὐπω is not, as Mill states, in the Leicester MS.

—κεκάθικε] Very remarkable is our Lord's prescience here displayed, even in the most minute and fortuitous particulars, as to the orders given, viz. '1. Ye shall find a colt; 2. on which no man ever sat; 3. bound with his mother; 4. where two ways meet; 5. as ye enter into the village; 6. the owners of which will at first seem unwilling that you should unbind him; 7. but when they hear that I have need of him, they will let him go.' Equally remarkable is the prompt obedience yielded by his disciples to a command to which carnal reasoning might have started many objections; and which nothing less than a steadfast persuasion that He, who sent the message, would be sure to give success to it, would have induced them to execute without demur or delay. Whitby.

—λύσαντες αὐτόν ἀγάγετε] Tisch. and Alf. edit, from B, C, L, Δ, the Ital., Vulg., Copt., and Sahid. Versa., and Orig., λύσατε αὐτ. καὶ φέρετε; while Lachm., from other ancient copies, edits λύσατε αὐτόν καὶ ἀγάγετε, which is the preferable of the two readings, espec. since it is confirmed by internal evidence, and the authority of the Pesch. Syr. Vers. But the present is no case for change.

3. ἀποστέλλει] Almost all the more recent

Editors adopt ἀποστέλλει, on strong external authority (to which I add most of the Lamb. and Mus. MSS.), confirmed by internal evidence. And I should have received it, but that the single and double λ are perpetually confounded, and the λλ may have arisen from the error of the scribes. See Fritz.

4. For ἀπῆλθον δὲ καί, Lachm., Tisch., and Alf. edit καὶ ἀπῆλ., from B, L, Δ, and Orig., which reading is favoured by internal evidence, but requires far more external authority to be safely received.

—ἀμφοδίου] Here ἀμφ. does not signify, according to its usual sense, 'a way round, or about;' nor simply a street, but an alley (λαύρα, στενωπός), 'a thoroughfare,' such as goes round a block of houses, so that the door was a back-door, affording an outlet to the alley;—a most minute circumstance, which came doubtless from St. Peter. This is a very rare use of the term; and the passages of Jerem. and of Xenoph., Hippocr., and Galen, adduced by Commentators, are not to the purpose. Yet Hesych. and Suid. refer to this use in explaining the word by διόδος, 'a lane' or 'thoroughfare.' The only example at all to the purpose is a passage of Eriphian. de Ar., ἀμφοδίων ἦτοι λαυρῶν ἐπιχωρίως καλουμένων ὑπὸ τῶν τὴν Ἀλεξανδρίαν οἰκούντων, from which we learn both the variety of the term, and the nature of the idiom as of Alexandrian Greek. The only example that I can add is from Artemid. Onir. L. ii. 68, καὶ τὸ περὶ τοὺς κεράμους ἵστασθαι καὶ τὰς οἰκίας καὶ τὰ ἀμφοδία, ἀκαταστασίας—προμαρτυρεῖται, where for τὰς οἰκίας legend. conjicio τὰς οἰκίας, deleto kal tertio, the sense being, 'the back-lane of the house,' 'the lane at the back of the house.'

6. ἐνετείλατο] Lachm., Tisch., and Alf. edit εἶπεν, from B, C, L, Δ, and some 6 ancient cursives; which reading has internal evidence in its favour.

7. ἤγαγον] Tisch. and Alf. read φέρουσιν, from B, L, Δ, and Orig.; while Lachm. retains ἔγ.; and very properly, so far as there is not sufficient authority for change; otherwise φέρε.

καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν καὶ ἐκάθισεν ἐπ' αὐτῷ. 21. 19.  
 8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδὸν ἄλλοι δὲ 8 36  
 στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, [καὶ ἔστρώνουν εἰς τὴν ὁδόν.]  
 9 Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· 9 37  
 'Ωσαννά! εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου! 10 εὐλο- 38  
 γημένη ἡ ἐρχομένη βασιλεία [ἐν ὀνόματι Κυρίου,] τοῦ πατρὸς  
 ἡμῶν Δαυὶδ· 'Ωσαννά ἐν τοῖς ὑψίστοις! 11 Καὶ εἰσήλθεν εἰς  
 'Ιεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν καὶ περιβλεψάμενος  
 πάντα, ὀφίας ἤδη οὐσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ 17  
 τῶν δώδεκα.

12 Καὶ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπεί- 18  
 νασε. 13 καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰ 19  
 ἄρα εὐρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ  
 μὴ φύλλα. οὐ γὰρ ἦν καιρὸς σύκων. 14 Καὶ ἀποκριθεὶς [ὁ Ἰη-

has internal evidence rather in its favour. The reading *ἐπιβάλλουσι*, just after, depends on the foregoing reading. But the reading *ἀγούσιν*, found in C and several ancient cursives, seems to betray the hand of Critical alteration; and the state of the Pesch. Syr. text discourages all change in this verse; except that *ἐπ' αὐτὸν* for *ἐπ' αὐτῷ*, found in several uncial and not a few cursive copies, may be the true reading, as having internal evidence in its favour; but there is wanted a greater amount of external authority to justify its adoption. Certainly the text. rec. is not what Alf. pronounces, 'a mere mechanical repetition from *ἐπιβ. αὐτῷ*.' After all, *αὐτὸν* probably arose from error of scribes, who were deceived by confounding, as they often do, the *α* adscript and the *υ*.

8. On reconsidering the state of the text, I have seen cause to bracket the words *καὶ ἔστρ.*—*ὁδόν*, as prob. introduced from Matt. xx. 48. As respects one other point involving some perplexity—for *δένδρων*, Tisch. and Alf. read *ἄγρων*, from B, C, L, Δ, the Sahid. Vers., and Orig.; while Lachm. retains *δένδρ.*, which I still continue to do, though internal evidence might seem to be in favour of *ἀγρ.*, from its being the more difficult reading, and yet not absolutely unaccountable. The change may have come (the Edinburgh Reviewer thinks it *did*) through a Latin Version, *arborum* (the translation of *δένδρων*) taken by scribes for *arborum* = Gr. *ἀγρῶν*, which reading might be placed in the margin as an alternative reading, and then received into the text by some Revisers. It would, however, rather seem to have arisen from a marginal *scholium*, *ἐκ τῶν ἀγρῶν*, which was certainly in the copy used by the Coptic Translator. The sense intended by the Scholiast was probably 'the trees of the fields,' he having in mind Is. lv. 12. Ez. xvii. 21, and Joel i. 19, in the Sept. Version. Of course, the reading, however specious, has no claim to be received. The same may be said of *κόναρτες* just after, adopted by Tisch. and Alf. If received, we should point *στοιβάδας*. After all, however, the text. rec. confirmed by the Pesch. Syr. and Vulg. Versions, was, I believe, the original text, in after-times diversely tampered with. No reason was

there for Lachm., Tisch., and Alf. to alter *στοιβάδας* into *στιβ.* from a few ancient MSS. and Origen. External authority and internal evidence are alike in favour of *στοιβ.*, as being the rougher form, and probably Hellenistic or Provincial, whereas *στιβ.* was alone used by the Class. Gr. writers, though likely to be introduced by the Revisers. The form *στοιβ.* is, indeed, so rare, that it occurs elsewhere only in Zonar. Lex., *Στοιβάς ἡ στρωμνὴ ἡ τρυφῆς θρύψις*, miserably corrupt words, for which I would read *Στοιβάς ἡ στρωμνὴ, ἡ ῥάβδου θρύψις*. This is confirmed by Phot. Lex. *Στιβαὶ χαμαικοίτιον—ἀπὸ ῥάβδων· καὶ τῶν δένδρων ἀκρίμονες*, where *στιβάς* was rightly emended by Dobree, who, however, failed to see, that after *καὶ* has been lost *στιβάδες*, which is necessary to correspond to *οἱ δ. ἀκρ.* (where *ἀκρ.* means *twigs*, the *τὰ βῆλα* of John xii. 13), and the emendation is confirmed by Suid. Lex. in *στιβάδες*, from which Phot. borrowed his matter.

10. ἐν ὀνόμ. Κυρίου] All the later Editors agree in cancelling these words, on rather strong external authority (to which I could add several Lamb. and Mus. copies), confirmed by internal evidence.

11. [Comp. John ii. 14.] The second *καὶ* here is cancelled by Lachm., Tisch., and Alf., on strong, but scarcely sufficient grounds. More may be said against the genuineness of *Ἰησοῦς* just before.

13. οὐ γὰρ ἦν καιρὸς σύκων] There are few passages that have occasioned greater perplexity than the present. The difficulty of reconciling the words with our Lord's expectation of finding figs on the tree, or with his subsequent cursing of it, is obvious. Some have given up the solution in despair; others have suspected the passage to be corrupt, and propounded various conjectures; all of them inadmissible, since the MSS. discontinue any *alteration*, still more any *cancelling* of words. The present reading must be retained, and the difficulty be removed by *interpretation*. Almost all the methods, however, which have been propounded are either founded on unauthorized senses of *καιρὸς*, or are inapposite. One thing seems clear,—that we must take *καιρὸς*

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21. 19. σοὺς] εἶπεν αὐτῇ Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα \* μηδεὶς καρπὸν  
 φάγοι! καὶ ἡκουον οἱ μαθηταὶ αὐτοῦ. <sup>15</sup> Καὶ ἔρχονται εἰς  
 12 45 Ἱερουσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν, ἤρξατο ἐκ-  
 βάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς  
 τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων  
 τὰς περισσότερας κατέστρεψε <sup>18</sup> καὶ οὐκ ἤφινεν ἵνα τὶς διενέγκῃ  
 13 46 σκεῦος διὰ τοῦ ἱεροῦ. <sup>17</sup> Καὶ ἐδίδασκε, λέγων αὐτοῖς· Οὐ  
 γέγραπται, ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται  
 πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον  
 47 ληστῶν. <sup>18</sup> Καὶ ἤκουσαν οἱ Γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ  
 48 ἐζήτουν πῶς αὐτὸν \* ἀπολέσωσιν ἐφοβούντο γὰρ αὐτὸν, ὅτι πᾶς  
 ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

σύνων as corresponding to the *καίρως τῶν καρπῶν* at Matt. xxi. 34, and the *καίρως τοῦ θρισμοῦ* at Matt. xiii. 30, as also the *ὁ τῶν σῶντων καίρως* at Athenæus, p. 65. The force of the *genit.* will appear from my note on Rev. xiv. 15. The sense as above assigned is altogether suitable and satisfactory, for what can the *time* of any fruit be but the time of its maturity and *ingathering*? But the declaration contained in *οὐ γὰρ ἦν καίρως σῶντων* cannot (as the order of the words would induce us to suppose) be meant to offer the *reason why* there was nothing but leaves on the tree; for the *fig* is of that class of trees wherein the fruit is developed *before* the *leaves* appear. Now some would throw the words *καὶ ἐλθὼν*—*φύλλα* in a parenthesis; for which, however, there seems no place. Others, with more reason, suppose a *transposition*, by a confusion of the natural order (as at xvi. 3, 4), whereby the words *οὐ γὰρ*, &c. though coming immediately after *καὶ ἐλθὼν*, &c. are to be referred to the more remote *ἦλθεν εἰ ἄρα εὐρήσεται τι ἐν αὐτῇ*, thus: 'seeing a fig-tree afar off having leaves, he came, to try if he could find any fruit thereon; for fig-gathering was not yet come' (and therefore, if the tree had produced any figs, some, however unripe, might be expected to be growing on it); but when he came to it, he found nothing but leaves; and thus his disappointment could only have proceeded from the barrenness of the tree. Unripe figs, it has been observed, may be eaten for allaying hunger. And though this might seem early for figs,—yet, in Judæa, the fig-tree bears twice in the year; the first crop being ready at the beginning of the summer. Not to say that a few forward and vigorous trees will ripen their fruit several weeks before the generality.

As respects the reading of Tisch. and Alf., from B, C, L, Δ, *οὐ γὰρ καίρως ἦν τ. σ.*, I find it in only one of the Lamb. MSS.; and Lachm. very properly retains the text. *rec.* The other arose only from Critics, who thought that position preferable. But it is quite the reverse; for the negative ought to precede, not follow, *καίρως*. Render: 'for it was not [yet] fig-time.'

16. *σκεῦος* This is usually understood to mean any *vessel*,—namely, devoted to profane uses, and by which any gain was made. But the word *σκεῦος*, which in the Sept. corresponds to the Heb. *קֵלִים*, has, like that word, a considerable

latitude of signification, and denotes, as does the Latin *vas* or *instrumentum*, a *utensil*, or *piece of furniture*, or *article of dress*; and, in a general sense, an *article*, whether for use or traffic.

In this prohibition our Lord upheld the Jewish Canons (founded on Levit. xix. 30), which, as we find from the Rabbinical writers, define the *reverence of the Temple* (i. e. the outer Court) to mean, that none should go into it with his staff, shoes, or purse, or with dust upon his feet; and that none should make it a thoroughfare. It may be said, indeed, that the very passing through it *without* a burden would make it a thoroughfare. But the doing it *with* a burden was much worse; because the carrying a burden had something of work in it. So Josephus, Bell. ii. 8, 9, tells us that the Essenes so rigidly observed the Sabbath, as οὐδὲ σκεῦός τι μετακινήσαι. The irregularities which our Lord rebukes had, it is supposed, originated in, or been increased by the proximity of the Castle of Antonia; to which there would be a constant resort of various persons (see Joseph. B. J. i. 3, 5), and we may imagine that the Priests, having an interest therein, connived at them.

17. *ἐποιήσατε* Tisch. and Alf. read *ἠποικήκατε*, from B, L, Δ, and Origen; while Lachm. retains *ἐποίησα*;—very properly; since if internal evidence were entirely in favour of *ἠποικήκατε*, it would not counterbalance the overwhelming superiority of external authority. But that is *not* the case; for it is more probable that *πρω.* should have proceeded from alteration of Critics, who thought the Perf. tense required it (not aware that the Aorist of custom is far more suitable), than that the 'alteration from the passage of Luke,' which Alford supposes, should have taken place in all the copies except three.

18. For *ἀπολέσωσιν*, I have now, with Lachm., Tisch., and Alf., received *ἀπολώσκειν*, on strong external authority (at least in uncials, and not a few cursive MSS., to which I add 12 Lamb. and Mus. copies, and 2 Trin. Coll. Camb. copies, B, X, 16 and 17, collated by Mr. Scrivener). However, had I not found the Subjunct. in all the copies but one, *infra* xiv. 1, I should have retained *-σουσιν*, which is supported by internal evidence; and the Fut. Ind. does occur in the later and less pure writers, as also in the New Test., 1 Cor. vii. 32—34, and even in Mark iv. 30, at least in the MSS., and those not a few,

19 Καὶ ὅτε ὁφ' ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. 20 Καὶ πρῶτ' παραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. 21 Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· 'Ραββί, ἴδε, ἡ συκὴ, ἣν κατηράσω, ἐξήρανται. 22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· 'Ἐχετε πίστιν Θεοῦ. 23 ἄμην γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἄρθῃτι καὶ βλήθῃτι εἰς τὴν θάλασσαν καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἂν λέγει γίνεταί· ἔσται αὐτῷ ὃ ἂν εἴπῃ. 24 Διὰ τοῦτο λέγω ὑμῖν Πάντα ὅσα ἂν προσευχόμενοι αἰτέισθε, πιστεύετε ὅτι λαμβάνετε· καὶ ἔσται ὑμῖν. 25 Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. 26 Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν. 27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περὶ πατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ Γραμματεῖς καὶ οἱ πρεσβύτεροι, 28 καὶ λέγουσιν αὐτῷ· 'Ἐν ποίᾳ

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21. 20.

may, exceeding forty. So that, after all, the reading both here and at iv. 30, may be considered an open question.

21. ἢν κατηράσω] A remarkable addition to the account in Matthew (xxi. 19), of which the best explanation is suggested by the words of that Evangelist, *Μηκίτι ἐκ σου καρπὸς γίνεταί ἐν τὸν αἰῶνα*, a form of devoting it to utter barrenness, the very contrary to that of the primal blessing, 'Be fruitful.' The withering had doubtless commenced immediately, *παράχρημα*, 'immediately,' not presently, as if in their presence; besides, they were passing onward, and could not stop to witness the effect. The time when the disciples noticed that effect, though Matthew omits to specify it, was, as we find from Mark, the next morning early; and, as we also find from Mark, 'dried up from the roots,' which suggested to Peter the strong term *ἢν κατηράσω*. And we may note the difference between Matthew's term, *ἐξηράνθη*, and Mark's *ἐξηράνθη*, the latter is the stronger, as referring to the end of the action ('it has withered away'); the former, to the commencement of progress of the action, 'how immediately did it wither away!' i. e. 'begin withering; for I cannot agree with Bp. Lonsdale, that the words should be rendered, 'How is it that the fig-tree is immediately withered away?' for this cannot be the right sense, since the Apostles could not be at a loss to know how it came to pass; and Peter's answer excludes that supposition. There is no reason to desert the general opinion which connects *πῶς* with *παράχρημα*, 'How immediately and rapidly has the fig-tree withered away!' This use of *πῶς* with an adverb is somewhat rare; yet two examples occur in the New Test., Mark x. 23. Luke xviii. 24, *πῶς δυσκόλως ἐκταλεύσονται*; and so in the purest Greek writers, Xen. Mem. iv. 2. *πῶς ἀθύρωναι*. This I can confirm by the weighty authority of Henry Steph. Thea. in v., who remarks that *πῶς* should not be rendered *quomodo*, but *quam*; 'since,'

continues he, 'no one can deny that the particle is put here *admirativè*, since there precedes *καὶ ἰδόντες οἱ μαθ. ἰθαύμασαν*, and he renders 'quam repente exaruit ficus!' rightly, except that *παράχρημα* is equiv. to *εὐθέως*, as Hesych. explains it.

22. ἔχετε πίστιν Θεοῦ] Some take this to mean, 'Have a strong faith;' by a common Hebraism, whereby the Genitive of Θεός subjoined to substantives denotes greatness or excellence. But there is no reason to abandon the usual interpretation, by which Θεοῦ is taken as a Genit. of object or end, as in Rom. iii. 22. Gal. ii. 20. iii. 22, where it is also found with *πίστις*. Of course it is implied, that the faith which is reposed in God shall be firm and undoubting, as the words following suggest and illustrate.

24. ἔσται ὑμῖν] This, like *ἔσται αὐτῷ* just before, is a Dative of possession, 'shall be yours.' [Comp. Matt. vii. 7. Luke xi. 9. John xiv. 13. James i. 5, 6. 1 John iii. 22. v. 14.]

26. This verse is cancelled by Tisch., on the authority of only nine MSS., in opposition to Lachm., who retains it, as does Alf.—for once forsaking his *fides Achates*—with reason. I find it in all the Lamb. and Mus. copies except two; and the verse is confirmed by all the Versions except the Coptic; and a few MSS. even of that have it. In fact, the omission arose, I suspect, only from the homoteleuton in vv. 25 and 26, — namely, *τὰ παραπτώματα ὑμῶν*. It cannot be supposed to be interpolated here from Matt. vi. 15, since, had interpolation been intended, the 14th as well as the 15th verse would probably have been taken; but not a single copy here has that verse. The comparative fewness of the MSS. that are without the verse, and its presence in all the ancient Versions, make it most probable that the verse was absent in those copies from the carelessness of the scribes. Accidental omissions from that cause occur even in the most correct MSS., and in others, however excellently written, they are frequent.

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21. 20. ἐξουσία ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν  
 24 3 ἵνα ταῦτα ποιῇς; <sup>29</sup> Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς·  
 25 4 ἐγὼ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>30</sup> Τὸ βάπτισμα τὸ  
 5 <sup>31</sup> Καὶ \*διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν εἴπωμεν  
 26 6 Ἐξ οὐρανοῦ, ἐρεῖ· Διατί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> ἀλλ'  
 7 γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως προφήτης ἦν. <sup>33</sup> Καὶ ἀπο-  
 8 κριθέντες λέγουσι τῷ Ἰησοῦ· Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς  
 27 9 ἀποκριθεὶς λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ  
 33 10 ταῦτα ποιῶ.  
 34 10 XII. <sup>1</sup> Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς † λέγειν· Ἀμπε-  
 33 λῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὠρυξεν  
 34 10 ὑπολήνιον, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς  
 34 10 καὶ ἀπεδήμησε. <sup>2</sup> Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ  
 34 10 δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπε-

30. I have now, with Lachm., Tisch., and Alf., received τὸ before Ἰωάν., on strong external authority, confirmed by internal evidence.

31. I must now adopt *διελογ.*, on strong authority, confirmed by internal evidence, the ΔΙ being absorbed by the ΔΙ preceding. Even Mr. Alford acknowledges that the MSS. are too many for us to suppose *διελογ.* taken from Matt.; which is very true, but a truth that that gentleman hardly ever seems to recognize.

32. *ἔξ ἀνθρώπων—ἰφοβ. τὸν λαόν*. Critics, ancient and modern alike, stumble at this construction, and endeavour to remove the irregularity by various methods, all of them fruitless, and, indeed, unnecessary; since we have here merely an *anacoluthon* (frequent in the best writers), by which the Evangelist passes from the *very words* of the persons spoken of to a *narration of what was said*; a sort of idiom similar to that by which there is a transition from the *oratio directa* to the *obliqua*. Thus *ἰφοβοῦντο τὸν λαόν* is for *φοβοῦμεθα τὸν λαόν*, which is found in Matt. xxi. 26. I have now bracketed the οὖν, which Lachm., Tisch., and Alf. cancelled, because the authority for its removal is not inconsiderable, and internal evidence is quite against it.

XII. 1. For *λέγειν*, Lachm., Tisch., and Alf. read *λαλεῖν*, from B, G, L, Δ, and 5 cursive MSS., confirmed by some Versions. Internal evidence is in favour of the reading, and also other passages, supra ii. 2. iv. 33 sq. xvi. 19; but there is need of much stronger authority, to prove that Mark did so write here. Moreover, the fact that MS. B, with its fellows, brings in *ἔλεγε* instead of *ἔλάλει* infra xiv. 31, and *λέγε* instead of *λαλῶ* at John xiv. 10 (where no Editor or Critic has seen fit to adopt the reading), tends greatly to weaken the authority of those MSS. here. I suspect that the reading arose either from the Latin Versions, or from the carelessness of scribes.

For *ἐφύτευσεν ἄνθρ.*, Tisch. and Alf. edit *ἄνθρ. ἐφύτ.*, from B, C, Δ, and 3 cursives; while Lachm. retains the text. rec.;—very properly, since internal evidence, as well as external authority, is in favour of it; for it is in vain that Mr. Alford pronounces the text. rec. to be ‘an alteration from the passage of Luke.’ When we consider the peculiar position of *ἀμπελῶνα*,—which, with that of the two subsequent words, has considerable harshness,—we cannot but see that had the Ecclesiastical Revisers made any alteration from Luke, they would have adopted the position in *ἀμπελ.* likewise. In short, the very harshness of the text. rec. attests its genuineness.

— *ἰξίδετο*] Here, and in the parallel passages of Matt. and Luke, Tisch. and Alf. edit *ἰξίδετο*, from a few, more or less, ancient MSS. But in all these three passages the reading is a mere *barbarism*, and that arising, as in a multitude of other cases, from the carelessness of scribes, or the ignorance of writers, as elsewhere in *παρεδίδετο*, which is not to be regarded, as it is by Tisch., Proleg. xxv., in the light of an anomalous *form* of the verb, for not one of his examples will bear that out. As respects the present case, *ἰξίδετο* is to be regarded as proceeding from the carelessness of scribes, who had before them, perhaps not *ἰξίδετο*, but *ἰξίθετο*, —a reading found, teste Scholzio, in MSS. K and 346. The sense is, ‘set it to hire,’ as in our vulgar use of the verb *set* for *to let*. Nearly in this sense is *ἐκτίθ.* used in two passages of Dio Cass. p. 458 and 1229, Ed. Reim., and *Æneas Tact. cxxx. p. 91*. Of course, this reading is no other than a gloss on *ἰξίδετο*, or a critical emendation. I will only add, as respects this barbarous use of *ἰξίδετο*, that very many MSS., ancient and in other respects valuable, as transcribed from very precious originals, abound with instances of false spelling; indeed, comparatively few even of the best MSS. are wholly without such blemishes.

λῶνος. <sup>3</sup> Οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κεῖνον. MT. LU. 21. 20.  
<sup>4</sup> Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον κάκεινον 35  
 λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἡτιμωμένον. 36 11  
<sup>5</sup> Καὶ πάλιν ἄλλον ἀπέστειλε κάκεινον ἀπέκτειναν. καὶ πολ- 12  
 λούς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. <sup>6</sup> Ἐτι 37 13  
 οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς  
 αὐτοὺς ἔσχατον, λέγων "Οτι ἐντραπήσονται τὸν υἱόν μου.  
<sup>7</sup> Ἐκείνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς "Οτι οὗτός ἐστιν 38 14  
 ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κλη-  
 ρονομία. <sup>8</sup> Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω 39 15  
 τοῦ ἀμπελῶνος. <sup>9</sup> Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; 40  
 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα 41 16  
 ἄλλοις. <sup>10</sup> Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Δίθον δὲ 42 17  
 ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς  
 κεφαλὴν γωνίας. <sup>11</sup> παρὰ Κυρίου ἐγένετο αὕτη· καὶ  
 ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. <sup>12</sup> Καὶ ἐξήτουν 46 19  
 αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον—ἔγνωσαν γὰρ ὅτι  
 πρὸς αὐτοὺς τὴν παραβολὴν εἶπε—καὶ ἀφέντες αὐτὸν ἀπῆλθον. 22.  
<sup>13</sup> Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ 16 20

4. *κεφ.*] Almost all the interpretations of this word that have been proposed are liable to objection, either as straining the sense by arbitrary ellipses, or as assigning significations which either are not inherent in the word, or are unsuitable. The true sense seems to be that expressed in the Syr., Vulg., and other Versions, and some modern Translations, and adopted by Beza, Casaub., Heup., Rosen., Schleus., Kuin., and Fritz., 'wounded him in the head' (i. e. by pelting him with stones), which is confirmed by the *τραυματίσαντες* of Luke. And although this signification of the verb is not found elsewhere, yet it is strongly supported by analogy, as in the verbs *γναθόν*, *γνιούν*, *γαστρίζειν*, *μηρίζειν*. *Ἡτιμωμένον*, 'ignominiously treated.' This form (*ἀτιμῶ* for *ἀτιμάζω*) is of very rare occurrence, and its Grecism has been thought questionable; for though it occurs once in the Sept. (namely, 2 Sam. x. 5), yet it is nowhere found in the Class. writers, except in a passage of Demosth. cited by Hermog. p. 347, 5,—if, indeed, the reading there be sound; which, however, is questionable. There is little doubt that the word was, like not a few others, derived by St. Mark from Provincialism, or the common Greek dialect. The ancient Critics, however, have here, as they have done elsewhere, corrected what may be called a *slip in Grecism*, by reading *καὶ ἡτιμῶσαν*, at the same time also removing a tautology; and the taste and judgment of Editors in after times, Lachm., Tisch., and Alf., being quite on a par with that of these early Critics, have led them to adopt this emendation as the genuine reading of St. Mark; Mr. Alford characterizing the text. rec. as 'a conformation from v. 3'—as if such a conformation was likely to be thought of! much less by all the revisers except some three.

5. *πάλιν*] This is cancelled by Griesb., Lachm., Tisch., and Alf., from B, C, D, L, and one cursive of the same family;—authority quite insufficient, espec. considering that internal evidence is adverse, since we cannot imagine that the word would be interpolated, however it might be suggested by the passage of Luke, in all the copies but five, confirmed by the Pesch. Syr. and Vulg. Versions.

8. *ἀπέκτειναν*, καὶ *ἐξέβαλον* ἔ. τ. δ.] This differs from what we read in Matthew and Luke, who have: *ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν*. There are here, however, several var. lectt., which have induced Fritz. to decide (somewhat uncritically) that the Evangelist wrote *καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν*. The text. rec., however, is probably the true reading, and was altered by those who stumbled, not perhaps at the minute discrepancy, but at what they did not well understand in the words themselves, 'killed him, and put him out,' &c.; the latter circumstance not seeming properly placed *after* the former. It seems, however, to have been so introduced, in order to point at the *reason* why they killed him, namely, to *get rid of him* out of the vineyard; because they would not yield him subjection: as it is said, 'We will not have this man to reign over us.' (Luke xix. 14.)

12. Here, as the best Commentators are agreed, the members of the verse, if disposed in the logical order, would stand thus: *καὶ ἐξήτουν αὐτὸν κρατῆσαι· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ (but) φόβ. τὸν ὄχλον· καὶ (adeoque) ἀφέντες αὐτὸν ἀπῆλθον*. Fritz. has exercised no little ingenuity in *accounting* for the present order, in which there will be less harshness, if the clause *ἔγνωσαν*—*εἶπε* be regarded as parenthetical.

MT. LU.

22. 20. τῶν Ἡραδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. <sup>14</sup> † Οἱ δὲ ἐλθόντες  
 21 λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει  
 σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ'  
 ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καί-  
 17 22 σари δοῦναι, ἢ οὐ; δώμεν, ἢ μὴ δώμεν; <sup>15</sup> Ὁ δὲ εἰδὼς αὐτῶν  
 18 23 τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνά-  
 19 24 ριον, ἵνα ἴδω. <sup>16</sup> οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ  
 20 εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ· Καίσαρος.  
 21 25 <sup>17</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος  
 22 26 Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἐθαύμασαν ἐπ' αὐτῷ.  
 23 27 <sup>18</sup> Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν  
 24 28 ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· <sup>19</sup> Διδά-  
 σκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ,  
 καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ᾔσῃ, ἵνα λάβῃ ὁ ἀδελφὸς  
 αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ  
 25 29 αὐτοῦ. <sup>20</sup> Ἐπτὰ [οὖν] ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβε γυ-  
 26 30 ναῖκα, καὶ ἀποθνήσκων οὐκ ᾔφηκε σπέρμα· <sup>21</sup> καὶ ὁ δεῦτερος  
 ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ᾔφηκε σπέρμα· καὶ  
 31 ὁ τρίτος ὡσαύτως. <sup>22</sup> Καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ᾔφη-  
 27 32 καν σπέρμα. Ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. <sup>23</sup> Ἐν τῇ  
 28 33 οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ  
 29 34 ἑπτὰ ἔσχον αὐτὴν γυναῖκα. <sup>24</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν  
 αὐτοῖς· Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ  
 30 35 τὴν δύναμιν τοῦ Θεοῦ; <sup>25</sup> ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν,  
 οὔτε γαμοῦσιν οὔτε † γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι [οἱ] ἐν  
 31 37 τοῖς οὐρανοῖς. <sup>26</sup> Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀν-  
 ἐγνωτε ἐν τῇ βίβλῳ Μωϋσέως, ἐπὶ \*τοῦ Βάτου, ὡς εἶπεν αὐτῷ  
 32 ὁ Θεὸς, λέγων· Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ,  
 38 καὶ [ὁ] Θεὸς Ἰακώβ; <sup>27</sup> οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ  
 [Θεὸς] ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε

13. ἀγρεύσωσι λόγῳ] See my Lex. in *ἀγρεύω*.

[4. οἱ δὲ] Lachm., Tisch., and Alf. read *καὶ*, from B, C, D, L, Δ, and 83 (to which I add Lamb. 1177); and internal evidence is in favour of the reading, which, were there more external authority, I should be ready to adopt.

23. οὖν] Lachm., Tisch., and Alf. cancel this, on strong external authority (though not near so strong as *supra* v. 20), confirmed by internal evidence. Yet variety of position may have occasioned the omission. In short, why I cannot assent to the removal will appear from my note *infra* v. 27.

24. καὶ ἀποκρ.] See note *supra* ix. 12.

25. γαμίσκ.] Lachm., Tisch., and Alf. read *γαμιζέ*., on considerable, but not competent, authority.

26. ἐπὶ τοῦ Βάτου] This is usually regarded as a transposition for *ὡς εἶπεν αὐτῷ ὁ Θεὸς ἐπὶ*

τοῦ Βάτου: but Beza, Rosenm., and Kuin., more properly, explain it as a *form of citing Scripture* usual, in that age, with the Jewish Doctors: namely, of referring to any particular part of the Old Test., by naming some remarkable circumstance therein narrated. Thus the sense will be, 'in the section which treats of the burning Bush,' i. e. Exod. iii. 6. So in Rom. xi. 2, *ἡ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή*; I would add that the ancient Critics cite various parts of *Homer* in a similar manner; e. g. *ἐν Καταλόγῳ*, or *ἐν Τάφῳ Πατρόκλου*, or *ἐν Νικυμομαντείᾳ*. Nay, Thucydides, i. 9, himself refers to *Homer*, *ἐν τοῦ σκῆπτρον τῇ Παρὰδόσει*.

For τῆς, I have now, with all the recent Editors, received τοῦ, from many MSS. (including most of the Lamb. and Mus. copies), confirmed by internal evidence.

27. In this verse the second Θεὸς is absent

28 Καὶ προσελθὼν εἰς τῶν Γραμματέων, ἀκούσας αὐτῶν 22  
 συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν 34  
 αὐτόν Ποία ἐστὶ πρώτη \*πάντων ἐντολή; 29 ὁ δὲ Ἰησοῦς 35  
 ἀπεκρίθη αὐτῷ· Ὅτι πρώτη \*πάντων [τῶν ἐντολῶν]. Ἄκουε, 37  
 Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἰς ἐστὶν 30 καὶ  
 ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρ-  
 δίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης  
 τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη

from many MSS. (including some ancient Lamb. and Mus. copies, and Trin. Coll. B, x. 16), and is cancelled by all the Editors from Griesb. downwards. Moreover, the *ὁ* before the first *Θεός* is omitted in several of the ancient uncials, with 15 cursives; to which I add 12 Lamb. and 5 Mus. copies, and Trin. Coll. B, x. 16. Both words are probably, though not certainly, introduced from the passage of Matth. The words just after, *ὁμοῖε οὖν*, are cancelled by Tisch. and Alf., from B, C, L, Δ, Copt. Vers., and 1 Latin copy of the Ital. Vers. Alf. thinks the words were 'inserted for connexion and emphasis.' But that they should have been introduced into all the copies except 4, and all the Versions except 1 of the meanest, is incredible. They were, I doubt not, removed by certain Critics, who thought them unnecessary, and espec. scrupled at the *οὖν*, for which others read *ὁ*. That they should have removed the *ὁμοῖε*, was likely, since they did the same thing at Acts vii. 26, *ἀνδρες ἀδελφοί ὅτι ὁμοῖε*, where B, C, and others of the same family, omit the *ὁμοῖε*, which has been expunged by Lachm. and Tisch., though not by Alf., who would have done well by showing the same discretion in the present case. There is, properly speaking, *no emphasis* in the use of the pronoun at either passage, but only an additional force and gravity thereby imparted. As respects the *οὖν*, it is not a particle of connexion, but of *inference*, possessing an illative force, '*so then ye do greatly err.*' This is not the only occasion on which the Critics in question stumbled, through ignorance, at this illative particle, and removed it: thus, for instance, in this very Gospel, iii. 31. xi. 31. xii. 23. 37. In the other Gospels it is not unfrequently omitted in the same Family of MSS.; and the same, in a somewhat less degree, may be said of passages in the Acts and Epistles, but not the Revelation. Such an abrupt *short-cut* as is made in the texts of Tisch. and Alf., is quite against the character of Mark's style, which, though brief, has not the *ἀσύνδετον* of St. John; and yet even that Evangelist does not evince it in particles of reasoning, but only in those of connexion. It would be in vain to defend the above reading from Matt. xxii. 29, *πλανάσθε μὴ εἰδότες*, &c., because there the nature of the context forbids the use of a particle of any kind.

28. I have, on further consideration, thought fit to adopt, with all the Editors from Wets. and Matth. downward, *πάντων* instead of *πασῶν*, on very strong external authority (to which I add nearly all of the Lamb. and Mus. copies), confirmed by internal evidence. I agree with Mr. Alf., that *πρώτη πάντων* is treated almost as

one word, so that *πάντων* does not belong to *ἐντολ.* understood; but what he adds is to me incomprehensible. The truth is, that the two words are meant to form, in thought, one word, as if a compound term *πρώτη-πάντων*. Of this, were the present a proper place, I could adduce some exx. from Thucyd. Finally, I have not, with Tisch. and Alf., adopted the change of position at v. 28, *πάντων πρώτη*, because competent authority for this is wanting, and internal evidence is against it.

At v. 29 it is difficult, amidst the marvellous diversity of reading, to say what was the original reading, and the genuine text. Tisch. and Alf. edit *ὅτι πρώτη ἰστίη*, from B, L, Δ, and one cursive MS. of the same Family, which Alf. thinks the original reading, and the rest glosses. But glosses they cannot be, being rather varieties of reading occasioned by the carelessness of scribes and the licence of Critics. The reading of Tisch. and Alf. has upon it the stamp of its Family, in rash and presumptuous alteration, under the guise of improvement; for undoubtedly a pure Class. writer would not have so expressed the sentiment; but the authority for this reading is altogether insufficient. The text I have arranged is the one most likely to be genuine. Next to it in probability is *πρώτη πάντων ἐντολή [ἰστίη]*.

29. *ἀκουε, Ἰσραὴλ*]. From this passage we learn that our Lord, in answering the question of the Scribe respecting the Chief Commandment, cited not only the Commandment itself, but the solemn assertion of the Unity of God by which it is introduced in Deut. vi. 4, and which forms the first of the three passages constituting the *Shema* (consisting of Deut. vi. 4—9. xi. 13—22. Numb. xv. 37—41), which the Jews were, by ancient custom, bound to recite thrice every day. Hence it was very suitably introduced by our Lord on this occasion.

30. *αὕτη πρώτη ἐντ.*] The words are cancelled by Tisch. and Alf., from B, E, L, Δ, and the Copt.; while Lachm. retains them;—with reason, since the authority for cancelling them is next to nothing; and internal evidence, though it draws two ways, yet is rather in favour of the words, from the greater likelihood of their being removed by Critics, or lost by carelessness of Transcribers, than of their being inserted in all the copies but *four*, confirmed by all the Versions but one of mean order—I say *all* the MSS.; for I have not found one of the Lamb. or Mus. copies without them. In short, far more likely is it that the Critics should have thought the addition of the words unnecessary, as implied in the foregoing context, than that the Evangelist should have omitted so weighty a sentiment,

MT. LU.

22. 20. πρώτη ἐντολή. <sup>31</sup> Καὶ δευτέρα ὁμοία, αὐτῇ Ἀγαπήσεις  
 38 τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη  
 39 ἐντολή οὐκ ἔστι. <sup>32</sup> Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς,  
 40 διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι [Θεός,] καὶ οὐκ  
 ἔστιν ἄλλος πλὴν αὐτοῦ. <sup>33</sup> Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς  
 καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ  
 ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν,  
 πλεῖον ἐστι πάντων τῶν ὀλοκαυτωμάτων καὶ [τῶν] θυσιῶν.  
<sup>34</sup> Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ  
 Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι  
 40 ἐτόλμα αὐτὸν ἐπερωτήσαι.  
 42 41 <sup>35</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ  
 Πῶς λέγουσιν οἱ Γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστι Δαυὶδ;  
 43 42 <sup>36</sup> αὐτὸς γὰρ Δαυὶδ \* λέγει ἐν [τῷ] πνεύματι [τῷ] ἁγίῳ  
 44 † Εἶπεν ὁ Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν  
 43 μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν  
 45 44 ποδῶν σου. <sup>37</sup> Αὐτὸς οὖν Δαυὶδ λέγει αὐτὸν κύριον, καὶ  
 πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ  
 ἡδέως.  
 46 <sup>38</sup> Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· Βλέπετε ἀπὸ τῶν  
 23. Γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασ-  
 6 μους ἐν ταῖς ἀγοραῖς, <sup>39</sup> καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,  
 7 καὶ πρωτοκλισίας ἐν τοῖς δειπνοῖς. <sup>40</sup> Οἱ κατεσθίοντες τὰς οἰκίας  
 14 47 τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήφονται  
 21. περισσότερον κρίμα.  
 1 <sup>41</sup> Καὶ καθίσας ὁ Ἰησοῦς κατεναντι τοῦ γαζοφυλακίου, ἐθεώ-  
 ρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον καὶ πολλοὶ

which, from the testimony of St. Luke, we cannot doubt to have been pronounced by our Lord, and which sentiment was likely to be communicated to St. Mark by St. Peter.

31. καὶ δευτέρα ὁμοία, αὐτῇ] Tisch. and Alf. edit *δευτ. ὁμ.*, without the *καὶ*, and *αὐτῇ*, from B, L, Δ, and the Coptic Vers., regarding the other words as introduced from the passage of *Matth.*—which is surely incredible in all the copies except three, and all the Versions but one. The *καὶ* may have been introduced, as seeming requisite; and it is absent from a few Lamb. and Mus. MSS.; but, whether present or absent, it shows that St. *Matth.* was not the model of reading here. As to the omission of *αὐτῇ*, that arose, I conceive, from the variety of reading existing in *αὐτῇ* and *αὐτῆς*, the latter probably derived from the passage of *Matth.* The weight of external authority, and the force of internal evidence, are alike in favour of *αὐτῇ*, for which Fritz. and Lachm. edit *αὐτῆς*. But as the evidence for it is very slender, and as all the var. lects. seem to be *so many ways of removing the difficulty* of the common reading, it ought not to have been received into the text; it was doubt-

less derived from St. *Matthew*. Fritz., indeed, scruples at this *absolute* use of *ὁμοίως*; but it is found in the *Class. writers*; and though it may not occur elsewhere in the *Scriptural* ones, that might be by accident, espec. as it does not often occur *any where*.

32. Θεός is absent from very many MSS. (including most of the Lamb. and Mus. copies), and is with reason excluded by the Editors universally.

36. εἶπεν ὁ Κύριος, &c.] See note on *Matth.* xii. 44.

37. οὖν] This is excluded by Tisch. and Alf. See note *supra* v. 23.

38. ἔλεγεν αὐτοῖς] See note on *Matth.* xxiii. 1.

40. οἱ κατεσθίοντες, &c.] This is by most Commentators esteemed a *solacium*; but similar constructions are found in the *Classical writers*. It is better regarded by some recent Commentators as an example of *anacoluthon*. Fritz., however, objects to that principle, as unsuitable to the simplicity of construction in the passage; and he would take the whole sentence as *exclamatory*, 'these devourers!' &c., these shall receive, &c. [*Comp.* 2 *Tim.* iii. 6. *Tit.* i. 11.]

πλούσιοι ἔβαλλον πολλὰ. <sup>42</sup> καὶ ἐλθοῦσα μία χήρα πτωχή <sup>24. 21.</sup> ἔβαλε λεπτὰ δύο, ὃ ἐστὶ κοδράντης. <sup>43</sup> Καὶ προσκαλεσάμενος <sup>2</sup> τοὺς μαθητὰς αὐτοῦ † λέγει αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ <sup>3</sup> χήρα αὕτη ἢ πτωχή πλείον πάντων βέβληκε τῶν \*βαλλόντων <sup>4</sup> εἰς τὸ γαζοφυλάκιον. <sup>44</sup> Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ, ἐκ τῆς ὑστερήσεως αὐτῆς, πάντα ὅσα <sup>4</sup> εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

XIII. <sup>1</sup> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ <sup>1</sup> εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ πο- <sup>5</sup> ταπαὶ οἰκοδομαί! <sup>2</sup> Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ· Βλέ- <sup>2</sup> πεις ταύτας τὰς μεγάλας οἰκοδομάς; Οὐ μὴ ἀφεθῇ λίθος ἐπὶ <sup>6</sup> λίθῳ, ὃς οὐ μὴ καταλυθῇ. <sup>3</sup> Καὶ, καθήμενου αὐτοῦ εἰς τὸ ὄρος <sup>3</sup> τῶν Ἑλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν <sup>7</sup> Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· <sup>4</sup> Εἰπέ ἡμῖν, <sup>7</sup> πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα <sup>8</sup> συντελεῖσθαι; <sup>5</sup> Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς, ἤρξατο λέγειν· <sup>8</sup> Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. <sup>6</sup> Πολλοὶ γὰρ ἐλεύσονται ἐπὶ <sup>4</sup> τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμὶ· καὶ πολλοὺς πλανή- <sup>5</sup> σουσιν. <sup>7</sup> Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, <sup>9</sup>

43. For λέγει, Lachm. and Tisch. (1 Ed.) edit εἶπεν; while Tisch. (2 Ed.) and Alf. retain the λέγει;—very properly; since, though the external authority for εἶπεν is very strong (including several of the most ancient Lamb. and Mus. copies), yet internal evidence is against it.

—βαλλόντων] So I now edit, with Lachm., Tisch., and Alf., from nearly all the uncials, and very many cursive MSS., including most of the ancient Lamb. and Mus. copies; but I cannot admit βαλ. to be, as Mr. Alford says, 'a correction': it is rather, I would say, an erroneous writing of the scribes, who very often confound the Present and 2 Aorist of verbs of this kind. It is one of the numerous class of false spellings found in even the best MSS.

44. ἐκ τοῦ περισσεύοντος αὐτοῖς] for ἐκ τοῦ περισσεύματος, which is found in some MSS. here and at Luke, but is doubtless a correction. Τὸν βίον αὐτῆς, 'her means of subsistence.'

XIII. 1. ποταποὶ λίθοι] These were indeed stupendous; in proof of which the Commentators adduce Joseph. Ant. xv. 11, 3, and Bell. v. 5, 6, whence it appears that the stones of the Temple were some of them 45 cubits in length, 5 in depth, and 6 in breadth. It is strange, however, they did not see that the latter account in the War, as far as regards the dimensions of the stones, makes the former one seem almost incredible. For it represents them as only about 25 cubits in length, 8 in height, and about 12 in breadth. It is not so much the excessive length spoken of (for in Bell. i. 21, 6, Josephus speaks of the stones of Strato's tower as some of them 50 feet long, 9 high, and 10 broad; and in Bell. v. 5, of stones of 40 cubits long) as the disproportion in breadth, which affords room for suspicion. And as this account differs so materially

from the other in Josephus, I cannot but suspect that for μ' we should read κ', which will make the number twenty-five. Thus the two accounts will exactly tally. The exclamation of the Apostles here is illustrated by what Josephus says at Bell. v. 5, 6,—namely, that the whole of the exterior of the Temple, both as regarded stones and workmanship, was calculated to excite astonishment (ἐκπληξιν).

4. εἰπέ] Lachm., Tisch., and Alf. read εἶπον, from B, D, L, and five cursives; to which I cannot add one of the Lamb. and Mus. MSS. Yet internal evidence is in favour of the reading, which, with somewhat more of external authority, might be received. The form, however rare in the New Test., recurs at Acts xxviii. 26; though there it is derived from the Sept. Vers. of Isa. vi. 9. Proof is required that this form was ever used by the writers of the New Test.

—πάντα ταῦτα] There is strong, but not sufficient authority for the reading ταῦτα πάντα adopted by Lachm. For that adopted by Tisch. and Alf. there is only the Cod. B, which is by itself a σικινὴ ἐπικουρία. There is something so factitious in the reading ὅταν μέλλῃ ταῦτα συντελ. πάντα, as proclaims from what quarter it proceeded.

6. The γάρ is cancelled by Tisch. and Alf., from B, L, but retained by Lachm.;—very properly, since it was more likely to have been omitted by accident, or from "critical treatment," in two copies, than inserted in all the rest, and all the Versions, from the passages of Matthew and Luke. The Critical Reviser seems to have thought that the Asyndeton would here have great force; unaware, it seems, that the figure is somewhat unfrequent in St. Mark's Gospel.

7. ἀκούσητε] Tisch. and Alf. read ἀκούετε,



MT. LU.

24. 21. μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὐπω τὸ τέλος. <sup>8</sup> Ἐγερ-  
 7 <sup>10</sup> θήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν καὶ  
 11 ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί.  
 8 <sup>9</sup> ἀρχαὶ ὧδύνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώ-  
 9 <sup>12</sup> σουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ  
 ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύ-  
 14 <sup>13</sup> ριον αὐτοῖς. <sup>10</sup> Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι  
 14 τὸ εὐαγγέλιον. <sup>11</sup> Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ  
 15 προμεριμῶναι τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἂν δοθῇ  
 ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ  
 6 <sup>12</sup> λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον. <sup>13</sup> Παραδώσει δὲ ἀδελφὸς  
 ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον καὶ ἐπαναστήσονται  
 9 τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. <sup>13</sup> Καὶ ἔσεσθε  
 13 μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς  
 τέλος, οὗτος σωθήσεται.  
 15 <sup>20</sup> <sup>14</sup> Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, [τὸ ῥηθὲν ὑπὸ  
 Δανιὴλ τοῦ προφήτου], ἐστὼς ὅπου οὐ δεῖ, (ὁ ἀναγνώσκων  
 21 νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη <sup>15</sup> ὁ δὲ  
 17 ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω  
 18 ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ· <sup>16</sup> καὶ ὁ εἰς τὸν ἀγρὸν ὦν μὴ ἐπι-  
 19 <sup>22</sup> στρεφάτω εἰς τὰ ὀπίσω· ἄραι τὸ ἱμάτιον αὐτοῦ. <sup>17</sup> Οὐαὶ δὲ  
 ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς  
 20 ἡμέραις! <sup>18</sup> Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν  
 21 <sup>23</sup> χειμῶνος. <sup>19</sup> Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις, οἷα οὐ

from B and one cursive; while Lachm. retains the text. rec.;—very properly, since it would be unjustifiable to ascribe to Mark, on next to no evidence, such *slip-stod* Greek as that. Perhaps, however, it was an error of the scribe for ἀκούετε, which may have been in the archetype, and would be a reading worthy of attention.

8. The three *kais* in the latter clause of this verse are cancelled by Tisch. and Alf., from B, L, or B, D, L, and some 3 or 4 cursives; but without due authority, or any good reason, the particles being more likely to have been removed by Critics, who thought them better away, than inserted for no apparent reason. Nay, in B, D, L, and two others, the words *καὶ ταραχαί* being not found, are cancelled by Lach. and Tisch., but retained by Alf.;—very properly, since they were merely removed by Critics, for the sake of relieving the passage of fancied *plethora*, most presumptuously. It cannot be here said that the words were foisted in from this or that passage; for, if not genuine, they must have been *fabricated*, and brought into all the copies except five! None who have read carefully the great Jewish historian can fail to see the fulfilment of the prediction here, popular commotions being at the period in question rife every where.

9. *Βλέπετε ἑαυτοὺς*] Render: 'Cavete autem vobis,' 'Look to, mind yourselves.' So 2 John ii. 8, *βλέπετε ἑαυτοὺς*.

11. *μελετᾶτε*] *Μελετᾶν*, in the Classical writers, is used of the *fore-thought*, *study*, and *elaboration* of prepared speeches, in opposition to *extemporary oratory*. Thus the declarations of the Rhetoricians were called *μελέται*.

18. *ἡ φυγὴ ὑμ.*] These words are absent from one MS. (B), and are cancelled by Tisch. and Alf.;—most uncritically, this being done on next to no authority, and quite against internal evidence, since surely it is far more probable that the words should be omitted in one copy (for I can add nothing from the Lamb. and Mus. collections), than that it should have been *interpolated* in all the copies but one, and all the Versions but two. Besides, to remove the words involves the breach of a well-known Canon of Criticism, which forbids the introducing (even on far stronger evidence than this) of what is quite against the *norma loquendi*, or what makes positive nonsense. Now here the words are indispensable to the sense, as being absolutely required in order to make up the construction. For to suppose an ellipsis of *ταῦτα*, would involve the greatest harshness. From the state of the evidence, however, I think it possible that Mark wrote *ἵνα μὴ γένηται χειμῶνος ταῦτα, or γ. ταῦτα χειμ.*, for which there is some tolerable evidence; and the variation of position in the words *χειμ.* and *ταῦτα* might easily occasion the omission.

γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεὸς ἕως τοῦ νῦν, 24. 21.  
καὶ οὐ μὴ γένηται. 20 Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, 22  
οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέ-  
ξατο, ἐκολόβωσε τὰς ἡμέρας. 21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ 23  
Ἰδοὺ, ὦδε ὁ Χριστὸς, [ῆ'] ἰδοὺ, ἐκεῖ· μὴ † πιστεύσητε. 22 Ἐγερ- 24  
θήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται· καὶ δώσουσι  
σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς  
ἐκλεκτοὺς. 23 Ὅτι οἱ βλέπετε· ἰδοὺ προεῖρηκα ὑμῖν πάντα. 25  
24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὃ 29 25  
ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς·  
25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπύπτοντες, καὶ αἱ δυνά- 26  
μεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. 26 Καὶ τότε θύονται 30 27  
τὸν Τῶν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως  
πολλῆς καὶ δόξης. 27 Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, 31  
καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων,  
ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συκῆς μάθετε 32 29  
τὴν παραβολὴν· ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἀπαλὸς γένηται, καὶ 30  
ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν· 29 οὕτω 33 31  
καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστίν

19. The expression *κτίσεως ἧς ἔκτισεν* here, and *ἐκλεκτοὺς, οὓς ἐξελέξε* in the next words, are not, what many Expositors regard them, *pleonasmata*. The former is a peculiarity of Mark's Hebraistic character of style; the latter, not only *that*, but a mode of expression resorted to for greater emphasis, on occasions like this of solemnity, and here adopted 'quo (as says L. Brug.) significatur constare Deo consilium suum, in salvandis iis quos elegit, ne quis eorum pereat.' Vide 2 Tim. ii. 19. And so Calvin, though more at large.

21. For ἰδοὺ, Tisch. and Alf. read *ἴδε*, from B, D, L, and one cursive; and they cancel *ἡ*, from L, U, and eleven cursives. Mark may have written *ἴδε*, which he uses on other occasions; but there needs far better proof that he *did*. There occurs the same case a little before between the reading *ἰδοὺ* and *ἴδε*, where Lachm. edits *ἰδοὺ*, on strong but not competent authority. As respects the *ἡ*, the authority for its being cancelled is quite insufficient, espec. considering that its omission is more probable than its insertion. The very variation of reading might cause the omission in comparatively few copies.

For *πιστεύσητε*, Griesb., Tisch., and Alf. edit *πιστεύετε*, from many uncials (not, however, B), and not a few cursives (to which I add 7 Lamb. and Mus. copies); and internal evidence is in its favour, and the reading *πιστεύετε* may have been introduced from the passage of Matt.; but the evidence of the Pesch. Syr. and Vulg. Versions is strong for text. rec., and *πιστεύετε* may have arisen from *πιστεύετε* found in some MSS. (and which, besides being found in Trin. Coll. B, x. 17, I suspect, has place in the B), which may have arisen from an usual Italicism.

22. *δώσουσι* Tisch. and Alf. read *ποιήσουσι*, from D, and about seven cursives; while Lach-

mann retains *δώσ.*;—very properly, since internal evidence does not here make up for the want of external authority, considering that it is more probable that *ποιήσ.* was a gloss on *δώσ.*, than that *ποιήσ.* should have been altered to *δώσ.* from the passage of Matthew in all the copies but a very few, and in all the Versions. Moreover, the few MSS. that have *ποιήσ.* are confined to one family—D and its cousins—of which Jackson thinks that three, at least, were fellow-copies from the same original as the Cod. D, but without those innumerable licentious, corrupt, and absurd readings, which disgrace the Cod. Cantab.

25. *οἱ ἀστέρες τοῦ οὐρανοῦ ἔσ. ἐκπ.* Render: 'the stars of heaven shall be waning;' i. e. shall gradually lose their light. This being an example of that idiom by which *ἐπι* forms with a Participle of any verb a periphrasis for a finite tense of that verb; expressing, however, a continuance or duration of the action or state. All the difference here between the Evangelists is, that Mark is more graphically minute than Matthew and Luke. I cannot adopt the variation of position introduced by Lachm., Tisch., and Alf., from B, C, D, L, and about 10 cursives (to which I could add a few Mus. and Lamb. copies), since, in a case like this, internal evidence is a principle of difficult application. Thus here, the text of Lachm., Tisch., and Alf. has every appearance of being formed from the parallel passage of Matt.; and it will not follow (as Mr. Alford imagines) that, because *ἀπὸ* was not taken likewise from Matt., the *other* alteration was not made. It is, indeed, hard to argue as to what some of the Revisers would, or would not, do, they being much governed by caprice and mere fancy.

29. *γινώσκετε* Tisch. and Alf. edit *γινώσκειται*, from A, B, D, L, Δ, and 2 cursives;

MT. LU.

24. 21. ἐπὶ θύραις. 30 Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ  
 34 32 αὐτή, μέχρις οὗ πάντα ταῦτα γένηται. 31 Ὁ οὐρανὸς καὶ ἡ γῆ  
 35 33 παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

36 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης \* ἡ τῆς ὥρας οὐδεὶς οἶδεν οὐδὲ  
 οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ Τίσις· εἰ μὴ ὁ Πατήρ.

33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ  
 πότε ὁ καιρὸς ἐστίν. 34 Ὡς ἄνθρωπος ἀπόδημος ἀφείλ τὴν  
 οἰκίαν αὐτοῦ, καὶ δὸς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ  
 ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

while Lachm. retains *γινώσκειτε*—very properly, since the other is evidently a mere Itacism. Thus it occurs in very many ancient MSS. at the parallel passage of Matt. xxiv. 32, where see note. But, with all this patent evidence as to the true origin of *γινώσκειται*, Mr. Alf. regards *γινώσκειται* as adopted from the passage of Matth. How he can bring himself to believe that the words *καὶ ὑμεῖς* following preclude the 2d person here, I cannot imagine; for the *καὶ ὑμεῖς* is found in all the three Gospels, and therefore no argument can be drawn as to Mark alone.

31. *παρέλθωσι*] Tisch. and Alf. edit *παρελεύσονται*, from B, L, and 3 Evangelistaria (to which I can only add Scriv. y); while Lachm. retains the text. rec.; very properly, since it is far more likely that *παρελεύσ.* was an alteration of the Revisers of those two MSS., than that *παρέλθ.* should have been introduced into all the copies but two from the passage of Matth., which would be exchanging an easy reading for a difficult one.

32. Instead of the text. rec. *καὶ*, there is the strongest evidence external and internal for the reading *ἡ*. Almost all the Lamb. and Mus. copies have it. For *ἄγγελοι*, Tisch. and Alf. read *ἄγγελος*, solely on the authority of B; while Lachm. retains the text. rec.; very properly, since it is vain to run counter to all the MSS. but one, confirmed by all the Versions; and as to the authority of Augustin, it is on questions of *reading* very slender, and here quite nought, for the words of that Father, 'neque angelus neque virtus' are no *quotation*, but only a general expression of the sense, suggested by Acts xxiii. 8, 'neque angelum neque spiritum.' It is difficult to say whether this reading was an *error* of the scribe, occasioned by the use of the singular *οὐδεὶς οἶδεν* just before, or whether an *emendation* (suggested by the same), proceeding from the same fertile brain to which we are indebted for so many other '*lectiones singulares*,' which some wise men in book-craft are so ready with thankfulness to pick up and appropriate.

33. *καὶ προσεύχεσθε*] The words are cancelled by Lachm., Tisch., and Alf., on the authority of B, D, 1 cursive, and 3 copies of the Ital. Vers.—most rashly, since it was far more likely to be omitted in two copies, either by the negligence of scribes, or the licence of Critics, than that it should have been obtruded into all the copies but two, and all the Versions; and why? because, says Mr. Alf., it is 'a usual addition.' It is, indeed, an addition, but not at all a frequent one, and I am not inclined to part with one of the three or four passages which we have,

at the bidding of a Critic, who probably thought that there being *three* verbs, which is very unusual in such a case, *one* might as well be removed;—not at all aware of the *importance* of the adjunct to the injunction 'to look to our steps, to take heed,' namely, 'to watch;' and wholly forgetful of what occurs in the next chap. (v. 38) from the same Divine speaker, and probably from the same source of information, St. Peter, *γρηγορεῖτε καὶ προσεύχεσθε*. The addition is of deep importance, for, as good Matth. Henry says, 'we are to *take heed* of whatever would indispose us for our Master's coming: we are to *watch* for his coming, that it may not at any time be a surprise to us; and we are not to fail to *pray* for that grace which is so necessary to qualify us to meet that presence.'

33—36. See note on Luke xxi. 34—36.

34. The *καὶ* before *ἐκάστῳ* is cancelled by Lachm., Tisch., and Alf. from B, C, D, L, and 2 cursives, but without reason. The authority is quite insufficient, espec. considering that internal evidence is adverse, for we can better account for the *removal* than for the *insertion* of the particle. In short, it was *not*, as Mr. Alf. thinks, inserted 'for connexion,' since there is no need of such connexion, but, I doubt not, removed by Critics, because there seemed to be a *καὶ* too many, which, as regards neatness and elegance of composition, is the case. By *τὴν ἐξουσίαν* is meant the [necessary] *ἐξουσία*, which, however, is to be understood to denote, not *dominion* over others, but *commission*, 'full power' as to the employment he was to exercise (as in the Parable of the talents); and the words *καὶ ἐκάστῳ τὸ ἔργον* are exegetical of the foregoing. Render: 'namely, to each his several work, or sphere of duty.' As respects the *καὶ* before *τῷ θυρῷ*, so far from being pleonastic, as some have thought, or to be expunged, as others, it has an emphatic force, equiv. to *imprimis*, 'and especially'; an idiom not rare when, as here, a part of any number, or body, is subjoined to the whole, e. gr. Mark i. 5, and xvi. 7, *εἰς τὰς τοὺς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ*. Mark viii. 38. And so in Class. writers, as Æschyl. Pers. 749, *ὅσας καὶ Ποσειδῶν*. This idiom is here espec. suitable, since, although it was, strictly speaking, the duty of *every* servant to *watch*, it was so more particularly of him to whom that *office* was especially confided; called by the Greeks *θυρωρός*, and by the Romans *janitor*, and who was so called from his *post* of duty. See Ovid Fast. i. 37. And what was his duty while his master was present, was doubly so during his absence. Hence the case is well adapted to illustrate the duty of Christian watchfulness.

35 Γρηγορεύετε οὖν (οὐκ οἶδατε γὰρ πότε ὁ κύριος τῆς οἰκίας 26. 22.  
 ἔρχεται· ὁψέ, ἡ † μεσουνηκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρώτ)  
 36 μὴ, ἐλθὼν ἐξαίφνης, εὖρῃ ὑμᾶς καθεύδοντας. 37 † Ἄ δὲ ὑμῖν  
 λέγω, πᾶσι λέγω· Γρηγορεύετε.

XIV. 1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας 2 1  
 καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ 3 2  
 κρατήσαντες ἀποκτείνωσιν. 2 Ἐλεγον † δέ· Μὴ ἐν τῇ ἑορτῇ, 4  
 μήποτε θόρυβος ἔσται τοῦ λαοῦ. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, 5  
 ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ, ἦλθε γυνὴ 6  
 ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ 7  
 συντρίψασα † τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ [κατὰ] τῆς κεφα-

85. For μεσουνηκτίου, Lachm., Tisch., and Alf. read μ—ον, from B, C, D, Δ, which may seem to have internal evidence in its favour, if —ον were, as Alf. says, a correction to suit ἀλεκτ. But he should have proved that this adverbial use of μεσουνηκτίου ever existed; and yet that proof I am able to supply—namely, Ps. cxviii. 62, Sept. Accordingly, the reading may have come from Mark; but there is no sufficient evidence that it *did*; and the reading may have been merely an error of the scribe, since the terminations —ον and —ου are perpetually confounded by copyists.

37. For Δ, Tisch. and Alf. read δ, from B, C, K, D, X, Δ, and 5 cursive MSS.; but wrongly, since it is manifestly an alteration, for greater facility.

XIV. 1. [Comp. John xi. 55. xiii. 1.]

2. Ἐλεγον δέ· Lachm., Tisch., and Alf. read Ἐλεγον γὰρ, from B, C, D, L, and some Latin copies, and the Coptic Vers. The other Alf. thinks derived from the passage of Matth. But it is most unlikely that all the copies except 4 should be so altered. It is far more probable that γὰρ was an alteration of the Critics, or an error of the scribes; for the words when written *abbreviati* are sometimes confounded.]

3. [Comp. Luke vii. 37. John xi. 2.]

—πιστικῆς] With this word the Commentators have been not a little perplexed; and hence their opinions are very various. Besides conjectural alterations, and derivations from some name of place,—which are alike inadmissible,—there are three interpretations worthy of notice. 1. That of Camer., Beza, Grot., Wetst., and Rosenm., who think that πιστικῆς is put, *per metathesis*, for σπικάντος, as supra vii. 4, ἔστιν ἡ for σαρτίο. And this is somewhat confirmed by the Vulgate *Spicati*. But there is little other authority for it; and probability is by no means in its favour; for why, as Fritz. remarks, should not Mark have at once used σπικάντος, as Galen often does? 2. That of Erasmi., Suic., Capell., Casaub., Salmas., Scalig., Le Clerc, Beng., Kypke, Kuin., Tittman, and Wahl, who derive the word from πῶστις (as from μᾶντις, μαρτικῆς; from πρᾶξις, πρακτικῆς; from κρίσις, κριτικῆς), and take it to signify *pure, genuine, unadulterated*. For that nard was often adulterated, appears from Pliny and Dioec. Fritz., however, objects, that then πιστικῆς would be *qui fidem vel facere vel habere potest*, a signif. plainly unsuit-

able to nard. And to derive the term from πιστός would lead to a like result. 3. That of H. Steph., Schmid, Heupel, Fischer, Schleusner, and Fritz., who derive it from πίνω or πῆσις; and they take it to mean *liquid*; but Fritz., *potable*; and he shows, from Athenæus, p. 689, that unguents were sometimes *drunk* by the ancients. Upon the whole, however, he has better succeeded in proving that the interpretation *liquid* or *potable* is probably true, than that the sense, *genuine*, is certainly false. The *catachresis* he complains of will not be fatal to that interpretation; for it may very well be, that Mark here (as occasionally elsewhere) uses a term of the common Greek dialect; and, as the interpretation is strongly supported by the ancient Versions and Fathers, it may deserve the preference. So Euthym. explains. It is, too, somewhat confirmed by the words of Ignat. Epist. ad Eph. § 17, Διὰ τοῦτο μύρον ἔλαβεν ἐπὶ τῇ κεφαλῇ αὐτοῦ ὁ Κύριος, ἵνα πνίῃ ἡ ἐκκλησία ἀφθαρσίαν, though the other is rather confirmed by the sense involved in the subsequent term συντρίψασα.

—καὶ συντρίψασα τὸ ἀλάβ.] Here, again, the Commentators are at issue on the sense of συντρίψασα. Some take it to mean 'having broken it in pieces by crushing it together;' so Alf.; others, 'having shaken it up.' But the former would be unnecessary, and unsuitable to the purpose in view; and the latter interpretation is utterly repugnant to the sense of the word; as is that of others, 'rubbing it in.' The true interpretation is, no doubt, that of Drus., De Dieu, Krebs, Rosenm., Kuinoel, Schleusner, Wahl, Bretschn., and Fritz., who take it to mean, *'diffuso officio, alabastrum aperuit.'* Συντρίβω was, it seems,—though we cannot prove the point, it being probably a term of ordinary Greek,—used of the opening of flasks of oil or liquid ointment; which was, by knocking off the tip end of the narrow neck, the orifice being so carefully stopped and sealed up (to preserve the contents), that it scarcely admitted of being opened in any other way. Now this, plainly, might be done without wasting any of the contents. The above view of the sense is confirmed by the ancient Versions, which express the general sense by *aperuerunt*.

The καὶ before συντρίψ. is absent from two MSS., B and L, and is cancelled by Tisch. and Alf., but retained by Lachm.—very properly, internal evidence as well as overwhelming external

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26. 22. λῆς. \* Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες  
 8 Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; 5 ἡδύνατο γὰρ  
 9 τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς  
 10 πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν Ὑμεῖς  
 11 αὐτὴν τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο \* ἐν  
 12 ἐμοί. 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ, ὅταν  
 13 θέλητε, δύνασθε † αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.  
 8 Ὁ \* ἔσχεν [αὕτη], ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα  
 εἰς τὸν ἐνταφιασμόν. 9 Ἀμὴν [αἱ] λέγω ὑμῖν ὅπου ἂν κη-

authority being in favour of the word, which might easily be lost in two copies by the carelessness of scribes, who often omit *καὶ, δὲ, γὰρ*, and other small particles, usually expressed *abbreviatim*; though not likely, however grammatically necessary to the construction, to be introduced all but universally into the copies. Besides, I cannot believe that Mark would, here or elsewhere, write the slipshod Greek which Tisch. and Alf. are so ready to ascribe to him.

For τὸ before ἀλλάξ, most of the uncials, and about 11 cursives (to which I add 7 Lamb. and Mus. copies), have τὸν, which is probably, but not certainly, the true reading, and is edited by Lachm. As to the reading τῇ, adopted by Tisch. and Alf., from B, C, L, Δ, it could only have arisen in those copies (two of them *fellow*-copies) from the carelessness of scribes; who, we may suppose, confounded, as scribes often do, the very similar abbreviations for τὸν and τῇ—especially of the good monks were “*impletei veteris Bacchi pinguisque ferina*.” To ascribe such a *barbarism* to the Evangelist, when Tisch. at least knows how common are such slips to the scribes, were presumptuously injurious. Just after, the αὐτοῦ and the κατὰ are both cancelled by Tisch. and Alf., and the κατὰ by Lachm., from B, C, L, Δ, and 3 cursives; but internal evidence is quite in favour of αὐτοῦ, though not of κατὰ, which, however, may be genuine.

4. ἀγαν. πρὸς ἑαυτοὺς καὶ λέγ.] The sense of this obscurely-worded mode of expression is not, ‘were indignant within themselves and saying;’ for that rendering is not permitted by the πρὸς, which can only mean *sub*. However, there is here either a *pregnancy* of expression, by which the πρὸς comes in twice, the full construction being ἀγ. πρὸς (apud) ἑαυτοὺς καὶ λέγοντες πρὸς ἑαυτοὺς, or, supposing a transposition of the words, ἀγαν. καὶ λέγ. πρὸς ἑαυτοὺς. The verb ἀγαν. is, however, very rarely followed by πρὸς, the only examples known to me being Dionys. Hal. p. 1998. 15, ἡγ. πρὸς αὐτοὺς, ‘were indignant towards them.’ Herodian viii. 2. 5, ἀγ. πρὸς τοὺς σπρ. Plut. Cgm. c. 28, ἀγ. πρὸς αὐτοὺς, ‘were indignant towards, and expostulated with them.’ So here the full sense is, ‘were indignant at the thing, and expressing their indignation to each other by saying.’ This slight defect in composition, however, set the Critics to work to remove it. Some, as in the MS. D, by expunging the passage; others, by removing the καὶ, which a Class. writer would not have inserted; others, again, as in B, C, L, by discarding both καὶ and

λέγοντες, which is adopted by Tisch. and Alf.; while Lachm. retains the text. rec., which is supported by all the MSS. except three, and all the Versions except the Coptic, and which has internal evidence quite in its favour. Thus it appears that what was said, was said by the objectors privately one to another; and from John xii. 4, it appears that Judas Iscariot was the chief speaker. Instead of ἀπώλεια, the more Classical term would be *δαπάνη*; though the verb ἀπώλλω is by the purest Greek writers, from Homer downwards, sometimes used in the sense to *waste, squander*,—a sense which readily arises from the idea of a thing thus *squandered, coming to nought*.

5. After τοῦτο, Griesb., Lachm., Tisch., and Alf. insert τὸ μύρον, from A, B, C, D, E, L, M, Δ, and some 18 cursives, with the Ital. and Vulg. Versions; and Alf. supposes that the words were removed as not being in Matt. But the state of the evidence is quite adverse. It is surely far more likely that the words should have been *added* in those comparatively few MSS. from John xiii. 5, than that they should have been removed in all the copies but a few, and all the Versions except the Latin.

6. ἐν ἐμοί] So, for εἰς ἐμὲ, all the Editors from Weta. downwards, on strong external authority, confirmed by internal evidence.

7. For αὐτοὺς εὖ π., Lachm., Tisch., and Alf. read αὐτοῖς, from B, C, D, L, Δ, and 7 cursives of the same Family; and internal evidence is in favour of the reading; but it needs far more external authority to justify its adoption.

8. ἔσχεν] for ἡδύνατο,—a sense of ἔσχεν (like that of *habere* in Lat.) common in the Class. writers, and occurring elsewhere, as Matt. xviii. 25. There is also to be supplied from the context ποιῆσαι, as in Acts iii. 6, ὃ δὲ ἔχεν (δεδόκει), τοῦτο δίδωμι σοι. I have, with all the Editors from Weta. downwards, received ἔσχεν instead of ἔλαβεν, on the strongest evidence.

—προέλαβεν] i. e. *prophetae*, ‘anticipated,’ ‘pre-occupied.’ Meaning, ‘she hath as it were by anticipation anointed my body for burial.’

9. ἀμὴν δὲ λέγω ὑμῖν] Lachm., Tisch., and Alf. read ἀμὴν λέγω ὑμῖν, from several uncials and a few cursive MSS.; but I pause, for I cannot find that this formula is ever used otherwise than with the *Asyndeton* (except with a γάρ); and indeed any connective particle tends to weaken the force of the subsequent solemn declaration.

The τὸ after εὐαγγ. is cancelled by Tisch. and Alf., from B, D, L, and 3 cursives (to which I can make no addition), and some copies of the

ρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν 26. 22.  
 αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς. <sup>10</sup> Καὶ [ὁ] Ἰούδας 14 3  
 ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα  
 παραδῶ αὐτὸν αὐτοῖς. <sup>11</sup> Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ 4  
 ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξίτε πῶς εὐκαίρως 5  
 αὐτὸν παραδῶ. 16 6  
<sup>12</sup> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθνον, 17 7  
 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πού θέλεις ἀπελθόντες ἐτοι- 9  
 μάσωμεν ἵνα φάγῃς τὸ πάσχα; <sup>13</sup> Καὶ ἀποστέλλει δύο τῶν 8  
 μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν, καὶ 18 10  
 ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολου-

Ital. Vers.,—very insufficient authority to warrant this, espec. since internal evidence is not, as Mr. Alford supposes, against the reading, but rather in its favour, considering that it was more likely to be accidentally omitted in six MSS. than to have been interpolated in all the rest, and all the Versions except a few copies of a very corrupt Version. Moreover, I can hardly think that the Evangelist would omit a word so essential to the sense, espec. as he would be likely to have heard it used by St. Peter in his account of this remarkable transaction. The true force of the τοῦτο was well seen by Theophyl. and Euthym. on the passage of Matt., who explain by ἡ πραγματεία ἡ ἐμὴ, ἡ διήγησις ἡ κατ' ἐμὴ. And so the Pesh. Syr., both here and in Matt., inserts the pronoun *my* in order to represent the force of the τοῦτο. It is probable, however, that the sense here is equivalent to that in Matt. xxiv. 14, *ὅπου κηρυχθήσεται τοῦτο τὸ εὐαγγ.* τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, meaning the religion promulgated by our Lord. In short, it is quite plain that the word must not be parted with, and that there is no sufficient authority to warrant its removal.

10. The *ὁ* before Ἰούδας is cancelled by Grieb., Lachm., Tisch., and Alf., from 8 ancient uncial and 17 cursive MSS., to which I have to add upwards of 12 Lamb. and Mus. copies; and internal evidence is against the Art. It is different with the *ὁ* before Ἰσκ., which Lachm., Tisch., and Alf. cancel, on far less weight of authority (I can add nothing), and without the aid of internal evidence. In fact, the *ὁ* is confirmed by Matthew and Luke. As respects the *ὁ* prefixed to εἰς by Tisch. and Alf., on the slender authority of B, L, M., a far stronger would fail to warrant what cannot be true, since the *ὁ* would here be worse than useless. It doubtless came from the margin, and was meant for the word Ἰσκαρ.

13. ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ, &c.] Here, and at Luke xxii. 10, is related a circumstance which, though left unrecorded by Matthew (xxvi. 18), is a not immaterial one, since it tends to supply a link in the chain, which serves to give a better idea of the transaction than is conveyed by the brief narration of it given by Matthew. From this we may gather that the transaction was one purely *Providential* (i. e. Divinely appointed), being neither the result of *chance* producing exact *coincidence*, on the one hand, nor of *pre-arranged purposes* on the

other. For to what but *full prescience* on the part of our Lord can we probably, or indeed *worthily*, ascribe the circumstance of the person spoken of being by our Lord pointed out *before-hand* as appearing at a certain *hour* and a certain *place* (though that place, be it observed, is no more than the *name* of the master of the house here specified by our Lord) to do what, we may be sure, was no other than *essential* to the very performance of the charge given by our Lord to his disciples (namely, to deliver to the owner of the house this message from their Master, "where is," &c.); since, but for their *meeting* this person, and *following* this person as a guide, they could not have known to whom they were to deliver the message? This, then, we may safely pronounce to have been a circumstance divinely *pre-ordained* rather than one humanly *pre-arranged*, as, indeed, further appears by what follows, v. 16: "And his disciples went and came into the city, and found as he had said unto them;" q. d. found the several circumstances thus pointed out beforehand by their Master made good by the *event*. Most fitly, then, is this to be compared with what we find related in another place, Matt. xxi. 2, "Go into the village, &c., and ye shall find an ass tied, and a colt," &c., also (in the miraculous draught of fishes, John xxi. 6), where our Lord, by the exercise of no less than Divine prescience, charges: "Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes." Besides which might be adduced the instance on another occasion of the money found in the belly of a fish; which money, we may observe, had been in like manner previously *pointed out* by our Lord to be *found*, thus serving, and being intended to serve, to our Lord for the payment of the tribute-money, no less than the apartment of a person who seems to have been a stranger, in which to eat the passover with his disciples, and so to serve to the celebration of the first Lord's Supper.

— ἄνθρωπος] From the word being opposed to *οἰκοδομηότης* in the following verse, and from the servile nature of the occupation, it may be inferred that this was a domestic.

— κεράμιον] Expositors suppose here an ellipse of *σκεῦος*, or *ἀγγεῖον*; and they produce examples both of the elliptical and the complete phrase. But the exx. of the *latter* have *κεραμίων*, which is, beyond doubt, an adjec., whereas

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26. 22. *θήσατε αὐτῷ*, <sup>14</sup> *καὶ ὅπου ἐὰν εἰσέλθῃ, εἶπατε τῷ οἰκοδεσπότῃ,*  
 11 *ὅτι ὁ διδάσκαλος λέγει· Πού ἐστι τὸ κατάλυμα, ὅπου τὸ πᾶσχα*  
 12 *μετὰ τῶν μαθητῶν μου φάγω;* <sup>15</sup> *Καὶ αὐτὸς ὑμῖν δείξει \* ἀνά-*  
 19 *γαιον μέγα ἐστρωμένον ἑτοιμον. ἐκεῖ ἐτοιμάσατε ἡμῖν.* <sup>16</sup> *Καὶ*  
*ἐξήλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον*  
 13 *καθὼς εἶπεν αὐτοῖς. καὶ ἡτοίμασαν τὸ πᾶσχα.*  
 20 14 <sup>17</sup> *Καὶ ὀφίας γενομένης ἔρχεται μετὰ τῶν δώδεκα·* <sup>18</sup> *καὶ*  
 21 *ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω*  
 22 23 *ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.* <sup>19</sup> *Οἱ*  
 23 *δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἰς· Μήτι ἐγώ;*  
 23 *καὶ ἄλλος· Μήτι ἐγώ;* <sup>20</sup> *Ὁ δὲ [ἀποκριθεὶς] εἶπεν αὐτοῖς·*  
 24 21 *Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.*

*κεράμιον*, as Fritz. shows, was always considered as a subst.

14. After *κατάλ.* Tisch. and Alf. subjoin μου from B, C, D, L, X, Δ, the Ital. and Vulg. Vers., and 4 cursives of the same Family,—insufficient authority; though internal evidence is in its favour, and it is somewhat confirmed by what is said in my note on Matt. xxvi. 18. But were we to take its genuineness for granted (though Jackson maintains that it came from the Latin copies), I should prefer to suppose that it was lost by *accident*, as absorbed in the *ὅπου* following, rather than that it was removed because not found in the passage of Luke;—a supposition which proceeds upon a most ungrounded principle. *Κατάλυμα* here does not designate the same kind of place as that spoken of in Luke ii. 7 (where see note), but simply a *lodging* for the *night*, or a temporary sojourn.

15. *ἀνάγαιον*] The MSS. here fluctuate between the readings *ἀνάγαιον*, *ἀνώγειον*, *ἀνώγειον*, and *ἀνώγειον*: the fourth, which is the text. rec., has the least authority, or evidence of genuineness, and seems a mere Itacistic spelling of *ἀνώγειον*, which is found in B, M, S, V, X, and 10 cursives, to which I may add some dozen Lamb. and Mus. copies; and it is adopted by Tisch. and Alf.; while Griesb., Fritz., Scholz, Lachm. (and myself hitherto) read *ἀνάγαιον*; and I see no sufficient reason to alter my decision now, since it has far stronger authority than *ἀνώγειον*, and is confirmed by the weighty evidence supplied by Luke xxii. 12. I see no reason why Mark and Luke should here have used *different* terms; and in using the same term, it was unlikely that they should have used an Attic, and not a Common Greek form. But to turn from words to *things*;—the term was synonymous with *ὑπερῶον*, and denoted that apartment in the upper story not in common use, but kept as a parlour or withdrawing room, and also as a guest apartment for entertaining company. *Ἐστρωμένον* has a reference to the preparation of beds, couches, carpets, pillows, stools, &c., such as, among the Oriental nations, supply the place of chairs, tables, and indeed almost all the other furniture of a room.

15. Before *ἔκει* Tisch. and Alf. prefix *καὶ*, from B, C, L, and 1 cursive of the same Family, while Lachm. rejects it, very properly, the authority for its adoption being next to nothing, and in-

ternal evidence quite against it, for there is really no place for a connexive particle. I have no doubt that the *καὶ* was introduced from the margin, but was meant to come in between the *ἑστρωμένον* and the *ἑτοιμον*, and originated with a Critic, who thought that three adjectives coming together without a copula would “break Priscian’s head.” It is true that the third adjective *ἑτοιμον* was expunged by other Critics, whom by following, Lachm. narrowly missed making shipwreck of his critical credit, being only saved by his *brackets*. It is indeed not, what some regard it, superfluous (though not found in Luke), being meant, as Townson points out, to denote that “this great chamber was already prepared for the celebration of the Passover” (and with what scrupulous care that operation was carried on, by which the smallest crumb of leaven was sought out, both by sun-light and by lamp-light, he shows at large), viz. not only furnished with all necessary accommodations, but *ritually* made ready for use, so that the disciples had only to get ready the *Passover itself*. Townson remarks that it is no wonder that the present Evangelist should relate the circumstance which Luke omits, since he had it from the mouth of St. Peter.

19. *οἱ δὲ ἤρξ.*] Tisch. and Alf. cancel the *οἱ δὲ*, on the authority of only 2 MSS., B, L; while Lachm. retains them; very properly, for they are quite essential to the sense, and were, I suspect, only omitted by the uncertainty of the reading, there being no less than *three* readings in the copies, *οἱ δὲ ἤρξ.*, *καὶ ἤρξ.*, and *ἤρξαντο*, and thus a vacant space was left, which was neglected to be afterwards filled up,—a not unfrequent case in MSS.

— *εἰς καθ' εἰς*] For *εἰς καθ' ἑνα* occurring in John viii. 9. Rom. xii. 5. Rev. iv. 8, usually regarded as a Hebraism, or Hellenistic idiom, which in fact it is. But from the circumstance of Lucian’s inserting it in his *Solaxist*, among words forbidden to those who would cultivate a pure Greek style, we may infer that it was *sometimes* used, doubtless in the ordinary Greek.

20. *ἀποκριθεὶς*] This is cancelled by Lachm., Tisch., and Alf., from B, C, D, L, with the Syr., Ital., Vulg., Pers., Coptic, and Sahid. Versions; and, indeed, internal evidence is against the word. But with such overwhelming external authority for the word, this is no case for change.

21 ὁ μὲν Τῖδς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ 26. 22.  
αὐτοῦ οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ Τῖδς τοῦ ἀνθρώπου  
παραδίδεται. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος  
ἐκείνος.

22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας 26  
ἔκλασε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε· Λάβετε [φάγετε]· τοῦτό  
ἐστὶ τὸ σῶμά μου. 23 Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας 27  
ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 Καὶ εἶπεν αὐτοῖς·  
Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν 28

21. Before ὁ μὲν Τῖδς Tisch. and Alf. prefix  
στῇ, from B, L, and the Copt. and Sahid. Verss.  
—very insufficient authority, espec. since internal  
evidence goes the other way, considering  
that it is far more likely that στῇ should have  
been introduced by shallow Critics, who thought  
some connexive word wanting, than that, if origi-  
nally written by St. Mark, it should have been  
removed from all the copies except two, merely  
because there is no στῇ in the passages of Matth.  
and Luke. As to the Copt. and Sahid. Versions,  
the Translators certainly had not the στῇ, but  
thought, as did all the other ancient Translators  
except the Arabic, that some connexive particle  
was wanting, which they supplied in various  
ways. The στῇ prefixed came as much from a  
Critical Reviser as did the οὐν after μὲν, found  
in at least 2 MSS.; and even has place in the  
parallel passage of Matth. in 2 of the most an-  
cient MSS., D and Z, with 2 or 3 other copies.  
This same στῇ is obtruded by the same Editors  
at Luke xxii. 22, from the same B, L, with the  
addition of D, the same that foists in the οὐν  
in the passage of Matth. So that we find the Crit-  
tics, one or other of them, introducing some par-  
ticle connexive in all three Gospels, though the  
almost universal evidence of the Greek Fathers  
testifies that Matth. and Mark thought fit to use  
the Ἀσυνδeton, which tends to strengthen the  
force of the declaration, but that Luke deemed  
some connexive particle necessary, and employed  
the Hebraistic καὶ, but in no one of the three  
passages would the Critics allow the Evangelist  
to write in his own manner. Both in this pas-  
sage and that of Luke, Lachm. evinced sound  
discretion by excluding the στῇ. The ἦν after  
καλὸν is cancelled by Tisch. and Alf., from B,  
L, and 3 Latin copies; and Lachm. brackets it.  
But there is scarcely sufficient warrant even  
for that course, though internal evidence is  
against the genuineness of the word.

22. Ἰησοῦς is cancelled by Tisch. and Alf.,  
from B, D, and some Latin copies. Alf. regards  
it as introduced from the passage of Matth. But  
why not, according to his own principle, 're-  
moved because not in Luke?' The external  
authority for its removal is next to nothing; and  
the internal evidence rather in favour of the  
word, which was more likely to have been re-  
moved by Critical Revisers because not in Luke,  
and, as regarded elegant composition, better  
away, than to have thus been introduced into all  
the copies but two, and all the Versions except  
the Sahid. and a few copies of the non-immacu-  
late Ital. Vers. Here, again, Lachm. retains the  
word, but in brackets. The φάγετε after λάβ.

is cancelled by Griesb., Lachm., Tisch., and  
Alf., from A, C, D, K, L, P, Δ, and some dozen  
cursives (to which I can only add Lamb. 1188,  
and Trin. Coll. B, x. 16), confirmed by most of  
the Versions; and internal evidence is against it.  
However, I would by no means cancel the word,  
which was, I suspect, partly lost by the Homeo-  
tel., and partly removed by the Critics, as un-  
necessary. Exactly as in the passage of Matt.  
xxvi. 27, at πίστε a few copies, and several Ver-  
sions, even the Pesch. Syr., prefix λάβετε.

23. The τὸ before ποτήριον is cancelled by  
Lachm., Tisch., and Alf., from B, C, D, L, X,  
Δ, and 9 cursives; to which I can only add 5  
Lamb. and 3 Mus. copies. Internal evidence is  
rather against the word, which may have been  
introduced from Matthew. But it is more likely  
to have been lost by carelessness of scribes on  
account of the το following, or removed by the  
Critics in order to better correspond to ἄρτον at  
v. 22. Its genuineness is sufficiently attested by  
all the MSS. but a comparatively few, all the  
Versions, and Just. M. Apol. i. 66, p. 98, B.  
See more in note on Matt. xxvi. 27.

24. The τὸ before καὶ is cancelled by Tisch. and  
Alf., from C, D, E, L, V, X, and 4 cursives (to which  
I can only add 5 Lamb. and Mus. copies); while  
Lachm. retains the τὸ—very properly, since internal  
evidence, as well as overwhelming external au-  
thority, is in its favour, considering that it was far  
more likely to be omitted than inserted, for though  
it may seem unnecessary, yet it adds to the strength  
of the expression. The word was omitted partly by  
the carelessness of scribes and partly by the li-  
cense of Critics, who deemed it superfluous, and  
(tell it not in Gath) found it not expressed in the  
Versions, which so peculiar a Greek idiom could  
not well be in the Latin, though in English it  
might, thus: 'This is my blood'; namely, 'that,  
&c.' What could induce Mr. Alf. to characterize  
the reading as a grammatical emendation, I am  
at a loss to imagine. It is such a one that few  
Critics would have thought of making. What  
is here said applies to the τὸ in the parallel pas-  
sage of Matt. xxvi. 28, which has been cancelled  
by Lachm. as well as by Tisch. and Alf., from only  
5 MSS., B, D, L, Z, and 33. The καὶ καὶ before  
διαθ. is here, as also in the parallel passage of  
Matth., cancelled by Tisch. and Alf. here, from  
B, C, D, Δ, and there, from B, L, Z, and 33;  
while Lachm. retains it in both passages—very  
properly, since it was more likely that καὶ καὶ  
should be lost by accident and the carelessness of  
scribes in four or five copies, than that it should  
have been introduced into all except those, and  
all the Versions but one. In fact, the word is



MT. LU.

26. 22. ἐκκυνόμενον. <sup>25</sup> Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῶ ἐκ τοῦ  
 29 \* γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ  
 πῶν καὶνὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
- 30 39 <sup>26</sup> Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. <sup>27</sup> Καὶ  
 31 λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἡμέρᾳ  
 [ἐν τῇ νυκτὶ ταύτῃ]· ὅτι γέγραπται· Πατάξω τὸν ποιμένα,  
 32 καὶ διασκορπισθήσεται τὰ πρόβατα. <sup>28</sup> ἄλλὰ μετὰ τὸ  
 ἐγερθῆναι με, προῑξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>29</sup> Ὁ δὲ Πέτρος  
 33 ἔφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται, ἄλλ' οὐκ ἐγώ.  
 34 <sup>30</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον  
 ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρ-  
 35 νήσῃ με. <sup>31</sup> ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· Ἐάν με δέῃ συν-  
 αποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες  
 ἔλεγον.
- 36 40 <sup>32</sup> Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα \* Γεθσημανεὶ· καὶ  
 λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε ἕως προσεύξωμαι.
- 37 <sup>33</sup> Καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ Ἰωάν-  
 38 νην μεθ' ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. <sup>34</sup> Καὶ

so indispensable to draw forth the full sense which our Lord must have intended to express, that I cannot consent to its being taken away by any critical legerdemain, ἐν τῇ κυρίᾳ τῶν ἐνθρώπων ἐν παουργίᾳ πρὸς τὴν μυθολογίαν τῆς πλάνης, nor will I believe that the two Evangelists would ever have omitted a word, as I have said, so indispensable, inasmuch as the covenant is required to be styled the new one, under the Gospel (forming, indeed, a new Religion), as distinguished from the old Covenant under the Law. See Jer. xxxi. 31, 32. The Old Covenant had been ratified by the blood of calves and goats, but the New Covenant by the blood of Christ. As respects the ὑπὲρ instead of περὶ edited by Lachm., Tisch., and Alf., from B, C, L, Δ, it is a very unsustained alteration. Alf. regards the περὶ as 'introduced from Matth.,' but why should not the ὑπὲρ have been introduced from Luke? This surely is a case where, if any where, the authority of MSS. is of the utmost weight; and here the overwhelming amount of external evidence for περὶ attests its genuineness.

25. I have now adopted the reading γενήμ. instead of γενήμ., from almost all the uncials and a considerable number of cursive MSS., including most of the Lamb. and Mus. copies.

27. The words ἐν ἡμέρᾳ ἐν τῇ νυκτὶ ταύτῃ are cancelled by Tisch. and Alf.; and ἐν τῇ νυκτὶ ταύτῃ bracketed by Lachm. There is considerable authority for the removal of the latter, but not for that of the former, which indeed can hardly be dispensed with. The latter may have been introduced from Matth., but the authority of the Pesch. Syr. confirms its authenticity.

For διασκορπισθήσεται, Lachm., Tisch., and Alf. read —σονται, on considerable authority as regards uncial MSS., but, of cursives, only that of 4 or 5; to which I can only add 2 Lamb. and 3 Mus. copies. Accordingly, this is no case for

change, as will appear from my note on Matt. xxvi. 31. The reading may have been derived from the Alexandrian MS. of the Sept., in common with all recent Editions.

30. I have adopted the σὺ from the strongest external authority, confirmed by internal evidence, as will appear from my note on John vi. 19.

31. ἐκ περισσοῦ] Lachm. and Tisch. read ἐκπερισσῶς, from B, C, D; a manifest gloss, as Mr. Alf. is, I find, now aware.

32. I have, with Lachm., Tisch., and Alf., adopted Γεθσημανεὶ, instead of text. rec. Γεθσημανή, on very strong authority existing in most of the ancient MSS. (also in the Lamb. and Mus. copies), confirmed by internal evidence; though it must be confessed that the existence of Itacism either way makes the reading almost an open question.

33. ἐκθαμβεῖσθαι καὶ ἀδημ.] Meaning, 'to be seized with extreme perturbation of spirit, and to be utterly dejected, or cast down.' Of this very rare use of ἐκθαμβεῖσθαι I have noted only two examples,—Ecclesi. xxx. 9, and Job xxiii. 7, Aqu. Thus the expression is not simply equiv. to λυπεῖσθαι in the parallel passage of Matth.; though in each passage the two terms are associated, as in Exod. xxx. 9, ἐκθαμβ. and λυπεῖσθαι, in order to denote that extreme of grief, even unto horror, by which the spirit is utterly cast down and overborne by the power of sorrowful emotion. Thus the simple verb θαμβέω, as H. Steph. testifies, frequently bears the sense 'stupore attonito pavo.' Perhaps Steph. would better have written *torpor* than *stupor*, as Livy has *torpentes metus*. In short, in this use of ἐκθαμβ. there seems an allusion to the touch of the torpedo; and indeed in the Latin *obstupesco* (the terms *stupor* and *torpor* are conjoined as synonymous in Ovid, Ep. Pont. i. 2, 29), as is clear from Plin. H. N. ix. 67, 'Novit torpedō

λέγει αὐτοῖς· Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· με-  
 ντε ὧδε καὶ γρηγορεῖτε. <sup>35</sup> Καὶ προελθὼν μικρὸν, ἔπescen ἐπὶ MT. LU. 26. 22.  
 τῆς γῆς, καὶ προσηύχeto ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ'  
 αὐτοῦ ἡ ὥρα· <sup>36</sup> καὶ ἔλεγεν· Ἀββᾶ ὁ Πατήρ, Πάντα δυνατά  
 σοι· παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τούτο· ἀλλ' οὐ τί ἐγὼ  
 θέλω, ἀλλὰ τί σύ. <sup>37</sup> καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύ-  
 δοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἰσχυσας  
 μίαν ὥραν γρηγορήσαι; <sup>38</sup> Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα  
 μὴ [εἰς]έλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ  
 σὰρξ ἀσθενής. <sup>39</sup> Καὶ πάλιν ἀπελθὼν προσηύχeto, τὸν αὐτὸν  
 λόγον εἰπών. <sup>40</sup> Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύ-  
 δοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν † βεβαρημένοι· καὶ οὐκ  
 ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

<sup>41</sup> Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ  
 λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει!—ἦλθεν ἡ ὥρα· ἰδοὺ, παρα-  
 δίδοται ὁ Υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.—

<sup>42</sup> Ἐγείρεσθε! ἄγωμεν! ἰδοὺ ὁ παραδιδούς με ἤγγικε. 46

<sup>43</sup> Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, 47 47

*vim suam, ipsa non torpens; metusque in limo  
 se occultat, piscium, qui securi supernatantes  
 obstruere (for obstruere), corrapiens.*

<sup>36</sup>. Ἀββᾶ ὁ Πατήρ] There is here not, what  
 some account, a *pléonasm*, founded on a custom  
 of the Jews to call a person or thing by two  
 names, one Hebrew, the other Greek; but the  
 latter term is an *interpretation* of the former, as  
 in Rom. viii. 16. Gal. iv. 6. Ἀββᾶ may be  
 used, as it is supposed, according to the custom  
 of commencing precatory addresses to God with the  
 word 'Father'; but there is far more intended;  
 and it has been shown by Bp. Middl., that the  
 Article is here used instead of the Possessive  
 pronoun, and is so expressed by the Syr. Vers.  
 in all three passages. He justly regards the  
*addition* as expressive of the most impassioned  
 feeling. Ἀββᾶ, he remarks, was the Oriental  
 term by which children familiarly addressed  
 their parents; and thus the addition 'my Fa-  
 ther,' was requisite to give it solemnity and  
 force.

<sup>37</sup>. Σίμων, καθεύδεις:] From the parallel pas-  
 sage of Luke xxii. 46, it appears that besides this  
 remonstrance to Peter *in particular*, our Lord  
 addressed the same to the other disciples *in gene-  
 ral* on their unseasonable sleepiness, when its  
 opposite, a wakeful spirit, should have been found.  
 In the passage of Matt. xxvi. 40, Peter is first ad-  
 dressed *individually* by the use of a plural verb,  
 and then what was said is made a *general* remon-  
 strance to the disciples in general as well as Peter  
 in particular. We may suppose, then, that our  
 Lord first addressed himself to Peter in such a  
 way as to include, besides Peter, all the other  
 disciples; then addressing him *individually* and  
 by *name*, conveyed to Peter *particularly* what he  
 had just done to the disciples (Peter included)  
*generally*.

<sup>40</sup>. We may suppose that the disciples were  
 not *fast asleep*, but rather *slumbering*, or *dozing*;

which, besides general probability, seems borne  
 out by the mention of this minute particular  
 (found in St. Mark alone of the Evangelists, and  
 which, it is observable, like not a few others  
 found in this Gospel, bears the impress of what  
 is seen by an *eye-witness*), namely, ἦσαν οἱ ὀφ-  
 θαλμοὶ αὐτῶν βεβαρημένοι, which seems to  
 advert to that state of *slumbering* by which any  
 one is unable to keep the eyes open, rather than  
 that which may be said to amount to the state of  
 settled sleep. For βεβαρημένοι, many ancient  
 MSS., including some Lamb. and Mus. copies,  
 have καταβαρυνόμενοι, which has been edited  
 by Fritz., Lachm., Tisch., and Alf. But it has  
 every appearance of being from the margin, and  
 proceeding from a mere grammatical *correction* of  
*style*, since in βαρύνω and καταβαρ. we have  
 purer Greek than βαρίω and καταβαρίω.

— καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι]  
 Here we have *another* graphic particular, such as  
 marks an *eye-witness*, and which is such as none  
 but an *eye-witness* would be likely to have  
 included.

<sup>41</sup>. ἀπέχει:] Of the various interpretations of  
 this disputed term, there are only two which have  
 any claim to attention. 1. That of most of the  
 recent Commentators, *abest*, i. e. *transiit animi  
 mei angor*. But this is liable to insuperable ob-  
 jections, both Grammatical and others. 2. That  
 of Luther, Beza, H. Steph., Hammond, Gatake,  
 Raphael, Heupel, and Fritz., '*sufficit*,' it is enough,  
 q. d. 'I no longer need your vigils.' This is  
 strongly confirmed by the ancient Versions, and  
 the Glosses of the Scholiasts, and yet more by  
 the ἰκανὸς ἐστὶν of Luke. And although the  
 sense be rare, yet there have been two other ex-  
 amples added; one from Anacreon, xxviii. 33,  
 ἀπέχει· θάλω γὰρ αὐτὴν, and another from  
 Cynl. Thus ἀπέχει is an impersonal, and to be  
 taken, as the simple ἔχειν and many of its com-  
 pounds frequently are, in a neuter sense.

MT. LU.

26. 22. εἰς [ὧν] τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν  
 48 πρεσβυτέρων. <sup>44</sup> Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων· Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ  
 49 47 ἀπαγάγετε ἀσφαλῶς. <sup>45</sup> Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει· Ῥαββὶ, ραββὶ· καὶ κατεφίλησεν αὐτόν. <sup>46</sup> Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.  
 51 50 <sup>47</sup> Εἰς δὲ τις τῶν παρεστηκότων σπασίμενος τὴν μάχαιραν, ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ῥάβδιον.  
 55 52 <sup>48</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων, συλλαβεῖν με; <sup>49</sup> Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. <sup>50</sup> Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. <sup>51</sup> Καὶ εἰς τις νεανίσκος \* ἠκολούθησεν αὐτῷ, περιβεβλημένος σινδὼνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτόν οἱ

44. σύσσημον] 'A concerted signal, a token agreed on with others.' This is an Alexandrian and later Greek form for the earlier and pure Class. σημεῖον, used by Matth. It occurs in the Sept. Judg. xx. 40, twice in Diod. and once in Strabo. Αὐτόν just after is Hellenistic Greek for οὗτος, as often as in New Test. 'Ἀσφ. is to be construed not with κρατ., but with ἀπαγ., the sense being *safely and surely*, as in Acts xvi. 23, the jailor is ordered *ἀσφαλῶς τηρεῖν αὐτούς*.

— For ἀπαγάγετε, Lachm., Tisch., and Alf. edit ἀπάγετε, from B, D, L, and 4 cursives; to which I can add nothing; nor is the reading at all to be approved; since it arose evidently from critical correction framed for the purpose of getting rid of the *reduplication* (which is, some think, Hellenistic), similarly to what has been done on various other occasions in the use of the verb ἄγω and ἀπάγω, espec. where the Critics thought a Present sense required, not knowing that in such a case the Aorist Imper. directs to 'have a thing done,' and here κρατήσατε requires the Aorist at ἀπ.

47. εἰς δὲ τις] The expression εἰς τις is generally used of one whose name we know not, or do not care to mention. The reason for suppressing the name *here* is obvious. That for using the same indefinite expression further on, at verse 51, seems to have been from the Evangelist not knowing the person's name. For, though many conjectures thereupon have been hazarded, yet not one of them has even probability to recommend it, except this,—that he was a young man of the Roman soldiery; espec. as again, in this very verse, the Article points to a particular part of the company; which could only have been the *soldiery*.

— For ῥάβδιον, Lachm., Tisch., and Alf. read ῥάβδιον, from B, D, and one cursive;—very insufficient authority, espec. as internal evidence is against the word, which seems to have been a *correction* of the Critics, who were aware that ῥάβδιον was condemned by the Atticists, and is used by no pure Greek writer; while ῥάβδιον

occurs in two very pure Greek writers, Alexia and Anaxandrides, from whom four examples are adduced by Lobbeck on Phryn. p. 212.

49. ἐκρατήσατε] Tisch. and Alf. edit ἐκρατήσατε, from one MS. alone (B); while Lachm. retains the text. rec.;—very properly, since the other reading was a mere critical alteration, introduced on some fancied ground of propriety,—which is far more probable than that all the copies but one should have been altered from Matt.

51. For ἠκολούθει, Lachm., Tisch., and Alf. read *συνῆκ.*, from B, C, L; which reading is confirmed by supra v. 37, where some ancient copies have ἀκολ. However, the reading cannot be admitted without stronger authority; and I can supply none, but *very much* for ἠκολούθησεν, which I find in most of the Lamb. and Mus. copies, in addition to all the most ancient cursives; so that I have, with Scholz, now admitted it into the text.

On σινδὼνα see note on Matt. xxvii. 59. The sense, however, is here somewhat different. For as the word primary denoted 'a web of cloth,' so it came to mean a *wrapper*, denoting properly a kind of cloak, like the Scotch plaid, and still in use in the East, but also an upper *garment*, such as was used for a *night-vest*; of which Wetstein adduces examples from Herodotus and Galen. And this is doubtless the sense *here*.

— ἐπὶ γυμνοῦ] Almost all Commentators suppose an ellipse of σώματος. But Fritz would take it as a Genitive of the *nouder nouns*, τὸ γυμνόν, the naked body. That, however, would require the Article; and the existence of the word must not be admitted without some authority more valid than the use of τὰ γυμνά, 'the unprotected parts of the body.' The phrase is plainly a brief expression for ἐπὶ τοῦ γυμνοῦ τοῦ σώματος, and the very elliptical form it assumes, shows that it was much in use; probably in the phraseology of common life.

— οἱ νεανίσκοι] This, by the force of the Article, must denote the Roman soldiers just mentioned. Examples are adduced by Rosen-

νεανίσκοι. 52 Ὁ δὲ καταλιπὼν τὴν συνδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν. 26. 22. MT. LU.

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρ- 57 54  
χονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ  
Γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ 58  
ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος  
μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 Οἱ δὲ 55  
ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυ- 59  
ρίαν, εἰς τὸ θανατώσαι αὐτόν· καὶ οὐχ εὑρισκον. 56 Πολλοὶ 60  
γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ  
ἦσαν. 57 Καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ,  
λέγοντες· 58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι ἐγὼ 61  
καταλύσω τὸν ναὸν τούτον τὸν χειροποίητον, καὶ διὰ τριῶν  
ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. 59 Καὶ οὐδὲ οὕτως  
ἴση ἦν ἡ μαρτυρία αὐτῶν. 60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ 62  
μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέγων· Οὐκ ἀποκρίνη οὐδέν;  
Τί οὗτοί σου καταμαρτυροῦσιν; 61 Ὁ δὲ ἐσιώπα, καὶ οὐδέν 63  
ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ·  
Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Εὐλογητοῦ; 62 ὁ δὲ Ἰησοὺς εἶπεν 64  
Ἐγὼ εἰμι. καὶ ὤψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ  
δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐ-  
ρανοῦ. 63 Ὁ δὲ ἀρχιερεὺς, διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει· 65  
Τί ἔτι χρεῖαν ἔχομεν μαρτύρων; 64 ἠκούσατε τῆς βλασφημίας·

muller and Kuinoel of this sense in Greek, and also of *juventutes* and *adolescentes* in Latin. Nay, it even extends to the Hebrew.

52. γυμνός] Comp. Galen: μὴ γυμνὸς κομίσθω, ἀλλὰ περιβεβλημένος συνδόνα.

53. [Comp. John xviii. 13, 24.]

54. πρὸς τὸ φῶς] for πρὸς τὸ πῦρ. This has been proved to be a Hebraism, such as often occurs in the Sept., and corresponds to *תחת*. For though the purity of the Greek has been maintained by many Commentators, yet they only adduce passages where the word signifies *fulgor*, rather than *ignis*; or, in one or two instances, a *blaze*, such as arises from ignited wood. Thus, by a metonymy of effect for cause, *φῶς* is transferred to all objects which emit *light*, though it may be accompanied with *heat* likewise.

56. ἴσαι] By the ancient Versions and most later modern Commentators this is taken to mean *convenientes*, 'consistent,' 'such as tally,' implying agreement as to the words imputed. So E. V., 'agreed not together,' while Erasmus, Grotius, Hammond, Whitby, Heupel, and Campbell, render it 'non idonea erant,' 'were insufficient to establish the charges against him.' But, as Beza and Fritz observe, the *usus loquendi* will not permit this sense; and the difficulty, which drove the above Commentators to adopt so forced an interpretation, is really by no means formidable: see my Recens. Synop. Lightfoot observes, that the Jewish Canons divided testimo-

nies into three kinds; 1. a vain or discordant testimony; 2. a standing or presumptive testimony; 3. an even consistent testimony; the one here meant.

58. χειροποίητον] i. e. 'the work of man.' This was added (says Grotius) lest Christ should seem to have spoken parabolically. Of the word *χειροπ.* examples are adduced by Wetstein; to which may be added a passage of Thucyd. ii. 77, where φλόξ *χειροποίητή* is opposed to *ἀπὸ παντομάτου πῦρ*. Our Lord alluded to Is. xvi. 12. See note on Acts vii. 48, and compare infra xv. 29. John iii. 19.

60. ἀναστὰς—εἰς τὸ μέσον] Lachm., Tisch., and Alf. cancel the *τὸ*, from A, B, C, R (to which I could add not a few Lamb. and Mus. copies). But the *τὸ* is confirmed by supra iii. 3, *ἔγγραψαι εἰς τὸ μέσον*. Luke v. 19. vi. 8. John xx. 19. *ἔστη εἰς τὸ μέσον*, all sine vv. lectt. At Luke iv. 35, where the text. rec. is *εἰς τὸ μέσον*, the same editors retain *τὸ*, notwithstanding a great preponderance of external authority for *εἰς μέσον*; a very proper, though not a quite consistent, procedure.

61. ὁ Υἱὸς τοῦ Εὐλ.] scil. Θεοῦ, lit. the 'blessed Being who is daily praised in heaven and earth; the peculiar attribute of the Deity, to express the Divine nature. This title of the blessed One was in Hebrew tantamount to the Holy One, and both or either of them denotes the God of Israel. The two expressions are frequent in the Rabbinical writers.

MT. LU.

26. 22. τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον  
 66 θανάτου. <sup>65</sup> Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικα-  
 67 λύπτειν τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτὸν, καὶ λέ-  
 68 γειν αὐτῷ Προφῆτευσον. καὶ οἱ ὑπηρεταὶ ραπίσμασιν αὐτὸν  
 69 56 <sup>66</sup> Καὶ, ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν  
 παιδισκῶν τοῦ ἀρχιερέως, <sup>67</sup> καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμε-  
 70 57 Ἰησοῦ ἦσθα. <sup>68</sup> Ὁ δὲ ἠρνήσατο, λέγων Οὐκ οἶδα οὐδὲ ἐπί-  
 71 58 ἀλέκτωρ ἐφώνησε. <sup>69</sup> Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν,  
 72 59 <sup>70</sup> Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες  
 73 ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ,  
 74 60 <sup>†</sup> ὁμνύειν· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. <sup>72</sup> Καὶ

65. ἔβαλλον] Lachm., Tisch., and Alf. read *ἔλαβον*, from 8 uncial and not a few cursive MSS. And Mr. Alford remarks that the sense must be, 'they took him in hand with, *treated* him with,' i. e. *ραπίσματα*. But what could induce that gentleman to *treat* his *readers* with such absurd stuff, founded on low English slang, or how he can venture to ascribe such to the Evangelist, I cannot imagine. He remarks that the *ἔλαβον* not being understood (how should it?) was corrected to *ἔβαλλον*,—whereas the truth is, that *ἔβαλλον*, or *ἔβαλον*, which may have been the original reading, was by the carelessness of the scribes altered to *ἔλαβον*,—a change of very frequent occurrence in all writers, and espec. in the Sept. and New Test., as *Tisch.* at least must well know, having learnt it in the best and really only effectual way, by actual *collation*. If it be thought requisite to justify the text. rec. and the propriety of its use by the Evangelist, one example may suffice—Suidas in *v. τυμμή*, where we have *τυμμαῖς οὐ ταῖς τυχοῦσαις ἰβάλλετο*.

68. For *οὐκ—οὐδέ*, Lachm., Tisch., and Alf. read *οὐκ—οὐτς*, from B, D, L; and Alf. pronounces the text. rec. as derived from Matthew and Luke. But considering how slender is the authority for the alteration, and weighing the nature thereof, we can scarcely doubt that the reading in question was an alteration of the Critics; who did not perceive that the two terms are used here not by pleonasm, but with reference to the distinction between them, *ἐπίστ.* signifying *intellect*, *νοῦς*, and *οἶδα*, *scio*, denoting full and complete knowledge. So Acts xix. 15, *τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἰσχύσασθαι*. There may, however, be a sort of Hendiad. to denote full and complete knowledge, as in Eurip. Iph. T. 470, *τάς ἐνθάδε θυγαῖς ἐπιστάμεθα καὶ γινώσκμεν*,—and espec. in Jos. Antt. xv. 10. 5, *ἀλλ' οὐ γὰρ οἶδά σε τοιοῦτον ἵσθαι τὸ πᾶν ἐπιστάμενος*, 'I do not well know from full acquaintance with the whole matter.' Finally, we may compare the Latin phrase *non nosse nosse scio*.

The reading here of the MSS. B, C, L, and a few others, *οὐ τι λέγεις*, instead of *τί σὲ λέγεις*, has been without reason received into the text by Lachm., Tisch., and Alf., since propriety of language and the *norma loquendi* forbid the dis-servicing of the *σὲ* from its verb. Mr. Alford may, indeed, urge that internal evidence would seem in favour of his reading, since the bad composition would attest its genuineness. But we are not to ascribe such unnecessarily, espec. when it can be proved to have arisen (as in a multitude of other places) from the carelessness of the scribes, which is the case here; for the position found in those MSS. seems to have solely arisen from the *σὲ* being originally absent from the most ancient MSS., and afterwards brought in, though (as in a multitude of other cases) in the wrong place.

70. *ὁμοιάζει*] i. e. 'is like the dialect of the Galileans,' which was broad and guttural. Of this word I know no other example; though the compounds *παρομο.* and *προσομο.* occur in the later writers. It indeed was not *wanted*, its place being supplied by *ὁμοίωσ.* It is indeed true, that the whole clause *καὶ ἡ λαλιά σου ὁμοιάζει* is absent from B, C, D, L, 3 cursives, and the Ital., Vulg., Copt., and Sahidic Versions, and is cancelled by Lachm., Tisch., and Alf., as an insertion from Matth. It may have been such, but there is no proof that it is. I cannot find the least countenance for this reading in the Lamb. and Mus. copies; and the overwhelming amount of external authority,—confirmed by the Pesh. Syr. Version,—sufficiently vindicates the authenticity of the clause.

71. For *ὁμνύειν*, Lachm., Tisch., and Alf. read *ὁμνύειν*, from B, E, L, S, U, V, X, and many cursives; to which I add that most of the Lamb. and Mus. copies have *ὁμνύειν*, which may be the true reading, and the other introduced from the passage of Matth.; but since *ὁμνύειν* is confessedly the *pure* Class. Greek form, and *ὁμνύειν* an Hellenistic one (see *Mærid. Atticist.*), it is far more probable that *ὁμνύειν* was a correction of the Greek by the Alexandrian Critics.

ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ 26. MT. LU.  
 ῥήματος \*ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς· "Ὅτι πρὶν ἀλέκτορα φωνή- 23.  
 νῆσαι δὺς, ἀπαρνήσῃ με τρίς. καὶ †ἐπιβαλὼν ἔκλαιε. 27.

XV. 1 Καὶ εὐθὺς [ἐπὶ τὸ] πρῶτ συμβούλιον ποιήσαντες οἱ 1  
 ἄρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ Γραμματέων, καὶ ὅλον τὸ  
 συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν [τῷ] 1  
 Πιλάτῳ. 2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος· Σὺ εἰ ὁ βασι- 11 3  
 λεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς †εἶπεν αὐτῷ· Σὺ λέγεις.  
 3 Καὶ κατηγοροῦν αὐτοῦ οἱ ἄρχιερεῖς πολλὰ. 4 Ὁ δὲ Πιλάτος 12  
 πάλιν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, 13  
 πόσα σου καταμαρτυροῦσιν. 5 Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπ- 14  
 ἐκρίθη ὥστε θαυμάζειν τὸν Πιλάτον.

6 Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον, ὑπερ ἧτούντο. 15 17  
 7 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδε- 16  
 μένος, οἷτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 Καὶ ἀνα- 19

72. For οὗ, many MSS., uncial and cursive (including most of the Lamb. and Mus. copies), have δ, which is edited by Matth. and Scholz but internal evidence is against it. Lachm., Tisch., and Alf. edit ὡς, from A, B, C, L, Δ, and 7 cursives. I add Trin. Coll. B, X, 16,—authority scarcely sufficient, though made up by internal evidence, which is quite in its favour. Accordingly, I have received it,—a procedure which I could confirm from many passages of Thucyd. and other Greek Class. writers, in which ὡς has been altered by the ever-meddling race of Critics to δ, or οὗ.

— ἐπιβαλὼν] On reconsidering this disputed and perplexing word, I still give the preference to the sense assigned by Casaub., Kypke, Wets., and others, 'turned his mind [to the sad occurrence],' 'reflected thereupon.' That ἐπιβάλλω is used not only followed by νοῦν in that sense, but even *absolutely*, is placed beyond doubt by the examples adduced by Kypke and Wets. And the interpretation in question is recommended not only by its being quite agreeable to the *usus loquendi*, but by its simplicity and suitability to the context.

XV. 2. For εἶπεν, Lachm., Tisch., and Alf. read λέγει, from B, D, and one cursive. And indeed internal evidence is quite in favour of the reading; but it cannot be adopted on such slender authority. I cannot agree with Mr. Alford that the εἶπεν was adopted from the passage of John. It was more likely to be used in order to get rid of the tautology, and there was no need to go to John to suggest the term. The two words are indeed very frequently interchanged, and it is sometimes a difficult matter to decide on the preference. Generally, however, λέγει is the genuine reading, espec. in the Gospels of St. John and St. Mark, and occasionally in St. Matthew.

4. καταμαρτυροῦσιν] Lachm., Tisch., and Alf. read κατηγοροῦσιν, from B, C, D, and one uncial; but wrongly. It was far more likely that κατὰμ. should be altered to κατηγορ. by the Critics in four MSS., than that κατηγορ. should

have been altered to κατὰμ. from the passage of Matth. in all the copies but four; for why should it? It is altogether incredible.

7. For συστασιαστῶν, Lachm., Tisch., and Alf. read στας., from B, C, D, K, and some six cursives, to which I can add *msid.* It is plain that *συστ.* is the genuine reading, and that the other arose not so much from correction of a very unusual term (though occurring in Jos. Antt. xiv. 2. 1) to one quite usual, but because the abbreviation for *συν* (viz. σ) was absorbed in the σ following. Nothing can be further removed from common sense than Mr. Alford's mode of accounting for the term *συστ.*—namely, as 'a correction to include Barabbas among the seditious, as is expressed in Luke.'

8. ἀναβήσας] Lachm., Tisch., and Alf. read ἀναβᾶς, from B, D, and some Latin copies, the Copt., and Sahid. Versions. But not a single cursive MS. has it; nor can I find the slightest countenance for it in the Lamb. and Mus. copies. It is strange that the experience in MSS. of one of the above Editors (Tisch.) not merely by chronicling their readings, but also by examining their contents, should not have suggested to him that this is one of thousands of *portentia* arising from the blunders of the scribes, who, as Matthæi long ago saw, mistook the somewhat unusual term ἀναβήσας for some term with which they were better acquainted, probably ἀναβᾶς, which was sure to be altered to ἀναβᾶς, though that makes something little short of nonsense; for as to what Alford says, that 'it implies the rising of the crowd in their excited state,' it is *resu quam refutationis dignius*. I will only add, that Jackson of Leicester and Matthæi, two most competent judges, were of opinion that the reading was formed from the corrupt Latin copies. But it seems more probable that it existed in some copy or copies from which those Versions were formed. All the copies, however, of the Vulg. have not *ascendisset*, for the Lamb. copy, of the 7th century, has *accessisset*; and that *accessisset* was in some copies of the Italic, we cannot doubt, since *accessas* is found in the Cod. Vercellensis of the Italic.

MT. LU.

27. 23. βοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς. <sup>9</sup> Ὁ  
 17 δὲ Πιλάτος ἀπεκριθὴ αὐτοῖς, λέγων· θέτετε ἀπολύσω ὑμῖν τὸν  
 18 βασιλέα τῶν Ἰουδαίων; <sup>10</sup> ἐγίνωσκε γὰρ ὅτι διὰ φθόνου παρα-  
 20 18 δεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. <sup>11</sup> Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν  
 21 20 τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. <sup>12</sup> Ὁ  
 22 δὲ Πιλάτος ἀποκριθεὶς πάλιν † εἶπεν αὐτοῖς· Τί οὖν θέτετε  
 21 ποιῆσω, ὃν λέγετε βασιλέα τῶν Ἰουδαίων; <sup>13</sup> οἱ δὲ πάλιν ἔκρα-  
 23 22 ξαν· Σταύρωσον αὐτόν! ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τί  
 23 γὰρ κακὸν ἐποίησεν; <sup>14</sup> Οἱ δὲ † περισσοτέρως ἔκραξαν· Σταύ-  
 26 24 ρωσον αὐτόν. <sup>15</sup> Ὁ δὲ Πιλάτος, βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν  
 25 ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκε τὸν  
 27 Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.—<sup>16</sup> Οἱ δὲ στρατιῶται  
 28 ἀπήγαγον αὐτὸν ἕως τῆς αὐλῆς, (ὃ ἐστὶ πραιτώριον,) καὶ συγκα-  
 28 λούσιν ὅλην τὴν σπεῖραν <sup>17</sup> καὶ \* ἐνδιδύσκουσιν αὐτὸν πορφύ-  
 29 18 ραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον,  
 29 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, † βασιλεῦ τῶν Ἰου-  
 30 δαίων. <sup>19</sup> Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῦ, καὶ ἐν-  
 31 ἔπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. <sup>20</sup> Καὶ  
 31 ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν τὴν πορφύραν καὶ ἐνέδυσαν  
 32 26 σιν αὐτόν. <sup>21</sup> Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρη-

That the Pesch. Syr. Translators had ἀναβοήσας, is certain; and the authority of all the MSS. except two, and of the most ancient of the Versions, would seem to leave nothing to be said for ἀναβάς. Yet two self-constituted judges have ruled the question the other way; and all I can do is to move for a *quo warranto*?

11. ἀνίστασαν] 'instigated,' as in Luke xxiii. 5, and often in the later Class. writers.

12. εἶπεν] Lachm., Tisch., and Alf. edit ἔλεγεν, from B, C, and a few other MSS. And certainly internal evidence is in its favour; but it requires greater internal authority to warrant its adoption. Before βασιλέα Lachm., Tisch., and Alf. prefix τὸν, from A, B, C, D, L, Δ, and 3 cursives of the same Family—very insufficient authority, espec. since internal evidence is equally balanced; though propriety of language rejects the article after verbs of calling.

14. περισσοτέρως] Lachm., Tisch., and Alf. adopt περισσῶς, from A, B, C, D, G, H, K, M, and a few cursives, though all one of the same Family as D; also 4 Lamb. and Mus. copies. It may be the genuine reading, and περισσοτέρως may have come from a marginal scholium, afterwards introduced into the text; or περισσῶς may have been brought in from Matth.; but the former is the more probable. However, there is manifestly no case for change.

15. τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι] 'to satisfy [the wishes of] the people,' or, as Grotius explains it, agreeably to the usage of *satis facere* in Latin writers, 'to remove all causes of complaint on their part.' Exx. are adduced by Expositors from Polyb., Appian, and Diog. Laert. Nevertheless, it seems to have been an idiom intro-

duced, with many others, into the Greek language from the Latin, after Greece and the East had fallen under the dominion of Rome. As Pilate's former administration had much disgusted the Jewish people, he, it seems, thought it necessary thus to appease them; yet they afterwards pursued him with persevering hostility, until they effected his ruin. And thus he lost all the benefit he hoped to derive by his base compliance on the present occasion, just as Felix did on the occasion narrated in Acts xxiv. 27.

17. ἐνδιδ.] So I have now edited, with Lachm., Tisch., and Alf., instead of ἐνδύουσιν, from B, C, D, F, Δ, and several cursives, confirmed by internal evidence; the *rarity* of ἐνδιδ. attesting its genuineness, and also its use being confined to Hellenistic and later Greek writers, as the Sept., Jos., Procop., Geopon., and the Middle form in Luke vii. 27. xvi. 19. The text. rec. arose from an ignorant Scholiast.

18. βασιλεῦ] The reading βασιλεῖς, adopted by Lachm., Tisch., and Alf., from most of the uncials and several cursives (to which I add most of the Lamb. and Mus. copies), is probably the genuine reading; the use of the Nomin. for Vocat. being an Hellenistic and later Greek idiom.

20. σταυρώσωσιν] Lachm., Tisch., and Alf. read -σουσι, from A, C, D, L, P, Δ, and 2 cursives; to which I can add no Lamb. MSS., though a few Mus. ones. This, however, is evidently not a case for change, any more than the ἀπὸ ἀγροῦ at the next verse; though I doubt not such was the original mode of writing. It occurs perpetually in Thucyd.

ναῖον, ἐρχόμενον ἀπ' ἀγροῦ (τὸν πατέρα Ἀλεξάνδρου καὶ Ρού.  
 27. 23. φου), ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>23</sup> Καὶ φέρουσιν αὐτὸν ἐπὶ 33 33  
 Γολγοθᾶ τόπον, ὃ ἐστὶ, μεθερμηνεούμενον, Κρανίου τόπος.  
<sup>23</sup> Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὃ δὲ οὐκ ἔλαβε. 34  
<sup>24</sup> Καὶ σταυρώσαντες αὐτὸν, \*διαμερίζονται τὰ ἱμάτια αὐτοῦ, 35  
 βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. <sup>25</sup> Ἦν δὲ ὥρα τρίτη 34  
 καὶ ἐσταύρωσαν αὐτόν. <sup>26</sup> Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας 37  
 αὐτοῦ ἐπιγεγραμμένη, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.

21. Ἀλεξ. καὶ P.] Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes *Rufus* there.

23. πιεῖν] This is cancelled by Tisch. and Alf., from B, C, L, Δ, and the Copt. and Arm. Versions; but retained by Lachm., very properly, since it was less likely to be introduced into all the copies but four, and all the Versions but two (and those of the meanest), than to have been removed by Critics as superfluous.

24. σταυρώσαντες αὐτόν, διαμερ.] Tisch. and Alf. read, from B, L, the Copt. and Sahid. Verses., and some copies of the Ital., καὶ σταυρώσουσιν αὐτόν καὶ διαμερ.; while Lachm. retains the text. rec., very properly; for, though Alf. pronounces it a re-arrangement of construction, yet that is taking for granted what should be proved. The reading he adopts is *also* a re-arrangement of construction on the text. rec.; and surely it was more likely that the re-arrangement should have taken place in two copies, than in all the copies but two, and all the Versions but two or three.

25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν α.] A difficulty is here started, that the crucifixion is *twice* described by Mark as taking place. To avoid which, some would take the καὶ for ἐξ οὗ. But that signification is quite unauthorized. It is better, with others, to take ἐσταύρωσαν as an Aorist with a Pluperfect sense (on which use see Winer's Gr. Gr.), thus: 'It was the third hour when they had crucified him.' Even this, however, is unnecessary, if σταυρώσαντες in the preceding verse be taken in a *Present* sense (and indeed the Cod. Vatic. has the present *tense*), thus: 'And on proceeding to crucify him, they divided his garments.' Now *this* indicates the commencement of action, namely, the *stripping of our Lord*. The next verse denotes the *completion* of action, and therefore fixes the *time* when it took place.

With respect to the seeming discrepancy between Mark and John, xix. 14, ὥρα ὥσθι ἔκρη, as to the *hour of the crucifixion*, although such discrepancies 'are (as Fritz. observes) rather to be patiently borne than removed by rash methods,' yet here we are, it should seem, not reduced to any great straits. For though the mode of reconciling the two accounts by a sort of *management* is not to be thought of; yet surely, when we have the testimony of several of the ancient Fathers, that an early *corruption of number in one of these two passages* had taken place, by a confusion of the *ς* and *τ*, we cannot hesitate to adopt so simple and natural a mode of removing the discrepancy. And thus we may here read ἔκρη, which is found in the later Syr. and Æthiop. Verses., in 2 Mus. copies collated by Mr. Scrivener. But as there are strong reasons

against supposing so late an hour as the *sixth* (see note on John xix. 14), it would seem best to suppose that Mark is quite exact in his statement of the time; for, besides the strong reasons against the sixth, there are strong reasons for supposing that Mark must have written *τρίτη*, inasmuch as he is so exact in his enumeration of the hour on the day of crucifixion, saying 'it was the *third* hour and (i. e. when) they crucified him,' i. e. led him away for crucifixion, and v. 33, when the sixth hour was come from that time there was darkness—until the ninth; and (v. 34) at the ninth hour Jesus expired. Hence, I doubt not, that the error rests on the passage of St. John, where we may suppose, as did Euseb., Theoph., and Severus, that there was a very early erratum in the copies by the substitution of *τ* for *ς*. Dr. Mill, indeed, sets himself to exclude this most natural mode of accounting for the discrepancy, by denying that the use of letters or figures for the words represented by them was so early as the age of the Evangelists. But that is quite overturned by the positive evidence of Greek inscriptions of about that age. Indeed, the learned Montfaucon, in his *Palæographia Græca*, p. 190, bears testimony to its use in MSS. of the most remote antiquity; and the celebrated Biblical Critic, Mr. Jackson, of Leicester, adduces in his manuscript *Collectanea* on the Greek Text, a long passage from St. Cyril of Jerusalem (of the 4th century), in which he adverts to this discrepancy between the accounts of the two Evangelists, and suggests their satisfactory reconciliation in this very way; and he is of opinion that the genuine reading in both Evangelists is *ς*, i. e. *τρίτη*. In order to cut off the scruple of Matthei and others as to the fact of an actual resemblance between the *ς* and the *τ* (or *ἐπίσημον*), I must mention that St. Cyril bears testimony to this strong similarity, and minutely describes in what it consisted, and how the confusion might arise. Moreover, Jackson adduces a passage from Irenæus C. Hæres. v. 30, from which it is quite certain that the numerals were in his age—the next after the Apostolic—expressed by letters of the alphabet used as the figures of an after age; and he testifies that this mode of expressing them was used in all the most ancient and exact MSS., which might easily carry the custom even beyond the Apostolic age. This ought to be sufficient to settle the question for ever. And the solution depending on this *fact* (for such it is) is surely better than supposing, with Mr. Alf., that "some *different mode of calculation* [what could that be?] has given rise to the present discrepancy;" for at that rate the question is treated as insoluble and never to be settled.



MT. LV.

27. 23. <sup>27</sup> Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα  
 38 ἐξ εὐωνύμων αὐτοῦ. <sup>28</sup> Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα·  
 39 35 Καὶ μετὰ ἀνόμων ἐλογίσθη. <sup>29</sup> Καὶ οἱ παραπορευόμενοι  
 40 ἐβλασφήμουν αὐτὸν, κινούμεντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες·  
 41 37 <sup>30</sup> Ὡς οὐαὶ! ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,  
 42 32 Ὁ Χριστὸς, ὁ βασιλεὺς τοῦ Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ  
 44 39 σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι  
 45 44 αὐτῷ ὠνείδιζον αὐτόν. <sup>33</sup> † Γενομένης δὲ ὥρας ἑκτῆς, σκότος  
 46 ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης· <sup>34</sup> καὶ τῇ ὥρᾳ  
 47 τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων Ἐλωὶ  
 48 Ἐλωὶ, \* λαμὰ σαβαχθανί; ὃ ἐστι, μεθερμηνεύμενον, Ὁ  
 49 Θεὸς μου, ὁ Θεὸς μου, εἰς τί με ἐγκατέλιπες; <sup>35</sup> Καὶ τινὲς  
 50 τῶν παρεστηκότων ἀκούσαντες, ἔλεγον Ἰδοὺ, Ἡλίαν φωνεῖ.  
 51 <sup>36</sup> Δραμὼν δὲ εἰς καὶ γεμίσας σπὸγγον ὄξους, περιθείς τε καλάμῳ,  
 52 ἐπότιζεν αὐτόν, λέγων Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας καθ-  
 53 ελεῖν αὐτόν.  
 54 46 37 Ὁ δὲ Ἰησοῦς, ἀφελὺς φωνὴν μεγάλην, ἐξέπνευσε. <sup>38</sup> Καὶ  
 55 τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω.  
 56 47 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι

28. On again maturely considering the question as to the authenticity of this verse, which is rejected by Griesb., and is cancelled by Tisch. and Alf., but retained by Lachm.—I am ready to admit that the authority for its removal is considerable (that derived from MSS. A, B, C, D, X, and not a few cursives; to which I add 5 ancient Lamb., and double that number of Mus. copies), and that internal evidence is rather *against* than in favour of the passage; yet when I consider that its presence in the great body of the MSS., and in all the Versions but the Sahidic, also the authority of Origen and Euseb., I must hesitate even to bracket, and protest against *expunging* this *prophetic testimony*, however sparing our Evangelist may be in adducing such.

30. καὶ καταβάς. from B, D, L, Δ, but without any cursive MSS. (nor can I adduce one);—authority insufficient to warrant the change,—*espec.* since internal evidence is not so much against it as Mr. Alf. may suppose, who pronounces it “a resolution of the Participle,” taking for granted what requires *proof*, and what, moreover, is against *all probability*—I mean the probability of such a resolution, so little essential, having taken place in all the copies but four. Nothing is more likely than that in these four copies the Critics altered the construction to what they deemed a more compact and neat one, and certainly one more Classical.

31. ὁμ. δέ.] I still continue to bracket the δέ, which Lachm., Tisch., and Alf. cancel, and

which is absent from most of the Lamb. and Mus. copies. See note on Matt. xxvi. 35.

33. γενομένης δέ.] Lachm., Tisch., and Alf. read καὶ γισμ., from B, D, G, L, M, S, Δ, and 3 cursives; to which I can add nothing; yet internal evidence is rather in favour of the reading. But there is evidently no case for change.

34. λαμὰ.] Such seems, on the whole, the most probable reading; but there is strong authority for λειμὰ and λειμὰ, and there is no certainty as to the genuine reading either here, or at the parallel passage of Matth., where see my note.

36. γεμίσας.] For the purer Greek term used by Matth., πλήσας, see note supra iv. 36.

39. ὅτι οὕτω κράξας.] This does not mean (as many explain) ‘that he had cried with such a loud voice;’ nor ‘that the Centurion felt wonder at his being so soon released from his torments;’ but that, on hearing *such* words as those at v. 34, pronounced so vehemently, and, as it were, from the bottom of the heart, by the crucified person,—and that he should, so immediately afterwards, be released from his torments,—the Centurion thence felt assured that he was not only a *righteous person*, but had the character which he claimed; namely, that of being ὁ Υἱὸς τοῦ Θεοῦ: on the force of which expression, see note on Matt. xxvii. 54.

Tisch. and Alf. have, indeed, cancelled the κράξας, from the B, D, and the Copt. and Arm. Versions; while Lachm. retains it; with reason, since the authority for its removal is next to nothing, and internal evidence quite in its favour.

οὕτω κράζας ἐξέπνευσεν, εἶπεν Ἀληθῶς ὁ ἄνθρωπος οὗτος Τῷς <sup>MT. LU.</sup>  
 ἦν Θεοῦ! <sup>27. 23.</sup> 40 ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι— 55 49  
 ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνῇ, καὶ Μαρία ἡ τοῦ Ἰακώβου 56  
 τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ, καὶ Σαλώμῃ—41 αἱ καὶ, ὅτε ἦν ἐν  
 τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ καὶ ἄλλαι  
 πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

42 Καὶ ἦδη ὀψίας γενομένης, (ἐπεὶ ἦν παρασκευῇ, ὃ ἐστὶ 57 54  
 προσάββατον,) 43 \* ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχή- 50  
 μων βουλευτής,—δς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν 51  
 τοῦ Θεοῦ,—τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾔτήσατο τὸ 58 52  
 σῶμα τοῦ Ἰησοῦ. 44 Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἦδη τέθνηκε  
 καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πά-  
 λαι ἀπέθανε 45 καὶ, γνοὺς ἀπὸ τοῦ κεντυρίανου, ἐδώρησατο  
 τὸ σῶμα τῷ Ἰωσήφ. 46 Καὶ ἀγοράσας σινδῶνα, [καὶ] καβελῶν 59 53

Mr. Alf., indeed, regards the word as 'an explanatory gloss on οὕτως'; but a gloss it could not be; though that the οὕτως would require something to help it out I readily grant; yet that *all* the Revisers should thus help it out by the same word, and all the ancient Versions except two (and those omit also the οὕτως, and consequently do not come into count), is utterly incredible. To those who will use the eyes of their understanding it is plain that the κράζας was removed by the Critics.

42. προσάββατον] A very rare word,—only occurring elsewhere in Judith viii. 6;—by which, as he was writing for Gentiles, Mark explains the Jewish sense of παρασκευῇ; meaning thereby the time that preceded the commencement of the Sabbath, which began at the sunset of Friday. Owing to the great rarity of the word, the ancient scribes, through their ignorance of its sense, wrote (as we find from A, B, G, L, V, and many cursives, including not a few Lamb. and Mus. copies) προσάββατον.

43. ἐλθὼν] This, for the common reading ἦλθεν, is found in many of the best MSS. (including not a few Lamb. and Mus. copies), and some Versions and Fathers, and is edited by Fritz., Lachm., Tisch., and Alf.; rightly, I think: since the common reading, as Fritz. observes, involves a very harsh *Asyndeton*; and for the addition of καὶ before *τολμήσας*, which would make all right, there is very little authority: indeed, it was doubtless an *emendation* of the Critics. Fritz. thinks that ἦλθεν partly arose from Matt. xxvii. 57, and partly from the Greek Interpreters (as we find from Euthymius) terminating the sentence at Θεοῦ; and, having changed ἐλθὼν into ἦλθεν, then added καὶ before *τολμ.* Thus *τολμήσας* will be taken for the adverb *τολμῶντες*; just as *τολμῶντες* is taken for *τολμηροί* in Thucyd. ii. 43, and Eurip. Phœn. 277. However, I would not venture to deny that it is possible ἐλθὼν may be the *emendation*, and ἦλθεν the original reading. But then the καὶ before *τολμ.* would be indispensable. And as we must, in either case, take what may have proceeded from emendation, it seems proper to give the preference to *number*

and *excellence* of MSS., confirmed by internal evidence; and the result is in favour of ἐλθὼν.

—εὐσχήμων βουλ.] 'An honourable Counsellor,' i. e. Senator, one of the Sanhedrim. How it comes to signify this, see my Lex. The word is used nearly in this sense at Acts xiii. 50. xviii. 12, and occasionally in Joseph. and Plut., where it is equiv. to *spectabilis*, 'respectable, of good condition and station in society.' Here, however, εὐσχ. is an epithet of distinction, as in the United States of America 'Honourable' is applied as a title to a member of the Senate.

—δς καὶ αὐτὸς ἦν προσδ. τὴν βασ., &c.] Here *προσδ.* has the same sense as at Luke ii. 25; and the *expectation* is to be understood of an expectation of the Messiah, in the person of Jesus; the sense here intended to be expressed being nearly equivalent to the *μαθητήσας τῷ Ἰησοῦ* of Matthew, and the *μαθητὴς ὁν τοῦ Ἰησοῦ* of John. In *εἰσῆλθε* there is a *sensus pragmat.*; the meaning being, as Fritz. renders, 'introlit in prætorium, et ad Pilatum accessit.' So Diog. Laert. vi. 6, *μαθὼν δὲ ὁ Κράτης εἰσ-ἦλθε πρὸς αὐτόν.*

44. ἐθαύμασεν εἰ] Beza and others wrongly render the εἰ by *an*, as if there were a *doubt*; whereas εἰ is used with θαυμάζειν, as the Latin *si* with *mirari* (indeed with all verbs of *wonder*), to express what is not *doubted*, but *wondered at*. Thus the εἰ is for *ἔτι*, and we may render, 'wondered *that* he was already dead [so soon].' So Xenoph. Mem. i. 1, 13, *ἐθαύμαζε δὲ, εἰ μὴ φανερόν αὐτοῖς ἔστιν.* Joseph. Bell. i. 25, 1, *θαυμάζω δὲ—εἰ ἤ μὴ μέχρι νῦν Ἀ.*, where the same mistake is made by the Translators, notwithstanding that the words following demand εἰ to be taken for *ἔτι*. Thus we may here render, 'that he were already dead!' The *πάλαι* is wrongly rendered in E. V. '*long*.' There is, indeed, merely a repetition of the foregoing question, with the adoption of a more precise term, the sense being '*already*.'

45. σῶμα] Lamb., Tisch., and Alf. read *πτῶμα*, from B, D, L, regarding the text. rec. as brought in, by repetition of the term at v. 43, or 'as a *worthier word*'—*sheer sophistry*, as if it were likely that the Evangelist, after first

MT. LU.

27. 23. αὐτὸν, ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ,  
 60 δ' ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ  
 61 65 τὴν θύραν τοῦ μνημείου. 47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ  
 Μαρία Ἰωσή ἐθεώρουν ποῦ \* τεθεῖται.  
 28. 24. XVI. 1 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδα-  
 1 1 ληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώ-  
 ματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 2 Καὶ λίαν πρῶτ' τῆς  
 μῆρας σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ  
 ἡλίου. 3 Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν  
 λίθον ἐκ τῆς θύρας τοῦ μνημείου; 4 καὶ ἀναβλέψασαι θεωροῦ-  
 3 3 σιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. 5 Καὶ

writing *σῶμα*, would almost immediately after write *πτῶμα*. Indeed, the MS. D has it at v. 43. Of course, the authority of three MSS. where internal evidence is so adverse, is next to nothing, espec. considering that *πτῶμα* is almost always found in one or more of that class; probably from provincialism.

46. The *καὶ* before *καθελὼν* (on which see my *Lex.*) is cancelled by Lachm., Tisch., and Alf., from B, D, L, and the Copt. Vers.; and internal evidence is against it, since whenever two Participles occur without a copula (an idiom frequent in the best writers) it is rarely but that a *καὶ* is presented in one or other of the MSS.

—*ἐνείλησε*] This term, used also by Matth. and Luke, is a term appropriate to the thing in question, said to occur no where else (though *καταίλ.* is found in Hdot. ii. 86): but I find it in Artemid. i. 13, *οἱ ἀποθνήσκοντες ἐγγισμένοις ἐνείλονται σώσειν*. On the whole narration of the burial of our Lord, see Pearson on the Creed, vol. i. p. 336, seqq.

—*μνημεῖον δ' ἦν, &c.*] Comp. Matt. xii. 40. xvi. 12. John xix. 41. Wolf, Salmas., Kreb., Schleusner, and others, are mistaken in taking these words to mean a monument constructed of hewn and polished stone, since, as appears from Matt. xxvii. 60, *δ' ἐλατόμησεν ἐν τῇ πέτρᾳ*, it was merely a *cave* hewn out in the rock; that being the custom of the country, and of most of the Eastern nations.

47. For *τίθεται*, Lachm., Tisch., and Alf. read, from several of the most ancient MSS., *τεθεῖται*, which is confirmed by the Pesch. Syr., and the *ἐτίθη* of Luke xxiii. 55, and is borne out by internal evidence, as existing in the greater probability that *τεθεῖται*, from the uncommonness of the form, should pass into *τίθεται*, than *vice versâ*. I have now received the word.

XVI. 1. *ἠγόρασαν*] Render: 'bought,' i. e. bought and brought; not, 'had brought,' a rendering only adopted in order to reconcile this passage with Luke xxiii. 56, where it is said that the spices were prepared upon the evening of the Sabbath: but, as Townsend observes, 'it is only by a scrupulous adherence to the plain sense of Scripture, that difficulties are ever removed.' Now the researches of recent Harmonists, espec. Grew., have established the fact,—which had

escaped the earlier Expositors,—that there were two parties of women, to whom the two Evangelists refer respectively. Thus also we are enabled satisfactorily to remove a perplexity which had embarrassed the old Commentators; namely, how to reconcile *ἀνατείλαντος τοῦ ἡλίου* at v. 2 with the *πρῶτ' σκοτίας ἐτι ὥσπερ* at John xx. 1. These aromatic ointments were doubtless provided by the joint contributions of these pious women; a procedure, I apprehend, not unusual, as I infer from a passage of Artemid. iv. 22, *ροσοῦντι δὲ ποιηρὰ τὰ μέρα* (the aromatic unguents) *διὰ τὸ συνισφίρεισθαι νεκρῶ*.

4. *ἦν γὰρ μέγας σφόδρα*] The Commentators have been not a little perplexed with this clause, because it cannot be referred to what immediately precedes. To remove this difficulty, some would take *γὰρ* in the sense of *δή*. But it is better, with others, to suppose that the words have reference, not to the clause which immediately preceded, but to the one before that, *τίς*—*μνημεῖον*; the intermediate words being regarded as parenthetical. Yet the construction at *καὶ ἀναβλέψασαι* will not admit of the *parenthesis*; and thus the difficulty remains in its full force; and it would seem impossible to remove it, except by *transposing* the words, as is done by Newc. and Wakef. But for *that* there is no authority. I cannot but think that the *γὰρ* has reference to some clause; not, indeed, that which Whitby, Grot., and Rosenm. suppose, 'and this happened luckily for them;' but to something which may be supplied from the preceding context, thus: '[And well might they say, Who will roll, &c., and behold, with surprise, its removal:] for it was very great.' Mr. Alf. thinks the clause was meant to offer a reason why they could see that it was rolled away, on looking up, possibly at some distance. But its great size could be no reason why they should be enabled to see that it was rolled away: and to ascribe such a meaning (any thing but agreeable to sound sense) to the Evangelist, is both unjust and irreverent. Besides, it is *not* brought in as a minute circumstantial incident, but as one bearing on the thing described: and therefore something is left understood in the context to which the *γὰρ* is to be referred, similarly as in a multitude of passages of the New Test., of which one may suffice—supra v. 42, *καὶ ἀνίστη καὶ περιεπάτει· ἦν γὰρ ἰσὺς δόδου*.

εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς 28. 24.  
 δεξιοῖς, περιβεβλημένον στολὴν λευκὴν καὶ ἐξεθαμβήθησαν. 4  
 ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβείσθε. Ἰησοῦν ζητεῖτε τὸν 5 5  
 Ναζαρητὸν τὸν ἐσταυρωμένον ἡγέρθη, οὐκ ἔστιν ὧδε ἴδε, ὁ 6  
 τόπος ὅπου ἔθηκαν αὐτόν. Ἱ 7 Ἀλλ' ὑπάγετε, εἶπατε τοῖς μαθη- 6  
 ταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν 7  
 ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἐξελθούσαι [ταχύ] 8 9  
 ἔφυγον ἀπὸ τοῦ μνημερίου—εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις  
 —καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

[Ἱ Ἀναστὰς δὲ πρῶτ' πρῶτῃ σαββάτου, ἐφάνη πρῶτον Μαρίᾳ

7. τοῖς μαθηταῖς αὐτοῦ] His disciples generally; meaning, however, chiefly the Apostles. The *καὶ* just after may be rendered 'and especially,' standing for *καὶ μάλιστα*, as in Acts, *καὶ Μαρίᾳ*. This use of *καὶ* is frequent in the Class. writers, from Homer downwards. On the reason why *Peter* is here espec. named, the Commentators differ in opinion; though they are in general (both ancient and modern) agreed that it was not from any pre-eminence which he had over the rest of the Apostles. Why Mr. Alf. should suppose the espec. mention of Peter to be merely official, as the *primus inter pares*, I know not. Whether he *was* so or not, is another question. That he is often distinguished from the rest of the Apostles, cannot be denied. See Matt. x. 2. But surely *this* (considering Peter's late *sad lapse*) could be no time to point at that primacy: and to suppose, with Mr. Alf., that *others* of the Apostles may have denied their Master besides Peter, is at once to forget all that belongs to ordinary respect, and to fall in that feeling of reverence which has ever been thought due to the Apostles of Christ. But to return to the point more immediately under consideration—the ancient Fathers, both Greek and Latin, are generally agreed, as also the most judicious modern Expositors, that the reason for this particular mention of Peter here (as it were by *message*) was to convey to the conscience-stricken disciple a comfortable assurance of pardon from that Divine Master whom he had thrice denied, and a gracious intimation that, notwithstanding his late offence, Christ still counted him among his disciples, and numbered him among his chosen. See Chrys., Theoph., Greg., Jerome, and Augustine.

8. ταχύ] This is absent from most of the best MSS. (including all the best Lamb. and Mus.), and is cancelled by almost every Editor from Wets. downwards. It was, no doubt, introduced from Matt. xxviii. 8. The words οὐδενὶ οὐδὲν εἶπον must (as appears from the ἐφοβοῦντο just after) be understood of the time during their return, or shortly after, and of the persons whom they might then meet with. [Comp. John xx. 18.]

—εἶχε δὲ αὐτὰς] 'possessed them.' So Hom. Il. c. 247, πάντας γὰρ εἶχε τρόμος.

9.—fin.] The authenticity of this remaining portion of the Gospel has been *impugned* by several writers, but *defended* by more. It is hardly necessary to present to the reader's notice the long-drawn statements *for* and *against*, which

may be seen in the able *Résumé* of Dr. Davidson. Suffice it to briefly adduce the *substance* of the *Arguments* FOR the authenticity EXTERNAL. It is contained in all the MSS. and Versions, except as follows:—B, a copy of the Ital. Vers. marked K, the Verona MS. of the Ital. Vers., which wants all after the 7th verse. In D the portion from v. 15 to the end of the chap. is from another hand. Greg. Nyssen and Severus of Antioch attest that it was not in the more accurate MSS. of their day; and a similar statement is made by Euthym. It is absent from some MSS. of the Armenian Version. The state of the MS. L is such as to cast a shade over the authenticity. In Cod. A and not a few cursive MSS. the numbering of the Eusebian or Ammonian Sections does not go beyond v. 8. *On the other hand*, all the Gr. MSS. except B have the portion, all the Evangelistaria, and all the Synaxaria. All the Versions have it, even the Syriac of Jerusalem, and also the Cod. Vercell. of the Italic, of the 4th century. It is sanctioned by Irenæus, Hippolytus, Dionys. of Alexandria, Tatian, Celsus, Cyril of Jerusalem, Damascenus, Photius, Theophr., Ambrose, Augustine, Gregory, and Cassian. See more in Davidson, who with good reason maintains that the external arguments in favour of this portion outweigh those against its authenticity.

As respects *internal* arguments *against* the authenticity, for those the reader is referred to Dr. Davidson, who divides them into *six heads*, of which 1, 2, 3, 5, 6, have reference to *particular* passages, the result of which I have touched upon *infra*. To address ourselves to the four principal arguments as affecting *generalities*,—it is alleged by Dr. Davidson that the phraseology and style of the portion are adverse to its authenticity. The characteristic peculiarities of the Gospel, he says, do not appear in it, but, on the contrary, terms and expressions never employed by Mark are introduced; or terms instead of which *others* are used by him. Of these Dr. Davidson gives examples, and the representation will receive some notice *infra*. "Again," remarks Dr. Davidson, "the *style* of the whole is not that of the Gospel. Instead of the graphic detailed description by which the Evangelist is distinguished, we have an abrupt sententious manner, resembling that of brief notices extracted from larger accounts, and loosely linked together. In this representation there is *some* truth; but even that is exaggerated and over-coloured, and not a little existing only in imagination. And

τῇ Μαгдаληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. <sup>10</sup> Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθούσι καὶ κλαίουσιν. <sup>11</sup> Κάκεινοι, ἀκούσαντες ὅτι ζῇ καὶ ἐθαάθη ὑπ' αὐτῆς, ἠπίστησαν. <sup>12</sup> Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν, περιπατοῦσιν, ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. <sup>13</sup> Κάκεινοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

when Dr. Davidson proceeds to add, "that the Section is suspicious even on external grounds, it were idle to deny, though the external testimony of itself preponderates in favour of its authenticity," he does not do justice to the strength of those arguments to which I may be expected to be more alive, when I state that the collation of so many hitherto uncollated MSS. (in none of which do I find the portion absent or noted with any marks of suspicion) must make a deep impression on my mind. As respects the *internal* considerations dwelt upon so much at large by Dr. Davidson, after making all allowance for the over-coloured representations above adverted to, I am ready to grant that on the whole internal evidence is rather against than for the authenticity. The manner, style, and phraseology, though not foreign to Mark, are scarcely agreeable to the style and phraseology of that Evangelist; though Dr. Davidson must admit that so short a paragraph as this cannot be expected to fully bring out a writer's characteristics in style or general phraseology. In fact, what I said in my Dissertation on the authenticity of the 84th chapter of the 3rd Book of Thucyd. applies to the present case. It is in vain, as I there have said, to prove the chapter to be *not* genuine, by lengthened critical discussions on its style and phraseology. These at least form matters of doubtful disputation, and can never settle any question of this kind. For instance, the laboured efforts of a heavy phalanx of Philologists to prove, or to disprove, the Pauline origin of the Epistle to the Hebrews from the *phraseology* alone, never produced any result; and if the question be, as I trust it is, now well-nigh settled by my efforts and those of Dr. Davidson, it is by going into the question on *other* grounds. In fact, the very objections made to the portion before us are such as were made to the above-mentioned 84th chapter, nay, even to the whole of the 8th Book of Thucyd.; but in vain, since the book, as also the above chapter, bears the stamp of the *same* mind as that which dictated the other seven books; and the same is in some measure true of this portion. And as that 84th chapter was, from some cause or other, written after the foregoing two chapters, and was left much in the rough, such, I apprehend, has been the case here. I have little doubt that the Evangelist himself added the Section at some time after the rest of the Gospel (which I cannot believe he could have intended to conclude with the words *ἠφοβούντο γὰρ*), and that, from some cause or other (probably severe sickness) he wound up his narrative summarily and with little of order or arrangement, and that, being prevented, owing to the foregoing cause, from completing the Gospel on the same plan as before, he subjoined a brief condensed statement by way of conclusion. Thus the difference of style and manner,

as far as it exists, may readily be accounted for. In consideration, however, of the arguments against the authenticity adverted to by Dr. Davidson at ii. 1, 2, 3, 5, 6 (and which have, at any rate, some weight), I have thought fit, with some hesitation, to place the portion within brackets, but must protest against its being cancelled, as it is by Tisch. and Alf.; though not by Lachm., who here shows an unwonted caution, only to be accounted for by his viewing the question solely in reference to the *external* arguments as to the authenticity.

It is not a little remarkable that, while Mr. Alf. cancels the portion, he regards it as an 'authentic document, by whom written uncertain, but of great antiquity, and purporting to be a completion of the Gospel, but having the same claims to reception and reverence as the rest of the Gospel.' What that same claim to reverence and reception amounts to in Mr. Alford's estimation we are left to imagine. But at any rate it cannot come up to *Canoncity*, and considering what he unhesitatingly promulgates as to the 'origin, authorship (&), and authority of the three first Gospels,' it can scarcely fail to be so slender, as would hardly be grudged by the most thorough-going German Neologians and semi-infidels.

[<sup>12</sup> *ἐν ἑτέρᾳ μορφῇ*] The best Expositors understand by this, *image* and *general appearance*. Whatever the alteration in appearance might be, it was such as also to prevent our Lord's being immediately recognized by the two disciples who were going into the country. See Luke xxiv. 13.

[<sup>13</sup> *οὐδὲ ἐκείνοις ἐπίστευσαν*] This seems to be at variance with Luke xxiv. 33, 34, where it is said, that before they approached, Jesus had appeared to Simon, and that he had related it to the assembly. For even this they had not fully credited; nay, even when Jesus had come up, they, as Luke testifies, yet disbelieved. (Grotius.) In the passage of Luke, the Apostles and Disciples are indeed spoken of; but *ἀλλοιούτων* does not denote *all* the Apostles and Disciples gathered together, but only *some* of them. Passages of this sort, in which what seems spoken by *all* is to be understood only of *some*, are not unfrequent in the New Test. There is therefore *no real discrepancy* between Mark and Luke. *Some* of the assembly it seems (as Luke says) believed that Jesus had risen from the dead; the *rest* denied implicit credit to the statements respecting that event: and no wonder, since various persons in the same company might be variously impressed. From this temporary diversity, however, of belief, we may well conclude that the persons in question were by no means *credulous*; and, as Grew. remarks, all this tends to make us repose a firmer confidence in the testimony of those who so slowly and cautiously admitted belief.

14 <sup>a</sup> Ὅστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη καὶ ὠνεῖδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγηγερμένον οὐκ ἐπίστευσαν. 15 <sup>b</sup> Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 <sup>c</sup> Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 <sup>d</sup> Σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· 18 <sup>e</sup> ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πῶσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἄρρώστοις χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

19 Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. 20 Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.]

14—18. This passage is so connected with the preceding matter as to render it highly probable, at least, that the occurrence took place in a private house in or near Jerusalem, on the very evening of our Lord's resurrection, and was that of which we have other relations in John xx. 19, 23, and Luke xxiv. 36, 49.

16. ὁ πιστεύσας—κατακριθήσεται.] By comparing this with the Commission given to the Apostles, Matt. xxviii. 20, and Luke xxiv. 47, it is plain that not only *faith*, but *repentance*, and *obedience* were to be preached in the name of Christ,—the sense being, that he who by true and lively faith embraces Christianity, and engages, in baptism, to obey its injunctions, and faithfully fulfil his engagements, shall obtain everlasting salvation. With respect to *κατακριθήσεται*, whether it be rendered 'damned' or 'condemned' (a point which has been disputed; and assuredly the word is very susceptible of the latter version), matters but little as to the ultimate sense; since, upon the *lowest* meaning that has been affixed to *σωθήσεται* (namely, the *being put into a state of salvation*), the contrary cannot but imply a state of *present reprobation*; which, if continued in, must assuredly terminate in *perdition*: and the *condemnation*, to take place at the day of Judgment, cannot but imply the being consigned to the curse, and the eternal woe consequent upon it. By 'not believing,' is meant either obstinately refusing assent to the evidence of the truth of the Gospel, however satisfactory; or not so believing the Gospel as to *obey* it, and thus holding the truth in unrighteousness. In the former case, he who believeth not must be condemned to eternal misery, because he rejects the only means whereby he can be saved.

17. σημεῖα δὲ, &c.] [Comp. Luke x. 17. Acts v. 16. viii. 7. xvi. 18. ii. 4. x. 46. 1 Cor. xii. 10, 28.] On the several particulars of our Lord's promise, so as to show their full force and exact fulfilment, see my remarks in my *Recens. Synop.* The exercise of the *first* gift—the Casting out of devils—is proved by the early Fathers,

Justin Martyr, Clemens Alex., Origen, Irenæus, Tertullian, &c. Of the *second*, Speaking with new tongues, which must be understood, in its *full* sense, of the miraculous communication of the faculty of speaking with tongues never previously learned (on which I have fully treated in the note at Acts ii. 4), we have abundant proof, both from Scripture and the testimonies of the earliest Fathers. The same may be said of the next two particulars, the '*taking up of serpents*,' and the '*drinking of poison without injury*.' The former was in that age regarded as a decisive test of supernatural protection (though we find that this power, like all others, was sometimes *pretended* to by impostors); and the latter faculty would (as Doddridge truly observes) be especially necessary in an age when the art of poisoning was brought to such cursed refinement. As to the *fifth* particular, *Healing the sick supernaturally*, the Scriptures and early Ecclesiastical writers are full of examples. Upon the whole, there is abundant evidence for the fulfilment of *all* the promises which the above expressions, in their plain and full sense, imply; and for the accomplishment of their chief purposes,—namely, of miraculous attestation to the Divine mission of those to whom they were made, and of supernatural protection to them under all the evils, which they should have to encounter in the exercise of their ministry. It must, however, be borne in mind, that since our Lord is *here* speaking of the *miraculous powers* imparted to those who should believe, which were necessary to confirm and extend the faith until its universal establishment, the believing here spoken of must denote an exercise of what is called the faith of miracles, as is evident both from the *subject* to which it refers, and from the *fact*, that, even in the apostolic times, the endowments here promised were not extended to *all* who simply believed the Gospel. See 1 Cor. xii. 28. And that they were not *all* miraculously endowed is not ascribed to their want of faith, but to the *sovereign appointment* of God, who 'worketh after his good pleasure, all in all.'

# ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ ΕΥΑΓΓΕΛΙΟΝ.

I. <sup>1</sup> ΕΠΕΙΔΗ ΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι δι-  
a Heb. 2. 2.  
1 John 1. 1. ἡγήσιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, <sup>2</sup> καθ-

Of this Evangelist (as of the preceding) little is known with certainty, except from the New Test.: for as to the traditions of the early Fathers, they are scanty and unimportant; and those of the *later* ones merit little attention. It is the opinion of some (including the early Fathers and the older Commentators in general, and Dr. Lardner) that Luke was a *Jew*; but this is forbidden by Col. iv. 11—14, where he is distinguished from those of the circumcision, and therefore could not be, at least, a *Jew born*. Others (including many recent Expositors) suppose him to have been descended from *Gentile* parents; but in his youth to have embraced Judaism, from which he had been converted to Christianity. Yet as there is great reason to think that Luke was a very young man when converted to Christianity, it is little likely that he should, before that time, have passed from Gentilism to Judaism. The truth here probably lies *in medio*; and we may suppose him to have been (like Timothy) partly of *Gentile* and partly of *Jewish* extraction, his father a *Gentile*, his mother a *Jewess*. And this will account for the two principal characteristics of his writings,—accurate knowledge of the *Jewish* religion, and no inconsiderable power of *Greek* composition. That he should be *so far* as on the mother's side a *Jew*, is not at all inconsistent with his bearing a *Greek name*, which he would, of course, derive from his father. There is, I apprehend, nothing in the New Test. which militates against this hypothesis,—by which all seeming discrepancies are reconciled,—but much to confirm it; for surely he was more likely to be reckoned among *Jews* (see Acts xxi. 27, compared with xxi. 15, 17), if he were *Jew-born* by the mother's side, and brought up a *Jew*, than if he had been merely a proselyte from *Gentilism*, as Dr. Davidson supposes him to have been. That the Evangelist was 'the Luke the beloved Physician' of St. Paul, may be regarded as next to absolutely certain. As respects his *country*, Euseb. and Jerome testify that he was a *Syrian* born at Antioch: but of his place of residence before his conversion, and his attaching himself to St. Paul, we know nothing certain. *Gros.* thinks he was

an inhabitant of Philippi; others, of *Troas*. The first mention of Luke in the New Test. is at Acts xvi. 10, 11, where he is said to have been with Paul at *Troas*; but whether he became first acquainted with the Apostle there, and was then converted by him, or whether he had been before converted, and become attached to the Apostle Paul, we cannot ascertain (being wholly uninformed as to the place or circumstances of his conversion); but the latter is by far the more probable supposition. Luke had, we may presume, been converted some time before; and been resident at some part of the North coast of the *Ægean* sea, probably *Philippi*; from which, it seems, he went to *Troas* to meet Paul there, on his second Apostolic Progress, in order to obtain further information as to the Gospel of Jesus Christ. After that period Luke was in close attendance on St. Paul, during the remainder of his second missionary progress. Also on his *third*, Luke was with him at *Philippi*, *Troas*, *Miletus*, *Tyre*, *Cæsarea*, and *Jerusalem*. That he accompanied Paul to *Rome* is quite certain; and probably he was with him, more or less, during the two years of his imprisonment; nay, probably very nearly till his martyrdom. The circumstances of the latter part of Luke's life, and the manner of his death, are involved in the deepest obscurity,—espec. since the accounts given by Ecclesiastical writers are neither consistent with themselves, nor in themselves probable. Even the time of his death is not ascertained.

Of the *genuineness* and *authenticity* of this Gospel there has never been any real doubt; since it is quoted or alluded to by various writers, in an unbroken chain, from the Apostolical Fathers down to the time of Chrysostom. See Davidson. As to the authenticity of the *first two chapters*, which has been recently called in question by those who impugn the miraculous conception of Christ, suffice it to say, that those chapters are found in *all* the MSS. of the Gospel of which we have any knowledge, and in *all* the *Versions*. And to this complete *external* evidence may be added *internal* evidence of the strongest kind; for while there is no Critical reason imaginable *against* the chapters, there is the strongest reason

ὡς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου <sup>3</sup> <sup>b</sup> ἔδοξε καὶ μοι, παρηκολουθηκότες ἄνωθεν πάντων <sup>b</sup> Acts 1. 1. & 11. 4.

to suppose them *genuine*,—since the first is connected with the second, and the second with the third, in exactly the same manner as the first and second chapters of Matthew are connected with the third.

As respects the Time and Place of its writing, the latter is altogether uncertain, no less than nine places being mentioned by writers; and as to the former, the matter is one of doubtful disputation. Davidson thinks it most probable that Luke's Gospel was written at Rome, during Paul's imprisonment, since Italy seems to have been the country to which Theophilus and the first readers belonged; that the Evangelist had more leisure there than elsewhere, and that this Book preceded the composition of the *Acts*, at the same place, at the beginning of A. D. 63, according to the Chronology of Anger and Wieseler; and that hence the present Gospel may be assigned as near as possible to 61, at which time Peter had not arrived at Rome. However, Canon Tate has in his *Continuous Progress of St. Paul*, given good reasons for fixing on A. D. 59. Mr. Gresw., after a most elaborate investigation of the matter, comes to the conclusion that this Gospel was not only written after that of Mark, but that it was intended to be supplemental to those of Matth. and Mark; and Canon Tate (*ubi supra*) declares himself entirely satisfied with the demonstration so fully given by Mr. Gresw. to that effect.

As respects the question for whom this Gospel was written, it was, of course, written as to its immediate purpose, for the instruction of Theophilus, who was in all probability (for the reasons assigned by Dr. Davidson) a Gentile believer living out of Palestine. But that does not exclude a far wider purpose, even in the Evangelist's intention, and certainly in the purpose of the Holy Spirit, for the instruction both of contemporary Christians and those of all future ages. Internal evidence attests that it was written for the use of Gentile communities, as might be expected from one personally known and attached to the Apostle of the Gentiles; and this is confirmed by the unanimous voice of antiquity. In short, we may suppose (for I would not pronounce positively) that, as Mark's Gospel was intended for the use of the Gentile Christians and Hellenists of the West, so this was meant for the instruction of those of the East, namely, Greece, Asia Minor, and the islands.

As respects the relation of Luke's Gospel to St. Paul, the reader is referred to Dr. Davidson's ample discussion of this *quæstio verata*. He has adduced various citations from the early Fathers, as Irenæus, Tertullian, Origen, Eusebius, Jerome, and some others, in which Luke's Gospel is, he thinks, virtually resolved into the authority of the Apostle Paul. I could myself adduce several further proofs in the Introductions to this Gospel, found in many of the Lambeth, and not a few of the Mus. copies. The substance of most of them I have found derived from Cosmas Indicopleustes, an Alexandrian monk of the 6th century, the author of a *Topographia Christiana*, and also, it would seem, of another

work, consisting of Introductions to the Gospels. But, from the searching examination of Dr. Davidson into the grounds of this view, there is great reason to regard the tradition as, if not *baseless*,—as Dr. Davidson maintains,—yet resting on very uncertain data. From the close connexion subsisting between the Evangelist and the Apostle, it was natural for the ancients to have supposed that Luke wrote his Gospel under the superintending influence of St. Paul. The transition, as observes Davidson, between a disciple of the Apostle to the act of writing the Gospel under Apostolic inspection was natural. Yet I grant that the Tradition rests on no foundation sufficiently solid to admit of its adoption. We are, however, I apprehend, warranted in supposing, that the Gospel was written in some measure under the auspices of St. Paul, with whom he had probably, during the time of his drawing it up, become intimately connected. And how far there may, or may not, have been some degree of assistance given by the Apostle to his follower and favourite disciple, we cannot say. Even Mr. Alf. grants that it is an interesting inquiry how far Luke's continued intercourse with the great Apostle to the Gentiles may have influenced his diction, or even his selection of facts [*rather matter*]. It is, he adds, a remarkable coincidence that the account of the institution of the Lord's Supper should be nearly verbatim the same in Luke xxii. 19, and in 1 Cor. xi. 23, and that Paul claims to have received this last from the Lord. And we know that a revelation was made to him, to which he refers in Gal. i. 12. Eph. iii. 3. 1 Cor. xi. 23, embracing, at least, the leading facts of the Evangelic history. And the circumstance, Mr. Alf. thinks, may have acted on the mind of Luke, and even shaped, or filled out, some of his narratives in aid of direct sources of testimony. Mr. Alf. admits that we may trace a similar cast of mind and feeling in some instances which he proceeds to specify. But all this is, I would say, taking too low a view of the matter, and not allowing enough to the effect of that inspiration, which must of itself have been sufficient to enlighten the mind of the Evangelist on the great doctrine of man's free justification by grace through faith (attested in the use of the term *δικαιοσύνη* in the strictly evangelical sense, Luke xviii. 14), even without the direct teaching of St. Paul, both by his *preaching* and his *private instruction*. Besides, the claim of this Gospel to Canonity, if it do not rest mainly on the intimate intercourse of the Evangelist with the Apostle, will at least be materially strengthened by the fact of that intercourse. And the very early Tradition before adverted to cannot, even if rejected in its *strict* sense, fail to produce a considerable impression of the just claim of this Gospel to be "faithful and worthy of all acceptance."

To advert to the characteristics of Luke's Gospel—we cannot fail to recognize a remarkable *circumstantiality*, *exactness of narration*, and no little touch of the graphic; though not comparable with the minuteness of detail and picturesque-ness of Mark. There is also a *brevis of expres-*



ἀκριβῶς, καθέξης σοὶ γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῷς  
περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

sion far greater than that of Matth., though less than that of Mark, and not so comprehensive by the *multum in parvo*. And though it has been said that Luke is more intent on the narrating of facts, than on the recording of the Sermons and Parables of our Lord, yet when he does adduce the lessons of moral instruction conveyed by our Lord, he is surpassed by no other Evangelist in touching force, simple and genuine pathos, and deep feeling. To turn to a matter of far less consequence, in treating on which our German brethren appear (as in all matters of *externals*) to considerable advantage—the nature of the diction has been ably handled by Gerdorf and Credner,—the result of whose researches has confirmed the view of the best Expositors, that, though the phraseology is substantially the same as that of the other Evangelists, yet it is far purer in its Greek, espec., I add, as to the exact use of the tense of verbs, and their construction. The composition has far less of Hebraistic character than that of the others. In short, the style is generally far purer and more fluent than that of the others. There is more of the finish of regular composition, and no little approach to the regularity of historical writing, and occasionally that which distinguishes the Classical historiographers, I mean the writer's combining his own judgment with the events which he narrates. See iii. 20. vi. 11, 16. ix. 53. In fact, we may almost say, that in carrying out a sort of latent and quiet emulation, not imitation, of Classical *tournerie* and finish, he studiously avoids those awkward constructions and harsh modes of expression so common in Mark, and even Matth. In short, the Gospel bears the impress of an inquiring mind; of a studious searching after the truth, and its execution attests a writer of good education and respectable station in life, and one who had acquired, in some way, no inconsiderable power of expressing his thoughts. Above all, we cannot fail to trace a most conscientious love of truth, a mind under the influence of the Holy Spirit, communicating to him such a due measure of Divine inspiration as might be sufficient to enable him to carry out what he had by Divine Providence been destined to take in hand, that all future believers *ἐπιγνῶσι περὶ ὧν κατηχήθῃσι λόγων τὴν ἀσφάλειαν*.

The historical character of the first chap. of this Gospel has been ably vindicated against some recent mythical interpreters, by Professor Mill, in a Tract, Camb. 1841. 8vo.

I. 1—4. From this Proem, forming a very valuable, though brief Introduction, we learn (as Dr. Davidson remarks), that many previous attempts had been made to give a fixed character to the Evangelical tradition, and also the nature of those attempts. 2. The *qualifications* possessed by Luke for writing a Gospel. 3. The mode in which he proposed to write it. 4. *Why* he wrote it,—namely, because his predecessors had failed in their endeavours. 5. The advantages which Luke himself possessed by availing himself of eye and ear witness. "Since (observes Bp. Lonsdale) the Evangelist here assigns as a reason for his drawing up the present Gospel, that many others had undertaken to write Gospel narra-

tives, and since he speaks of his own complete understanding of all things *from the very first*; we may conclude both that he regards those histories as erroneous or defective, and also that he wrote under a conviction of his own superior qualifications for the work."

The persons meant by these *many* has been much discussed; but it is agreed that the writers of the *Gospels of Matthew and Mark* could not be intended to be included in those writings; Matthew being one *τῶν ἀπ' ἀρχῆς αὐτοῦ τῶν*,—and Mark having perhaps not yet written his Gospel. It is certain that we are not to understand the *Apocryphal Gospels*, since very few, if any, of those can be proved to have been so early in being. The narrations in question were probably the compositions of pious and well-meaning persons: but, as we may infer from the context, without the necessary information or qualifications for writing a Gospel history. Hence their accounts, though not intentionally false, were necessarily erroneous and defective. And some of these probably formed the *foundation* of the Apocryphal Gospels. That they were in some degree defective, or erroneous, seems implied in the very circumstance, of the *Evangelist's* undertaking to supply Theophilus with *more* certain information; for though in *ἐπιγνῶσι* there is no direct reference to either success or failure, yet, as in Acts ix. 29. xix. 13, there is a plain allusion to *failure of purpose*, so here there is a faint vestige of it. That the Church never acknowledged the authenticity of any histories of our Lord except the four Canonical Gospels, is quite certain. *Ἀνατάσσασθαι* is not to be understood of *re-arranging what is already written*. For the sense of *repetition* in the word, though frequent, is not perpetual. It seems here to denote, not indeed repetition, but *succession*, as of one thing after another, which will here imply *setting in order*. Thus *ἀνατάσσασθαι* will signify to *compose*, equivalent to *συντάσσασθαι*, as in Dio Cass. 1326, 94.

1. *πληροφόρημένος*] Πληροφόρεω signifies prop. to *carry a full measure, to be full*; also active, to *make full*; and figur. to *make fully certain, give full assurance*; either as spoken 1st. of persons, or 2dly (as here and in 2 Tim. iv. 17), of things; which are thus said to be fully confirmed and established, and are therefore received as *absolute truths*, with full assurance of faith. Accordingly, the expression is nearly equivalent to *πιστοποιημένος*, as at Josephus, Ant. xvii. 6, 3. By *πραγμ.* are meant, not things, but matters, facts.

2. *καθὼς παρόδον ἡμῖν*] If these words be referred, as is done by most Interpreters, to the *narratives before mentioned*, there would seem to be no reason why the writer should have undertaken a work which would appear to be superfluous; the information in those being supplied by persons so well qualified to communicate it. But though the reference be such, according to the *construction*, it is certainly not according to the *meaning* intended, which would have required not *ἡμῖν*, but *αὐτοῖς*. The difficulty would be effectually removed, by referring *καθὼς*, &c. (as Koehler, Rossmann, and Kuin. direct) to *τῶ*

5 ο' Εγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. 6 Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πο-

c Matt. 2. 1.  
1 Chron. 24.  
10, 19.  
Neh. 12. 4.  
17.  
d Job 1. 1, 2.  
1 Kings 9. 4.  
2 Kings 20. 2.  
Acts 28. 1.  
e 24. 16.  
Phil. 8. 6.

πεληροφορημένων ἐν ἡμῖν (understanding these words to assign the ground of that firm conviction), and by assigning to καθὼς the sense, not unfrequent in the New Test., 'quatenus, inasmuch as.' But as this reference involves some harshness, it is better to refer καθὼς to ἀνατάξασθαι; rendering it 'quemadmodum, according as.'—Παρίδοσαν, 'have delivered;' the term being used not only of the declaring of a thing in writing, but, as here, orally. By ἡμῖν we may understand, as just before, 'as Christians,' meaning all Christians.

—ἀπ' ἀρχῆς] This expression admits of several senses, each assigned by one or other of the Expositors: but the context must fix the meaning here to one only,—namely, the origin of the Christian Dispensation, at the commencement of the official course of its author at his baptism by John, as is quite clear from Mark i. 1 (where see note), and Acts i. 21, ἐν αὐτῷ (scil. χρόνῳ) ἐσηλθε καὶ ἐξηλθεν ἐφ' ἡμᾶς Κύριος. Ἦτο. ἀρχάμενος ἐπὶ τοῦ βαπτίζματος Ἰωάννου, &c. By τοῦ λόγου must be meant τ. λ. τοῦ Θεοῦ, the Gospel, as applied to whatever is revealed by God to men for their instruction, and here espec. denoting the Word preached. On ὕμνο, and δίκαιο, see my Lex.

3. Ἰδοὺς καμῶν] The Evangelist here does not, as Alf. says, class himself with the above πολλοί, though neither does he claim to be of a distinct class from them. Of παρηκολ. ἀκριβῶς the sense is 'having accurately traced and investigated every thing from the earliest source,'—the very beginning of a thing,—perhaps with allusion to the top-springs or source of a river. In this very sense the word is used by Demosth. p. 1463, ὅσα τυγχάνω, δι' ἐμπειρίαν καὶ τὸ παρηκολογηκέναι [ἐξ ἀρχῆς] τοῖς πράγμασι, ἰδὼς: also p. 285, ἀνδρα—παρακολοθηκότα τοῖς πράγμασι ἐξ ἀρχῆς.

—καθεξῆς] for the Class. ἀπεξῆς, denoting not order of time, but of events, matters of fact, the πραγμάτων at v. 1, perhaps with some reference to the classification of those which admit of it, and are best considered in that way, or, at least, the orderly (not necessarily consecutive) arrangement of such matters.

—Θεοφίλῃ] This is not, as some say, a feigned name, to denote 'a true Christian,' but one intended to denote a real person, for whose instruction the present Gospel was more immediately written, being probably a convert of Luke's. Of this individual, to whom the Gospel was as it were inscribed, it is easier to say what he was not, than what he was. That he was not a Jew is pretty clear from ii. 22, 24. iv. 6. Acts xiii. 5. That he was not a native or inhabitant of Palestine, Dr. Davidson thinks may be inferred from i. 26. ii. 4. iv. 31. viii. 26. xxiii. 51. xxv. 13. Acts i. 12—18; also that to whatever country he belonged (probably, I think, Macedonia) he was a Gentile, as is, he thinks, shown by the explanatory circumstances appended by Luke to several things in his Gospel, which cir-

cumstances might to a Gentile need elucidation. Yet these explanations might be intended quite as much or more for the class of which Theophilus was an individual. Their spiritual exigencies would probably be far greater than his, who, from his being, as appears from Luke's address, κράτιστα, a person of some rank or station in life, was, we may presume, of good education, and doubtless competent information. We cannot suppose that the term κράτ. was used merely, like the Lat. vir praeclarissime, as a conventional compliment; it was doubtless as a title of due respect called for by circumstances.

4. ἵνα ἰπικγνῇ] 'that thou mightest fully know,' i. e. obtain full information, become fully acquainted with. In this inchoative sense the word often occurs in N. T. In κατηχ. there is a reference to that oral instruction, which preceded and followed up admission into the Church by baptism. By λόγων seem meant the accounts or statements made of the matters on which the Christian religion, both in its doctrines and precepts, was founded. Τὴν ἀσφάλειαν and the preceding terms ἀνωθεν, ἀκριβῶς, and καθέξῃς, seem to glance at the opposite qualities in the narrations just adverted to. So in a very important passage of Euseb. Eccl. Hist. iii. 24, it is said of Luke's language in his Preface, ὁ δὲ Λουκᾶς ἀρχόμενος καὶ αὐτὸς τοῦ κατ' αὐτὸν συγγράμματος τὴν αἰτίαν προύθηκε, δι' ἣν πεποιήται τὴν σύνταξιν, δηλῶν ὡς ἀρα πολλῶν καὶ ἄλλων προτετίστερον ἐπιτετηδεύκων διήγησιν ποιήσασθαι, ὅν αὐτὸς πεληροφόρητο λόγων, ἀναγκαίως, ἀπαλλάττων (I conjecture ἀπαλλάξων) ἡμᾶς τῆς περι τούτῃ ἄλλου ἀμφηρίστου ὑπολήψεως, τὸν ἀσφαλῆ λόγον, ὅν αὐτὸς ἱκανῶς τὴν ἀλήθειαν κατελήφει, ἐκ τῆς ἅμα Παύλου συνοουσίας τε καὶ διατριβῆς, καὶ τῆς τῶν λοιπῶν ἀποστόλων, ἐφιλημένος, διὰ τοῦ ἰδίου παρίδμεν ἐναγγελίον. The foregoing conjecture is indispensable to the sense, and seems to have had place in the copy used by Rufinus in the fifth century, when forming his Latin Version. And the πτ and ξ are sometimes confounded by the scribes.

5. ἐφημερίας] Properly a daily service, like that of the Jewish priests in the Temple; and since that was performed by the priests in turn, for a week alternately, it came to denote (as here), by metonymy, the class (for there were twenty-four classes) that took that weekly service in rotation. The offering of incense was, no doubt, the daily offering, which would fall to Zacharias' lot as an ordinary priest in his course.

For ἡ γυνὴ αὐτοῦ, Iachm., Tisch., and Alf. read, from B, C, D, and four cursives (to which I can add nothing worth mentioning): and Alf. styles the text. rec. 'a correction for perspicuity.' But that it should have been introduced into all the copies but seven, is highly improbable. Yet the Grecism is so rough that the change is possible.

6. δίκαιοι ἐν τ. Θεοῦ] Meaning persons of

ρευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαίωμασι τοῦ Κυρίου ἄμειπτοι. <sup>7</sup> Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. <sup>8</sup> Ἐγένετο δὲ, ἐν τῷ ἱερατεῦειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ Θεοῦ, <sup>9</sup> κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου <sup>10</sup> καὶ πᾶν τὸ πλήθος \* ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. <sup>11</sup> Ὡφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. <sup>12</sup> καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. <sup>13</sup> Ἐἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. <sup>14</sup> Καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ \* γενέσει αὐτοῦ χαρήσονται. <sup>15</sup> ἔσται γὰρ μέγας ἐνώπιον [τοῦ] Κυρίου καὶ οἶνον καὶ σίκερα

<sup>e</sup> Exod. 30. 7.  
Lev. 16. 17.  
Heb. 9. 6.

<sup>f</sup> Exod. 30. 1.

<sup>g</sup> Infra ver.  
50.

<sup>h</sup> Infra ver.  
55.

<sup>i</sup> Num. 6. 8.  
Jud. 13. 4.  
Jer. 1. 5.  
Gal. 1. 15.

truth, uprightness, and integrity; *ἐνώπιον τοῦ Θεοῦ* being an Hebraic adjunct, importing *reality*; because whatever is what it is, in the sight of an omniscient God, must be *really* so; see Gen. vii. 1. The words following are exegetical and illustrative; and *προσεύμενοι* is, as often in Scripture, used of *habitual action*. *Δικαιώμασι* and *ἐντολαῖς*, denoting the *ordinances* and *commandments*, are nearly synonymous; but the former may refer to the *moral*, the latter to the *ceremonial* law. *Ἄμειπτοι* (irreproachable) expresses their good repute with *μεν*, as *δικ.* their piety towards God. So Artemidor. ii. 12, *ἐκείνη διατίλεισεν ἄμειπτος*. Comp. Ovid, Met. i. 328, who says of Deucalion and Pyrrha, '*innocuos ambos, cultores numinis ambos*.'

<sup>7</sup> *προβεβηκότες ἐν ταῖς ἡμέραις* [αὐτῶν]. This is said to be a Hebraism; but it is only such by the use of *ἡμεραίς* and *ἡλικία*, and that of *ἐν*; the Class. writers using the phrase *προβαίνειν τῇ ἡλικίᾳ*, or *κατὰ τὴν ἡλικίαν*.

<sup>9</sup> *ἔλαχε τοῦ θυμιάσαι*] Supply *κλῆρον* or *μέρος*, which is expressed in Acts i. 17; though perhaps the noun may be the *λόγος* included in the verb. Among the various offices thus distributed by lot, the most honourable was this,—of *burning incense*. So much so, indeed, that no priest was allowed to perform it more than *once*. By *τὸν ναόν* is meant the *Sanctuary*, in which was the altar of incense (see Hab. ix. 1—6) as distinguished from the *Temple at large*, in which the people were praying. A somewhat similar occurrence is related in Jos. Antt. xiii. 10, 3, of a High Priest having a Vision at the same time as the one here, namely, that of offering incense, where, in like manner as here, the people are described as being outside (viz. of the Temple at large) while the incense was being burnt in the Sanctuary.

<sup>10</sup> For *τοῦ λαοῦ*, I have now, with almost all recent Editors, received *ἢ τοῦ λαοῦ*, on considerable external authority, confirmed by most of the best Lamb. and Mus. copies, as also by internal evidence.

<sup>12</sup> *ἐταράχθη*] Not without reason; for

though angelic appearances in the Temple had been once not unusual, even as late as the time of Hyrcanus, who (as we learn from Joseph. Antt. xiii. 18) witnessed such, while he was offering incense,—yet they were now very uncommon; and therefore the appearance, of itself sufficiently terrific, would be the more appalling.

<sup>13</sup> *εἰσηκούσθη—ἡ δέησίς σου*] Some think that the prayer was a prayer for *offspring*, addressed either then or formerly. Many arguments have been urged *for*, but more *against*, this supposition. Besides that the apparent impossibility of the thing may be supposed to have produced acquiescence in the will of God, the pious priest would be little likely to mingle private concerns with public devotions; and hence it is more probable that he was praying,—together with the welfare of the nation,—for the advent of Him whose coming many signs announced to be near at hand, even the *Consolation of Israel* (ii. 25).

—*γεννήσει υἱόν σοι*] On the *circumstances* connected with the births of John the Baptist and of Christ, see Lightfoot, Whitby, Macknight, and Dr. Bell, on the mission of John the Baptist; who ably evinces the genuineness of this part of the sacred history, and shows that 'the whole train of events here said to have taken place are of a nature so entirely beyond the power of man to produce, that if they really happened as they are said to have happened, the authority of any fact founded on them becomes unquestionable.'

<sup>14</sup> *γαστήρι*] This, for text. rec. *γενήσεται*, I have now received, with all recent Editors, on strong external authority (to which I can add that of several Lamb. and Mus. copies), confirmed by internal evidence. See note on Matt. i. 18.

<sup>15</sup>—17. On this portion compare Matt. iii. 3 and John xxix. 30—34, and see Dr. Smith's Scrip. Test. L. iii. ch. 2, 'on the evidence relative to the person of Christ, as derived from the office and testimony of John the Baptist;' where he shows that a forerunner was peculiar to the dig-

οὐ μὴ πῆν, καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. <sup>16</sup> Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. <sup>17</sup> Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἐλίου ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. <sup>18</sup> Καὶ εἶπε Ζαχαρίας πρὸς

<sup>1</sup> Mal. 4. 5.  
<sup>2</sup> Matt. 11. 14.

<sup>3</sup> Mal. 4. 5.  
<sup>4</sup> Matt. 8. 1.  
<sup>5</sup> Mark 9. 12.  
<sup>6</sup> Eccles. 43.  
<sup>7</sup> 10.

<sup>1</sup> Gen. 18. 8.  
<sup>2</sup> 17. 17.

nity of the Messiah, and weighs the terms in which John's office is described,—his testimony, and resemblance to Elijah.

15. μέγας ἐνώπιον τοῦ Κυρίου] i. e. μέγας παρὰ Θεοῦ, 'in the sight of the Lord,' i. e. as most understand, *Jehovah*; though others interpret it, the Lord *Jesus*. But the former is greatly preferable. That the expression only intimates, as Mr. Alf. thinks, the spiritual nature of his office and influence, is more than I can admit, because it is a lowering of the augustness of the expression.

—οἶνον καὶ σίκερα οὐ μὴ πῆν] A Nazaritic injunction. So in Numb. vi. 3, it is said of him who has vowed a Nazaritic vow, ἀπὸ οἶνου καὶ σίκερα ἀνισθίσθεται. *Síkera* is derived from the Heb. שֵׁכָר, *to inebriate*, and denotes generally any intoxicating drink; but was chiefly applied to what we understand by *made wines*, viz. any vinous liquor not made from grapes, but from dates, figs, or palms.

Ἐν καὶ Πνεύματος ἁγίου πλησθήσεται] there is a tacit opposition between drinking wine, or strong drink, and being filled with the Spirit. See Eph. v. 18.

The words ἐκ κοιλίας μητρὸς αὐτοῦ, from a Hebrew phrase to denote 'from the earliest period.' It is one frequent in the Old Test. (see my Lex.), and found elsewhere in the New Test., Matt. xix. 12. Acts iii. 2. xiv. 8. Gal. i. 15. Thus the notion of Meyer and Olshaus., who suppose it meant that the Holy Spirit should act on the child even before his birth, besides being, as Mr. Alf. admits, "not necessary," is not allowed by the passages of the Old and New Test., where this Hebraistic phrase occurs, for which the Class. writers use ἐκ παιδός, or βρέφους. In short, the words καὶ οἶνον καὶ σίκερα οὐ μὴ—αὐτοῦ are meant to be confirmatory of what had been before said; q. d. 'As a token of his entire devotedness to God, he will not only be a perpetual Nazarite, but will be filled with the Holy Ghost from his earliest years.'

17. αὐτοῦ] A difference of opinion exists as to the person to whom the pronoun is to be referred. Some, as Heumann and Kuinoel, regard it as put *emphatically* for *Christ*; comparing v. 17, and 1 John ii. 6. 12. But in those passages there is no emphasis; the pronoun having reference to an antecedent noun, though somewhat remote. And though examples may be found of αὐτός in an emphatic sense, yet that is only under circumstances different from the present—chiefly when several words intervene between the subject and the verb. Again, to suppose αὐτός so employed here, where a manifest antecedent immediately precedes, would be harsh in the extreme. And to regard αὐτός as used in so different a way in two places separated only by a couple of words, were to suppose a perfect enigma. According to the rules of just interpretation, αὐτοῦ must be referred to the person who was

just before spoken of, Κύριον τὸν Θεόν. I cannot, however, agree with the generality of Commentators in understanding by Κύριον τὸν Θεόν the Lord *Jehovah*; since that would involve a no small harshness; though, if it were admitted, we might say, with Calvin, that 'since there is no express mention of Christ, the Angel makes John the forerunner of the Eternal God; or we may hence infer the eternal Divinity of Christ.' This, however, would be incurring a harshness almost as great as that which we have been opposing. It is better, therefore, with several ancient Expositors, and, of the moderns, Maldonati, Castalio, Bengel, and others, to understand by Κύριον τὸν Θεόν, the Lord *Jesus Christ*. And so the Pervic Translator must have taken it; since he renders 'their Lord and God;' by which the expression will answer to that addressed to Christ by Thomas (John xx. 28), 'my Lord and my God.' And agreeably to what is here said, that the Baptist 'will turn many of the Israelites to their Lord God' (ἐπιστρέψαι), we find in 2 Cor. iii. 6 (with reference to Christ), 'when any one shall turn to the Lord,' ἐπιστρέψην πρὸς Κύριον, where some very ancient authorities, for Κύριον, have Θεόν. And the very word is used in Zech. xiv. 5, and elsewhere, with reference to the Messiah.

The allusion in προελεύσεται ἐνώπιον αὐτοῦ is clear from Matt. iii. 3, where see note.

—πνεύματι here means 'disposition,' as δυνάμει 'zeal and energy,' or 'mighty endowments.' On Elias, as a type of the Baptist, see note on Matt. xi. 14. Compare also Eccles. xlviii. 1, ἀνίστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπρὰς ἰκαίνο. In ἐπιστρέψαι καρδίας πατέρων, &c., there is an allusion to Mal. iv. 6, where it is said that Elias will go before the Messiah ἐπιστρέψαι καρδίας πατρὸς πρὸς υἱόν, καὶ καταστήσει φύλας ἱακώβ. On the exact import, indeed, of the words Commentators are not agreed. They have been supposed to denote a reconciliation of discordant sects and political feuds, by a common repentance and reformation: but they may rather be explained to mean that John, by preaching repentance and reformation, would bring both fathers and children to the same frame of mind, would turn persons of all ages from the disobedience of the wicked to the wisdom of the just; and would thus make ready a people prepared for the coming of the Lord Jesus. In ἐπιστρέψ. τὴν καρδίαν τινός we have not a mere Hebrew phrase, since in Plato, Opp. vi. 257, 3, we find ἀναστρέφειν τὴν καρδίαν τινός, 'to bring any one to a better mind by moral reformation.' Thus the two first clauses state the *particular* purposes of the Baptist's mission; namely, to introduce concord, philanthropy, and reformation of mind and practice. The third states the *general* purpose, or perhaps the *result* of the two former.

τὸν ἄγγελον Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

<sup>19 m</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα. <sup>20</sup> Καὶ ἰδοὺ, ἔσθ' σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου οὔτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. <sup>21</sup> Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. <sup>22</sup> Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. <sup>23</sup> Καὶ ἐγένετο, ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>24</sup> Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν

18. κατὰ τί] Supply σημῶν, which is expressed in a similar passage of Gen. xv. 8. Grot. here remarks on the difference in the cases of Abraham and of Zacharias, as to the same action. The former did not ask for a sign, from distrust in the promise of God, but for confirmation of his faith; whereas the latter had no true faith at all, and did not, as the former, turn from natural causes to the great First Cause. Hence, though a sign was given to him, it was a judicial infliction likewise, for not believing; though wisely ordained to be such as should fix the attention of the Jews on the promised child.

19. Γαβριήλ] Heb. גַּבְרִיֵּל, 'Man of God.' See Dan. viii. 16, and ix. 21, comp. with Job xii. 15, where we have the name of another Archangel, Michael, מִכָּאֵל, equiv. to 'Who is as God,' Gr. ἰσόθεος. Prof. Mill (ubi supra v. 1) has shown that we are not to suppose that the names of the angels were borrowed from any heathen system (prevalent in Babylonia), inasmuch as the persons and order of angels were known long before, and their names had come from an after revelation to Daniel. The designation ὁ παρεστ. ἰ. τ. θ., meaning in attendance at the throne (an expression occurring both in the Sept. and in Lucian, D. D. xxiv. 1, διτ' παριστάναι τῷ Διτί), is equiv. to ἀρχάγγελος, a Chief Angel. Of these it is said in Job xii. there were seven.

20. ἔσθ' σιωπῶν καὶ μὴ δυν. λαλῆσαι] This is not a mere tautology (to avoid which several Commentators, ancient and modern, explain σιωπῶν, *deaf*, quite against the propriety of language), but the latter phrase is meant to explain and strengthen the force of the former, as in Acts xiii. 11, ἔσθ' τυφλὸς, μὴ βλέπων τὸν ἥλιον,—and its purpose is to communicate emphasis thereto, 'Thou shalt be silent, yea, not able to speak.' Comp. also Acts xviii. 9, ἄλει, καὶ μὴ σιωπήσῃς. Though in the present instance the καὶ meaning *imo*, makes it somewhat distinct from the other passages. It is idle to adduce such Class. phrases as Homer's ἀδάκρυτος καὶ ἀπῆμυν, since that is a simple *Hendiadys*.

21. ἰθαύμαζον ἐν τῷ χρονίζειν, &c.] The people might well wonder; for it appears to have been customary for the priest *not* to tarry, on account of the people waiting in the outer

court; who would fear lest some harm had befallen him,—from a negligence in the duty, or otherwise,—which might be *ominous* of evil to the people at large. When Zacharias at length appeared, and was evidently deprived of the faculty of utterance, the people would be likely to conjecture that *something extraordinary* had happened to him, and naturally asked whether he had seen a vision.

22. λαλῆσαι αὐτοῖς] 'address them,' neither to give them the accustomed benediction, nor to inform them of the cause of the delay. 'Ἦν διανεύων α., scil. τοῦτο,—he nodded assent to the inquiry, whether he had seen a vision. Διανεύειν signifies, 'to express one's meaning by nods or bows.' So Thucyd. i. 34. 1, νύματι χρησαμίνον, where see my note. Κωφός here, as appears from v. 62, signifies both *dumb* and *deaf*.

23. λειτουργίας] On this see my Lex.

24. περιέκρυβεν ἑαυτ. ] Not, 'she concealed her situation,' as some Expositors explain; but, 'she kept herself retired.' This she would be induced to do during her whole pregnancy, not only through motives of delicacy (considering her advanced years), but from an anxiety to preserve herself from such accidents, as might either endanger the safety, or impart any disfigurement to the embryo (see Judg. xiii. 14); and lastly, she would feel herself bound, considering the signal favour she had received from above (by which was removed from her the reproach that barrenness involved), to employ the period of her pregnancy in the exercises of more than ordinary devotion. It is frivolous to debate *which* five months she secluded herself; for the *last* five are not permitted by the context, which manifestly points to the first five. Yet the words ἐν τῷ μηνὶ τῷ ἑκτῷ ἀπεστάλη will not (as has been thought) oblige us to suppose that she kept retired *only* the first five. There was more reason, on every account, for the *next* four; and therefore we are warranted in extending that privacy (with Lightfoot) to the whole period of gestation. The period five months is merely mentioned, as being that which intervened between the time of her conception and that of the angel's appearance to Mary and the visit to Eli-

ἐαυτὴν μῆνας πέντε, λέγουσα· <sup>25</sup> ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπέιδεν, ἀφελὲν τὸ θνητὸς μου ἐν ἀνθρώποις.

<sup>26</sup> Ἐν δὲ τῷ μηνὶ τῷ ἑκτῷ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἥ ὄνομα Ναζαρέτ, <sup>27</sup> πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. <sup>28</sup> Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε· Χαίρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν! <sup>29</sup> Ἡ δὲ ἰδοῦσα διέταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. <sup>30</sup> Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαρίας· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. <sup>31</sup> καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>32</sup> Οὗτος ἔσται μέγας, καὶ Τίος υἱοῦ τοῦ κληθήσεται καὶ δώσει

sabeth. I agree with Mr. Alford that the *εἰ* does not signify *for*, but is the usual particle serving to introduce a speech. But this will not prove, as he imagines, that her studious privacy had not for its purpose to devote herself to the exercises of devotion in prayer and praise. That is, I think, strongly intimated in the air of the words οὕτως μοι πεποίηκεν, &c., which, as appears from the οὕτως, are ejaculatory; q. d. 'Thus wonderfully (mercifully) hath the Lord dealt with me!' Accordingly, we have here a brief expression of her devotional feelings, fitly called forth by this miraculous dispensation of Divine Providence, whereby, instead of the reproach of barrenness, was given for her portion honour, nay, great glory, by her being ordained to give birth to One who should be μέγας ἰσχυριὸν τοῦ Θεοῦ, destined to prove a great instrument in promoting the purposes of God for the benefit of man.

<sup>25</sup> ἐπέιδεν] 'hath looked upon me,' i. e. by implication, 'with favour.'—a signif. found in the Heb. נָסָה, the Greek Class. εἰσείδω, and the Latin respicere. Οὐρανοδοτὴς is one of those words which, though in the later Grecism they bore a bad sense, yet in the earlier ones were terms of middle signification; as Eurip. Bacch. 640, κάλλιστον οὐρανοδοτὴς. This, however, is only the case with words which, from their origin, admit of a middle signification; not so with those which, from their derivation, can only have a bad sense. There is here an allusion to Gen. xxx. 23, ἀφ' οὗ τὸ θεῖόν μου τὸ ἐνδοξόν.

<sup>26</sup>—<sup>29</sup>. On this portion, containing a revelation of the miraculous conception, see the Dissertation of Canon Townsend, Chron. Arr. p. 32, seqq.

<sup>27</sup> μεμνηστευμένην] 'betrothed, contracted;' without which no woman was ever married among the Jews, and probably the Gentiles also, from the earliest ages. See Hom. II. 7, 245.

<sup>28</sup> ὁ ἄγγελος] Cancelled by Tisch. and Alf., from B, L, two cursives, and the Copt. Version, but retained by Lachm.;—very properly, since it is more likely that the two words should have been removed in four copies than inserted in all the rest, and in all the Versions except one,

espec. considering they are not, as Alf. says, a gloss. In fact, the reading of B was no other than an emendation of some Critic, who thought that the two words should not come in again so soon, and accordingly removed them. Certainly a pure Greek Class. writer would not have expressed them.

The words at the end of the verse, εὐλογημένη σὺ ἐν γυναιξίν, are cancelled by Tisch., but retained by Lachm.;—very properly, since the authority for their omission is only the same as in the foregoing alteration; though here internal evidence is against them, considering that they may have been brought in from v. 42; though Lachm. does not even bracket them.

—X., κεχαριτωμένη] 'Hail, thou favoured one of God!'

<sup>30</sup>. In εὗρες χάριν παρὰ τῷ Θεῷ, 'thou hast obtained favour and acceptance with God' (συνεῖν Δεῖν), we have a phrase formed on, though of purer Greek than what often occurs in, the Sept. Vers. of the Pentateuch, and which is occasionally found in that of the historical books of the Old Testament (but scarcely ever occurring in the Prophets), εὗραίν χάριν ἐνώπιόν τινος. The expression εὗραίν χάριν παρὰ Θεῷ ἢ Κυρίῳ is so rare, that I know only one example of it elsewhere, namely, Sept. Numb. xi. 45, εὗραίνκα παρὰ σοὶ χάριν. The phrase, however, is not altogether Class. Greek. In order to its being such, the Middle instead of the Active form should have been used, as in Thucyd. i. 58, εὗραίντο οὐδὲν ἐκτελέθειον.

<sup>32</sup>, <sup>33</sup>. I quite agree with Dr. Henderson on Is. ix. 5, that "though the words of these verses are not expressly or verbally quoted from the passage of Isaiah, yet that the angel Gabriel thus applies them in the words of these verses. First (continues Dr. H.), this child was to be 'the Son of the Highest,' in reference to that part of the prophecy, 'To us a Son is given.' Secondly, he was to be 'great,' which the assemblage of exalted and distinguished names in the prediction sufficiently indicates. Thirdly, he was to have given to him 'the throne of his father David,' which corresponds to 'his government upon the throne of David' in the prophecy; and his 'reigning over the house of Jacob,' to his being

a Dan. 2. 44.  
 & 7. 14, 27.  
 Micah 4. 7.  
 Isa. 9. 7.  
 Ps. 68. 6.  
 & 99. 26.  
 Jer. 23. 5.  
 Heb. 1. 8.

t Matt. 1. 20.

u Gen. 12.  
 14.  
 Job 42. 2.  
 Jer. 22. 17.  
 27.  
 Zech. 8. 6.  
 Matt. 19. 26.  
 infra 12. 27.

v Josh. 21.  
 9, 10, 11.

αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ· <sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. <sup>34</sup> Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; <sup>35</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ἱψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Τίος Θεοῦ. <sup>36</sup> Καὶ ἰδοὺ, Ἐλισάβετ ἡ \*συγγενὴς σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν \*γῆρει αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. <sup>37</sup> Ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. <sup>38</sup> Εἶπε δὲ Μαριάμ· Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

<sup>39</sup> Ἀναστὰσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη

'over the kingdom of David' in the following clause. Fourthly, the words 'of his kingdom there shall be no end,' are almost a literal quotation of the words, 'of the increase of his government there shall be no end.' That neither Hezekiah, nor any other temporal king of the Jews after this time, can possibly be intended, appears from the fact, that none of them ever did or could exert a beneficial influence over Galilee, since it lay entirely beyond their jurisdiction; and also from the peculiar terms of the description, which admit of no appropriate interpretation except they be applied to a Divine Person." This view Dr. Henderson confirms on the admission even of the same Neologians, Rosenm. and Schroeder, and of the earlier Rabbins.

As respects the appellations here applied to the Messiah, or that of Τίος Θεοῦ, I have already treated. I would only now add that the word μέγας is to be taken not as a simple epithet, but in a most emphatic sense, as meant to correspond to the Hebrew 'Mighty God'; and accordingly, it would be proper to write it Μέγας. Dr. Henderson observes that the celebrated Rabbins, Ben Sira, includes "Wonderful, Counsellor, *Mighty God*, Prince of Peace, in his enumeration of the eight names of the Messiah." See more in Bp. Bull's Works, p. 37. Jud. Eccl. p. 242, D.

<sup>32</sup> κληθήσεται.] Meaning, 'shall be.' The Unitarian translation of Τίος ὑψίστου, 'a son of the most high God,' is completely refuted by Bp. Middleton. And the force of the expression is ably pointed out by Bp. Bull, Jud. Eccl. Cath.

<sup>35</sup> πνεῦμα ἅγιον] 'the Holy Spirit,'—namely, the creative Spirit of God. Bp. Pearson, cited by Alford, well observes, that no more is to be ascribed to the Spirit than what is necessary to cause the Virgin to perform the actions of a mother. As Christ was made of the substance of the Virgin, so he was not made of the substance of the Holy Ghost, whose essence cannot be made. And because the Holy Ghost did not beget him by any communication of his essence, therefore he is not the Father of him, though he were conceived by him. On account of such Divine conception, it is declared that that holy child which should be born of Mary should, even in his human nature, be called, and really be, the Son of God. As respects the term ἐπισκιάσει, what-

ever be the nature of the figure (not, however, one taken from a bird, as Grot. supposes, nor from a cloud, as Alford, because it is inconsistent with the NATURE of the thing signified), it is used to designate the Divine Power, as resting upon and exerting its influence on the Blessed Virgin at the conception of the Son of God. Thus it has nearly the same force as ἐπισκηνώσει, used, as it frequently is, in 2 Cor. xii. 9, where it is applied to the powerful Divine influence resting and abiding on Paul for his support.

— τὸ γεννώμενον ἅγιον] Render: 'that holy thing' (γένον).

<sup>36</sup>, <sup>37</sup>. In these verses the Angel proceeds to remove all doubt as to the fulfilment of the promise just made to Mary, by referring to what had been already done, by the same Divine interposition, in the case of her kinswoman Elisabeth.

<sup>36</sup>. For συγγενῆς, I have now, with Lachm., Tisch., and Alf., received συγγενίς, from most of the ancient uncials and a few cursives (to which I can add several Lamb. and Mus. copies), confirmed by internal evidence, as existing in the great rarity of the term συγγενίς, which was therefore likely to be taken for or pass into the usual form -ης. It was also likely to be used by Luke, since, although it never occurs in the ancient and pure Greek writers, yet it is found in Synes. Epist. 155. Plut. Mor. p. 267. D. Charit. v. 3. Porphyrr., and other still later writers referred to by Dind. on Steph. Thes. Paris. Ed. in v. The similar, and yet rarer form, σύγγενίς, occurs in Joseph. Ant. vii. 3, and Euseb. Hist. Eccl. ix. 8. I have just afterwards adopted ἡγήρει, instead of Vulg. γήρει, from strong external authority (confirmed by most of the Lamb. and Mus. copies), and by decided internal evidence.

For τῷ Θεῷ, Tisch. and Alf. read τοῦ Θεοῦ, from B, D, L; while Lachm. retains τῷ Θεῷ, very properly; the other being evidently either an error of scribes, or a false correction of Critics.

<sup>39</sup>. ἐν ταῖς ἡμέραις ταύταις] The expression is by some Commentators explained as standing for εὐθὺς, immediately. But they have not proved this signification, of which, I apprehend, the phrase is incapable. It evidently

εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν †'Ιούδα· <sup>40</sup> καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἑλισάβετ. <sup>41</sup> Καὶ ἐγένετο, ὡς ἤκουσεν ἡ Ἑλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἑλισάβετ, <sup>42</sup> καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου! <sup>43</sup> καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; <sup>44</sup> ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. <sup>45</sup> \* Καὶ μακαρία ἡ πιστεύσασα ὅτι <sup>Infra 11. 28.</sup> ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

signifies, in the lax form of similar Hebrew phrases, 'about that time;' which may denote a period of two or even three weeks.

— πόλιν 'Ιούδα] *What* city is here meant has been not a little disputed. Some think *Jerusalem*; others, *Hebron*. But it cannot have been the *former*, since that was not in the Highland district; whereas *Hebron*, was not only a Sacerdotal city, but was situated in the Highlands. But why, then, did not the Evangelist at once say *Hebron*? Is it probable that he would mention the *metropolis* of the tribe in so very indefinite a manner? Not to say that, as *Reland* thinks (but qu.?), from the air of the context, we should expect the name of some *certain* city. Hence he suspects that there is here an error in the *reading*, that the true reading is 'Ιούτα, or 'Ιούττα, itself also a sacerdotal city, and in the Highlands, a few miles east of *Hebron*, mentioned in *Josh. xv. 55. xxi. 16. Heb. ἡπν*. This conjecture is embraced by *Valca*, *Michaelis*, *Rosenm.*, and *Kuin*. The scribes, they say, might easily confound the comparatively little known 'Ιούτα with the well-known 'Ιούδα; or 'Ιούτα may have been changed in pronunciation into 'Ιούδα at the time of *St. Luke*. As confirmatory of the above, I would add, that one Edition of the Sept., in the passage of *Joshua* above adverted to, has 'Ιεδδα, plainly by an error of the scribes for 'Ιουδδα—a dialectical variety of 'Ιούττα. However, I cannot find any evidence in the *Lamb.* and *Mss.* copies to countenance the change proposed, and consequently I still retain 'Ιούδα, which is thus used at *Matt. ii. 6.* and *Josh. xxi. 11.*

41. ἐκίρτησε ἐν τῇ κοιλίᾳ α.] *Σκιρτάν* properly signifies 'to bound for joy,' as young animals do; but it is sometimes, like the Latin *salire*, applied to the leaping of the *fœtus in utero*. So *Gen. xxv. 22.* ἐκίρτων τὰ παιδία ἐν αὐτῇ, and *Nonn. Dionys. viii. 224.* A circumstance not uncommon in the advanced stages of pregnancy, and which is usually occasioned by sudden agitation, and sometimes by sympathy.

42—45. The knowledge that Mary was to be the mother of the Messiah is, with reason, supposed to have been conveyed to *Elisabeth* by immediate revelation. And her declaration of this knowledge, introduced as it was by the very words of the Angel's annunciation (v. 28), together with her delicate allusion to the *unbelief* of *Zach.*, who, in a similar case, had doubted the

words of the Angel (see v. 20), would be a mutual confirmation of the faith of them both.

42. εὐλογ. ἐν γυναιξί] i. e. 'blessed among women;' implying blessed above them; not a mere Hebrew form of superlative, since the same mode of expression occurs in the *Class. writers*, both Greek and Latin, as in the *Horatian lines*, "Micat inter omnes Julium Sidus."

43. πῶθεν μοι τοῦτο] Supply τὸ πρᾶγμα γέγονε. A form expressive of wonder at any unexpected honour done, and not unfrequent in ancient writers. I agree with *Mr. Alf.*, that the word *Κυρίου* here, as applied to the unborn babe, can no otherwise be explained, than as uttered in the spirit of prophecy, and expressing the Divine nature of our Lord; but I cannot allow his adoption of *κραυγῇ*, instead of *φωνῇ*, at the preceding verse, from merely *B, L, om* cursive, and *Origen*. He pronounces *φωνῇ* 'a correction to the more usual term.' Yet on *Mark i. 26* he pronounces *κράξαν* for *φωνήσαν* as a correction to the more usual term; and so *Lachm.* alters *κραυγῇ* to *φωνῇ* in *Rev. xiv. 18*. I cannot but suspect that the word *φωνῇ* was altered to *κραυγῇ* by some Critic who thought that he was improving the Greek, and had in mind such passages as *Rev. xiv. 18*. Besides, *Luke* never, I believe, uses *κραυγῇ*, except in *sensu deteriori*; but he does use *φωνῇ* with its cognate verb, *infra* xxiii. 46, and *Acts* xvi. 28; and *φωνῇ μεγάλῃ*, *infra* iv. 33. viii. 28. *Acts* vii. 60. viii. 7, et al. sæpe. Why, then, should it not be thought likely that he would adopt the same expression here? Our Critics, however, thought that there would be more elegance in substituting for the cognate noun another equiv. in sense, but varying in sound, as in *Matt. xv. 1.* *Mark* vii. 10, and often in *Sept.* And so in *John* xi. 4, we have *φωνῇ μεγ. ἐκραύγασε*, and *Acts* vii. 57, *κράξαντες φωνῇ μεγ.*, and *Luke* iv. 33.

45. ἡ πιστεύσασα ὅτι, &c.] There is here some difference of opinion as to the right punctuation. Most suppose it to be ἡ πιστεύσασα ὅτι, &c.; while not a few make it ἡ πιστεύσασα ὅτι. The former carries with it a more weighty sense than the other; but is not so agreeable to the *usus loquendi*, by which the thing believed is introduced by an ὅτι. Not that examples are wanting in Scripture of the *absolute* use of *πιστεύω*, but that ὅτι coming after *πιστεύω* would naturally be referred to it in construction.



x 1 Sam. 1.  
 11. & 2. 1.  
 Hab. 3. 18.  
 Mal. 2. 12.  
 y Ps. 71. 19.  
 & 130. 2, 3.  
 & 111. 9.  
 z Gen. 17. 7.  
 Exod. 30. 6.  
 Ps. 108. 17.  
 & 136. 40, 10.  
 & 31. 8.  
 & 52. 10.  
 Ps. 33. 10.  
 1 Pet. 5. 5.  
 & Job 8. 11.  
 & 12. 13, 19,  
 21.  
 1 Sam. 2. 7, 8.  
 Ps. 113. 7.  
 & Ps. 34. 10.  
 1 Sam. 2. 8.

46 Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον,  
 47 καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρὶ μου  
 48 \* ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. ἰδοὺ  
 γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· 49 ὅτι  
 ἐποίησέ μοι μεγαλεῖα ὁ Δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ  
 50 \* καὶ τὸ ἔλεος αὐτοῦ εἰς † γενεὰς γενεῶν τοῖς φοβουμένοις  
 αὐτόν. 51 \* Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν  
 ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. 52 <sup>b</sup> Καθεῖλε δυνάστας  
 ἀπὸ θρόνων, καὶ ἤψωσε ταπεινοῦς· 53 <sup>c</sup> πεινῶντας ἐνέπλησεν

However, on more mature consideration of the matter, I give the preference to the former mode, espec. since, as Lightf. thinks, there may have been present to the mind of Elisabeth the unbelief of her husband, as compared with Mary's faith.

46. In this noble Canticle the blessed Virgin devoutly praises God, 1. for his mercy to *her*, vv. 46—49; 2. for his mercies to *all* men (vv. 50—53); 3. for his espec. goodness to be shown to his *faithful people* in all future ages (vv. 54, 55). It is observable that most of the expressions in this sublime effusion are derived from the Old Test., espec. from the Song of Hannah, 1 Sam. ii. 1—10, in which there was so much that was remarkably suited to Mary's own case, and which concludes with a prophecy of the kingdom and power of Christ.

It is remarkable, too, for the similarity of its language to that used in other parts of the Old Test. The whole has been admirably illustrated by Bp. Jebb, *Sacr. Lit.* pp. 392—402, whose mode, however, of handling it too often keeps out of sight (though, we may presume, not because out of mind) that *higher view* which ought to be taken of this portion, whereby there is ascribed to the mother of our Lord the inspiration of the Holy Spirit, which doubtless filled Elisabeth, v. 41, and Zacharias, v. 67.

—μεγαλύνει ἡ ψυχὴ μου] This use of *ψυχὴ* is not a mere Hebraism, but is very emphatic, and implies the greatest earnestness and intensity of feeling, as, indeed, appears by its union with *πνεῦμα*, so that the two words denote, by Hendiadys, as at 1 Thess. v. 23, 'the whole inner man.' See my note there. Μεγαλύνειν, in this precatory sense, signifies to *exalt*. Ἐγαλλ. is a stronger term than μεγαλ., and denotes 'exultation and ecstasie joy.' Comp. Ps. xiii. 6, with 1 Pet. i. 8.

47. τῷ σωτῆρὶ μου] Not 'my preserver,' but, 'my Saviour,' as in 1 Tim. i. 1. ii. 3. Tit. i. 3. iii. 4.

48. ὅτι ἐπέβλεψεν ἐπὶ τ. τ. τ. δ. α.] So also Levit. xxvi. 9. This use was probably founded on that of the Heb. *נָּזַח*; though something like it is found in the Classical use of *ἐνόπτεσθαι* and *ἐφορᾶν*, and the Latin *conspicere*.

—μακαριοῦσι] 'shall esteem me happy,' namely, in giving birth to the Saviour of the world. In this absolute use the word occurs in James v. 11.

49. μεγαλεῖα] Expositors supply *ἔργα*. But it is better to say that, in such a case as this, the adjective is used substantively. Nor is *μεγ.* to

be rendered (as it is done by some) *miracles*; but *ἰσότης μοι μεγ.* may be translated 'bath conferred upon me favours unspeakable;' for *μεγαλεῖος* signifies more than *μέγας*. The expression is found also in Ps. lxx. 19 (Sept.), & *ἐποίησάς μοι μεγαλεῖα*. See Deut. x. 21. The blessed Virgin had doubtless in mind the miraculous conception of the Messiah; and she adds what follows, to the end of the next verse, in expression of her sure heart-confidence in the goodness and mercy of God.

The expression ὁ Δυνατὸς, formed on the Heb. *נָּזַח*, designates κατ' ἐξοχὴν (as in Ps. xxiv. 8. Sept.), 'the Almighty.'

50. By ἔλεος is meant, as often in the Sept., the *lovingkindness* of the Lord. Instead of *ἐλεος γενεῶν* several MSS. have *ἐλεος καὶ γενεῶν*, which is edited by Matthæi; while Tisch. and Alf. read *ἐλεος καὶ γενεῶν*. But these and two other various readings are no more than so many various modes of explaining or simplifying an expression somewhat unusual, yet one founded on the Hebrew idiom. The true reading here may however be thought an open question.

51. Here we have, first, an accumulation of phrases expressive of God's power; and the general declaration *ἰσότης κράτος ἐν βραχίονι αὐτοῦ* is then illustrated by examples. *Βραχ.* denotes, by an usual Hebrew figure, 'the mighty power of God,' as shown in the most signal manner. By *βραχίονι* the Almighty is here represented as *powerfully* exerting his sovereign power.

—διεσκόρπισεν] 'he utterly discomfited.' A metaphor derived from putting to flight a defeated enemy. So Ælian V. H. xiii. 46, *τοὺς μὲν διεσκόρπισεν, τοὺς δὲ ἀπέκτανεν*. The word not unfrequently occurs in the Sept., but very rarely in the Class. writers.

—διανοία καρδίας αὐτῶν] *Διανοία* is governed of *ἐν* understood, and the expression signifies 'their inmost thoughts and devices.' The general sense is, that 'He scatters their imaginations, frustrates their schemes, and brings their counsels to nought.'

52. καθεῖλε δυνάστας] *Καθεῖρειν* signifies properly to *pull down*, as applied to *things*, though often as applied to *persons*. Comp. Eccles. x. 14. See my note on Thucyd. vi. 83. *Δυνάστας* signifies not 'kings' only, but all who are invested with political power. Something parallel as to the *sentiment* is found in Hesiod., Opp. i. 5, *ρεῖα δ' ἀρξίηλον μινύθει, καὶ ἀδελφῶν ἀίψα—Ζεὺς ὑψιβρυμέτης*.

53. This sentiment is closely connected with that of the preceding verse. By the expression *ἀγαθῶν* is meant *food*, agreeably to the figure in

ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. <sup>54</sup> Ἄντελάβετο <sup>d Isa. 41. 8. Ps. 96. 3.</sup>  
 Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους <sup>55</sup> (\* καθὼς ἐλάλησε <sup>e Gen. 17. 19. & 22. 18. Ps. 122. 11.</sup>  
 πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ  
 † εἰς τὸν αἶωνα. <sup>56</sup> Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὥσει μῆνας  
 τρεῖς καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

<sup>57</sup> Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ  
 ἐγέννησεν υἱόν. <sup>58</sup> Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς <sup>f Supra ver. 14.</sup>  
 αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς καὶ  
 συνέχαρον αὐτῇ. <sup>59</sup> Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον <sup>g Gen. 17. 12. Lev. 12. 3.</sup>  
 περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ, ἐπὶ τῷ ὀνόματι τοῦ  
 πατρὸς αὐτοῦ, Ζαχαρίαν. <sup>60</sup> Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ <sup>h Supra ver. 12.</sup>  
 εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. <sup>61</sup> Καὶ εἶπον πρὸς  
 αὐτήν Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ  
 ὀνόματι τούτῳ. <sup>62</sup> Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι  
 καλεῖσθαι † αὐτόν. <sup>63</sup> Καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων <sup>i Supra ver. 12.</sup>

πεινῶντας καὶ κενούς. Comp. Ps. ciii. 5, 'who satisfieth thy mouth with good things'; Sept., τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς. But, by the use of the term πλουτοῦντας, it should seem that πειν. and κενούς are to be taken of *abundantia*, or *opulenti*, of the *subsidia vias*; in short, of *wealth* or *prosperity*. So 1 Cor. iv. 8, ἥδη κεκορμημένοι ἐστέ, ἥδη ἐπληρώσατε. The expression κενούς is accommodated to the figure in πεινῶντας, so Job xii. 9 (a passage here probably had in mind), χῆραν δὲ ἐξαπέστειλες κενάς. Yet it may not the less mean 'destitute [of riches].' And in this absolute use the word occurs in Hdol. vii. 131, ἀπικίατο—κενοί. Comp. Aristoph. Plut. 595, εἴτε τὸ πλουταῖν, εἴτε τὸ πεινῆν βίλτιον.

<sup>54</sup> Ἄντελάβετο] Ἀντιλαμβάνεσθαι signifies properly to *lay hold of any person by the hand*, in order to support him when likely to fall; but it is here (and often in the *Classical* writers) used metaphorically, in the sense to *protect, support*. By Ἰσραὴλ παιδὸς αὐτοῦ (an expression occurring in Is. xii. 6) is denoted the same as ὁ οἶκος Ἰσραὴλ, i. e. the Jewish nation, in Ps. xcvi. 3, on which the words of this verse are founded.

—μνησθῆναι ἐλέους] The Almighty is said to be *mindful* of his people, when he exerts his power for their support, and confers on them the benefits he promised. The expression has here peculiar emphasis, the full sense being, 'to give a fresh proof of mercy and favour to Israel, in addition to the ancient mercies shown to that people.'

The Aorists, vv. 51—54, incl., express not only the habit of the past, but also of the present, and, by implication, of the future, as to what the Lord hath done for her, inasmuch as what the Lord hath done and still doth, he may be expected to do in future, being 'the same yesterday, to-day, and for ever.' However, in translating, one cannot do better than to use the *Present of custom*.

<sup>58</sup> ἐμεγάλυνε τὸ ἔλεος αὐτοῦ μετ' αὐτῆς] A Hebraism, to signify 'showing signal kindness to any one, found in Gen. xix. 19.

<sup>59</sup> ἐκάλουν] 'they were calling, were going

to call, intended to call.' Comp. διακάλων in Matt. iii. 14, where see note.

<sup>61</sup> For ἐν τῇ συγγενείᾳ σ., Lachm., Tisch., and Alf. read, from A, B, C, L, Δ, and 10 cursives, ἐκ τῆς ξ-ίας. Alf. pronounces the text. rec. 'a correction to sense.' But surely one reading is as much sense as the other. It is highly improbable that all the copies except 10 (or rather 9, for I find ἐκ τ. σ-ίας in MS. Trin. Coll. B, x. 16), and all the Versions except the Coptic should have been so industriously corrected for no purpose. Far more probable is it that ἐκ τ. σ. was a correction of the Greek by the Alex. Critica. That it is far more Class. Greek Mr. Alf. must know.

<sup>62</sup> ἐνένευον] 'intimated by nods and becks.' See note supra v. 22; from both which passages the inference is so plain that Zach. was deaf as well as dumb, that one cannot help wondering at the perverse stolidity of the free-thinking De Wette and Meyer in seeking to do away with this plain fact, rendered still more plain by the words *ἰθαύμασαν πάντες*, at v. 68, where see note. At τὸ τί supp. κατὰ, where τὸ belongs to the whole of the subsequent clause, the sense being 'as to what name he might wish to call him.' This idiom of τὸ before τί is so rare, that I only know of one other example, Jos. B. J. vii. 5, 2, ἐπ' ἀδελφὸν δὲ τὸ τί φρονεῖ.

For αὐτόν, Lachm., Tisch., and Alf. read αὐτό, from B, D, F, G, and 6 cursives; to which I can add nothing; and I cannot receive the reading, since αὐτό was more likely to be a correction of the Critics in those 10 MSS., than that all the rest of the copies should have been altered. A Class. writer would certainly have written αὐτό, as called for by the παιδίον at v. 59.

<sup>63</sup> πινακ.] Denoting the small square tablet, either whitened or smeared with wax, employed by the ancients, and yet in use in the East. The diminutive form is only used by the later Class. writers; the earlier ones use *πινακίον*. Ἐγραψε λέγων is a Hebraism often occurring in the Sept., and occasionally in Jos., as Antt. xi. 3, 4, and xiii. 4, 1.

[<sup>1</sup> *Supra ver.* <sup>30</sup> *Iωάννης ἐστὶ τὸ ὄνομα αὐτοῦ καὶ ἐθαύμασαν πάντες.* <sup>64</sup> *Ἀνεφύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν.* <sup>65</sup> *Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.* <sup>66</sup> *Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.* <sup>67</sup> *Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου, καὶ προεφίητευσε λέγων* <sup>68</sup> *Ἐὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ* <sup>69</sup> *καὶ ἤγειρε κέρας*

k Ps. 41. 13.  
& 108. 45.  
infra 7. 16.  
l Ps. 132. 17.  
18.

— *ἰθαύμασαν*] 'they were astonished,' or amazed; not, as Bp. Lonsdale explains it, "because he had given his son a name not before used in the family;" for the term would thus have been too strong a one for the occasion. There would, as Mr. Alf. remarks, be nothing wonderful in his *acceding to his wife's suggestion* if he had *known* of it. It was the *coincidence*, apparently *without* this knowledge, that was the matter of amazement.

<sup>64</sup>. *ἀνεφύχθη—γλῶσσα α.*] An idiom whereby a verb is joined with two nouns of cognate sense; to one only of which it is properly applicable. So Homer has, *οἶνον καὶ ὀϊνον ἰδόντες*, and Æschyl. *Prom.* 21, *ὅτε φωνῇ, ὅτε μορφῇ βροτῶν δέφει*. 1 Cor. iii. 2. However, the term *ἀνοίγεσθαι* may not unaptly be applied to *setting free* the tongue. Thus (as De Rheo observes) Sophocles and Themistius speak of the tongue being *shut*, and of the *door* of the tongue. Now surely there is no greater impropriety in speaking of the tongue being *opened*. Moreover, the Hebr. *פָּתַח*, to which *ἀνοίγειν* answers, signifies not only to *open*, but to *loose*, as in Gen. xxiv. 32. Is. v. 27. See the Note on Mark vii. 34. Thus there will be no occasion to supply *ἐλύθη*, but simply repeat *ἀνεφύχθη*.

As to the hypothesis of some who would attribute the loss and the recovery of Zacharias's speech to *natural* causes, it is totally inadmissible. The whole can be regarded in no other light than that under which the Evangelist evidently represents it, as *supernatural*, and as a *judicial fiction*.

<sup>65</sup>. *φόβος*] The term here imports 'a religious awe' called forth by their perceiving the events in question to be the especial work of God.

<sup>66</sup>. *ἰδόντες ἐν τῇ καρδίᾳ*] scil. *ταῦτα*, namely (says Euthym.), *ὡς ἐξήκολα*. This phrase is rare in the Classical writers. We may compare the Homeric *μυθὸν ἐντρίθεισθαι θυμῷ*, and the Latin *reponere*, or *condere mente*. The *τί*, which may be rendered neut. for masc., *qualis* (as we have *quid* for *qualis* in Hor. Sat. i. 6, 55), expresses *admiration*; and the *ἄρα* is *ratiocinative*; with reference to the foregoing circumstances, q. d. 'What sort of a man, then, will this child become?' The words following *καὶ χεὶρ Κυρ. ἦν μετ'* αὐτοῦ are by some Expositors supposed to be a part of the speech. But they are better considered as an observation of the Evangelist, and part of the narrative.

<sup>67</sup>. *προεφίητευσε*] Many Expositors think that the term here, and occasionally elsewhere, merely denotes praising God in fervent and ex-

alted strains, *like* those of a prophet. And indeed such a sense in *προφήτης* is found in the *Class.* writers; but not in the *Scriptural*; much less in *προφητεύειν*. It may with truth be affirmed, that in the New Test. there are but two significations of *προφητεύειν*; 1. to *prophesy*, *predict future events*; 2. to *speak under the impulse of divine inspiration*. See more in my Lex. Now the hymn of thanksgiving by Zacharias was both prophetic and inspired.

<sup>68</sup>. *ἰπεσκέψατο*] scil. *τὸν λαόν*, 'hath visited with his mercy and favour.' The metaphor (which occurs also at ver. 78, and vii. 16. Acts xv. 14. Heb. ii. 6), is derived *either*, as is commonly supposed, from the custom of princes to visit the provinces of their kingdoms, in order to redress grievances and confer benefits; or rather, from the visiting of the distressed by the benevolent, to afford them relief.

The phrase *ἰποίησε λύτρωσιν* for the verb *λυτροῦσθαι* is found nowhere else. It may be rendered 'effected redemption,' lit. *ransom* from slavery to freedom; and the expression peculiarly belongs to the redemption which our Saviour Christ effected for mankind at the price of his own blood, to free them from the power of their spiritual enemies. And in this full sense even Christians must understand the expression; though Zacharias himself may not have fully understood the spiritual import of the word which the Holy Spirit dictated to him, and may, as probably did the Apostles generally on the occasion mentioned in Luke xxiv. 21, *ὁ μὲλλων λυτρεῖσθαι τὸν Ἰσραὴλ*, have chiefly had in view a temporal deliverance of the Jewish nation from subjection to the Romans.

<sup>69</sup>. *κέρας σωτηρίας*] On the exact nature of the metaphor Commentators are not agreed. Fischer and others suppose an allusion to the *four horns of the altar*, which were among the Hebrews (as the *ara* and *foci* among the Greeks and Romans) places of refuge for suppliants. This view, however, may be considered rather ingenious than solid. And I agree with Mr. Alf. that the mere notion of a *refuge* is never what is connected with the kingdom of the Messiah. Upon the whole there is no reason to abandon the common opinion, which derives the metaphor from *horned animals*, whose strength is in their horns. Hence *horn* was a term perpetually used to denote *strength*, and thus became a symbol of power and principality. So Achmet Ōneir. 83, *τὰ κέρατα τοῖς ἀξιωμασιν ἀναλογίζονται*. Thus *κέρας σωτηρίας* is for *σώτῆρα ἰσχυρόν*, 'a powerful deliverer and helper.'

σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ. <sup>70</sup> (ἢ καθὼς <sup>m Pa. 72. 12.</sup> ἐλάλησε <sup>Jer. 23. 6.</sup> διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος <sup>Is. 40. 10.</sup> προφητῶν <sup>Dan. 9. 24.</sup> αὐτοῦ) <sup>71</sup> σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς. <sup>72</sup> ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, <sup>73</sup> ὅρκον δὲ ὥμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν. <sup>74</sup> τοῦ δοῦναι ἡμῖν ὁ ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ. <sup>75</sup> ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας [τῆς ζωῆς] ἡμῶν. <sup>76</sup> Καὶ σὺ, παιδίον, προφήτης Ὁψιστοῦ κληθήσῃ. <sup>g Mal. 3. 1.</sup> πορεύσῃ γὰρ πρὸ προσώπου Κυρίου, <sup>Is. 4. 5.</sup> ἐτοιμάσαι <sup>supra v. 17.</sup> ὁδοὺς αὐτοῦ,

70. τῶν ἁγίων—προφ.] The second τῶν is omitted in B, L, Δ, 3 cursives of the same Family, also in Orig., and Euseb., and is cancelled by Tisch. and Alf., but retained by Lachm., very properly; for as to the reason for rejecting it propounded by Gerd. and Vater, because 'the Article is no where else so used, preceded by an adjective,' yet on that very account they ought to have been less ready to cancel the Article, than to inquire whether the preceding word is really an adjective. Now Bp. Jebb and Rosenm. think it is not an adjective, but a *substantive*, as very often elsewhere. So Deut. xxxiii. 2, 3. 1 Sam. ii. 9. Chron. vi. 41. Job xv. 15. Ps. xxx. 4. xxxiii. 9. That the Patriarchs, from Adam downwards, were God's *saints*, though not all of them his prophets, is certain: and why they might well be so called, appears from Levit. xx. 7. So xix. 2. xxi. 8. This view I should have adopted, but for the very similar passage of Luke himself, Acts iii. 21, ἀρχὴ χρόνων ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος [πάντων] ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος, where Griesb., Lachm., Tisch., and Alf. insert τῶν before ἁγίων; which, however, Bp. Middleton thinks unnecessary. Yet here it is found in all the MSS.; and if the Article be used with the adjective, it cannot be dispensed with in the *substantive*. And that the writer meant it so to be taken in the passage of Acts is clear; because ἁγίων αὐτοῦ προφ. can only mean, 'of his holy prophets:' and τῶν ἀγ. πρ. could mean *no more*. This indeed is confirmed by 2 Pet. iii. 2, μνησθῆναι τῶν πρ. ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν. Rev. xxii. 6, ὁ Θεὸς τῶν πνευματικῶν τῶν ἁγίων προφητῶν, and Jos. Antt. xii. 9. 6, τείχος κατασκευασμῶν ὑπὸ τῶν ἁγίων προφητῶν.

—ἀπ' αἰῶνος] This phrase, which often occurs in the Hellenistic writers, and sometimes in the Classical (so Longin. § 34, τοὺς ἀπ' αἰῶνος ῥήτορας)—though the latter prefer the expression ἀπ' ἀρχῆς—signifies 'from the most ancient times.'

—ἐξ] for ἀπὸ, as in a similar passage of Joseph., Antt. ix. 8, 5, ὁ Θεὸς δίδωσιν αὐτῷ τὴν ἐκ τοῦ πολέμου καὶ τῶν κινδύνων ἀδείαν.

72. ποιῆσαι ἔλεος μετὰ] A Hebraism also occurring in Acts xiv. 27. xv. 4. Gen. xxiv. 12, 14. Ps. cxix. 65. Job xii. 6. Judith viii. 26.

73—75. ὅρκον δὲ ὥμοσε] The difficulty which here exists in the construction cannot, I think, well be got rid of by supposing an ellipsis of κατὰ before ὅρκον. It should rather seem, as

Elmer and Valckn. maintain, that ὅρκον is put for ὅρκον on account of the subsequent relative δὲ, as in Luke xx. 17. Compare Mark xii. 10. Acts x. 36. Matt. xxi. 42. On this so called *attraction*, see Matthiae, Gr. Gr. § 474. Buttman, Gr. Gr. § 151, and Herm. on Soph. Elect. 643 and 681.

This and the next verse contain the *substance* of the oath unto Abraham. The Prophets of the Old Test., in describing the times of the Messiah, and the spiritual worship which was to succeed to the ceremonial observances of the law, use the very same language as that of this Divine Hymn; though neither the Jews generally, nor even the prophets themselves, understood those prophecies as we, informed by history, and enlightened by the Gospel, are enabled to do. 'Αφόβως is to be taken, not with ῥυσθέντας, but with λατρεύειν; which is required by the construction, and yields a sense most in unison with the nature of the Gospel,—as alluding to the absence of the 'spirit of bondage,' mentioned Rom. viii. 15; the sense being, 'without fear of our spiritual enemies, Sin, the Law, and Death, over which we obtain the victory by Christ,' see 1 Cor. xv. 57, and Note. 'Ὁσιότης denotes the observance of all duties to God; δικαιοσύνη, the performance of all duties to men. Comp. Eph. iv. 24, and Plut. de Discr. Adul. § 43, ὁρᾶν ὅπως ὁσιότητι καὶ δικαιοσύνῃ κοσμήσῃς Σικελίαν, which, compared with the expression of the Evangelist, tends to refute the notion of the Rationalists, that the whole subject of this Song is the temporal Theocratic greatness of the Messiah. Similarly in 1 Thess. ii. 10, we have ὁσίως καὶ δικαίως, and Tit. i. 8, δίκαιον, ὁσίον.

74. The words τῆς ζωῆς, not found in many of the best MSS. (including several Lamb. and Mus. copies) and some Versions and some Fathers, are with reason cancelled by all the Editors from Griesb. downwards.

76. In this and the following verses we have a remarkable *prophecy* respecting the dignity, office, and success of John, also describing the nature, privileges, and effects of the Gospel, and foretelling its salvation both among Jews and Gentiles.

For καὶ σὺ, Lachm., Tisch., and Alf. edit καὶ σὺ δὲ, from B, C, D, L, and 8 cursives; while Lachm. rejects the δὲ, very properly, since besides overwhelming superiority of external authority, internal evidence is in favour of the text. rec. The other reading arose from error of the scribes, who commingled two readings καὶ σὺ and σὺ δὲ.

r. infra 2. 2.

a. Mal. 4. 2.

Zach. 5. 8.

a. 4. 12.

t. Ps. 43. 3.

a. 119. 106.

Isa. 9. 1.

a. 42. 7.

a. 43. 5.

a. 40. 9.

a. 60. 1.

Matt. 4. 16.

Rom. 3. 17.

u. infra 2.

60.

77<sup>2</sup> τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, 78<sup>2</sup> διὰ σπλάγχχρα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολή ἐξ ὕψους, 79<sup>2</sup> ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. 80<sup>2</sup> Τὸ δὲ παιδίον ᾗδ' ἔσται καὶ ἐκραταιοῦτο πνεύματι καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

II. 1<sup>1</sup> Ἐγένετο δὲ, ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην

77, 78. In these verses it is intimated that salvation, which was, under the law, by *legal righteousness alone*, is, under the Gospel, obtainable alone by *remission of sins*, to be obtained through the *free grace* and mercy of God, and the *satisfaction* of Christ, our righteousness.

78. διὰ σπλάγχχρα ἐλέους] With this expression compare σπλ. ἐκτιμῶν at Col. iii. 12. Each is a stronger expression than either of the two nouns would be, taken singly. 'Ἐλέους is a stronger term than *olkr.*; the latter signifying only the *pain we feel at the misery of others*; the former, the *desire of relieving that misery*, with an adjunct notion of *beneficence*.

— ἀνατολή ἐξ ὕψους] Many eminent Expositors take ἀνατολή to signify a *budding branch*, and figuratively, a *son*, like the Heb. פֶּטֶר. But the metaphor is so harsh, and leads to such a confusion (taken in conjunction with the words following), that I see no reason to abandon the common interpretation 'the dawn from on high,' with allusion to those passages of the Old Test. which describe the Messiah under the metaphor of the *light*, and the *sun*, see Mal. iv. 2. Against this interpretation, indeed, it is urged by Wetst. and others, that thus ἐξ ὕψους will not be a proper expression, because the sun *when he ascends* is always in the *horizon*, and not *over head*. The objection, however (most hypercritical in itself), might be sufficiently overruled by understanding the expression to denote, what it very well may, that *moderate elevation* which the sun soon attains after its rise. But ἐξ ὕψους may rather, I think, be taken (as it is done by Kuin. and Tittm.) for *ἀνωθεν*, i. e. *from heaven*, to denote the rising of the Sun of Righteousness. Mal. iv. 2. And so ἐξ ὕψους is used infra xxiv. 49. The whole passage represents the Messiah as coming, like the rising sun, to dispel the darkness which covered the world, 'bringing life and immortality to light' through the Gospel. I would here compare a noble passage of Philo Jud. 714, E, in which we have the same beautiful allusion: καθάπερ γὰρ ἀνατείλαντος ἡλίου, τὸ μὲν σκότος ἀφανίζεται, φῶς δὲ πληροῦνται τὰ πάντα· τὸν αὐτὸν τρόπον ὅταν θεοποίητος ἡλῖος ἀνάγῃ, καὶ ἐπιλάμψῃ ψυχῇ, ὁ μὲν τῶν κακιῶν καὶ παθῶν (I conjecture κακῶν παθῶν. See note on Col. iii. 5) ὄψος ἀνασκόναται, τῆς δὲ αὐγοῖς οὐδὲν ἀρετῆς τὸ καθαρῶτατον καὶ ἀξιώσατον εἶδος ἐπιφαίνεται. Where, in the words ὅταν θεοποίητος—ψυχῇ, Philo had in mind Mal. iv. 2, ἀνατελεῖ ὁ μὲν ἡλῖος δικαιοσύνης and θεοποίητος is put emphatically (like οὐκίαν ἀχειροποιήτου at 2 Cor.

v. 1, where St. Paul might have written θεοποίητον), and is in *sens* equivalent to *θεο-πνευστος*. The metaphor is similar to that at 2 Cor. iv. 6, ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, δεῖ ἑλᾶσθαι ἐν ταῖς καρδίαις ἡμῶν. Thus, too, the citizens of the New Jerusalem are at Rev. xxii. 5, said to have no need of the 'light of the sun,' for the Lord God φῶς τεῖ ἐπ' αὐτοῖς.

79. ὁδὸν εἰρήνης is taken from Is. xlix. 8, but spiritualized, i. e. that peace with God which bringeth with it salvation.

80. τὸ δὲ παιδίον ᾗδ' ἔσται, &c.] Comp. the similar conclusion infra ii. 40.

— ἐκραταιοῦτο πνεύματι] 'and grew strong in mind and spirit' (similarly as it is said, Dan. v. 10, καὶ τὸ πνεῦμα αὐτοῦ ἐκραταιώθη), acquiring, we may suppose, in solitude such an *energy* as would be necessary for the work which he had to perform. The period of his retirement to the desert is with most probability supposed to have been at the age of puberty, when he would have strength of body and mind to bear that solitude, which for him was so necessary. By that seclusion he would not be warped by the pernicious prejudices of the Jewish teachers, and would moreover approach near unto God, and seek that guidance of the Holy Spirit, which was indispensable to enable him to be the herald of the Gospel.

— ἀναδείξεως] The word means properly appointment to, and also, by implication, entrance on any *ministry*; as x. 1, and Acts i. 24. It may be rendered, 'manifestation unto Israel [as a prophet],' when he came forward publicly in that capacity, by, as it were, a solemn inauguration into office, as recorded in Matt. iii. init.

II. 1—20. Birth of Christ, its announcement and celebration by the hosts of heaven.

1. ἐν ταῖς ἡμέραις ἐκ.] With allusion not to the last verse, but to ver. 36, seqq. of the preceding chapter. Ἐξῆλθε δόγμα, 'an edict, or decree, was issued, or promulgated,' neuter for passive. This sense of ἐξέρχασθαι occurs in the Sept. at Dan. ii. 13. ix. 25. Esth. i. 19, where it answers to the Heb. יצא.

— ἀπογράφεσθαι] As respects the question whether this word should be taken as *pass.* or as *active*, I know of no instance in which ἀπογράφεσθαι has certainly a *passive* sense. The case is different in those passages where there is a decidedly *passive form*, as in that of Xenoph., adduced in my Lex. N. T., and in Arrian, E. A. vii. 4, 12, ἀπογραφῆναι ἐκίλευσιν πάντων τὰ

<sup>2</sup> [Αὕτη ἡ ἀπογραφὴ ἡ πρώτη [ἐγένετο] ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.] <sup>3</sup> καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος

ὄνόματα. It is true that Perizonius on Ælian, V. H. iv. 25, confidently asserts the *passive* sense to exist in this passage of St. Luke, referring for proof to the words of Dionys. Hal. Ant. iv. 10, p. 660, ταῖς ἑξῆς ἡμεῖρας ἀπογράφεσθαι κελεύσας τοὺς ὑποκρίους, ὅσοι τῇσι τισὶν ἀδούνητοι ἦσαν φυλάττειν τισὶν ὀφείλουσι, καὶ πόσον ἕκαστος. But all that can be said is, that *there* the *pass. may*, not that it *must*, be assigned. Though, indeed, the above passage is one labouring under *corruption*,—a corruption rather increased than removed by the attempts of Reiske to emend it,—which I may find some fitter occasion to remove. I shall be enabled to prove that the verb is in the *middle voice*, and that the sense is, as here, *to register oneself*.

It is plain that by τῇν οἰκ., scil. γῆν, cannot be meant the *whole world*. Most Commentators take it to mean the *Roman world*, i. e. empire; an expression (like *orbis terrarum* in Latin) then in general use, see Acts xxiv. 5. Rev. iii. 10. xvi. 14. Since, however, no historian has noticed such a general census of the whole empire; and since it is little probable that, had there been one, it would have been mentioned in connexion with the Proprietor of Syria, we may suppose (with Keuchen, Byneus, Wolf, Lardner, Pearce, Fischer, Rosenmuller, Kuinoel, and others) that *Judæa only* is meant, as in Acts xi. 28, and Luke iv. 5.

2. αὕτη ἡ ἀπογραφὴ—Κυρηνίου] Here a considerable difficulty presents itself,—namely, how to reconcile these words of the Evangelist with those of Josephus, who states the ἀπογραφὴ, or census, here spoken of, to have taken place ten or twelve years later than the birth of Jesus Christ. To remove this discrepancy various solutions have been proposed; only one of which seems entitled to attention,—namely, that of Weistain, Campbell, and Bp. Middleton, who understand the meaning to be, that 'though the Census was actually set on foot about the period of our Saviour's birth, it was presently laid aside, or at least no consequences followed, till the Imperial Decree, ten or eleven (rather eight or nine) years afterwards, in the Presidency of Cyrenius.' "It is true (says Bp. Middleton) that Josephus has not related that any order for enrolment was issued at that time; yet he adverts to circumstances which make it not improbable that some measure of this kind was thus early adopted." In the latter part of Herod's reign (which terminated only two years after the birth of Christ) we learn from Josephus, Hist. xvi. 9, 3, that Augustus became offended with Herod; and, in an angry letter, threatened henceforth to treat him as a slave [not *slave*; the original term being ὑπηκόω, subject, Edit.], by which threat it might fairly be understood, that he meant to reduce Judæa to the state of a Roman province. And it is not improbable, that though the threat was not executed in the lifetime of Herod, yet that steps might have been taken to make him believe that the emperor was in earnest. In the reign of Archelaus the enrolment actually took effect, and Judæa was made subject to Augustus. Thus the meaning of αὕτη ἡ ἀπογραφὴ—Κυρηνίου will be, that the enrolment (here alluded

to) first took effect (or did not take effect till) the presidency of Cyrenius. Of this and similar senses of γίνεσθαι many examples are adduced in Schleusner's Lex. On the force of the Article here, and the support it gives to this mode of taking the words, see Bp. Middleton, who compares Rev. xx. 5, αὕτη ἡ ἀνάστασις ἡ πρώτη, and iv. 1, 7. xxi. 19.

The above solution is much confirmed by two able Articles in the Journal of Sacred Lit., New Series, No. 1, p. 1—37, and No. 2, p. 457, seqq., by another correspondent, whose view very nearly coincides with the former. The following is a brief Analysis of the latter article. The writer first remarks on the inaccuracy of the version 'to be taxed,' which I have all along shown to be quite indefensible. There is, he truly remarks, no mention made by the Evangelist of *taxing*. All that his words imply is, that a decree was issued by Augustus for the enrolment, or for a census of Judæa. The object for which this was made is not stated; and perhaps no one would have thought of a *taxing* had it not been for the narrative of Josephus, which leads us to conclude that Judæa was taxed while Cyrenius was President of Syria. The census ordered by Augustus, and referred to by Luke, may have been made merely for the purpose of ascertaining the amount of the *population*. It is scarcely necessary to remark, that the second verse is a parenthesis. Were it wanting, no deficiency would be felt in the sacred text. It may, then, have been thrown in with the design of *explaining* what went before; and the object of it probably was to obviate the very objection which it is now brought forward to support. As a decree was issued, but no enrolment took place, thus the truth of Luke's statement might have been denied; and to guard against this, the Evangelist tells us that the decree was not *fully executed* till several years afterwards.

Again, what seems to have misled Expositors, is their supposing that there were two censuses made under Augustus—one just before the birth of Christ, and another under the presidency of Cyrenius—and that the Evangelist confounds the two together. But there is no mistake of the kind in his narrative. His purpose is to distinguish between the *decree* and the *execution* of it. The one was issued at the time specified by the sacred historian; but the other did not take place till many years afterwards. Something—though what that was is not stated—interfered to interrupt, or suspend, the design; and no opportunity of carrying it out with complete effect had, it seems, occurred, till the time that Cyrenius was appointed governor of Syria. The contrast between the *decree* and the *fulfilment* of it appears to be the key that unlocks the whole mystery. And if the passage be read under this remark, it will be seen that every thing is quite plain,—thus: 'And it came to pass in those days, that there went out a decree from Cæsar Augustus that the world (the whole of Judæa) should be enrolled (the enrolment itself was first completed [rather, carried into effect by execution] when Cyrenius was governor of Syria), and all went to his own city to be enrolled

v Micah 5. 2. εἰς τὴν ἰδίαν πόλιν. 4 v' Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλι-  
 John 7. 42. λαιας ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ  
 1 Sam. 10. 4. ἥτις καλεῖται Βηθλεὲμ (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος  
 Matt. 1. 1. Δαυὶδ) 5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ  
 et seqq. γυναικί, οὕση ἐγκύφ. 6 Ἐγένετο δὲ, ἐν τῷ εἶναι αὐτοὺς ἐκεῖ,  
 w Matt. 1. ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν 7 \* καὶ ἔτεκε τὸν υἱὸν  
 25. αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν  
 αὐτὸν ἐν τῇ φάτνῃ διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι

each.' The above view places the distinction as the sacred writer intended it, between the decree and the execution of it, which took place at different times; and it removes in an easy and natural manner what has been represented as a contradiction between the statement of Scripture and the truth of History."

It is strange that the able writer above quoted should not have seen that *πᾶσαν τὴν οἰκουμένην* signifies, not 'the whole of Judæa,' but 'the whole of the Roman world,' i. e. the *Roman Empire*, by an use occurring in Acts xvii. 6, and xxiv. 5; also Jos. Antt. xii. 31. B. J. v. 5, 14. Herodian, v. 2, 5. The decree had reference to the whole of the empire; but its carrying into effect may have taken place at different times in different provinces. Of course Luke must here have had respect in what follows to the province of *Palestine*, which is *included* under *τὴν οἰκουμένην*. The question, however, is, whether it was a census of population only; or also of age, occupation, rank, or property. It should seem that the first census was one of population only, though intended to lead to another embracing those other particulars, and which took place under the government of Cyrenius. Mr. Alford, I find, coincides in this view; as does Mr. Greswell, who adduces a passage from Suidas, which clearly makes mention of this personal enrolment, in order to ascertain what was the population of the various provinces, or subject states, of the empire. "We know," remarks Mr. Alford, "from Tacit, Sueton., and Dio Cass., that Augustus had drawn up a *Rationarium* or *Breviarium totius imperii* (which took many years to accomplish), and of which this enrolment of the inhabitants of the provinces would form a part. Of the data for this *Compilatio* the enrolment in Luke might be one."

4. *ἐξ οἴκου καὶ πατρίδος* Δ.] Grotius, Kypke, and others, have rightly observed that the *πατρίς* was a part of the *οἶκος*; the latter comprehending the collateral branches, and even servants (*οἰκογενεῖς*), the former being confined to the direct line of descent; very similar to the distinction, among the Romans, of *gentes* and *familia*. After the many separations which had taken place of the Jews, any such census as the above would have been impossible, unless each went to the place which had formerly been the lot of his clan or family. The only reason which the Commentators can imagine for *Mary's* attendance is, that she was an *heir*; for otherwise *women* were not registered. But it does not follow, from the words of the Evangelist, that *Mary* went to be registered; for *σὺν* may very well mean, 'accompanied by.'

5. *μεμνησταιμένην*] 'who had been betrothed (and was then married).' That such must be the

full sense, appears from Matt. i. 25, whence it is clear that *Mary* had been taken to the house of Joseph before the time here spoken of.

6. *ἐπλήσθησαν αἱ ἡμέραι*.] Simil. Gen. xxv. 24 (Sept.), καὶ ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. 'Hm. is here put for *time*; which use is frequent in Scripture, and is called a *Hebraism*; but it occurs in Thucyd. vi. 65, αἱ ἡμέραι ἐν αἷς ζυνοῦντο ἤξιν ἰγγυε ἦσαν.

7. *ἐσπαργάνωσεν*] See my Lex. These *σπάργανα* were not only in use *then* (to prevent distortion of the limbs), but were retained in use until very late in modern times.

— *ἀνέκλινεν α. ἐν τῇ φάτνῃ*] *Ἀνακλίνω* is often used absolutely; the place of laying being left to be supplied from the context, or the subject. Here it is a *vox signata de hac re*, and *ἀνέκλινεν* may be rendered 'cradled.' It is not so easy to fix the sense of *φάτνη*. This is commonly taken to denote 'a manger.' But, although such would seem no unfit receptacle for a new born child, yet, as *mangers* are not *now* in use in the East, but *hair cloth bags* instead, this interpretation has been considered unfounded. Yet it has never been established that *mangers* were *not* used by the *ancients*; nay, there has been tolerable proof adduced, from Homer and Herodotus, that they *were*; namely, of the form of our *cribs*, see Is. i. 3, and Job xxxix. 9. The common interpretation, however, has been thought to be untenable on another and more serious ground. For 'if the *φάτνη* (observes Wets.) was a part of the stable, and the stable a part of the inn, it follows that he who had a place in the stable, had one in the inn.' Yet the Evangelist says, 'there was no room for them in the inn.' 'It is (says Bp. Middleton) plain from the whole context, that *φάτνη* was not merely the place in which the babe was laid, but the place also in which he was born and swaddled.' The words *ἐν τῇ φάτνῃ* surely belong as much to *ἐτακται* as to *ἀνέκλινεν*, for else where should the delivery take place? Not in the *κατάλυμα*, for *there* there was no room, not merely for the *child*, but for 'them.' Hence Wetst., Rosenm., Middl., Kuin., and many others, by *φάτνη* understand some *place of lodging*, though less convenient than the *κατάλυμα*. Many think it was an enclosed space, either in front of, or behind the house, and paled in, like our *farm-yards*. Since, however, such would seem but indifferent shelter for one in *Mary's* situation, others adopt the signification *stable*; which is thought to be confirmed by the authority of many of the early Fathers, who call the place of Christ's nativity a *cave*. Of these latter interpretations neither seems well-founded. If the term *φάτνη* denotes a *building*, it would seem to be neither a mere enclosed *farm-yard*,

<sup>8</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραιοῦντες, καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. <sup>9</sup> Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ <sup>x Exod. 24. 16. & 40. 34. Acta 7. 55.</sup> δόξα Κυρίου περιέλαμψεν αὐτοὺς· καὶ ἐφοβήθησαν φόβον μέγαν. <sup>y John 20. 19. 30.</sup> <sup>z Isa. 9. 6. Acta 5. 30. & 1. 21. & 12. 25.</sup> <sup>10</sup> Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· <sup>11</sup> Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἐστὶ παντὶ τῷ λαῷ· <sup>12</sup> ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἐστὶ Χριστὸς Κύριος, ἐν πόλει Δαυὶδ. <sup>13</sup> Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν [τῇ] φάτνῃ. <sup>14</sup> Καὶ ἐξαφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλήθος στρατιᾶς οὐρανόυ, αἰνούντων τὸν Θεὸν καὶ λεγόντων

nor a regular building like our *stable*; but rather like the hovels or sheds around our farmers' home-stalls. After all, however, I apprehend that the φάτνη does not designate the *building*,—whatever that was, whether stable, or hovel, or cave, in which Joseph and Mary were housed, but the *place* in which the new-born babe was laid. A view confirmed by antiquity; for the Fathers who call the place of Christ's nativity a *cave*, yet plainly distinguish the cave from the φάτνη. So Origen, contra Celsum, p. 40, ἀκολούθως τῇ ἐν εὐαγγελίῳ ιστορίᾳ δεικνύται τὸ ἐν Βηθλεὲμ σπηλαίον, ἐνθα ἐγεννήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνη, ἐνθα ἐσπαργανώθη. Thus it should seem that the true sense of the term is that assigned by the ancient Interpreters generally, and the earlier modern ones,—*manger* or *crib*; a signification which occurs in Scripture, at least in the Sept., and that three times. As, however, a manger implies a *stable*, we may infer (what the air of the context plainly suggests) that Mary's delivery took place in some place out of the house itself, of whatever kind that might be. And after her delivery, what was so natural as that the *manger* of the stable or home-stall (whichever it was) would be employed as a *cradle* for the new-born babe, the fittest place, from its elevated position, for preserving it from danger? And it makes no difference if the place *were*, as the ancients universally make it, a *cave*; a tradition which cannot be rejected without setting too lightly by the testimony of early antiquity, in a matter where antiquity scarcely could be misinformed. That caves were sometimes (especially, we may suppose, in rocky situations, like that of Bethlehem) used as *stables*, is certain. Thus Eurip. Bacch. 482, Matth.: καθίσταται αὐτὸν ἱππικαῖς πύλας φάτναςιν, ὥς ἀν σκότιον εἰσορᾷ κυΐφας. Nay, that they were used not for stables only, but also for *houses*, might be proved by a multitude of examples. It may suffice to refer to the case of Petra, recently as it were disinterred by the persevering researches of modern travellers.

The τῇ, not found in MSS. A, B, D, L, has been cancelled by Lachm., Tisch., and Alf. But the external authority is quite insufficient for cancelling a word; espec. in this case, where internal evidence is in its favour. It was, I suspect, cancelled by the ancient Revisers, because they did not, any more than the modern biblical Critics, perceive the force of the article, which, I agree with Mr. Green, Gram. N. T. p. 143, is here used with φάτνη, by its association with καταλύματι; which ought indeed, in strictness,

to have preceded, but which here follows almost immediately; an *inversion of order*, as in Heb. iii. 3.

<sup>8</sup> ἀγραιοῦντες] 'Αγραιοῦν properly signifies 'to make one's abode in the fields *sub dō*, whether by night or day, but usually the former. It is not certain, however, that these shepherds abode in the *open air*. They might be in *huts* or *lents*; for Kypke cites from Diod. Sic. ἀγραιοῦν, to denote a military *encampment*. And Busbequius, Epist. i. 58, speaks of 'wandering flocks' tended day and night by the shepherds, who carry their wives and children with them in waggon, and for themselves, he adds, 'exigua tabernacula tendunt.' Yet these shepherds were probably not *Nomades*, but Bethlehemites, whose watch over their flocks by night may be best expressed by the modern term *keepers*. Τῇ νυκτὶς is for νυκτερινῶς; and φυλάσσει. φυλ. τ. ν. may be rendered, 'keeping the night watches'; the plural having reference to the various turns, or reliefs.

<sup>9</sup> ἐπίστη αὐτοῖς] 'Επιστάναι denotes to come upon the sight suddenly, and, as appears from the examples in Wetstein, is especially used of supernatural appearances. Δόξα Κυρίου is best explained, with Euthym., Whitby, Schoëttg., and Wahl, here (and at Acts vii. 55. Exod. xxiv. 16. xl. 34. 1 Kings viii. 11. 2 Chron. vii. 1. Heb. 1. 3. 1. 16.) of that Θεῖον φῶς, or 'extreme splendour' in which the Deity is represented as appearing to men, and sometimes called the Shechinah; an appearance frequently attended, as in this case, by a company of angels.

<sup>11</sup> σωτήρ] Wetstein has here and on i. 79, incontestably proved (after Bp. Pearson, On the Creed), by a vast assemblage of citations from Classical writers of every age, that the terms σωτήρ, Κύριος, Θεός, and ἰσχυρῆς, so often applied in Scripture to Jesus Christ, prove him to have been of an origin far more august than the human; the terms being only applicable to a *Deus Præsens*, *The Son of God*, and *GOD*. I quite agree with Mr. Alf., that Κύριος here (in the peculiar collocation Χρ. Κύρ.) corresponds to the Hebr. יְהוָה.

<sup>12</sup> τὸ σημεῖον] Render: 'the sign,' namely, by which they would know where to find the new-born Christ. Βρέφος ἱστ., καίμ., &c. Render, not 'the babe,' but 'a babe swaddled,' &c. So, in a similar passage of Matt. xxi. 2, we have εὐρήσετε ὄνον δεδεμένον.

—τῇ φάτνῃ] The τῇ is not found in very many of the best MSS.; and has been, with reason, cancelled by all Editors from Wetstein to Tisch. and Alf.



b *Infra* 19.  
38.  
Isa. 49. 13.  
& 57. 19.  
Eph. 2. 17.  
& 3. 10.  
Rev. 5. 13.  
Rom. 6. 1.  
John 2. 16.  
Eph. 2. 4, 7.  
c *Matt.* 11.  
28—30.  
Rom. 6. 1.  
Eph. 2. 14—  
15.  
Col. 1. 20.  
d *John* 8. 13.  
Tit. 2. 11.  
& 3. 4—7.  
1 *John* 2. 2.  
& 4. 9, 10.  
e *Gen.* 27. 11.  
1 *Sam.* 21. 13.  
supra 1. 69.  
v. 51.

f *Gen.* 17. 13.  
Lev. 12. 4.  
supra 1. 51.  
Tit. 1. 51.  
John 7. 23.

g *Lev.* 12. 2.  
d seqq.  
h *Exod.* 13.  
& 32. 29.  
i *Exod.* 13.  
& 24. 19.  
Num. 8. 13.  
& 8. 16, 17.

14. δόξα ἐν ὑψίστοις. — εὐδοκία.] From the full discussion which I was obliged to enter into of the needlessly vexed question of the construction of this passage, and also of the true interpretation of this not Doxology, but brief ejaculatory burst of praise (which consists, as I have fully evinced, of three, not two clauses, in which the third is an exegetical amplification of the second; and thus no copula is necessary), it is clear that the full sense expressed and implied is 'Be there, and by the birth of the Saviour there is, glory to God in the highest heavens, as there is (proclaimed) peace on earth (the reconciliation of man to God, Rom. v. 1. Eph. ii. 14—17. Col. i. 20), namely, the good pleasure of God (in Christ) unto men, in the acceptance of man by God.' There is a sort of parallelism, by which ἐν ὑψίστοις and Θεῷ are opposed to ἐπὶ γῆς and ἐν ἀνθρώποις respectively.

— εἰρήνη here is used as supra i. 79, and espec. *infra* xix. 38, where we have a similar form; εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις! And in this sense the word occurs perpetually in the Epistles of St. Paul. Indeed, our Lord had been predicted of by Isaiah ix. 6, under the name of 'the Prince of peace.'

15. καὶ οἱ ἄνθρωποι, οἱ ποιμένες, &c.] On the use of καὶ here see note on v. 21. The next words οἱ ἄνθρ. are not pleonastic; for the use of the Art. before each forbids us to suppose here the common idiom ἄνθρωπος μάντις; but the latter term is in apposition with, and exegetical of, the former; q. d. 'the men, i. e. the shepherds (spoken of at v. 8) said to each other.' So Thucyd. viii. 77, οἱ δὲ περιφθύντες ἐπὶ Σάμον, οἱ δὲ καὶ πρὸς βέντα, &c.

— τὸ ῥῆμα—τὸ γέγονεν.] 'The thing spoken of, which has taken place.'

19. συμβάλλουσα.] 'Pondering, revolving,'

14 <sup>b</sup> Δόξα ἐν ὑψίστοις Θεῷ, καὶ <sup>c</sup> ἐπὶ γῆς εἰρήνη, ἐν <sup>d</sup> ἀνθρώποις εὐδοκία! 15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. 16 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρουσιν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτῃ. 17 Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. 19 <sup>e</sup> Ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 Καὶ <sup>f</sup> ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

21 <sup>g</sup> Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὅκτῳ τοῦ περιτεμεῖν <sup>h</sup> αὐτὸν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΣ, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

22 <sup>i</sup> Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ, 23 <sup>j</sup> (καθὼς γέγραπται ἐν νόμῳ Κυρίου

those things stored up in her memory; as in many passages of the Class. writers; for συμβάλλειν means to enter into the meaning of a thing by 'comparing' [*putting together*, as we say] circumstances; and is used particularly of oracles, dreams, or any such things, whose meaning is not obvious, but is attained by reflection and a comparison of circumstances. <sup>h</sup> Ἐν τῇ καρδίᾳ belongs both to συνετήρει and συμβάλλουσα. So Dan. vii. 28, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου συνετήρησα.

20. ὑπέστρεψαν.] This (for the common reading ἐπείατο.) is found in almost all the MSS., and early Editions, is confirmed by numerous passages from this Gospel and the Acts, and is, with reason, adopted by every Critical Editor from Wetstein downwards.

21. αὐτόν.] This (for the text. rec. τὸ παιδίον) is found in almost all the best MSS., Versions, and early Editions; and is rightly edited by Matthæi, Griesb., Scholz, Lachm., Tisch., and Alf. The common one is evidently a correction.

— καὶ ἐκλήθη.] The καὶ here is somewhat perplexing; and hence was thrown out by the ancient Critics. Modern Editors and Expositors have, more properly, endeavoured, but unsuccessfully, to account for it. It should seem that this expression is to be referred to that idiom (commonly esteemed Hellenistic, but in reality Classical, Greek) by which καὶ is used in the apodosis to a preceding clause, containing a notation of time, either express or implied, as Thucyd. i. 50, ἥδη δὲ ἦν ὀψέ, καὶ οἱ Κορ., &c. Also Xenoph. An. vi. 4, 26, σχεδόν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἰδύατο. Consequently, in those cases it may be rendered, 'and then,' or 'then also,' and sometimes simply *then*.

22. παραστήσαι.] The term is used, like the Latin *admonere* and *sistere*, κατ' ἐξοχὴν, both of

Ὅτι πᾶν ἄρσεν, διανοίγον μήτραν, ἅγιον τῷ Κυρίῳ κληθήσεται) <sup>24</sup> καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον <sup>1 Lev. 12. 6, 8.</sup> ἐν νόμῳ Κυρίου, ζευγὸς τρυγόνων ἢ δύο νεοσσούς περιστερῶν.

<sup>25</sup> Καὶ ἰδού, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος <sup>1 Isa. 60. 1—4.</sup> παράκλησιν τοῦ Ἰσραὴλ. Καὶ Πνεῦμα <sup>2 61. 2.</sup> ἅγιον ἦν ἐπ' αὐτόν, <sup>3 62. 7—10.</sup> καὶ ἦν αὐτῷ κεχρηματισμένος ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, <sup>4 61. 1—3.</sup> μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου. <sup>5 Matt. 4. 1.</sup> <sup>27</sup> Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰδισμένον τοῦ νόμου περὶ αὐτοῦ, <sup>28</sup> καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν καὶ εἶπε· <sup>29 m Gen. 40. 80.</sup> <sup>n Phil. 1. 23.</sup> Νῦν ἀπολύεις τὸν δούλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ,

victims brought to the altar, and of offerings consecrated to God. There is here much variety of reading. Some copies have αὐτοῦ; others αὐτῆς; but most αὐτῶν. For the first two readings there is little or no authority. Αὐτῆς is justly suspected to be a false correction, and to have proceeded from the superstition of those who were scandalized at the idea of impurity being ascribed to *Jesus*. Whereas they ought to have considered that the impurity was only *external* and *ceremonial*, not *moral*; it being merely an obligation and restraint laid on women newly brought to bed, until after the performance of certain rites.

<sup>25</sup> δίκαιος καὶ εὐλαβὴς] The former term denotes 'one who faithfully discharges his duties to men'; the latter, 'one who scrupulously performs his duties to God.' And thus it is a somewhat stronger term than εὐσεβής.

—παράκλησιν τ. ἰ.] i. e. by metonymy of abstract for concrete, Παράκλητον, the *Consoler*, a name, by the Jews of that age, and long afterwards, used to designate the expected Messiah, with reference to the language of the Prophets; which would then be brought peculiarly to mind by the oppression under which they were groaning from the Gentiles. As to the reason why the *Article* is not here used, that probably is, because Παράκλησις τοῦ Ἰσραὴλ was so commonly used of the Messiah, that it became in the end a kind of *proper name*; inasmuch that (as we learn from Lightfoot) men used to swear by the Messiah under that title; e. g. 'Ita videam consolationem Isr. si,' &c. From this passage, and that infra v. 38, it seems that there was then a general expectation among the Jews of the immediate coming of the Messiah, and that the more pious among them looked to that event with stronger faith and more devout religion than the multitude. See on Matt. ii. 1, and xi. 3.

<sup>26</sup> ἦν αὐτῷ κεχρ.] 'It had been revealed to him'; i. e. by the Holy Spirit; as the words before (which properly belong to this verse) express. Comp. Joa. Antt. xi. 84, τὸ χρηματισθῆναι, 'a Divine oracle.' Here the more usual construction would have been, κεχρηματισμένος ἦν ὑπὸ

τ. Π., as in Matt. ii. 12. Acts x. 22, and elsewhere. But this is one of Luke's peculiar idioms. In *what manner* this Divine oracle in the present case conveyed, whether by oral communication, dream, or otherwise, we are not told; but it was probably by dream. Whether Simeon was, as Mr. Alf. thinks, the subject of an especial indwelling and leading of the Holy Spirit, according to which God's saints have often been directed and informed in an extraordinary manner, we cannot know; and to pronounce positively where nothing is revealed is being 'wise above what is written.'

<sup>29</sup> ἀπολύεις] Ἀπολύειν signifies properly 'to let go from any place (or fig. from any *state*, which implies coercion) to any other place,' as home, &c.; and it is used either with *eis τὴν οἰκίαν*, or *absolutely*; and sometimes, as here, it is employed figuratively, and by euphemism, of *death*, with the addition of τοῦ σώματος, or of τοῦ ᾧ, as is usual in the *Classical* writers, though in the *Scriptural* ones without it, as here and in Num. xx. 29, and Gen. xv. 2. The term was by the *Classical* writers used partly of deliverance from confinement, and restoration to liberty; partly of deliverance from labours and anxieties of various kinds, not only by the being *exempted* of laborious duties, but by *removal* from them by death; inasmuch as, amidst various metaphors, the body is supposed to enchain the soul, and detain it from its native home. Accordingly the sense of the passage is, 'Now, Lord, thou dost [by this sight] dismiss me to the grave, as thou promisedst, in peace and tranquillity, because mine eyes have seen thy salvation,' i. e. the *author* of it. The aged saint, by a beautiful figure, takes this sight of his Redeemer as a *dismissal* from the burden of life, a sort of *Go in peace*! So Bereshith R. 63. 16, 'Melius, ait, fuisset illi ut dimitteretur in pace.' We may suppose that life having been considered by him as involving a *service* to be rendered, and a *duty* to be performed, he regarded dismissal from life as the being *loosed* from that burthen, the being *freed* from its *onera*. The same metaphorical use, and in the same term, occurs in Soph. Antig. 314, ποῖος δὲ καταλίσσας, ἐν φοναίᾳ, τρέφε, where

n Ps. 92. 2.  
Isa. 53. 10.  
infra 3. 6.  
o Isa. 48. 6.  
& 49. 6.  
Acts 13. 47.  
& 26. 28.  
supra 1. 68.  
p Isa. 8. 14.  
& 28. 16.  
Matt. 21. 44.  
Rom. 9. 33.  
33.  
1 Pet. 2. 8.  
1 Cor. 1. 23.  
24.  
2 Cor. 2. 16. Acts 25. 23. Heb. 12. 2. q Ps. 42. 10. John 19. 23.

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, 31 ὃ ἠτοίμασας  
κατὰ πρόσωπον πάντων τῶν λαῶν 32 ὅπως εἰς ἀποκάλυψιν  
ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ. 33 Καὶ ἦν Ἰωσήφ καὶ ἡ  
μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.  
34 Ἡ Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριάμ τὴν  
μητέρα αὐτοῦ Ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν  
πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον 35 (ἡ καὶ

Linwood wrongly supplies τὸν βίον, the verb ἀπολ. being a *midcl. reflex.*, and the sense there intended, 'in what manner did she free herself (supply τοῦ βίου) by suicide?' where Musgrave aptly adduces Plutarch, frag. Wyttenb. p. 155, ἀπολύεσθαι γὰρ τὸν ἀποθνήσκοντα, καὶ τὸν θάνατον ἀπολυσιν καλοῦσι,—and he might have added a passage still more to the purpose from v. 1254 of the same drama, ἔθανε, ἀπελύθη, 'hast got free,' vitā soluta es. 'Οτι, after ἐλπίσιν, is to be closely connected therewith, and rendered, not 'for,' but 'because.' Now this construction is common when a *verb* or *adjective* precedes; why, then, should it not be allowed after an *adjectival phrase*? The other signification requires much unauthorized subdilation to make out any construction, as will appear from consulting the Paraphrasts. Δεσπότης is in Scripture often used, as here, of the supreme Lord, i. e. God; though in the Classical writers the highest sense it bears is as used of Sovereigns.

30. εἶδον οἱ ὀφθ.] In εἶδον οἱ ὀφθ. μου there is an emphasis and energy, as in Gen. xiv. 12. Job xix. 27. xlii. 5. 1 John i. 1. Τὸ σωτήριον, Neut. adjective for substantive, as in Luke ii. 30. Eph. iii. 6. Pa. xviii. 2. It is here put for σωτήρα. Κατὰ πρόσωπον is nearly equivalent to ἐνώπιον. This is not a mere Hebraism, since several examples have been adduced from the Classical writers. There is, however, this difference between the Classical and the Scriptural usage,—that in the former the phrase is usually significant, in the latter, generally pleonastic. Here, however, it has much force; the full sense being, 'On whom all nations may fix their eyes,' as the *object* of their faith and hope.

32. ὅπως—(ἐθνῶν)] This is in apposition with τὸ σωτήριόν σου at ver. 30. Grotius observes, that the passage has reference to Is. xlii. 6, and Pa. xviii. 2, from which it should seem that there is here a transposition, for ὅπως ἐθνῶν, εἰς ἀποκάλυψιν. But εἰς ἀποκ. does not, I conceive, mean (as Grotius and others suppose) 'for a revelation of the righteousness of God'; but is better explained by Euthymius εἰς ἀνάβλυσιν τῶν ἐθνῶν, scil. τετυφλωμένων τῇ πλάνῃ, namely, for their deliverance from that spiritual darkness which had so long enveloped them. The result is expressed in the next words, q. d. 'So as to produce glory to thy people Israel, among whom the Saviour was born.'

34. οὗτος κεῖται, &c.] The imagery is supposed to be taken from Is. viii. 14. xxviii. 16, which passages are applied to the Messiah in Rom. ix. 33. See Grotius, Wolf, Le Clerc, and Wets., who remark, that under the figure of a stone lying in a path, on which heedless persons may trip, Christ is designated as a *rock of stumbling* to those who reject him, but a *rock of support* to

those who avail themselves of his aid. Κεῖσθαι εἰς is not to be regarded as implying *fatality*; but must be taken in a popular acceptation for *to be ordained or appointed* for any thing, as in Phil. i. 17, and 1 Thess. iii. 3. Πτώσιν and ἀνάστασιν are to be taken, respectively, of sin and misery,—and of reformation and happiness; i. e. as to the event, namely, that he should be the occasion of sin to many, who would reject him, and be the occasion of many being raised from the bondage of sin to repentance, faith, and salvation through him.

—εἰς σημεῖον] scil. εἶναι. There are few passages on the sense of which Interpreters are less agreed than the present, and that from the extensiveness of signification in the word σημεῖον. The chief point, however, to be considered is, not what it might mean *anywhere*, but what it may by the context be determined to mean *here*, especially as forming part of a phrase. This principle will reduce the multitude of interpretations to only two that have any semblance of truth. Σημεῖον may, with the Pesch. Syr., Beza, Brug. Maldon., Macknight, and Doddridge, be supposed to stand for σκοπόν, and mean, like the Latin signum, 'a mark or butt to be shot at'; and thus, by a figure derived from *archery*, intimate the *deliberate malice* of Christ's persecutors. So Lament. Jer. iii. 12, 'He hath bent his bow, and set me as a mark for the arrow,' ἰσχυρώσει με ὡς σκοπὸν εἰς βίλος, not unfrequent in the Old Test. The metaphor, too, is highly applicable to Christ's passion, which seems alluded to at v. 35.

To this interpretation, however, it has been objected, that the metaphor fails at ἀντιλεγόμενον, and that no example of such a sense of σημεῖον has been adduced. These arguments are, however, not of sufficient weight to overturn an interpretation which has so much to recommend it. Yet, as there seems little doubt that the pious speaker had in his mind the words of Is. viii. 14—18, so σημεῖον may justly be supposed to bear the same sense *here* which it does *there*; and thus we may, with Grotius and most other eminent Expositors, take the meaning to be, that 'Christ should be a *signal example* of virtue calumniated.' Ἀντιλ. is to be understood of *actions*, as well as words, like ἀντιλογία at Heb. xii. 3, which passage is highly illustrative of the present.

35. καὶ—δέ] 'quis—imo.' Σοῦ αὐτῆς. Not merely for σαυτῆς, but put separate for emphasis' sake. See Matth. Gr. Gr. § 148. In τὸν ψυχ. δ. ῥομφαία we have figurative language, similar to what is found in the Poetic parts of the Old Test., and indeed in the Classical Greek Poets, by which the mind is said to be wounded, as the body is transfixed with arrows, swords, &c.

σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς. 37 Καὶ αὕτη χήρα ὡς ἐτῶν 2 1 Sam. 1. 22. Acts 26. 7. 1 Tim. 5. 6. ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δέησεσι λατρεύουσα νύκτα καὶ ἡμέραν 38 καὶ αὕτη αὐτῇ τῇ 2 Mark 15. supra v. 28. ὥρα ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ. 39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. 40 Τὸ δὲ 2 Supra 1. 80. infra v. 52. Isa. 11. 2, 3. παιδίον ἠύξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

See Prov. xii. 18, and several citations which I have adduced in Recens. Synop. We can be at no loss to imagine the many ways in which this prophecy was fulfilled in the mother of Jesus, she being a witness to the many insults and sufferings endured by Jesus, and especially, at the foot of the Cross, of his cruel and ignominious death. See John xix. 25.

— ὅπως ἂν ἀποκαλυφθῶσιν ἐκ π. κ. δ.] i. e. 'in order that thereby the real character of every one [as to truth and virtue] may be displayed.' I agree with Bishop Lonsdale that these words should be read in connexion with ver. 34 (the intermediate words καὶ σοῦ—ῥομφαία being parenthetic), and that the sense is, that 'while all the Jews profess to be anxiously desiring the appearance of the Messiah, the very thoughts (or dispositions) of their hearts may be revealed (or made manifest), and thus it may appear which of them desire him with worldly, and which with spiritual views.' Διαλογ. denotes properly 'rogitation,' but also 'intent,' or 'purpose,' which being indicative of 'disposition of mind,' it came to have that sense, as here, and *infra*. vi. 8.

36. προφῆτις] Of the various senses which have been assigned to this term, the best founded may probably be that of the ancient Expositors, and, of the modern ones, Grotius and Schleusner, 'one endued with the χάρισμα or spiritual grace of uttering Divine revelations;' or, in a general way, 'one to whom God reveals himself by his Spirit.'

37. αὕτη is cancelled by Lachm., Tisch., and Alf., on the authority of 4 uncial, 5 cursive MSS., and 2 late Versions. But the authority is insufficient, especially considering that internal evidence is in favour of the word, which was more likely to be removed (for the sake of getting rid of a seeming tautology) than to be inserted in all the copies but nine, and all the Versions but two.

— χήρα ὡς ἱρ. ὄγ.] The very long widowhood of Anna is particularly adverted to, since virtuous widowhood was held in great honour among the Jews, and even Gentiles. And monogamy was held in high esteem among the nations of antiquity. See Joseph. Antt. xviii. 6. 6. Val. Max. ii. 1. 3.

— οὐκ ἀφίστατο—νύκτα καὶ ἡμ.] A strong

expression, importing that she *assiduously attended* at all the stated periods of public worship, both day and night (for there were occasionally *night-services* of sacred vocal music); and also that she spent most of her time in the Temple, engaged in prayer, with fasting and holy meditation.

— νηστείας καὶ δέησεσι λατρ.] Λατρεύειν is here employed, like *esseveris* in Latin for *vacare*, in the very unusual sense, to be devoted to any thing. The nearest approach to which is that use by which λατρεύω sometimes signifies *servire*, with a Dative of person, as at Acts xxvii. 23.

38. ἐπιστᾶσα] 'coming up,' as at x. 40. The αὕτη here is cancelled by Lachm., Tisch., and Alf. from A, B, D, L, X, Δ, some 5 cursives, and the Copt. Version; internal evidence is rather against the removal. In words so nearly the same one was almost sure to thrust out the other. So several Lamb. and Mus. copies have not the αὕτη, yet a few ancient Mus. copies and also Trin. Coll. B, x. 16, have not the αὕτη. The τῷ Θεῷ for τῷ Κυρίῳ, edited by Lachm., Tisch., and Alf. from B, D, L, X, is evidently a critical alteration to prevent mistake. Αὐτῇ τῇ ὥρᾳ, i. e. at the time that Symeon uttered the above words. Ἀνθωμολογεῖτο τῷ Κ. This is by some rendered, 'returned thanks.' That sense, however, is confined to the Classical writers; and even in them has χάριν added, and is accompanied by no Dative. It is better to adopt the sense which the word bears in some kindred passages of the LXX. (as Ps. lxxix. 13), and render, 'returned praises to the Lord.' The two significations, however, merge into each other. Αὐτρωσις here seems to include the two notions of *deliverance* and of *redemption*. Most of the Jews thought only of the *temporal*, while the wiser few took it in the *spiritual* sense.

40. ἐκραταιοῦτο πνεύματι] Lachm., Tisch., and Alf. cancel πνεύμ., from MSS. B, C, L. The word *may* have been interpolated from a passage, *supra* i. 80; but, considering the small number of MSS. without it, it is more likely to have been left out by accident, espec. taking into account the circumstance of its being supported by all the early Versions.

— χάρις Θεοῦ, &c.] Raphel., Weta., Campb.,

u Dent. 7. 1.  
Exod. 24. 12.  
17. & 24. 22.  
Lev. 26. 5.

v Matt. 7. 28.  
Mark 1. 22.  
infra 4. 22.  
23.  
John 7. 15.  
44.

41 <sup>u</sup> Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. 42 Καὶ ὅτε ἐγένετο ἑτὼν δάδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. 44 Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ [ἐν] τοῖς γνωστοῖς· 45 καὶ μὴ εὐρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. 46 Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. 47 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν

and Wakef. take these words (by an idiom connected with the oblique cases of Θεός, to denote greatness, or excellency, and, by a common signification of χάρις, grace) to denote that Jesus was of extraordinary comeliness. But there is no example of such a sense of χάρις in the New Test., nor any nearer approach to it than gracefulness of speech; which cannot here apply. Besides, χάρις τοῦ Θεοῦ is of such frequent occurrence in the New Test. (espec. in St. Luke's writings), that the Evangelist would never have ventured on introducing such an idiom of Θεός as that just adverted to in this case, since misapprehension would be sure to arise. In fact, χάρις Θεοῦ, except in a few passages where it has reference to the miraculous gifts of the Holy Spirit, always denotes in the New Test. the favour of God to men. And that it is so taken here, is placed beyond doubt by a kindred passage, infra ver. 52.

41. τῇ ἑορτῇ] The ancient Versions all render as if they had in their copies ἐν τῇ ἑορτῇ. But, as none of our MSS. present this reading, we may suppose that the translators thought there was an ellipse of ἐν, and accordingly supplied it. And certain it is that the ἐν is invariably found with ἑορτῇ in the Sept., and almost always in the Class. writers. Indeed, the only examples I have ever noted of ἐν not found in this case is in Pind. Olymp. v. 11, βωμοῖσι δὲ διδύμοις ἐγίγαρον ἑορταῖς θῶν μεγαῖσται, and Athen. p. 137, Ε. ἄρτον δὲ ταῖς ἑορταῖς προσπαρτιδίναι. No reason, however, is there to suppose, in such a case, an ellipse of ἐν, since we may regard the Dative as one of time; though that is very rarely found, except with words denoting time, as ἡμέρα, ἔτος, ἡμεῖναι, &c. Yet of this three examples have been adduced; to which add Hom. II. xv. 324, θῆρα δὲ κλονίωσι, μελαίνης νυκτὸς ἀμολγῶν 'Ελθόντ' ἔξαπνι, &c. Jos. Antt. xvi. 2, 4, καὶ ταῖς ἑορταῖς ἀγοντες ἡμᾶς ἐν δικαστήρια, and Thucyd. iii. 54, μάχη τῇ γυν., et al. ssp.

42. ἀναβάντων αὐτῶν] The αὐτῶν includes Jesus; which, indeed, is implied in the preceding words ὅτε ἐγένετο ἑ. ὁ.; for the age of twelve years (which was considered the age of puberty, and was that when the children were

put to learn some trade) was, as appears from the Rabbinical writers, that at which the above obligation was thought binding; when, too, they were solemnly introduced into the synagogue, and initiated in its doctrines and ceremonies.

44. ἀνιζήτουν] 'sought him out,' i. e. diligently. So Thucyd. ii. 8, πάντα ἀνιζηταίτε. The ἐν a little after is not found in several ancient MSS. (to which I add Lamb. 1177, 1188, Scriv. h. g. r.) and Versions, and is cancelled by Griesb., Lachm., Tisch., and Alf., but retained by Scholz;—rightly; for, though internal evidence is equally balanced, external authority forbids the change.

46. μεθ' ἡμ. τρεῖς] 'on the third day.' The first was spent in their journey; and the second in their return to Jerusalem. On the third they found him.

—ἐν τῷ ἱερῷ] By this is meant an apartment in the Temple, where the doctors sat, for the purpose of public instruction. We need not press on the sense of ἐν μέσῳ, which may simply mean 'among them;' the sense being, as Bornem. explains, 'sedebat inter doctores,'—namely, so as to be seen and heard by all. Nor are we from ἐπερωτῶντα αὐτούς to suppose any thing like disputation, but modest interrogation and discussion. Indeed, it is plain from the Rabbinical citations in Lightfoot, that the Jewish doctors used such a plan of instruction as dealt much in interrogation on the part of the taught. Something very similar occurs in the account given by Josephus of his boyhood, Life, § 2: 'Εγὼ δὲ συγκαταεινόμενος, εἰς μεγάλῃ παιδείᾳ προέκοπτον ἐπίδοσιν, μετὰ τε καὶ συνέσει δοκῶν διαφίρειν. Ἐτι δ' ἄρα παῖς ἦν, περὶ τεισαρισκαίδεκατον ἔτους, διὰ τὸ φιλοργάματον ὑπὸ πάντων ἐκπαινεμένη, συνόντων αἰ τῶν ἀρχιερέων καὶ τῶν τῆς πόλεως πρώτων, ὑπὲρ τοῦ παρ' ἐμοῦ περὶ τῶν νομίμων ἀκριβέστερον τι γινώσκαι.

47. τῇ συνέσει] 'intelligence,' 'natural sagacity.' So Thucyd. i. 138, φύσει ἰσχυρὸν δηλόσας οικία γὰρ ξυνέσει, &c., where see my note. Simil. Joseph. Antt. ii. 9, 6, says of Moses: συνέσει δὲ οὐ κατὰ τὴν ἡλικίαν ἐφύετο αὐτῷ· τοῦ δὲ ταύτης μέτρον πολὺ κρείττερον.

οὕτως; ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐξηγουμέν σε. <sup>49</sup> \* Καὶ <sup>Infra 9. 4. & 17.</sup> εἶπε πρὸς αὐτοὺς· Τί ὅτι ἐξηγείτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρὸς μου δεῖ εἶναι με; <sup>50</sup> \* Καὶ αὐτοὶ οὐ συνήκαν τὸ <sup>Infra 9. 45. & 15. 24.</sup> ῥῆμα δ' ἐλάλησεν αὐτοῖς. <sup>51</sup> Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. <sup>52</sup> \* Καὶ ἡ μήτηρ <sup>Dan. 7. 28.</sup> αὐτοῦ διετῆρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. <sup>52</sup> \* Καὶ Ἰησοῦς <sup>1 Sam. 2. 30. supra 1. 80. & 2. 40.</sup> πρόεκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις.

49. ἐν τοῖς τοῦ Πατρὸς μου.] Commentators are perplexed with this elliptical expression, in which some supply *πράγμασι*; others, *ἀκούμασι*. The former is well supported by Classical examples; and if Luke were a Classical author, it would deserve the preference; but in an Hellenistic writer the proof is invalid. It is therefore better, with the ancient and a great majority of the modern Commentators, to supply *ἀκούμασι*, of which ellipse, Wets. has adduced examples in superabundance, both from the Classical and Scriptural writers. So Gen. xli. 51. Eccles. xlii. 10. Comp. John ii. 16. Since, however, the question in respect to *suitableness* is nearly equal, and the former sense is the weightier, and in some measure includes the latter, but not *vice versa*,—we are warranted in preferring it. I am not quite sure whether it may not be better, with Bornem., to dispense with *any* ellipse, by simply supposing τὰ τοῦ Πατρὸς to stand for τὰ πατρῶα, denoting 'any thing concerning his Father';—his worship, the place of that worship, and the employment of promoting a knowledge of his word, carried on there. Indeed, Dean Prideaux, Connexion, l. ix. vol. iv. p. 395, Ed. Oxon., regards, with some reason, our Lord's presence in the Temple on this occasion as his *first* appearance in his *prophetic* office and in the business of his Father, on which he was sent, in sitting among the doctors in the Temple, and there declaring the truth of God unto them. "This (continues the Dean) was his *first sign* of coming to his Temple foretold by the Prophet Malachi (iii. 1), whereby, according to the Prophet Haggai, 'the glory of this latter house was made to be much greater than that of the former.' He had been personally there before (at his baptism), but now first *ministerially* [officially], as the Messenger of the Covenant, whereby the messages of life and salvation were revealed unto men. And, on this his coming, *began* to be fulfilled that signal prophecy of Jacob, 'The sceptre shall not depart from Judah, nor a Lawgiver from beneath his feet, until *Shiloh* (meaning the Messiah) come.'"

50. οὐ συνήκαν αὐτ.]. 'They did not fully comprehend his meaning': probably from the ambiguity of the mode of expression, and that he chiefly intended 'the business for the accomplishment of which his *heavenly* Father had sent him into the world.' See John iv. 34. vi. 38. v. 17. ix. 4. xvii. 4. They knew in some sense who he was, but were not prepared to hear so direct an appeal to his heavenly Father. There is a close connexion in thought between this and the next verse, which is intended to intimate that, notwithstanding what he had on that occa-

sion said to them of his heavenly Father, he continued to live in the practice of all proper obedience to them as his earthly parents. In this use of the participle *ὑποτασσ.* and *ἦν*, is implied a notion of continuance and *habit of action*, q. d. 'notwithstanding the astounding occurrences just recorded, Jesus continued to be, as before, habitually obedient to them.'

51. διετῆρει πάντα τὰ ῥήματα, &c.]. 'Ρήματα may here include both 'sayings and doings,'—i. e. the words spoken, and all the circumstances connected with the affair just before spoken of. Διετῆρ. means *laid up and kept* these occurrences as matters of deep reflection. The phrase διετῆρ. ἐν τῇ καρδίᾳ is very unusual, and was probably derived by the Evangelist from Dan. vii. 28, τὸ ῥῆμα ἐν τῇ καρδίᾳ μου διετήρησα. Passages have, indeed, been by Expositors adduced from Philo and the Class. writers, but none to the purpose. More aptly might they have been compared Hom. Od. xxi. 355, παῖδες γὰρ μῦθον πεπνυμένον ἵδυτο θυμῷ.

52. πρόεκοπτε] i. e. 'continued increasing' in wisdom, as well as 'advancing' ('making progress,' see my Lex. in v.) in age and stature; said with reference to what went before, v. 40, τὸ δὲ παῖδός ἤβησεν καὶ ἐκραταιώθη πνεύματι, πληρούμενος σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτόν, meaning to intimate, that as *before* his parents went with him to Jerusalem he had been advancing in bodily growth and strengthening in *mental vigour*, with an abundant measure of wisdom and Divine grace, so *after* he returned with them to Nazareth he kept making the same advance as before.

It has indeed been thought a no inconsiderable difficulty to imagine *how* a Divine Being could be said to increase in wisdom. But it has been well observed by Mr. Le Bas, that "the astonishing intercourse of the Deity with man, exhibited in the person of our Redeemer, was an actual coalition of the two natures; a coalition so intimate and so complete as to produce a perfect unity of counsel and singleness of agency." "By keeping," continues he, "this in view, we bring the light closer to the mysterious truth here announced. Like other men, the Son of Mary had a reasonable soul, whose faculties were capable of gradual expansion. The Divine essence, however intimately united to the human, did not supply the place of the intellectual functions; but, as the mental powers of the *man* advanced in capacity and truth, the perfections of the *Godhead* poured in its illuminations." So that during the eighteen subsequent years of our Saviour's life we may consider him as gradually but surely advancing onward to that fullness of

III. 1 Ἐν ἔτει δὲ πεντεκαίδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνιτίδος χώρας, καὶ Λυσανίου τῆς Ἀβιλληνῆς τετραρχούντος, <sup>2</sup> ἔπ' ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν [τοῦ] Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. <sup>3</sup> καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεςιν ἁμαρτιῶν. <sup>4</sup> ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>5</sup> Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λεῖας. <sup>6</sup> καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

a John 11.  
46, 51.  
b 18, 19, 24.  
Acts 4, 6.

b Matt. 2, 1.  
c.  
Mark 1, 2.  
Isa. 40, 3.

c Exod. 14.  
18.  
d Chron. 20.  
17.  
Isa. 52, 10.

wisdom and virtue, which was recognized at his baptism by the Divine approval expressed by *ἐν αὐτῷ εὐδόκησα*.

III. 1. On the chronological questions connected with this passage, the reader is referred to Dr. Hales, Mr. Benson, and Canon Townsend.

2. *ἔπ' ἀρχ.* "A. καὶ K.] There has been much perplexity occasioned by the use, in the Gospels and also in Josephus, of phraseology expressing or implying plurality, where the Law recognized but *one*. In strict propriety there could be but *one* high-priest at a time, who held the office for life. But, after the subjection of Judea to the Roman yoke, great changes were made; and the occupants of an office, in which had been vested almost regal authority, were changed at the will of the conquerors. Hence some have supposed that the office had become annual, and that Annas and Caiaphas, occupying it *by turns*, each, or both, might be said to be the high-priest. This, however, is a wholly gratuitous supposition, and overturned by what is said in Joseph. Antt. xviii. 2, 2. Others think that Caiaphas was the high-priest, and Annas his sagan, or deputy,—a title given to him by Joseph. Antt. xviii. 6, 24. And great was the dignity of the sagan, who was allowed, upon occasion, to perform the highest sacred functions of the high-priest. Others, again, imagine that the *title* is given to Annas, as being the chief of Aaron's family then alive, and being regarded as the rightful high-priest by the Jews, though Caiaphas held the *office* by appointment of the Roman governor. These last two methods likewise proceed on supposition; and although there is nothing which contradicts either, there is no reason for giving a preference to one or the other. It would seem, therefore, though Lachm. describes Annas and Caiaphas as being *both* high-priests at the same time, that one of them was, in a more peculiar manner, considered as high-priest of the year; that Annas, as ex-high-priest, was reckoned as still having the office, as he certainly exercised the power, John xviii. 13; espec. as he might be

actually in the office of sagan, and thus be enabled the better to retain his pristine authority. I have now, with Lachm., Tisch., and Alft., received *ἀρχιερέως*, from almost all the uncials, and not a few cursive MSS., including all the ancient Lamb. and Mus. copies, confirmed by internal evidence, though I cannot but suspect that the reading was brought in in order to get rid of the awkwardness of supposing two high-priests.

4, 5, 6. The quotation exactly corresponds with the Sept., at least in the Alex. MS., though in the Vatican *πάντα* is inserted before *τὰ σκολιὰ*, and for *αἱ τραχεῖαι εἰς ὁδοὺς λεῖας* the Alex. has *ἡ τραχεῖα εἰς ὁδοὺς λεῖας*, but the Vatican *ἡ τραχεῖα εἰς πᾶς λεῖα*; but the reading *αἱ τραχεῖαι* is confirmed by the Hebrew and Chald. Par., and the Vulg. and Arab. Versions. For *ὁδοὺς λεῖας* the Hebr., Chald., Syr., and Arab. would require *ὁδὸν λεῖαν*; and so Aqu., Symm., and Theod., *is pedlon*. The other is a free and less correct version. The words *τὸ σωτήριον τ. Θεοῦ* are derived from the Sept., though the Hebrew and the other Versions have them not, leaving 'the glory of the Lord' to be repeated from the preceding clause. But the Translator substituted here *τὸ σωτήριον τ. Θεοῦ* for *αὐτό* because (as Dr. Henderson saw) he understood the foregoing phrases of the promised Saviour, as in Luke ii. 30.

5. The Evangelist cites this passage of the Prophet more fully (continuing it further) than Matthew and Mark, because he was writing especially for Gentile converts; and the *latter* part of the citation was necessary to assure them that the 'salvation of God' and the participation in the privileges of the Gospel extended to *them* as well as the Jews.

6. *ὄψεται τὸ σωτήριον τοῦ Θεοῦ*] Comp. *τὸ σωτήριον σου* supra, with Ps. xcvi. 2, Sept., and Is. lx. 6, and Lam. iii. 26. The Baptist had here in mind the words of Exod. xiv. 13, *ὁράτε τὴν σωτηρίαν παρὰ τοῦ Κυρίου* (Alex. Θεοῦ), and 2 Chron. xx. 17, *ἴδετε τὴν σωτηρίαν Κυρίου*, and Is. liii. 10, *ὀφθαλμοὶ—τὴν σωτηρίαν παρὰ τοῦ Θεοῦ*, where, as in Exod.

7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλους βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν! τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. 9 Ἦδη δὲ καὶ ἡ ἀξίη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες· Τί οὖν ποιήσομεν; 11 Ἀποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. 12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν; 13 Ὁ δὲ εἶπε πρὸς αὐτοὺς· Μὴδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. 14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτούς· Μὴδένα διασείσητε, μὴδὲ συκοφαντήσητε καὶ ἀρκείσθε τοῖς ὀφωνίοις ὑμῶν.

xiv. 13, the Genit. of relation is freely, but very faithfully expressed by the addition of *παρὰ*. This view is confirmed by a passage of Coloss. ii. 19, where *τὴν ἀξίαν τοῦ Θεοῦ* is, as I have there shown, for *παρὰ τοῦ Θεοῦ*.

10. *ποιήσομεν*] Many MSS., including almost all the ancient ones, have *ποιήσωμεν*, which is edited by Scholz, Lachm., Tisch., and Alf., who adopt the same reading from the same MSS. at vv. 12 and 14, while Scholz inconsistently retains *ποιήσομεν* in those passages. For my own part, I suspect that in all three the reading arose from gloss, or rather alteration, for the sake of introducing purer Greek; though this is not, as we shall see, decidedly unclassical. This use of the fut. ind. for the subjunct. (an idiom probably derived from the Hebrew) occurs also in Matt. xxviii. 21. xix. 1, and elsewhere in the Gospels, as also in the Epistles. So Rom. vi. 1, *ἐπιμενοῦμεν τῇ ἁμαρτίᾳ*. The same variety of reading occurs at John vi. 5, where the above three Editors read *ἀγοράσωμεν*, which seems supported by external authority, though internal evidence is in favour of *-σομεν*, and the sense intended may be, 'what! are we to buy?' as here the sense is, 'what are we to do?' That this use of the fut. indic. was thought to differ little from the subjunct. is plain from Eurip. Ion 758, where they are thus combined in the same clause: *εἰπάμεν ἢ ἀγοράσωμεν, ἢ τί δρώμεν*; though in the line but one before, we have *τί δρώμεν*; In either case the sense is the same, namely, 'what are we to do?' It is essential to this idiom that the sentence should be *interrogative*; and therefore in Cratet. Frag. Græc. i. 10, μ. 80 [Meineke] (supplying the only example known to me in the Class. writers): *Οὐκοῦν μεταστρίψας σπαντὸν ἀλοι πάσις ἀλείψων, for οὐκοῦν, the learned Editor should have written οὐκ οὖν and ἀλείψων*; 'why, then, won't you, can't you?' &c. The use of *οὖν* is the same in both passages.

13. *μηδὲν πλῖον—πράσσετε*] 'exact.' This

use of *πράσσειν*, as said of levying *taxes* (like *perficere* in Latin,) is frequent in the Class. writers. The original sense seems to have been 'to manage.' The difference between the active and middle forms is this: the active signifies to collect for another's use, the middle to collect for one's own. *Διατάσσειν* is a *vox signata*, used of legal enactments, especially such as relate to laying on taxes. The *παρὰ* after a comparative, or a word which implies comparison (spec. *μείζων* or *κρίττων*), is used for *ἢ*, both in the Scriptural and Class. writers. So Appian, vol. ii. 78, *πλείους παρὰ τοὺς ἀρχαίους*. The literal sense is 'alongside of'; and *juxta-position* almost implies comparison. The Baptist does not, we see, condemn the exercise of their profession, but only the abuse of the power it gave them.

14. *στρατευόμενοι*] Michaelis thinks that this denotes 'men under arms, or going to battle'; for he imagines that Herod's war with Aretas had already commenced; and that there is here reference to the troops engaged in that service. A *chronological* reason, however, lies against this supposition, so strong, that it is better to take *στρ.* to denote men engaged in military service; as in Jos. Antt. xix. 9, 1, *ἄνθρωποι στρατευόμενοι ποταμῷ ἐγγυχον*. The Article would indeed seem wanting; but it may be understood, and indeed is found in several MSS., or suppl. *times*.

—*μηδὲνα διασείσητε*] This is by many Commentators taken to mean, 'do not harass any one'; a signification found in the Class. writers. But some more *special* sense seems to be intended. It is therefore best explained as equivalent to, and indeed formed on, the Latin phrase *concutere*, 'to extort money by dint of threats of violence.' Συκοφ. signifies 'to extort money by false accusation, or the threatening of it.' [Comp. Exod. xxiii. 1.]

—*ἀρκείσθε τοῖς ὀφωνίοις*] In the early ages a soldier's pay consisted chiefly in a supply of food, and was called *ὀψώνιον*, from *ὄψων*; and meant something to buy ὄψων withal. Now ὄψων,



d Matt. 2.  
11, &c.  
Mark 1. 7.  
&c.

15 <sup>d</sup> Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, <sup>16</sup> ἀπεκρίνατο ὁ Ἰωάννης ἀπασί, λέγων Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ὀρίῳ καὶ πυρὶ. <sup>17</sup> οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω. <sup>18</sup> Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. <sup>19</sup> Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναῖκος [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, <sup>20</sup> προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

e Matt. 2. 16,  
&c.  
Mark 1. 10,  
&c.

<sup>21</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψυχθῆναι τὸν οὐρανόν, <sup>22</sup> καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον, σωματικῶς εἶδει ὥσπερ περιστέρην, ἐπ' αὐτόν· καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν Σὺ εἶ ὁ Υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἡδύκοησα. <sup>23</sup> Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσπερ ἐτῶν τριάκοντα ἀρχόμενος· ὧν,

according to Boeck, i. 137, originally signified every thing used as food, with the exception of what was prepared from corn; nearly what we mean by *meal*. In process of time an equivalent in money was substituted for the supply of meat; and then *δύναμιον*, which had originally signified *support*, came to denote *pay*: though still some allowances of food were left the soldier, which probably opened a way to the extortion alluded to. Much light is thrown on this matter by a passage of Joseph. de Vit. § 47, *συνεβούλιον* (namely, his soldiers) *πρὸς μηδὲνα μήτε πολέμειν, μήτε ἀρπαγῇ λαμβάνειν τὰς χώρας (farms), ἀλλὰ σκηνοῦν κατὰ τὸ πιδίον ἀρκουμένους τοῖς ταυτῶν ἐφοδίοις*.

15. *διαλογιζομένων*—*μήποτε αὐτὸς εἴη ὁ Χριστός*? Dr. Hammond and Mr. Wesley render, 'whether he were not the Christ,' which is supported by the Pesch. Syr. Version, 'thinking that perhaps he were the Christ,' as also by one MS., which has *ἵστιν ὁ Χριστός*. But the context plainly calls for the *διωδίστος* sense of *μή*; and consequently the exact version will be, 'whether he were or were not the Christ,' though there is reason to suppose, that they felt strongly inclined to think he *was*. This view is borne out by the air of the preceding context; and such seems to have been the opinion of Chrysa., Theoph., and Euthym. Nay, they go almost as far as the Pesch. Syr.; for they regard it as a supposition or *opinion*. But *μήποτε*, when followed by the opt., must necessarily imply some *doubt* (which probably differed in different persons; as was the case on other occasions. See Matt. xxviii. 17); and this idea of doubt may be recognized in John vii. 26, *μήποτε ἔγνωσαν—ὅτι οὗτός ἐστιν ὁ Χριστός*, 'have they, or

have they not, ascertained that,' &c. Accordingly, the term *masad* (i. e. pondered), whether he were not the Christ, however it may (as in the use of *μήποτε* ὅω at 2 Tim. ii. 25) be scarcely warranted by nice grammatical propriety, is very possibly the sense intended by the Evangelist. This will serve to determine the sense, however debated, of *προσδοκῶντος τοῦ λαοῦ*, of which the sense, 'the people being in expectation,' viz. as Meyer explains, that John would declare himself the Christ, is inconsistent with the *μήποτε*. The Evangelist seems to mean that they were in *anxious expectation* (so Acts xxviii. 6), *suspense*, i. e. *inclined to think he was*; but their belief was damped with doubts; and consequently they waited the *event* which should decide the matter.

21. *ἐν τῷ βαπτισθῆναι, &c.*] A difference is to be noted between *ἐν τῷ βαπτισθῆναι τὸν λαόν* and *ἐν τῷ βαπτίζεσθαι τὸν λαόν*, of which the latter means, 'while the people were being baptized,' and the former, 'after they were baptized.' Accordingly, in order to render the peculiar meaning of the Greek more distinct, the whole may be rendered thus: 'And it came to pass, after all the people had been baptized, that when Jesus also had been baptized, and was praying, the heaven was opened,' &c.

The words *καὶ προσευχ.*, here added by Luke, and which are not found in the other Evangelists, merit attention. Our Lord, who was content to be obedient unto the Law for man, underwent the rites and performed the ceremonies of the Mosaic Law; and on the same principle underwent this baptism, because he wished to set an example to others of 'fulfilling all righteousness.'

23. *ἦν—ὥσπερ ἐτῶν τριᾶκ. ἀρχ.*] I am still

ὥς ἐνομιζέτο, υἱὸς Ἰωσήφ, τοῦ Ἑλ, <sup>24</sup> τοῦ Ματθὰν, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ, <sup>25</sup> τοῦ Ματταθίου, τοῦ Ἀμῶς, τοῦ Ναούμ, τοῦ Ἑσλὶ, τοῦ Ναγγαί, <sup>26</sup> τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα, <sup>27</sup> τοῦ Ἰωαννᾶ, τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρι, <sup>28</sup> τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἑρ, <sup>29</sup> τοῦ Ἰωσή, τοῦ Ἐλιέξερ, τοῦ Ἰωρεὶμ, τοῦ Ματθὰν, τοῦ Λευὶ, <sup>30</sup> τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνᾶν, τοῦ Ἐλιακεὶμ, <sup>31</sup> τοῦ Μελεᾶ, τοῦ Μαϊνᾶν, τοῦ Ματταθᾶ, τοῦ ἙΝαθᾶν, τοῦ Δαυὶδ, <sup>32</sup> τοῦ Ἰεσσαί, τοῦ Ὡβήδ, τοῦ Βοὺζ, τοῦ Σαλμών, τοῦ Ναασσών, <sup>33</sup> τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ Ἑσράμ, τοῦ Φαρέ, τοῦ Ἰούδα, <sup>34</sup> τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ, <sup>35</sup> τοῦ Σερούχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἐβέρ, τοῦ Σαλά, <sup>36</sup> τοῦ Καϊνᾶν, τοῦ Ἀρφαξὰδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ, <sup>37</sup> τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρεδ, τοῦ Μαλελεήλ, <sup>1</sup> τοῦ Καϊνᾶν, <sup>38</sup> τοῦ Ἐνὼς, τοῦ Σήθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

f 3 Sam. 5.  
1.  
1 Chron. 3. 6.  
Zech. 13. 13.  
Ruth 4. 18.  
1 Chron. 2.  
10.  
1 Gen. 11.  
24—26.

1 Gen. 5. 6.  
2. 11. 10.  
1 Gen. 5. 8.  
infra 5. 1.

1 Matt. 4.  
1. 2c.  
Mark 1. 12.  
2c.

IV. 1 <sup>a</sup> Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον, <sup>2</sup> ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισὼν αὐτῶν, ὕστερον ἐπέειπε. <sup>3</sup> Καὶ εἶπεν αὐτῷ ὁ Διάβολος· Εἰ Τὸς εἰ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. <sup>4</sup> Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων <sup>b</sup> Γέγραπται, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται [ὁ] ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. <sup>5</sup> Καὶ ἀναγαγὼν αὐτὸν ὁ Διάβολος εἰς ὄρος

b Deut. 8. 3.

of opinion, that of these puzzling words the most probable sense is, 'Jesus was about 30 years old when he began his ministry;' i. e. had nearly completed his 30th year. So Luke, Acts i. 21, 29, speaks of Jesus as beginning (ἐξάμηνος) his ministry from the baptism of John.

The expression *ὥς ἐνομιζέτο* evidently alludes to his *Divine* origin, as only the reputed son of Joseph, though really conceived by the Holy Ghost. See Archbishop Magee, On the Atonement, vol. ii. p. 422.

IV. 1. Πν. ἀγ. πλ.] Lachm., Tisch., and Alf. edit Πλ. ἀγ. πν., from B, D, E, K, L, X, and about 18 cursives (to which I could add not a few Lamb. and Mus. copies, also Trin. Coll. B. x. 16 and 17), and internal evidence would seem to be in its favour; also Acts vi. 3 and 8; vii. 55; xi. 24; but that sort of evidence is uncertain; and this seems no case for change; espec. since Matthew has gone far to show that this change of position was brought in from the Evangelist.

— <sup>1</sup> for ὑπό; denoting the instrumental cause. So Æschyl. Ag. 1260, οὕτως ἀπαλλάσσουσιν ἐν θύῳ κρίσει.

2. ἡμέρας τεσσαράκοντα] These words would seem to connect with πειραζόμενος following, as

some Editors take them. But St. Matthew describes the temptation as taking place at the close of that period. Most recent Commentators attempt to remove the discrepancy by supposing the meaning to be, not that Jesus was tempted forty days in succession, but that, at various times during those days, he was exposed to temptations, besides those which the Evangelist now proceeds to enumerate. This method, however, cannot well be admitted. At least it is better, with some ancient and modern Commentators, to connect the words with the preceding; comp. Exod. xxxiv. 28. 1 Kings xix. 8. Πειραζόμενος, however, is not, I conceive, put for πειρασθῆναι, but is a *nominativus pendens*, for Geuit. absolute. This mode of taking the passage is confirmed by Mark i. 13, who here follows Luke: καὶ ἦν ἐν τῇ ἡμέρᾳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ. Moreover, at πειραζόμενος is implied τότε from the context. That, however, will not, as in the case of διὰ ἡμ. τισσ. involve any contradiction; since what takes place at the close of any period of time is understood to have taken place within that time. At any rate the discrepancy is of no moment, the accounts of the Temptation being substantially the same in all three Gospels.

4. ὁ ἄνθρ.] See on Matt. iv. 4.

ἡγήλῳν, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου <sup>6</sup> καὶ εἶπεν αὐτῷ ὁ Διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδεδόται, καὶ ὃ ἐὰν θέλω, δίδωμι αὐτήν. <sup>7</sup> Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου \* πᾶσα. <sup>8</sup> Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· [Ἵπαγε ὀπίσω μου,] Σατανᾶ· γέγραπται [γάρ]·

• Deut. 6. 13. <sup>9</sup> Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. <sup>9</sup> Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ [ὁ] Υἱὸς εἰ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. <sup>10</sup> γέγραπται γάρ·

d Ps. 91. 10. —12. <sup>10</sup> Ὅτι <sup>11</sup> τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ διαφυλάξαι σε <sup>11</sup> καὶ [ὅτι] ἐπὶ χειρῶν ἀρουσί σε, μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. <sup>12</sup> Καὶ

• Deut. 6. 16. ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται· Ὁὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. <sup>13</sup> Καὶ συντελέσας πάντα πειρασμὸν ὁ Διάβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

f John 14. 30. Heb. 4. 15. <sup>14</sup> Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος

6. καὶ τὴν δόξαν αὐτῶν] scil. βασιλείων, i. e. 'and the glory which will result from the government of them.'

7. πᾶσα] This (for the common reading πάντα) found in almost all the best MSS., including many Lamb. and Mus. copies, several Versions, Fathers, and early Edd., has been received by almost all the Editors, and with reason; as being the more difficult reading. Yet πάντα may be defended, as being more natural, and agreeable to the popular style; though propriety requires πᾶσα as referred to ἐξουσίαν.

8. From Deut. vi. 13. 1 Sam. vii. 3. Γάρ, and ὁ in the next verse, not found in the best MSS., are cancelled by almost all the recent Editors.

On more maturely considering the grounds of the text. rec. of this verse, I am induced to finally edit thus: Ἰησοῦς [Ἵπαγε ὀπίσω μου] γέγραπται [γάρ]. The γάρ is absent from every uncial and a great number of the cursive MSS., including many Lamb. and Mus. copies, confirmed by all the most ancient Versions, and several Fathers. And although the words Ἵπαγε ὀπίσω μου, Σαρ. are absent from a comparatively few, to which however I can add a few Lamb. and Mus. copies, and Trin. Coll. B. x. 16, yet their testimony is confirmed by every ancient Version of weight, espec. the Pesch. Syr., and also by Origen and Vigil. Taps. Moreover, internal evidence is against the words, considering that they were more likely to be brought from Matth. than put out. Besides, the fact, that the γάρ is almost certainly insinuous, goes far to prove also these words to be not genuine. I doubt not that they had no place in the text of nearly all the archetypes of those MSS. which are without the γάρ, but were introduced by the scribes, or the Revisers, from the margin, or the interlineary space where the proposed additions were not unfrequently noted down. It is, therefore, not without reason that Griesb., Lachm., Tisch., and Alf. reject them. Wets., Matth.,

and Scholz retain the words, without brackets, but only, it would seem, because they receive them in Matt. iv. 10. Wets., indeed, flatly pronounces the omission of the words to have been an emendation of Origen's, just as at Matt. iv. 10, he ascribes their omission to Origen, though in no case could Origen's authority have had such extensive influence as his conjecture implies. And here, at least, the omission could not have arisen from his emendation, since he himself (as Dr. Mill long ago remarked) expressly says that "the words had no place in the earliest and most ancient MSS." And as Origen did not cancel the words on his own authority here, so it is not likely that he should have done so at the passage of Matt. iv. 10. Grotius, who rejects the words, ably points out what caused the liberty here taken of foisting in the words, namely, the same as what induced other Critics to transpose certain of the verses in Luke's narration, that they might restore that order of the several temptations which is found in the parallel portion of St. Matthew [where, it is observable, this temptation is placed last]; though, as Grot. adds, "nulla fuit causa cur Lucas, in rebus ejusmodi, ordinem tam anxie sequeretur."

9. ὁ Υἱός] The ὁ is, on competent authority, cancelled by Lachm., Tisch., and Alf.

11. The ὅτι, not found in very many MSS., early Edd., and Versions, is cancelled by Matthæi. It may have come from the margin, and originated from those Critics who read γέγραπται γάρ ὅτι—ἰνταλίσται; thus regarding the words as not strictly speaking a quotation, but only a report of the sense. And thus the ὅτι would require to be repeated. But it should rather seem that there is an actual quotation, and therefore the ὅτι is pleonastic, or recitativum.

14. ἐν τῇ δυνάμει τοῦ Πν.] 'under the powerful influence of the Spirit.' Καθ' ὅλην, throughout, over all. This sense occurs also in Acts ix. 31, and is sometimes found in the later Class. writers, but is rare elsewhere.

εἰς τὴν Γαλιλαίαν καὶ φήμῃ ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. <sup>15</sup> Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων. <sup>16</sup> \* Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε, ἡ κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. <sup>17</sup> Καὶ ἐπέδοθ' αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου καὶ ἀναπτύξας τὸ βιβλίον εὔρε τὸν τόπον οὗ ἦν γεγραμμένον· <sup>18</sup> Ἰ Πνεῦμα Κυρίου ἐπ' ἐμέ· οὐ εἵνεκεν ἔχρισέ με \* εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συνετρισμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει· <sup>19</sup> ἰ κηρύξαι ἐνιαυτὸν Κυρίου δεκ-

<sup>g</sup> Matt. 2. 23.  
<sup>h</sup> 12. 54.  
<sup>i</sup> Mark 6. 1.  
<sup>j</sup> John 4. 45.  
<sup>k</sup> Neh. 8. 5, 6.  
<sup>l</sup> Ps. 22. 33.  
<sup>m</sup> & 40. 9, 10.

<sup>n</sup> Isa. 61. 1, 2.  
<sup>o</sup> Matt. 11. 5.  
<sup>p</sup> Ps. 42. 7.  
<sup>q</sup> & 147. 3.  
<sup>r</sup> John 6. 2.

<sup>s</sup> Lev. 26. 10.

16. ἀνέστη ἀναγνῶναι] Lightfoot and Vitranga have shown, that it was the received custom for the Scriptures to be read both by the minister and the people standing. The Pentateuch was so distributed into portions for Sabbath reading, that the whole might be gone through in the year; also that to them should be adjoined some such portion from the Prophets as either had an affinity to the lesson from the Pentateuch, or was selected by the reader for edification.

17. βιβλίον] The βιβλία of the Hebrews, and, indeed, of the ancients in general, were rolls fastened to two laths with handles; by holding which in his hand, the reader could roll, or unroll the writing at his pleasure.

— εὔρε] By this must not be understood, according to the explanation of some Expositors, the 'finding after search'; but, as Chrys., Orig., Theophyl., Euthym., Maldon., and others, the seemingly fortuitous, though in reality providential, finding, as something brought about by the providence of God; which indeed is (as Origen remarks) implied in the subsequent words, πνεῦμα Κυρίου ἐπ' ἐμέ—ἔχρισέ με εὐαγγ., &c.

18—20.] This portion (introduced, as it seems, out of the regular order) was selected by our Lord in order to draw the attention of the people, and to show its fulfilment in himself; as also with allusion to the reason why he was called CHRIST, and his religion termed the Gospel. Its application to the Messiah is acknowledged by the best Jewish Expositors. Its primary import, indeed, was probably the restoration of the Jews from the Babylonian captivity; but it seems to have had also a secondary reference to the MESSIAH, by that double sense of prophecy, which has two applications, of which the secondary is (as here) not unfrequently the more important.

18. πνεῦμα Κυρίου ἐπ' ἐμέ] Intimating his Divine appointment to say and do as he does.

— ἔχρισέ με] The term signifies, not so much to anoint as inaugurate into an office; which, in the case of eminent persons (as kings, prophets, priests, &c.) was always conferred by unction. Christ's unction was the descent of the Holy Spirit upon him at his baptism; whereby, as Peter says, Acts x. 38, God anointed him with the Holy Spirit and with power. See also iv. 27. Hence, indeed, the appellation ἡρώ, or Χριστός, i. e. the Anointed.

— εὐαγγελίσασθαι] This, for the text. rec. εὐαγγελίζεσθαι, I have, with all the Editors from Matthæi downwards, adopted from many ancient MSS. and most of the Lamb. and Mus. copies.

— ἰάσασθαι τοὺς—καρδίαν] The words are omitted in B, D, L, and 3 cursives of the same Family, some Latin copies, with the Copt. and Æthiop. Versions, and have been cancelled by Griesb., Lachm., Tisch., and Alf., but on insufficient authority, though internal evidence is against them, since they may have been inserted from the Sept. See note on the parallel passage of Matth. However the words would seem to be required by the parallelism; in which πτωχοῖς and συνετρίψ. τὴν καρδίαν correspond to each other, the latter signifying the afflicted or contrite, the former the distressed or poor in spirit; according as the literal or the spiritual sense be adopted. Συντρίψ. is occasionally found even in the Classical writers, in a metaphorical sense, of mental sorrow. Thus Plutarch vi. 171, 8, μὴ συντρίβεσθαι δὴ, μηδὲ ἀδυναμῆν τὸν ἀλαγχόμενον. Polyb. v. 58, 13. It is a stronger term than λυπεῖσθαι.

The correspondent terms which follow, αἰχμαλώτοις, τυφλοῖς, and τεθραυσμένοις, have likewise a double sense. Ἀφῆσις, in the sense of deliverance from captivity, is found also in the Classical writers. With respect to τυφλοῖς, the sense of the Hebrew, 'those who are bound,' is greatly preferable, though the other may be justified, by taking the term to denote those who are as it were blind with long confinement in dark dungeons. In the spiritual sense, αἰχμ. will denote those who are bound with the chain of sin; and τυφλοῖς, those who are blinded by sin and Satan; namely, 'the blind people that have eyes' (Is. xliii. 8), or those that 'seeing, see not.'

19. κηρύξαι—δικτόν] This sums up the whole of the above, in words which contain an allusion to the year of Jubilee; when, by sound of trumpet, was proclaimed deliverance, and restoration of every kind. Thus it is meant, that the Gospel is to the Law what the Jubilee year was as compared to all others. In the application, ἐνιαυτός will denote time generally, as in the Hebrew. Δικτόν is for ἀριστόν, as 2 Cor. vi. 2, καιρός δικτός. The word is not found in the Classical writers.

τόν. <sup>20</sup> Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

<sup>21</sup> Ἦρξато δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὠσὶν ὑμῶν. <sup>22</sup> \* Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; <sup>23</sup> <sup>1</sup> Καὶ εἶπε πρὸς αὐτοὺς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρὲ, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

<sup>24</sup> <sup>m</sup> Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός

k Ps. 45. 2.  
Isa. 50. 4.  
Matt. 13. 54.  
Mark 6. 3, 5.  
supra 2. 4.  
John 1. 14.  
2. 6. 45.  
3. 7. 46.  
1 Matt. 4. 13.  
2. 13. 54.

m Matt. 13.  
57.  
Mark 6. 4.  
John 4. 44.

20. τῷ ὑπηρέτῃ] i. e. the Chazan or officer who had charge of the sacred books.—Ἐκάθισε. As those did who proceeded to address some instruction to the people, after having read the portion of Scripture. See Vitringa de Syn. Jud. p. 899.

—πάντων οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ] i. e. 'they were looking fixedly upon him, their attention was fixed upon him'; probably out of curiosity to know *how* he would expound (as was usual) the sublime portion of the Prophet he had just read.

21. Ἦρξато λέγειν πρὸς αὐτοὺς] These words are generally supposed to be a kind of *formula* serving to introduce some discourse; and, as used here in conjunction with the first clause of the next verse, they confirm the opinion of those Expositors who regard the words *σήμερον—ὑμῶν* as the *substance* of the discourse of our Lord delivered as on another occasion, Matt. xi. 4 and 5. Accordingly, the *fulfilment* in their ears here spoken of was not simply that they had heard the Gospel from his mouth, but that what the Prophet had, under the Holy Spirit, there written as a "sure word of prophecy," or had predictively pronounced, was now *fulfilled* in *his case*, i. e. *held good* of the character which he now sustained as the Anointed of God to preach and teach, to deliver from spiritual thralldom, and free from spiritual blindness, &c. And if all these leading points were (as we may be sure they were) adequately brought out, and thus the purpose of the Gospel set forth and the character of its author, the expository discourse in question may have been of no inconsiderable length; and, from the nature of the points treated on by Him who spake as never man spake, must have been fraught with heavenly edification, ministering, in the doctrines brought forward, grace to the hearers. Besides the passage of Matt. xi. 4, 5, there is another remarkable instance in Acts xxviii. 23—28, where, although St. Paul is said to have addressed the Jews in a discourse which lasted from morning till evening, St. Luke has only recorded the *conclusion* said by way of *application*.

22. πάντες ἐμαρτύρουν αὐτῷ] Meaning that they bore witness to the extraordinary spiritual wisdom and power of his address to them, and accordingly wondered—wondered how these could proceed from such an one. This wonder is briefly expressed in the next words οὐχ οὗτος, &c., and more largely and precisely Matt. xiii. 55, 56,

with the added words πόθεν οὖν τούτῳ ταῦτα πάντα; The persons who said this need not be understood, by a *strict* interpretation of the πότερ, to have been *all*; for this is not conveyed by the fuller account contained in the parallel portion of Matthew. At any rate, their admiration and their wonder was *how* this σοφία and these δυνάμεις (miracles) could comport with the humble origin and lowly station of Him who thus spake. But this wonder soon, it seems, passed into *incredulity*, as we may infer from the words of St. Matthew, καὶ ἰσκανδαλίζοντο ἐν αὐτῷ; hence they were ready to utter the words of the subjoined proverb *against* him (which is the true sense of ἐρεῖτέ μοι in the next verse). They had already said it in *their hearts*, and probably much *more* than that; hence the severity with which our Lord dealt with them, and which their base and atrocious conduct afterwards fully justified. The *solemnity*, too, with which the subsequent address to them is introduced (commencing with the form of expression employed by our Lord on other occasions, ἀμὴν λέγω ὑμῖν), adds not a little to its *force*. Our Lord calls their attention to two remarkable *instances* in which acknowledged Prophets had wrought, or not wrought, miracles according to the good pleasure of him who worked in and by them; and, in adverting to *two instances* in which the persons on whom they had displayed their miraculous power were persons out of the pale of the people of God, he intimated that *Gentiles* might be fitter objects of God's mercy and favour than Jews. He thus awakened a feeling of anger and rage that issued in personal violence, well-nigh amounting to a horrible enormity.

23. εἶπε π. α. Π. ἐρεῖτέ μ. τ. π. τ.] This was said to them by our Lord, as being well aware that, though they acknowledged the excellence of his doctrines, they would require of him a proof of his Divine mission by the working of miracles. As to the subsequent proverb (common both to Hebr. and Class. writers) its application here is evident from the words following, which are as much as to say, 'without this proof of thy power we shall have no more reason to believe in it than men would in the claim of a physician to have trust in his skill, who could not cure himself of any disease he professed to cure in others.'

24. εἰπε δέ] Here the δέ is continuative, and means *further*; as when some new circumstance

ἐστὶν ἐν τῇ πατρίδι αὐτοῦ. <sup>25</sup> Ἐπ' ἀληθείας δὲ λέγω ὑμῖν <sup>n 1 Kings 17. 7. & 18. 1. James 5. 17.</sup> πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· <sup>26</sup> καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας, εἰ μὴ εἰς \* Σάρεφθα τῆς Σιδῶνος πρὸς γυναῖκα χήραν. <sup>27</sup> Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· <sup>28</sup> καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος. <sup>29</sup> Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. <sup>30</sup> Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως· καὶ ἤγαγον αὐτὸν ἕως [τῆς] ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν.

is added. So Mark vii. 26. Luke xxiii. 17. John vi. 17. xi. 2. xix. 23, and not unfrequent in the Class. writers. Mr. Alf., indeed, pronounces this use of it after *εἰς* as a formula usual with Luke, and intimating the passing to a different source of information, or at least to a break in the record, if from the same source. This involves a principle which I cannot bring myself to admit, and, as to the *formula*, though it may apply to the passages referred to in the margin, yet not to this. What *difference of sense* can be imagined here, is far more than I can perceive. Where the sense is simply that 'Jesus said moreover.' The Nazarenes being likely to apply the above proverb to our Lord, to show how fit it was that he should do miracles among them, he intimates by another proverb, that he is fully aware that any miracles he might work would renew the disbelief they had in his Divine origin, from their knowledge of his lowly origin.

25. "Verily I tell you that, &c." Here our Lord obviously proceeds to *justify* his refusal to work miracles among the Nazarenes, on the ground that God permits or refuses the use of miraculous powers by his prophets, according to his good pleasure, and not according to men's judgment and expectations; as in the instances adverted to 1 Kings xvii. 9, and 2 Kings v. 1, 14. Or rather (as has been observed) our Lord calls their attention to *two cases* where *acknowledged* prophets had so little honour in their own nation, that they bestowed their favours on foreigners; q. d. 'Such is the want of faith in my own country, that I shall do no mighty works here, but shall give the evidence of my divine mission to others.'

26. The reading *Ἀρεφθα*, or *-τα*, adduced from MS. L and 10 cursives, I also find in several of the most ancient Lamb. and Mus. copies; but the Hebr. original, and the general present spelling of the name, forbid the removal of the *Σ*, which, however, was probably dropped in ordinary and careless pronunciation of the word. I have chosen now to bring in the φθ for πτ, with Tisch., Lachm., and Alf., from considerable authority, confirmed by several of the most ancient Lamb. and Mus. copies. Not so with the *Σιδωνίας* for *Σιδῶνος*—often edited by Lachm., Tisch., and Alf. from A, B, C, D, L, V, X, and 18 cursives, almost all of the same Family as D, with the Ital., Vulg., and Ori-

gen; to which I can only add a few Lamb. and Mus. copies. But were there many more, they would nought avail, considering that internal evidence is quite in favour of *Σιδῶνος*, the other being plainly a gloss, such as we might put in Versions which are, in a case like this, of no weight.

28—30. The same kind of rage filled the Jews on another occasion recorded at Acts xxii. 21, 22, where similar unacceptable truth (namely, that Gentiles might be fitter objects of God's mercy than Jews) came to their ears. See Deut. xxxii. 31, where the Jews' jealousy of God's favour to the Gentiles is foretold. Our Lord's treatment on this occasion was only a foreshadowing, by anticipation, of what he would afterwards experience from the whole Jewish nation, verifying what is said in John i. 11, *εἰ τὰ ἴδια ἡλθεν, καὶ οἱ ἰδιοὶ αὐτὸν οὐ παρέλαβον*.

On *ὀφρύος*, 'brow, or rather ridge of a hill,' see my Lex. Dr. Robins., indeed, alleges that the present Nazareth is not built on the brow of that hill, but a distance of two miles from the hill, now called 'the Mount of Precipitation.' But I agree with Alf., that neither does the narrative preclude a considerable space having been traversed, during which they had our Lord in custody, and were hurrying with him to the edge of the ravine; nor is it necessary to suppose the city built on the *ὀφρὺς*, but only on the mountain [rather mountain-range], of which the *ὀφρὺς* forms a part. However, we cannot tell, without a plan of the site, whether it was so or not; and the present situation of Nazareth is no proof of its site in the age of Christ. It was probably situated far nearer to the ravine than two miles. Besides, the distance itself would depend on what part of the ravine it was measured from. The *τῆς* before *ὀφρὺς*, cancelled by Lachm., Tisch., and Alf., on strong authority, I find absent from almost all the ancient Lamb. and Mus. copies. The hurling down a precipice was a mode of capital punishment, which among the Jews, as well as the Greeks and Romans, was adjudged by the law in case of sacrilege. So Philo, ap. Euseb. Hist. viii. 392, *νόμον κειμῖνον τὸν ἱερὸν κατακρημνίζεσθαι*. But it scarcely applies to the present case, since that was probably a mere tumultuous proceeding of the populace, as in the case of the stoning of Stephen, and both much akin to what is called in Jewish affairs 'the rebel's beating.'

30 <sup>p</sup> αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο. <sup>31</sup> <sup>a</sup> Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. <sup>32</sup> Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. <sup>33</sup> Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, <sup>34</sup> λέγων· Ἐγὼ τί ἡμῖν καὶ σοὶ, Ἰησοῦ. Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ· ὁ Ἅγιος τοῦ Θεοῦ. <sup>35</sup> Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς [τὸ] μέσον, ἐξήλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. <sup>36</sup> Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συνεδάλουν πρὸς ἀλλήλους, λέγοντες· Τίς ὁ λόγος οὗτος; ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται. <sup>37</sup> Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

<sup>38</sup> <sup>r</sup> Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. <sup>39</sup> <sup>g</sup> [[ἦ]] πειθερά δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ. καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. <sup>39</sup> Καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν. παρα-

<sup>r</sup> Matt. 8. 14.  
<sup>a</sup> c.  
Mark 1. 29.  
<sup>g</sup> c.

30. διελθὼν διὰ μέσου αὐτῶν] Whether by any supernatural power, is not expressed, but it is undoubtedly implied. Most recent Commentators, indeed, discountenance that idea; taking διελθὼν to mean, 'gliding through them;' as in John viii. 59 (where see note). But this is an unwarrantable straining of the sense. For, as is well observed by Abp. Newcome, the Evangelist leaves us to conclude supernatural power; it being the manner of the sacred historians not to magnify our Lord's supernatural power. That he had a Divine power to control the wildest passions of men, is certain from other parts of Scripture. And as illustrating the supernatural power by which he was thus enabled to 'pass through the midst of' his most deadly enemies unhurt, we have only to advert to a similar case narrated in John viii. 5; though whether what is there recorded amounts to the miraculous is more than can safely be affirmed, the circumstances of the case being different. The change of εἰς here into εἰς τὸ by Lachm., Tisch., and Alf. is unauthorized, and against internal evidence.

31—44. See notes on Mark i. 21—39.

33. πνεῦμα δαιμονίου &c.] There is here a blending of two synonymous expressions, for the sake of greater significance.

34. See note on Mark i. 24.

35. τῷ] The word is not found in most of the ancient MSS., including not a few Lamb. and Mus. copies, and almost all the early Editions, and is cancelled by Matthæi, Griesb., and Scholz; but retained by Lachm., Tisch., and Alf., who might better have bracketed it. Μηδὲν βλάψαν &c., 'after having done him no material bodily injury.'

36. θάμβος] The term here imports a mingled feeling of amazement and awe.

38, 39. In these verses Luke the physician employs three medical terms, συνεχόμενη πυ-

ρετῷ, πυρετῷ μεγάλῳ, and ἐπιστὰς ἐπάνω αὐτῆς. As respects the first, it is perhaps technical, equivalent to what is employed by Matthæi. and Mark, πυρίσσομα. And so in Acts xxviii. 8, δυσαντερία συνεχόμενον. The expression is so rare, that I have found it elsewhere only in Thucyd. ii. 49, τῷ δίδει—συνεχόμενοι. Plato, pp. 512 and 714, συνεχ. νοσήματι; and 574, συνεχ. ὥσπερ τε καὶ δύναις. Diod. Sic. t. iii. 33, σ. νόσοις. Even μέγας is, in some measure, technical, since Galen de Diff. Feb. (cited by Weta.) testifies that in his age it was customary for physicians to distinguish by name τὸν μέγαν τε καὶ μικρόν πυρετόν. Moreover, there is a medical air in the use of the expression ἐπιστὰς ἐπάνω αὐτῆς, which graphically represents the Physician of souls as standing in a leaning posture over the patient, while taking hold of her hand as she lay in bed. And that the word ἐπιστ. thus used was a *vox signata de hoc re*, appears by a passage of Liban. Orat. p. 266 (cited by Weta.), where we have ἐπιστῆναι δὲ νοσοῦσι τὸν ἐπιστάμενον τὰ τοιαῦτα λαῶσαι. I have now double bracketed the ἡ before πειθερά, not, however, because, as Mr. Alf. says, the need of the Article is superseded by the noun itself, as often in appellatives; but because the ἡ is absent from almost all the uncial, and not a few cursive MSS.; to which I can add almost all the Lamb. and Mus. copies, confirmed by internal evidence, since the word was more likely to be added from Mark, than removed.

39. ἐπετίμ. τῷ πυρετῷ] A highly figurative expression, signifying that he 'put a stop to the violence of the fever.'

—ἀφῆκεν &c.] So Hippocr. Aph. a. 30, 61, ἀφήσει ὁ πυρετός. Comp. a similar expression in Matt. viii. 26. Mark iv. 39, formed on Πα. cvi. 9.

χρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. <sup>40</sup> Δύνοντας δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς, ἐθεράπευσεν αὐτούς. <sup>41</sup> Ἐξήρχετο δὲ καὶ δαίμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα· Ὅτι σὺ εἶ [ὁ Χριστὸς] ὁ Υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. <sup>42</sup> Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτόν, τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. <sup>43</sup> Ὁ δὲ εἶπε πρὸς αὐτούς· Ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελισασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. <sup>44</sup> Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

V. 1. <sup>a</sup> Ἐγένετο δὲ, ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ <sup>a</sup> Mark 4. 1. ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ. <sup>2</sup> <sup>b</sup> καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν <sup>b</sup> Matt. 4. 18 <sup>22</sup> λίμνην· οἱ δὲ ἄλμεις ἀποβάντες ἀπ' αὐτῶν, † ἀπέπλυναν τὰ <sup>c</sup> Mark 1. 16—20.

41. σὺ εἶ, &c.] Comp. Mark iii. 11. Why the demons here confessed the power of their Conqueror, and proclaimed him to be the promised Messiah, was in order to impede his ministry. On which account our Lord checks them, and commands them to be silent.

For κράζοντα, Lachm., Tisch., and Alf. edit κραυγάζοντα, and Alf. pronounces the text rec. to be a correction to a more usual word. The authority for κραυγ. is considerable; and I can add a few Lamb. and Mus. copies, also Trin. Coll. B, x. 16. Yet this is no case for change, espec. since κραυγ. was quite as likely to be a correction of Critics to a stronger term than of κράζ. to a more usual.

The words ὁ Χριστός, not found in several ancient MSS., are cancelled by Griesb., Lachm., Tisch., and Alf.; but wrongly; for the omission may well have arisen from the *homoeoteleuton* in the two ὁ's.

42. I can confirm the reading ἐπεξ. for ἰζήτ., adopted by almost all the Editors from Griesb. downwards, from many Lamb. and Mus. copies; also Trin. Coll. B, x. 16 and 17.

— ἕως αὐτοῦ] Since ἕως is invariably used with a Genit. of place or time only, never of person, I cannot but regard αὐτοῦ, with Wakefield, as put for αὐτῶν, as often in Scripture.

43. ταῖς ἐτέρ. πόλ.] 'to the inhabitants of the other cities,'—namely, where the Gospel has not yet been preached.

— ἀπέσταλμαι, 'I sent.' See note on Mark i. 38.

V. What is related in the 11 first verses of this Chap. agrees with what we find at Matt. v. 18, 22 (where see note), and Mark i. 16, 20, where see notes.

1. καί] On this use of καὶ see note supra ii. 21.

2. ἰσθῶτα] i. e. as opposed to 'being in motion.' For the Greeks used στήναι, and the Latins stare, to express the situation of ships, whether at anchor or fastened on shore. So Hom. Il. θ.

43. ἦες δὲ ἀγχι θαλάσσης ἰσθᾶσ'. Virg. Æn. vi. 904, 'scam littore puppes.'

The term ἰσθῶτα may mean either 'fixed at anchor' or 'fixed aground,' i. e. drawn upon shore. The former sense is assigned by the Pera. Version and by some modern Commentators, the latter by Campb., who offers several reasons in support of this view, of which the most weighty is, that the barks are said to be not ἐν τῇ λίμνῃ, but παρὰ τὴν λίμνην. And, I would add, παρὰ τὴν λίμ., having occurred just before, cannot here be supposed to have any different sense. Moreover, the words of the next verse, ἀπὸ τῆς γῆς ἔκπλεον, show that they were really ashore, or at least aground. Vainly do the Commentators, who understand it of being at anchor, allege the above two passages of Homer and Virgil, because in the Homeric one the vessels spoken of are expressly said to be on shore near the margin of the sea, or aground on shore.

— ἀπέπλυναν] Not, 'were washing,' but 'had washed, or cleansed;' see note on vii. 21. The ἀπ' in ἀπέπλ. signifies off, with respect to the dirt or filth. However, the sense depends on the exact reading, which varies; the MSS. fluctuating between ἀπέπλυναν, ἀπέπλυνον, and ἐπλυνον. The great bulk of the MSS. have ἀπέπλυναν, a comparatively few have ἐπλυνον, and only 5 have ἐπλυνον, which Alf. edits, but which is, on all accounts, the least to be approved. I cannot consent to sink the preposition in composition, because in that consists the rarity and roughness of the reading; and consequently I reject the ἐπλυνον of Lachm. and Tisch. Under these circumstances I have retained ἀπέπλυναν, but because I disapprove of the Pluperf. sense, I should, were there sufficient authority for ἀπέπλυνον (which, however, I find in a few ancient Lamb. and Mus. copies), not hesitate to edit it. The Pesch. Syr., Ital., Vulg., and Pera. Versions may have had it in their copies, though they could not express the force of the ἀπό, for want of a term like our verb to



δίκτυα. <sup>3</sup> Ἐμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον καὶ καθίσας  
<sup>c</sup> John 21. 2 ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. <sup>4</sup> Ὡς δὲ ἐπαύσατο  
λαλῶν, εἶπε πρὸς τὸν Σίμονα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ  
χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην. <sup>5</sup> Καὶ ἀποκριθεὶς ὁ Σίμων  
εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιῶσάντες, οὐδὲν  
εἰλάβομεν ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. <sup>6</sup> Καὶ  
τοῦτο ποιήσαντες, συνέκλεισαν \* πλῆθος ἰχθύων πολὺ· διεῖρή-  
γυντο δὲ τὸ δίκτυον αὐτῶν, <sup>7</sup> καὶ κατένευσαν τοῖς μετόχοις τοῖς  
ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντος συλλαβεσθαι αὐτοῖς· καὶ  
ἦλθον, καὶ ἐπλησαν ἀμφοτέρη τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.  
<sup>d</sup> 8 Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ,  
λέγων· <sup>e</sup> Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, Κύριε.  
<sup>f</sup> 9 Θάμβος γὰρ περιέσχεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ  
ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἧ συνέλαβον· <sup>g</sup> 10 ὁμοίως δὲ καὶ Ἰάκω-  
βον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμονι.  
Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν  
<sup>h</sup> ἀνθρώπους ἔσῃ ζωγρῶν. <sup>i</sup> 11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ  
τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.  
<sup>j</sup> 12 Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ  
ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ

rinse, which will be the best English version here.

3. Ἐπαναγαγεῖν] sub. ναῦν. Comp. Hdol. vii. 100, τὰς δὲ νῆας οἱ ναυάρχου ἀναγαγόντες ὅσον τα (I conjecture γὰρ) τίσειρα πλῆθη ἀπὸ τοῦ αἰγιαλοῦ. The ἐπὶ is equiv. to our *award* in composition. On this term, and on κατ-ἀγεῖν, *to bring to land*, see Wessel. on Hdol. iii. 39, and my note on Thucyd. vol. i. p. 52 (Engl. Transl.).

4. Ἐπανάγαγε—καὶ χαλάσατε] This change from the singular to the plural, Bornem. accounts for thus: 'In altum enim navigat, qui eò gubernaculum dirigit; h. l. Simon, sed ad retia proberiacula pluribus hominibus opus erat, qui in navi versabantur.' Χαλᾶν is a *vox sol. de hac re*, though ἀφίειναι, καθίειναι, and ῥίπτειν are used by the Class. writers.

5. Ἐπιστάτα] Ἐπιστάτης properly denotes one who is set over any *persons* or *business*, as here that of instruction; and is thus equiv. to *master* or *teacher*, used by the other Evangelist. The latter sense is rather rare in the Class. writers; when it does occur, it denotes a *professor* of any art, as opposed to a *novice*.

6. συνέκλεισαν] This and συλλαμβάνειν ἰχθῆα are terms appropriate to hunting and fishing; of which examples are cited by Weistein.

—πλῆθος ἰχθύων] This, for the common reading ἰχθύων πλῆθος, is found in very many of the best MSS. and has been adopted by all the Critical Editors from Matth. downwards.

—διεῖρήγυντο] 'was breaking, had begun to break,' i. e. had well-nigh broke.

8. Ἐξέλθε ἀπ' ἐμοῦ] This abrupt mode of address is quite suitable to the quick discernment and lively feeling of Peter's character, considered as an exclamation indicative of profound humility and deep reverence; as of one unworthy to appear in the presence of a personage whom he considered as superhuman. See some admirable remarks on the exact spiritual state of Peter on the present occasion by Prof. Trench, at p. 122 of his excellent work on the Miracles.

10. ἀνθρώπους ἔσῃ ζωγρῶν] A most apt and forcible metaphor. Though, indeed, terms of hunting and fishing, especially ἀλλοικισθεῖν, αἰρεῖσθαι, θηρᾶσθαι, are by the Greek and Hebrew writers often used of those who attach men to themselves; as I have in Recena. Synop. proved by numerous original examples from Xenoph., Diog. Laert., Plutarch, Ælian, and others. Ζωγρεῖν signifies, 1. to *take any one alive*; 2. to *capture*; 3. to *catch*, as said of animals. Thus the full sense here is, 'As thou hast hitherto caught *fish*, thou shalt now catch and win over [to the truth] *men*;' a promise remarkably fulfilled to Peter, when there were added three thousand to the Church by his preaching on the day of Pentecost, Acts ii. 41.

12. πλῆρης λέπρας] Denoting, doubtless, by a medical term, that the body was *repelle* or *fully impregnated* with the infection. Comp. Soph. Ant. 1052, ταύτης—τῆς νόσου πλῆρης ἴφου. Soph. Phil. 520, ὅταν δὲ πλησθῇ τῆς νόσου. Dionys. Hal. x. 53, ἀναμιγνύμενος τῆς νόσου. Thucyd. ii. 51, ἀναμιγνύ. συρρ. νόσου.

πρόσωπον ἐδεήθη αὐτοῦ, λέγων Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. <sup>13</sup> Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, εἰπὼν Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. <sup>14</sup> Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. <sup>15</sup> Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. <sup>16</sup> αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

<sup>17</sup> Καὶ ἐγένετο, ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.

<sup>18</sup> <sup>1</sup> Καὶ ἰδὼν, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν παρα- <sup>1</sup> Matt. 9. 2—  
2.  
Mark 2. 3—  
12.  
λελυμένος· καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι ἐνώπιον αὐτοῦ· <sup>19</sup> καὶ μὴ εὐρόντες [διὰ] † ποίας εἰσενέγκωσιν αὐτὸν,

διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

<sup>20</sup> Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ· Ἄνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου. <sup>21</sup> Καὶ ἤρξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἐστιν οὗτος, ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ μόνος ὁ Θεός;

<sup>22</sup> Ἐπ' αὐτοῦ δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

<sup>23</sup> τί ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφέωνται σοι αἱ ἁμαρτίαι σου ἢ εἰπεῖν Ἐγείραι καὶ περιπάτει; <sup>24</sup> ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, (εἶπε τῷ παραλελυμένῳ) Σοὶ λέγω· ἐγείραι, καὶ ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου.

<sup>25</sup> Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν Θεόν. <sup>26</sup> Καὶ ἐκστασις ἔλα-

14. ἀλλὰ ἀπελθὼν δεῖξον] This transition from the oblique to the direct address is sanctioned by the usage of the best Classical writers. It may be regarded as a relic of the inartificial simplicity of primitive diction.

17. καὶ δύναμις—αὐτοῦς] Render: 'and the power of the Lord was [exerted] to heal them.' By Κυρίου some understand God. But that would require μετ' αὐτοῦ (i. e. Christ) to be supplied; an ellipse which can by no means be admitted. By αὐτοῦς must (as the recent Commentators have seen) be meant, not the Pharisees, but the sick.

19. διὰ] This is omitted in very many MSS. and early Editions, and is cancelled by Matthæi, Griesbach, Vater, Tittman, and Scholz; and with reason; for it is plainly an addition of the Scho-

liasts, as *infra* xix. 4. Since, however, the ellipse of διὰ would be very harsh, I am inclined to suspect that ποίας is not the true reading, but ποία, sub. ὁδῷ, which, though not noted from any of the MSS., seems to have been read by the Italic and Vulgate Translators, who render 'quâ parte.' The s might easily have arisen from the s following. My conjecture is confirmed by the opinion of Bornem., who cites Schæfer on Apoll. Rhod. i. 934, in proof that ποία (sub. μερίδι vel ὁδῷ) may mean 'quânam parte?' And there is little doubt but that, in the common dialect ποία was also used without interrogation for 'quâ parte.'

26. ἐκστασις ἔλαβεν αὐν.] So Hom. II. λ, 402, φόβος ἔλλαβε πάντας. Dr. Mangey conjectures that one of the two words φόβου

βεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, καὶ ἐπλήσθησαν φόβου, λέγοντες· "Οτι εἶδομεν παράδοξα σήμερον.

1 Matt. 9, 9.  
2c.  
Mark 2, 13.  
2c.

27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευὴν καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ εἶπεν αὐτῷ· Ἀκολουθεῖ μοι. 28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. 29 Καὶ ἐποίησε δοχὴν μεγάλην [ὁ] Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος τελωνῶν πολλὸς, καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 Καὶ ἐγόγγυζον ἱ οἱ Γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες· Διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε; 31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς· Οὐ χρεῖαν ἔχουσιν οἱ υἱαῖ- νοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς, εἰς μετάνοιαν. 33 Οἱ δὲ εἶπον πρὸς αὐτόν· Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ καὶ δεήσεις

and ἑκστασις is a gloss on the other. But the ideas are (as Grotius observes) very different. They were struck with amazement at the thing done, and full of awe at the Divine power exerted to accomplish it. Comp. Menander in Stobaei Serm. cxi. p. 556, 25, πάντα δὲ τὰ μὴ προσδοκῶμεν ἑκστασιν φέροι. Παράδοξον denotes what is *παρὰ δόξαν*, beyond one's expectation, and, from the adjunct, wonderful.

27—39. Calling of Levi,—a question respecting fasting, Matt. ix. 9—17. Mark ii. 13—22.

27. ἐξῆλθε] i. e. *παρὰ θάλασσαν*, as it is expressed in the passage of Mark, where it is said that the people went to him and he taught them.

28. ἠκολούθησεν] Lachm., Tisch., and Alf. read *ἠκολούθει*, from B, D, L, X, and one cursive; to which I can add nothing; and the almost entire want of support from the cursive MSS. (for the Leicester MS. sprang from the same original) is unfavourable. The reading may have come from the passage of Luke; but there is a great want of evidence that it did so. It is more probable that *ἠκολούθει* was a critical correction, in order the better to adapt the word to the preceding *ἀκολουθεῖ*, than that *ἠκολούθησεν* should have been brought in for no particular reason in all the copies but five.

29. The *ὁ* before *Λευ.* has been, on strong authority (confirmed by not a few Lamb. and Mus. copies), cancelled by all the Editors from Matth. downwards. The phrase *ποιεῖν δοχὴν* occurs in Gen. xxi. 8. See more in my Lex. in v. *δοχή*.

— καὶ ἦν ὄχλος] Bp. Middleton's caustic reflection on the Ed. Complut. for having *ὁ* before *ὄχλος*, 'a gross deviation from the *usus linguae*,' was unfounded, for the Complut. has *not* the *ὁ*. The learned Prelate was here deceived by Wetstein, whose report of the readings of the Complut. is never to be implicitly relied on. Jackson of Leicester's statement always may, since he made a regular collation of that noble, but ill-appreciated Edition, for critical purposes.

30. οἱ Γραμματεῖς—οἱ Φαρις.] Lachm., Tisch., and Alf. read οἱ *Φαρ.* καὶ οἱ *Γραμμ.*, from B, C, L, and 3 cursives of the same Family, with the Ital., Vulg., and Copt. Versions. Internal evidence is in favour of the reading, but

the evidence of *one* family is insufficient to form a text, though internal evidence is rather in favour of the reading. By αὐτῶν understand the Capernaumites. The word is, indeed, omitted in several very ancient MSS., but was only expunged for the sake of removing a harshness. I have now, with Griesb., Matth., Lachm., and Tisch., admitted *τῶν* before *τῶν*, on very strong authority, confirmed by Mark ii. 16, and several of the most ancient Lamb. and Mus. copies, as also Trin. Coll. B, x. 16 and 17. The text, rec. may seem confirmed by Matt. ix. 11, and other passages; but the authority of ancient MSS. is, in such a case as this, not to be set aside.

31. οὐ χρεῖαν ἔχουσιν, &c.] See note on Matt. ix. 12. To the parallel *sentiments* adduced by Expositors I add a most apposite one from Dio Chryz. Orat. viii. p. 131. Morell.: 'Εἰς γὰρ (i. e. Diogenes) ὅτι πλείστοι ἀνθρώποι ἐκεί (i. e. Corinth) συνίστα διὰ τοῦ λαιμῆος καὶ τὰς ἰταίρας διὸν οὖν φρόνιμον ἀνδρα, ὥσπερ τὸν ἀγαθὸν ἱατρόν, ὅπου πολλοὶ νοσοῦσιν, ἐκείσι λίαν βοηθήσonta· οὕτως, ὅπου πλείστοι εἰςιν ἀφρονέστεροι, ἐκεί μάλιστα ἀποδημῶν, ἐξελίγχοντα καὶ κολάζοντα τὴν ἀνοίαν αὐτῶν.

33. οἱ δὲ] Meaning, as Valckn. shows, not the Scribes and Pharisees mentioned at ver. 30, but, as appears from Matt. ix. 14, the disciples of John, or both these and the Pharisees, Mark ii. 18. Accordingly, οἱ δὲ is for *ταῖς δὲ*, as in Matt. xxviii. 17.

— διατί] This word is cancelled by Tisch. and Alf., from B, L, 2 cursives of the same Family, and the Copt. Vers., but retained by Lachm.:—very properly, since external evidence is utterly insufficient, and internal, rightly weighed, unfavourable. It is more likely that the word was lost by the carelessness of scribes, or the *malā industria* of Critics in four copies, than that the expression should have been introduced into all the rest, including the Lamb. and Mus. copies, besides all the Versions. Moreover, it is to be considered that the words of our Lord are plainly an answer to a question; and it is evident from the foregoing context here and in the parallel passages of Matthew and Mark, that the persons who came to Jesus (the disciples of John and of

ποιούνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; 34 Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι νηστεύειν; 35 Ἐλεύσονται δὲ ἡμέραι [καὶ] ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος· τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 36 Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπὶ βιβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μίγῃ, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ [ἐπὶ βιβλημα] τὸ ἀπὸ τοῦ καινοῦ. 37 Καὶ οὐδεὶς βάλλει ὄλνον νέον εἰς ἄσκους παλαιούς· εἰ δὲ μίγῃ, ῥήξει· ὁ νέος ὄλνος τοὺς ἄσκους, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἄσκοι ἀπολούνται· 38 ἀλλὰ ὄλνον νέον εἰς

the Pharisees) came for the very purpose of asking a question. Accordingly, the removal of the *διατί* not only destroys all the spirit of the address, which has the air of *remonstrance*, but by the removing of the words in question the passage is fairly *dispirited*.

35. καὶ ὅταν ἀπ·] The *καὶ* is omitted in MSS. C, P, L, M, 13 cursives [add several Lamb. and Mus. copies], and the greater part of the Versions; and in others it is inserted before *τότε*, exactly as in the parallel passages of Matthew and Mark. It is difficult to account for a *καὶ* here. To call it a *Hebrew pleonasm* is but to shuffle over the difficulty. To construe it with *τότε* (as do Homberg and Abresch) is doing utter violence to the construction. It should seem that the *καὶ* was first omitted by accident, then written in the margin as to be inserted, and finally brought in at a wrong place. On again maturely considering this awkward, however minute point, I am of opinion that although the cancelling of the *καὶ* will get rid of the difficulty, yet internal evidence is adverse, the removal being a mere device for the nonce. As to the removal of the *καὶ*, and the placing it before *τότε*, with M, Δ, and 8 ancient cursives, and the Ital. and Æthiop. Versions, there is insufficient authority; and a shade is cast over even that, by the probability that the change was made from the parallel passages of Matthew and Mark. If the reading be retained, as for the present it must, we are to suppose in *καὶ ὅταν* a harsh Hebraism, 'Yea, [days] when'; of which see Hartung on the Particles would furnish examples, though the idiom is here unsuitable.

— *τότε—ἐν ἐκ. τ. ἡμέραις*] A similar mode of expression occurs in Demosth. de Cor. p. 288, *τότε τοῖσιν κατ' ἐκεῖνον τὸν καιρὸν*, where there is no pleonasm, but rather an intensity of sense.

36. Before ἱματ. Tisch. and Alf. insert *ἀπὸ*, from B, D, L, X, 9 cursives, and some Versions. Lachm. introduces it, but within brackets. He would have done better in rejecting it entirely, as far more likely to have been introduced, than, for no apparent cause, removed. The *σχίσει* inserted by Tisch. and Alf. (not Lachm.), from B, D, L, and 6 cursives (to which I can make no addition), plainly originated in critical tampering. I regard the *σχίσει* and *συμφωνήσει* of Tisch. and Alf. (not Lachm.) in the same light.

As respects the second *ἐπιβλημα*, it is not easy to decide. It is absent from many MSS. (including all the best Lamb. and Mus. copies), and is cancelled by Matth., Griesb., Tisch., and Alf., but retained by Scholz and Lachm., perhaps rightly, though the reading is an open question. The *harshness* of the construction is no sufficient ground of objection, and it might be that very harshness which caused the insertion. Nevertheless, as not a few copies have τὸ *ἐπιβλ.*, the word may have been accidentally lost by means of the repeated *τό*. But I pronounce nothing. Internal evidence is quite in favour of the *present tense* throughout the verse, for which the future was substituted by the Revisers, since it seemed called for by the *ἐν δὲ μὴ*. But it does not agree with the *familiar* mode of expression here used, the sense being, 'otherwise he both rends (cuts up) the new cloak, and the patch put upon the old cloak from the new one does not agree with the old,' the scope of the context being, that all things should be suited to *circumstances*,—and that as use forms the taste, so men's long accustomed modes are not speedily to be changed, nor can they be suddenly initiated into unwonted austerities. The thing is differently expressed in the passages of Matthew and Mark, the mischief there represented being not quite of the same kind, though what is said is equally apt, and alike fitted to set forth the injury to *both* systems from attempting to engraft the new upon the whole. By the term *ἱμάτιον* is here meant to be denoted, not *any garment*, but that important one, and which, as most in sight, makes any such rent especially conspicuous, the Borneous, or web of cloth used as a wrapper to throw around the inner garment, like the *plaid* worn in Scotland. At v. 37 the use of *βάλλει* (for *ἐπιβλ.*, which indeed is found in one of the most ancient MSS.) is, I believe, unprecedented; and the word seems employed merely by way of adaptation to the *ἐπιβάλλει* of the foregoing comparison, though *ἐμβάλλει* would here have been by far the more suitable term. Such is the use in Hdot. ii. 6, of *ἐγγίω*; and in Plutarch, t. vi. 201, of *ἐνίστασι* for *ἐμβάλλει*.

For ὁ νέος ὄλνος, Lachm., Tisch., and Alf. read ὁ οἶνος ὁ νέος, from nearly all the uncial and 13 cursive MSS.; to which I can only add Lamb. 1188 and Scriv. γ, and Trin. Coll. B, x. 16. It is probably, though not certainly, the genuine reading.

ἀσκούς καινοὺς βλητέον, καὶ ἀμφοτέροι συντηροῦνται. <sup>39</sup> Καὶ οὐδεὶς πιδὼν παλαιὸν, εὐθέως θέλει νέον λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

a Matt. 12. 1,  
&c.  
Mark 2. 22,  
&c.

VI. 1. <sup>a</sup> Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἥσθιον, ψάχοντες ταῖς χερσὶ. <sup>2</sup> Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε δὲ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασιν; <sup>3</sup> Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε δ' ἐποίησε Δαυὶδ, ὅποτε ἐπεύασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; <sup>4</sup> ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ· οὐδ' οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; <sup>5</sup> Καὶ ἔλεγεν αὐτοῖς· Ὅτι κύριός ἐστιν ὁ Τίος τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

b Matt. 12. 9,  
12. 14.  
Mark 2. 1,  
&c.

<sup>6</sup> Ἐγένετο δὲ, καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. <sup>7</sup> † Παρετήρουν δὲ [[αὐτὸν]] οἱ Γραμματεῖς

VI. 1. *ἐν σαββάτῳ δευτ.*] It is impossible for me to notice, much less review, the very numerous interpretations which have been propounded of this obscure, though, at the time when the Evangelist wrote, well understood expression; nor is it necessary, since the only one that has any semblance of truth,—resting, it is true, like the other, very much on conjecture,—is that of Theophyl. and Euthym. among the ancients, and Scaliger, Lightf., Casaub., Whitby, Schleusner, Kuinoel, &c. of the moderns,—namely, that the sense is the *first Sabbath after the second day of unleavened bread*,—namely, that on which the *waves of wheat* was commanded to be offered up, and from which, and not the *first day of the Passover*, the fifty days were reckoned to the Pentecost. Hence it is no wonder that all the Sabbaths from the Passover to the Pentecost should have taken their appellation *ἀπὸ τῆς δευτέρας τοῦ πάσχατος*. It is no wonder that the extreme obscurity of the expression should have induced the ancient Critical Revisers to cancel it, espec. as they did not find it in the parallel passages. So B, L, and 7 cursives of the same family; to which I can only add Scriv. x, y, and Lamb. 1177, 1188, 1189, 1193. Meyer pronounces it spurious; and Tisch. cancelled it in both his Editions, though he has restored it in his Harmony. Alf. retains it, but in brackets. If there be any thing certain in criticism, it is that the word is genuine. To adduce ancient Versions (as does Alf.) in such a case as this, at least *against* its authenticity, were idle. The presence of the word in the *Vulg.* and some copies of the Italic, attests its high antiquity. Matthæi does not think, with Mill, that the Translators omitted the word because they did not understand it, but because “*pendebat a Lectionariis*,” and this is confirmed by its absence from the above Lamb. copies, all of them but one (1177) Lectionaries of the highest cast, and one (1193) as ancient as the latter part of the eighth century.

He shows *how* it came to pass that the word was not in the Lectionaries.

—*ψάχοντες*] This word is of rare occurrence. Yet it is adduced from Nicand. Ther. 590 and 629, and καταφ. from Hdot. iv. 75.

2. The words *ποιεῖν ἐν* are cancelled by Lachm., Tisch., and Alf., from B, L, 2 cursives, the *Vulg.* and Ital. Versa. They may have been brought in from Matth., but very unlikely in all the copies but *four*. It is more probable that they were removed by certain Critica, who thought the composition improved in compactness and neatness by the removal.

5. *Κύριός ἐστι—τοῦ σαββάτου*] See on Matt. xii. 8. For this verse the framers of the text of the MS. D inserts, in the place of what he thought needless, as having place in the parallel passages of Matt. and Mark, the following substitute: *Τῇ αὐτῇ ἡμέρᾳ, θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ, εἶπεν αὐτῷ ἄνθρωπε, εἰ μὴ οἶδας τί ποιεῖς, μακάριος εἰ εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἰ τοῦ νόμου*, of which Mr. Alf. thinks the form and substance speak for its *originality*: and he is disposed to believe its authenticity!! *Trahit sua quemque voluptas*. For my own part, I regard it as (like multitudes of others, *ejusdem farinae*, in this most corrupt copy D) not only an interpolation, but the handy-work of some *male feriatus homo*, who had a mind to try his hand at *fabrication*. Were it not for the indifferent character of the book as dealing so much in licentious innovation and fabrication, I should say that it *might* have originated in an early tradition incorrectly reported. But *ἰσχυρ.* is so opposite to the character of our blessed Lord, and the whole so evidently formed on Rom. xiv. 22. ii. 25, 27. James ii. 11, that one cannot mistake its origin.

7. *παρετήρουν αὐτόν*] The best, and indeed the greater part of the MSS. (to which I can add not a few Lamb. and Mus. copies, and Trin.

καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει ἵνα εὐρωσι κατηγορίαν αὐτοῦ. <sup>8</sup> Αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· Ἐγειρα καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη. <sup>9</sup> Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω ὑμᾶς τι ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἁπολέσαι; <sup>10</sup> Καὶ περιβλεψάμενος πάντας αὐτούς, εἶπεν \* αὐτῷ· Ἐκτεινον τὴν χεῖρά σου ὁ δὲ ἐποίησεν [οὗτω]. καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ [ὑγιής] ὡς ἡ ἄλλη. <sup>11</sup> Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

<sup>12</sup> \* Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος <sup>Mark 2. 13.</sup> προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

Coll. B, x. 16) have *πατηροῦντο*, which has been edited by Lachm., Tisch., and Alf. And Lachm. (though not Tisch.) introduces it at Mark iii. 2. I doubt not that it is the true reading in both cases: for this dependent use of *πατηρεῖσθαι*, though unknown in the Class. Greek writers, occurs infra xiv. 1, *ἦσαν πατηροῦμένοι αὐτὸν*, in all the MSS., as also in Gal. iv. 10, *ἡμέρας πατηρεῖσθαι*: Sept. in Ps. xxxvi. 12, *πατηρήσεται ὁ ἀμαρτωλὸς τὸν δίκαιον*, and, accordingly, in Acts ix. 24, *πατηρόν τε τὰς πύλας*, where Lachm. and Tisch. very properly restore *πατηροῦντο*. In saying that this dependent use is unknown in the Class. writers, I am aware that it seems to exist in Dio Cass. l. 10, p. 702, 98, *ὅσα προστάτουνσι—ἀκριβῶς πατηρεῖσθαι*. But, considering that that writer's use of words and phrases is, in general, purely Classical, and that he elsewhere several times uses the active form, I doubt not but that a slight corruption has taken place, and that he wrote *πατηρεῖτε*. The *αὐτὸν* is cancelled by almost all the Editors, on very strong authority (which I can confirm from most of the Lamb. and Mus. copies); I have now double-bracketed the word. It probably came from Mark.

9. *ἐπερωτήσω ὑμᾶς τι ἔξεστι*] These words admit of two constructions, according as they are punctuated: 1. *declaratively*, 'I will ask you what is allowable on the Sabbath, to do good, or to do evil?' 2. *interrogatively*, 'I will ask you somewhat, Is it lawful, &c.' But the latter, which I have adopted, is preferable, both on account of its greater simplicity, and as being confirmed by a similar passage, infra xx. 3, and Matt. xxi. 24; and the *ὑμᾶς* being, as we learn from the parallel passages, *emphatic*, tends to confirm this view. The reading *ὑμᾶς εἰ ἔξεστιν*, adopted by Lachm., Tisch., and Alf. from B, D, is very specious, but came evidently from the Alexandrian *polishing* school, as perhaps did the *ἀποκτεῖναι* for *ἀπολλίσαι* just after.

10. The *αὐτῷ* here, for *αὐτῶν*, is, with all the Editions, adopted on the strongest authority.

— *ἐποίησεν οὕτω*] The *οὕτω* is omitted in very many MSS., and is cancelled by Matthæi, Griesb., and others; but injudiciously: for a great part of those MSS. have *ἔφεινεν* for *ἐποίησεν*, and with that the *οὕτω* is inconsistent.

To *ἐποίησεν* the *οὕτω* is almost indispensable, and it is confirmed by a similar use in ix. 15. xii. 43. Acts xii. 8. Luke ii. 48. iii. 11. vi. 31. x. 37. Ὑγιής is omitted in very many MSS., and is cancelled by most Editors. See, however, the note on Matt. xii. 13, and Mark iii. 5, and compare Acts xiv. 10. Nevertheless internal evidence is rather against the word.

11. *ποιήσαιεν*] Lachm. edits *ποιήσαιεν*, with B, L, et al. But that is too Attic a form to suit the New Test.; though it may have arisen from a mere error of the scribes for *ποιήσαιεν*. However, the text, rec., which is retained by Tisch. and Alf., is not to be altered, as perhaps preserving a form of the provincial Greek of Syria. Render: 'what they might do unto Jesus,' i. e. how far they might cause his destruction, as the parallel passages suggest, and which is confirmed by Acts ix. 13, *ὅσα ἐποίησεν τοῖς ἀγίοις*. John xv. 21. Hebrews xiii. 6.

12. *ἦν διανυκτερεύων ἐν τῇ προσευχῇ τ. Θε.*] On the interpretation of *τῇ προσευχῇ τοῦ Θεοῦ* there has been some difference of opinion. The ancients, and most moderns, take it to mean, 'prayer to God;' while some of the early modern Commentators, and others of the more recent ones, as Weist., Dodd., and Campb., maintain that it signifies 'in the *προσευχή*, or *oratory*, of God.' And that there were Jewish places of worship called *προσευχαί*, is undoubted. But whether that sense is *here* to be assigned is another question. Those Commentators adduce, indeed, several reasons why the common interpretation cannot be admitted. They urge that *προσευχή τοῦ Θεοῦ*, in the sense *prayer to God*, is abhorrent from the simplicity of Scriptural expression, and subversive of analogy; and that *διανυκτερεύων* properly respects some *place* where the night is spent. But *διανυκτερεύων* is not only used of *places* where, but of *things* (i. e. *business*) in which the night is occupied, as in the examples cited in my *Recens. Syn.* And as to *simplicity* of expression, it is no more violated here than in numerous other cases; where the use of the Genit. falls under that Rule of Winer, § 30, 1, in treating on Genit. of relation, and espec. the *oblique* genit. for Accus. with *πρὸς*, as here and Matt. xiii. 18. Luke vi. 7. Acts

d Matt. 10. 1 <sup>13</sup> d Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ  
 Mark 8. 13—  
 15. καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε  
 14 Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν  
 αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,  
 15 Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σί-  
 μωνα τὸν καλούμενον Ζηλωτὴν, <sup>16</sup> Ἰούδαν Ἰακώβου καὶ Ἰούδαν  
 Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης. <sup>17</sup> e Καὶ καταβὰς μετ'  
 e Matt. 4. 35.  
 Mark 8. 7. αὐτῶν, ἔστη ἐπὶ τόπου πεδινῷ καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ  
 πληθὸς πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσα-  
 λὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος· οἱ ἦλθον ἀκούσαι  
 αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν <sup>18</sup> καὶ οἱ ὀχλούμενοι  
 f Matt. 14.  
 35.  
 Mark 8. 30. \* ἀπὸ πνευμάτων ἀκαθάρτων καὶ ἐθεραπεύοντο. <sup>19</sup> g Καὶ πᾶς ὁ  
 ὄχλος ἐξήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο,  
 καὶ ἰᾶτο πάντας.

iv. 9. Jos. Antt. ix. 9, ἐπὶ δέσῃν καὶ ἱκεταίαν τοῦ θεοῦ. Soph. CEd. Tyr. 239, ἐν θῶν εὐχαῖ-  
 σι. Lys. Or. 31, ἱκεταίαι θεῶν. As to the other  
 objections proposed, they proceed, as I have  
 shown in my Recens. Syn., on a confusion of  
 ancient with modern modes of expression. That  
 which respects the use of the Article here has  
 been fully answered by Bp. Middl.; who, be-  
 sides making well-founded objections to the sense  
*oratory*, shows that the term is not uncommon  
 as used with *προσευχὴ* taken in the sense of  
*prayer*. See Matt. xxi. 22. Acts i. 14. 1 Cor.  
 vii. 5, and comp. Matt. xiv. 23. Finally, he ob-  
 serves that to pass the night in prayer, without  
 going to an oratory, was (as Schoettg. shows) a  
 usual act of Jewish devotion. And when we  
 consider that the common interpretation (con-  
 firmed by the Pesch. Syr. Vers.) is the more ob-  
 vious and simple, and that our Lord's very object  
 in going was *to pray*, and that on this, an oc-  
 casion of great moment, when he was just entering  
 on the work of ordaining the Twelve Apostles,  
 he would be likely to pray powerfully and per-  
 severingly, that interpretation is decidedly to be  
 preferred.

15. I have pointed as I have in this and the  
 next verse, with Schulz and Scholz, because the  
 Apostles are here evidently meant to be distrib-  
 uted into pairs. That they were so sent forth  
 to evangelize, is certain from Mark vi. 7.

16. Ἰσκαριώτην Lachm., Tisch., and Alf.  
 read Ἰσχαριώθ, from B, D, L, and 33, with  
 the Ital., Syr. (qu?), and Marcion ap. Epiphani-  
 I cannot find any vestige of the reading in the  
 Lamb. and Mus. copies, except that in the  
 Lamb. copy of the *Vulg.* I find *scarioth* one of  
 the many other readings of the *Ital.* Vers. pre-  
 served in that very ancient copy of the *Vulg.*  
 But this is no case for change of text.

17. τόπου πεδινῷ To reconcile this with  
 the description in Matthew (for the discourse  
 here recorded is substantially the same), we may  
 suppose that it was a sort of *table-land*, viz. a sort  
 of comparatively flat ledge, or ridge, projecting  
 from the side of the mountain.

18. ὀχλούμενοι ἀπὸ πν. ἀκ.] Ὀχλείσθαι  
 signifies 'to be troubled or vexed, whether by irk-

some business, or by such sickness as hinders any  
 one from pursuing his occupation;' of which  
 senses many examples, both with νόσων ex-  
 pressed and understood, are adduced by Wetst.  
 and others. In the New Test. and LXX, how-  
 ever, the latter use is never found, but only that  
 of *being vexed or troubled*, as said of *demoniacal*  
*possession*. So Acts v. 16, ὀχλουμένοις ὑπὸ  
 πνευμάτων ἀκαθάρτων. Tob. vi. 7, ἰάν τινα  
 ὄχλῃ δαιμόνων ἢ πνῦμα πονηρὸν, &c., and  
 Act. Thom. § 12, ὑπὸ δαιμόνων ὄχλ. Lachm.,  
 Tisch., and Alf. edit ἰνοχλ., from A, B, L, and  
 2 cursive. Alf. pronounces the text rec. as an  
 'alteration to a more simple word.' But that  
 this should take place in all the copies except  
 four, is no less than incredible. The state of the  
 external evidence forbids the change, and that  
 of *internal* is in favour of ὄχλ., since ἰνοχλ.  
 was evidently a critical correction, though a false  
 one, since it could only signify 'to be teased or  
 annoyed, hindered from pursuing one's employ-  
 ment,' whereas, as applied to *possession* by evil  
 spirits, ὀχλείσθαι signified *turbare, commovere*,  
 'to be vexed' (as in the passages cited by Wetst.)  
 a sense altogether suitable. This is not the only  
 passage in which ἰνοχλ. has been obtruded by  
 shallow Critics. Thus in Hidian. vi. 3, 9, τὸ δὲ  
 τοὺς ὀχλοῦντας ἀποσιτίσαι, two MSS. have  
 ἰνοχλ., rejected by Irmisch as a gloss; though  
 it is rather, as Dind. or Steph. Thes. in v. points  
 out, a critical alteration to a more usual term.

For ὑπό, I have now admitted the reading  
 ἀπό, with almost all the Editors from Matth.  
 downwards, on strong external authority (to  
 which I can add not a few Lamb. and Mus.  
 copies) confirmed by internal evidence. And this  
 use of ἀπό for ὑπό after a verb passive is very  
 rare; accordingly the reading is not to be re-  
 jected.

19. δύν. παρ' αὐτ. ἐξήρχ.] This will not,  
 any more than Matt. v. 30, prove the notion that  
 the power by which the sick were healed was  
 exerted by a sort of efflux, or effluvia, from our  
 Lord's body. See note on Mark v. 30. The best  
 Commentators, ancient and modern, are agreed  
 that ἐξήρχεσθαι ἐπὶ here, like the Heb. נָסַח in  
 Ruth i. 13, simply means *se exercere*.

20 <sup>g</sup> Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθη- <sup>g</sup> Matt. 8. 2.  
 τὰς αὐτοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ <sup>g</sup> do.  
 βασιλεία τοῦ Θεοῦ. 21 <sup>h</sup> Μακάριοι οἱ πεινῶντες νῦν ὅτι χορ- <sup>h</sup> Isa. 66. 12.  
 τασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν ὅτι γελάσετε. 22 <sup>i</sup> Μα- <sup>i</sup> Eccl. 10. 6.  
 κάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφο- <sup>i</sup> Matt. 5. 4.  
 ρίσωσιν ὑμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς <sup>i</sup> 1 Pet. 2. 12.  
 ποιηρὸν, ἕνεκα τοῦ Υἱοῦ τοῦ ἀνθρώπου. 23 \* <sup>j</sup> Χάρητε ἐν ἐκείνῃ <sup>j</sup> Matt. 5. 12.  
 τῇ ἡμέρᾳ καὶ σκιρτήσατε! ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν <sup>j</sup> Acts 5. 41.  
 τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες <sup>j</sup> 7. 51.  
 αὐτῶν. 24 <sup>k</sup> Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν <sup>k</sup> Amos 6.  
 παράκλησιν ὑμῶν. 25 <sup>l</sup> Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι πει- <sup>l</sup> 1. 8.  
 νάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαί- <sup>l</sup> Eccl. 31. 8.  
 σετε. 26 <sup>m</sup> Οὐαὶ [ὑμῖν], ὅταν καλῶς ὑμᾶς εἰπωσι [πάντες] οἱ <sup>m</sup> James 5. 1.  
 ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ <sup>m</sup> John 16.  
 πατέρες αὐτῶν. 27 <sup>n</sup> Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν Ἀγαπᾶτε τοὺς ἐχθροὺς <sup>n</sup> 19.  
 ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 <sup>o</sup> εὐλογεῖτε τοὺς <sup>o</sup> 1 John 4. 5.  
<sup>o</sup> Rom. 12. 14.  
<sup>o</sup> 30.  
<sup>o</sup> 1 Cor. 4. 12.  
<sup>o</sup> infra 23.  
<sup>o</sup> Acts 7. 60.

20—49. Sermon on the Mount; at least the matter bears a very strong resemblance to many portions of the Discourse so termed, in chap. v. vi. and vii. of Matth., and of which our Lord, we may suppose, repeated, with some variations, such parts as suited the occasion. It is well observed by Bp. Lonsdale, that 'the beatitudes contained in vv. 20—22, differ from those recorded in Matt. v. 3—10, in being applied directly to the actual condition of our Lord's hearers; while those in Matt. are delivered as *general truths*, without any *application* to the persons present.'

22. In the terms ἀφορ. and ἰκθ. there may be no more than an *allusion* to the *first* and the *second* degrees of excommunication among the Jews, on which see Vitringa de Syn. Jud. p. 722. At any rate, the terms must not be applied to such excommunication *only*, but designate various kinds of expulsion *from society*; in which view ἀφορ. may respect their treatment at the hands of the *Jews*; ἰκθάλ., from the *heathens*. How covered with obloquy and contempt were the primitive Christians by the Heathens, we have abundant evidence, both in Scripture and in the writings of the first Christian Apologists. And the expression 'spurn at their [very] name' (a free, but faithful, version of ἰκθ. τὸ ὄν. ὑμ.), is a very strong one, unjustifiably weakened by taking *name* for the *person* bearing the name.

23. χάριται] This (for χαρίσται) is found in almost all the best MSS. (including most of the Lamb. and Mus. copies), and is adopted by all the Editors from Wets. downwards. On this use of the Subjunct. in an Imper. sense see Buttm., and comp. Aristoph. Plut. 761, σκιρτᾶτε καὶ χορεύετε.

—κατὰ ταῦτα] for οὕτω in Matt. v. 12, which excludes the reading κατὰ ταῦτά adopted by some Editors, and τὰ αὐτὰ by Lachm., Tisch., and Alf., on insufficient authority.

25. οὐαὶ ὑμῖν] Campbell, in a long and able note, proves, as Euthymius had long before done,

that οὐαὶ here is not *imprecative*, but *declarative*: 'Woe is unto you! alas for you!'

26. οὐαὶ, ὅταν καλ. εἰπ[ω]. These words are addressed to the disciples *generally*; but, from the reference made at the second clause to the false prophets of former times, it should seem that the warning was espec. meant for such of the disciples as formed part thereof, the *Seventy*, who would be likely to become prophets or teachers of the Gospel, for whom the *warning* implied of the danger of withholding or perverting the truth committed to their charge, in order to obtain the favour of all men, would be highly suitable. In this view Grot. has appositely cited a narration respecting Phocion, recorded by Plut. t. ii. 187, F, where we are told, that when, in his orations, he had particularly pleased the multitude, he used to ask his friends whether any thing wrong had escaped him in his address. Ὑμῖν is omitted in almost all the best MSS. (including most of the Lamb. and Mus. copies), and several Versions and Fathers; and is cancelled by almost all Editors. As respects the *παῖρες* just after, external authority is nearly as great for its *absence* as its *presence*, and internal evidence is almost equally balanced. Accordingly, Grot. and Matth. *reject*, while Lachm., Tisch., and Alf. *adopt*, the word. My impression is, that the word is *not* genuine; but I have only bracketed it. Certainly it was more likely to be inserted than expunged; and assuredly it was not in the copy used by the Pesch. Syr. Translators. It is also not found in the Vulg. and the other Versions, except the Ital. Tisch., indeed, says it has place in the Cod. Amiat. of the Vulg.; and I find it also in the Lamb. copy. But the latter of those MSS. has often the Ital. readings; and so, I doubt not, has the former. That the word should have been removed, as Mr. Alf. supposes, 'because seeming inconsistent with the other member of the comparison' of *πατέρες*, is utterly incredible.



καταρωμένους ὑμῖν, [καὶ] προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. 29 Ὁ τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἰροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 Ὁ Παντὶ δὲ τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ αἰροντος τὰ σὰ μὴ ἀπαίτει. 31 Καὶ, καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. 33 Καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. 34 Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. 35 Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολλός, καὶ ἔσεσθε υἱοὶ [τοῦ] Ὑψίστου. ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ ποιηρούς. 36 Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστί. 37 Καὶ μὴ

28. The *kai* before *προσεύχ.* is cancelled by Lachm., Tisch., and Alf., on strong authority (to which I add most of the Lamb. and Mus. copies), confirmed by internal evidence, as existing in the probability of its having been inserted by Critics, who did not perceive the force of the *Ἀναμνησκ.*

30. The expressions in this and the foregoing verse are not to be too rigorously interpreted; being merely intended, in the one case, to inculcate a *spirit* of forbearance and meekness under injuries or deprivations, and in the other of being disposed to give to those really in need; and, generally, of not being severe in exacting our dues. The difference between *αἰτῶν* and *ἀπαίτειν* is that the former denotes to *ask as a favour*; the latter, to *demand as a right*.

32. *χάρις* put for *εὐεργεσία* and its consequent *μισθός*. So Dionys. Hal. A. vi. 86, *τίς ἐστίν ἡ σὴ χάρις ἡμῖν καὶ ὠφέλεια*;

35. *καὶ δανείζετε μηδὲν ἀπελπ.* Some take *μηδὲν ἀπελπ.* to mean, 'nothing despairing.' But though *ἀπελπίζω* often signifies to 'despair,' yet that it cannot have that sense here, is plain from the words of the preceding verse, *παρ' ὧν ἐλπίζετε ἀπολαβεῖν*. Others take *ἀπελπ.* in an active sense, of *causing* despair. But such a sense of the word is unauthorized, and here unsuitable. The true interpretation seems to be the one generally assigned by ancient and modern Commentators, 'hoping for nothing again': a sense which, however deficient in Class. authority, is very agreeable to analogy; for as *ἀπολαβεῖν* is used for *λαβεῖν ἀπό τινος*, so *ἀπελπίζω* may be for *ἐλπίζω ἀπό τινος*. So in Athen. p. 649, *ἀπαισθίσαι* for *ἐσθίσαι ἀπό τινος*. This sense, therefore, is, 'Lend to those from whom there is little hope of receiving back your money.' From numerous passages of the Class. writers which I have adduced in Recens. Synop., it appears that the heathens sometimes used to lend money to respectable persons brought to unmerited dis-

tress; and, on certain occasions, made *collections* in aid of their distress, which the Greeks called *ἐραρισμός*. If any one, for instance, had lost a considerable part of his property by shipwreck, fire, or any other such calamity, it was not unusual for his friends to supply him with money, not to be paid back by any certain day, but when convenient. This, however, they scarcely ever did, except to those who, they had some hope, might, by a more prosperous turn of fortune, some time or other, not only repay the money, but *return the favour*, which they termed *ἀνταρρίσιον*. Whereas our Lord enjoins his hearers to do this good (in the words of Thucyd. ii. 40) 'not with the narrow calculations of self-interest, but in the confidence of liberality; a confidence reposed in Him who is the poor man's surety.'

— υἱοὶ τ. Ὑψ. i. e. either 'beloved of God' (as in Eccles. iv. 10, *γίνου ὀφθαλμοῖς ἐν πατρί* — *καὶ ἰσὺ ἐν υἱοῖς Ὑψίστου*), or, 'like unto God,' as being animated with a spirit of benevolence similar to that of the Deity.' The Article, not found in many MSS. and the Ed. Princ., is cancelled by Matthæi, Griesbach, Tittman, Vater, and Scholz, agreeably to the usage of Luke. See ch. i. 32, 35, 76.

— ὅτι αὐτός — *ποιηρούς*] This is not, as Kuinoel asserts, 'the same sentiment, in other words, as that at Matt. v. 45.' For there the injunction is only to show kindness even to our *enemies*; here we are also enjoined to show beneficence to our *fellow-creatures*. And when we are commanded to imitate God, who is beneficent even to the ungrateful,—this is said to anticipate an objection,—that the persons whom we may benefit are almost sure to prove *ungrateful*. To which the answer is, '[But yet benefit them:] for God, &c.' In the next verse, *οἰκτ.* should be rendered, not *merciful*, but *compassionate*; pitying and relieving, according to your power, the distresses of others.

κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε. 38 \* Δίδετε, καὶ δοθήσεται ὑμῖν μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυόμενον, δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ, ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

39 Ἰ Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον πεσοῦνται; 40 \* Οὐκ

x Prov. 10.  
22. & 19. 17.  
Matt. 7. 2.  
Mark 4. 24.  
James 1. 18.

y Isa. 42. 19.  
Matt. 18. 14.  
2 Matt. 10.  
34.  
John 12. 16.  
& 15. 20.

37. καταδικάζετε] Καταδ., κρίν., and ἀπολ. are properly forensic terms; the former signifying 'to condemn,' the other 'to acquit.' They are, however, meant to be accommodated to private use. The three clauses advert, the 1st to sitting in judgment on the faults of others; the 2nd to passing condemnation on them. The 3rd enjoins a contrary spirit,—that of judging for the best, acquitting our neighbour of such charges as are manifestly not well founded.

38. δίδετε, &c.] With candour in judging is united liberality in giving; as being a kindred virtue. Inasmuch that, at the end of the verse, the words τῷ γὰρ αὐτῷ—ὑμῖν are employed to enjoin the exercise of the virtue mentioned in the preceding verse, by a metaphor derived from the imagery in this; wherein the καλὸν (handsome and full) is further illustrated by the terms πεπιεσμένον, σεσαλευμένον, and ὑπερεκχυόμενον, which have reference to the three principal of the many modes of giving abundant measure among the Jews; such as the *supernatans*, the *cumulata*, *pressa*, *agitata*, *operta*. The *cumulata* and *operta* were larger than the *abassa*, the ordinary and just measure, by heaping up the vessel, and cutting off the *cumulus* with a lath; but the *pressa*, *agitata*, and *supernatans*, corresponding to the three here mentioned, were the amplest. Ὑπερεκχ. (also found in Joel ii. 24, ὑπερεκχυθήσονται οἱ λιθοὶ οἴκων, and ὑπερεκχίω in Prov. v. 16 [for the Hebr. *yarri*, dispersed] and Joseph. Bell. i. 21, 4) is not to be taken, with almost all Commentators, of a measure of liquids (for that is inconsistent with its being 'poured into the lap,' as just after), but (with Euthymius and Beza) of a measure of solids, by a catachresis common to all languages. Thus there is a climax; for the ὑπερεκχ. supposes that the measure has been already pressed down and shaken together.

—δώσουσιν εἰς τ. κ. ὦ.] Not 'shall men give,' but, as Gataker explains (de Styl. N. T. pp. 70, 71) 'dabitur vobis,' scil. a Deo. So infra xii. 20, ἀπαιτοῦσι he renders 'a to repetetur.' There is here an allusion to the Oriental custom of receiving a measure of corn or other dry articles in the *bosom* or *lap* of their flowing vests, the former of which they made use of like our pockets (see 2 Kings iv. 39. Prov. xvi. 33), as did also the Greeks and Romans. See Hdt. vi. 128. Hor. Sat. ii. 3, 71. The expression is proverbial, and of course expressive of what generally takes place.

39. μήτι δύναται—πισοῦνται;] Our Lord had before said that they were to evince themselves to be his true disciples by loving their enemies and forgiving one another. He now intimates, that if they do not *practise*, as well as *preach*, these doctrines, they will be like blind guides; who perish themselves, and are the cause of destruction to

those they lead. Ἐμπισοῦνται is here found, for *πισ.*, in B, D, L, P, and 8 cursives of the same Family, is edited by Lachm., Tisch., and Alf., and is preferred by Bornemann (who compares *ἐμπισοῦται* εἰς βόθυνον at Jer. xxxi. 44). Certainly this is required by strict propriety of language. Yet may not the simple have been used for the compound in the plain phraseology of common life, so suitable to a proverb? As to Bornemann's appeal to xiv. 5, where we have *ἐλεφρίαν ἐμπισοῦται*, many MSS., including the Alexandrian, have *πασοῦται*, which is edited, perhaps rightly, by Lachm., Tisch., and Alf.

40. οὐκ ἔστι—ὁ διδάσκαλος αὐτοῦ] No little difference of opinion exists as to the true scope and exact sense of these words, and espec. of the latter clause. In order to determine the *interpretation*, it is proper first to settle the *connexion*. Now the question is, whether the words are to be considered as connected with the *preceding* ones (v. 39), or to be regarded as forming an *independent sentiment*. The former is the view adopted by most Expositors, ancient and modern, who suppose an admonition to Christian hearers, to 'take care on what teachers they attend.' But this, so far from being, as Thomas Scott thinks, the 'more obvious interpretation,' is one involving no little harshness. And as to its being, what he avers it to be, more agreeable to the *context*—that argument it were vain to urge, unless we could *prove* that a connexion was intended by the Evangelist to subsist between vv. 39 and 40. Nothing improbable is there in the supposition, that no connexion was intended, and that v. 40 was introduced as an independent *gnome*, or religious maxim. And, considering that it is found in that portion of the Gospel (c. iv.—ix. 50) which comprehends the principal *discourses* and *sayings* of our Lord (espec. from the Sermon on the Mount), this may very well be supposed meant for *one* of those. And this is rendered almost certain by the *fact*, that the portion in question is substantially found in Matt. x. 24, 25, οὐκ ἔστι—αὐτοῦ, where we have the advantage of a *context* to determine the scope and true sense of the words. Between the two passages there exists the greatest similarity, almost amounting to *identity*; for St. Luke here (as not unfrequently elsewhere) chose to omit the words οὐδὲ δούλος ὑπὲρ τοῦ Κυρίου αὐτοῦ and καὶ ὁ δούλος ὡς ὁ Κύριος αὐτοῦ, which, since δούλος here perhaps, and certainly at John xiii. 16 (where this clause is retained, and that of μαθητῆς—διδάσκαλος is omitted), bears the sense *disciple*, 'ex uso loquendi' Judeorum, quorum discipuli magistros suos *dominos*, se ipsos autem *servos*, appellare solebant, as says Schleus. Lex. It may indeed seem that a diversity exists in ἀρετῶν αὐτῶν: but there we have no other than a *plainer* expression, serving to draw forth what

- ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένος δὲ  
 a Matt. 7. 2. πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. 41 <sup>a</sup> Τί δὲ βλέπεις τὸ κάρφος  
 τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ  
 b Prov. 18. 17. ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 <sup>b</sup> Ἡ πῶς δύνασαι λέγειν τῷ  
 Rom. 2. 1, 21. ἀδελφῷ σου Ἀδελφε, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφ-  
 θαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων;  
 Ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,  
 c Matt. 7. 17. & 12. 33. καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ  
 d Matt. 7. 16, 17. 44 <sup>d</sup> Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ  
 γὰρ ἐξ ἀκανθῶν συλλέγουσι σύκα, οὐδὲ ἐκ βάτου τρυγῶσι στα-  
 e Matt. 12. 34, 35. φυλήν. 45 <sup>e</sup> Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς  
 καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ ποιηρὸς ἄνθρωπος  
 ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονη-  
 ρόν. ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα  
 αὐτοῦ.  
 f Mat. 1. 6. Matt. 7. 31. & 28. 11. infra 18. 28. Rom. 2. 18. James 1. 22. g Matt. 7. 24. h 2 Pet. 1. 10.  
 46 <sup>f</sup> Τί δέ με καλεῖτε Κύριε Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;  
 47 <sup>g</sup> Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων μου τῶν λόγων καὶ  
 ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. 48 <sup>h</sup> Ὁμοίος  
 ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἶκον, ὃς ἔσκαψε καὶ ἐβάθυνε,  
 καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν. Πλημμύρας δὲ γενομένης,

is implied in ἔσται, 'he will be,' meaning, that he will be ready to be.

Grot., Castellio, Calvin, Hammond, Whitby, Bp. Pearce, and Abp. Newcome, so explain, which last-mentioned is the only English *Translator* who has separated this verse in printing from the former. That it ought to be so separated, was distinctly, I find, seen by Calvin, who, after placing this verse in his Harmony, after Matt. x. 24, 25, fully and ably justifies his so doing. As respects the construction, and the exact force of the term κατηρτισμένος, the words are undoubtedly to be construed thus: πᾶς δὲ [μαθη-τῆς] κατηρτισμένος ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. Κατηρτισμένος, which means fully instructed, perfectly acquainted with his duty, and by impl. πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος (2 Tim. iii. 17). Thus the full sense is, with due qualification for a *dictum generale*, 'The disciple is not usually above his teacher; but every one who is, or would be, a thoroughly instructed scholar, must be (i. e. must aim at being) perfect as his teacher.' Thus, 'as the disciple generally follows his master's example,—so if *ye* be blind and ignorant, so probably will your disciples be also; if you neglect your duty to God, neither will your hearers observe theirs.'

41. τί δὲ βλέπεις, &c.] The connexion here is well traced by Bp. Lonsdale thus: 'As those who profess to instruct others must not themselves be ignorant; so must those who *rebuks* others for their faults beware lest they themselves be subject to the same or greater faults.'

43. οὐ γὰρ ἐστὶ, &c.] Render: 'for that is

not a good tree which bringeth forth bad fruit.' The connexion has been laid down by Abp. Newcome, but more skillfully traced by Bp. Lonsdale as follows: ['Beware of such hypocrisy as that of which I have just spoken,] *for* it is not such fruit as a really good tree would bring forth.'

44. With the sentiment here comp. Eccles. xxvii. 6, and Eurip. Hec. 599, seqq. See also note on Matt. vii. 16. At v. 45 and 46, there is also a close connexion of sense and argument, wherein, as Mr. Alford well observes, 'our Lord descends into the closest personal searching into the life and the heart, and gives his judicial decision of the end of the hypocrite, whether teacher or private Christian.' See more in notes on the parallel passage of Matt.

48. ἔσκαψε καὶ ἐβάθυνε] By Hendiadys, for βαθίως ἔσκαψε; a kind of expression found both in the Classical and the Hellenistical writers. So Judg. xiii. 10, ἐδάχυν καὶ ἔδραμε, for ταχίως ἔδραμε. The moral (as Grotius observes) is, that the study of piety and virtue should not be superficial, but a principle well grounded and deeply rooted in the heart, so as to resist the assaults of passion, temptation, &c.

—πλημμύρας] The word signifies properly a swell, flood, or inundation of any kind, whether of the sea, or of a river (and espec. that of the tide). The latter is here had in view. Comp. v. 49. The house is probably supposed to be situated in the way of such a river as the Nile, without any *agger* for security, like that so graphically described in Joseph. Antt. ii. 10, 62.

προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευσαὶ αὐτήν· τεθεμελιωτο γὰρ ἐπὶ τὴν πέτραν. <sup>49</sup> Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας, ὁμοίως ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἢ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

VII. <sup>1</sup> Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. <sup>2</sup> Ἐκατοντάρχου δέ τινος δούλος, κακῶς ἔχων, ἡμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἑντιμος. <sup>3</sup> Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. <sup>4</sup> Οἱ δὲ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἀξίός ἐστιν <sup>5</sup> ὃ παρέξει τοῦτο· <sup>6</sup> ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. <sup>7</sup> Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμφε πρὸς αὐτὸν ὁ ἐκατοντάρχος φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰέλθῃς· <sup>8</sup> διὸ οὐδὲ ἐμαντὸν ἤξιώσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. <sup>9</sup> Καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαντὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. <sup>10</sup> Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ, στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ, εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. <sup>11</sup> Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὑρον τὸν ἀσθενοῦντα δούλον ἱγμαινόντα.

49. For *ἔπειτα*, Tisch. and Alf. read *συνέπειτα*, from D, L, and 13 cursives of the same Family, together with some MSS. of the Italic; while Lachm. retains *ἔπειτα*;—very properly, since the authority for the other is insufficient, and internal evidence rather adverse than not, considering that though it is possible that *ἔπειτα* may have come from Matth., yet it is improbable that it should have come into all the copies except a very few (for I can only adduce Scriv. y). It would rather seem that *συνέπειτα* was a correction of style by the Critics, and that it is a more *Class.* expression needed not Alford's formal *proof*.

VII. 1—7. Healing of the centurion's servant, Matt. viii. 5—13.

4. *Ἀξίος ἵσται ὃ παρέξει*] Unless the phrase be a Latinism, *ἄξιος* must be taken in the *absolute* sense, of which I have adduced numerous examples in *Recens. Synop.* *Παρέξει* is an Attic form for *παρίξῃ*, on which see Matth. Gr. § 197 and 496. I am, however, not disinclined to adopt *παρίξῃ*, with Lachm., Tisch., and Alf., from almost all the uncials and a few cursives, to which I can add several ancient Lamb. and Mus. copies, with Trin. Coll. B, x. 16.

5. *τὴν συναγωγὴν—ἡμῖν*] Render: 'And he it is who hath built for us the synagogue.' This was not unusual in an individual. The person was, no doubt, a proselyte.

— *τὴν συναγωγὴν—ᾠκοδ.* *ἡμῖν*] Campb., Bp. Middl., and others, rightly render 'the synagogue;' the Art. serving to intimate that there was only *one* synagogue in the place, whereas, according to the rendering of the E. V., 'a synagogue,' there might be *several*. Yet in John vi. 59, and xxviii. 20, *ἐν συναγωγῇ* is rendered, 'in the synagogue,' though in some MSS. there the Article is expressed, though it is by all the best *Expositors* left *unexpressed*. Had the present Evangelist intended to express the sense 'a synagogue,' why should he not have written *συναγ.* without the Article? It is true that the word, as used without the Article (espec. in the strict sense a synagogue—a building so called), is of rare occurrence. Yet I have noted an example of it so used in Jos. Bell. ii. 14, 4, *συναγωγὴν ἔχοντες παρὰ χωρίον οὐ, &c.*

6. *μὴ σκύλλου*] See my Lex.  
9. *ἰθαύμασεν αὐτόν*] Not, 'held him in admiration,' as several render: but simply, 'marvelled at him,' viz. the strong faith which he evinced.

11 Καὶ ἐγένετο ἐν τῇ ἐξῇ, ἐπορεύετο εἰς πόλιν καλουμένην Ναὺν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. 12 Ὡς δὲ ἤγγισε τῇ πόλει τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 Καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε. 14 <sup>b</sup> Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ ἀνέκαθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 <sup>c</sup> Ἐλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες· Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ. 18 <sup>d</sup> Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19 Καὶ προσκαλεσάμενος δύο τινας τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἐπεμφε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἰ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων· Σὺ εἰ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 (ἐν

<sup>b</sup> Acts 9. 40.

<sup>c</sup> Mark 7. 37.  
<sup>d</sup> infra 24. 19.  
 John 4. 19.  
 & 6. 14.  
 & 9. 17.  
 supra 1. 68.

<sup>d</sup> Matt. 11. 2.  
 Gen.

12. It is well remarked by Abp. Newcome, that 'the four circumstances here mentioned with so much simplicity and conciseness tend to raise compassion more strongly than the most laboured amplification of art.'

— ἐξεκομίζετο] 'was being carried out.' Ἐκκομίζειν is a funeral term corresponding to the Latin *efferre*; for the custom of interring the dead outside of cities or towns, in gardens or in private and unfrequented places, was common to all the nations of antiquity; to the *Jews*, because dead bodies were regarded as unclean; and to the *Gentiles*, in order to prevent infection.

For υἱὸς μονογ. B, D, L, and two cursives have μονογ. υἱός, which reading has been received into the text by Tisch. and Alf., but not by Lachm.; rightly, for though the position μονογ. υἱός is one more agreeable to Classical usage (as appears from *Æschyl.* *Agam.* 87, *μονογενὲς τέκνον πατρὶ*), yet it is not, on that account, to be preferred. We may suppose the term μονογ. to have been placed *after* υἱός, as in Luke viii. 42, and often in Sept., in order to its being brought into closer connexion with τῇ μητρὶ, which is not quite equivalent to τῆς μητρός, though Expositors take it as *dat.* for *genit.* I would render, 'behold, there was being carried out dead [a person who was] an only son to his mother.' With this pathetic circumstance in the narration, I would compare the touching words of Eurip. *Alc.* 305, *μόνος γὰρ αὐτοῖς ἦσθα*, and 925, *κόρος ἀξιοβήνης φηγέ' ἐν δόμοισι μονόπαις*, and espec. of Gen. xxii. 2, Sept. — καὶ αὐτὴ χήρα] Supply ἦν, agreeably to the tense of the preceding verb, especially as it would be in some measure anticipated from the following ἦν; for a repetition of ἦν within so short a space would have been offensive. The ἦν

just after is, indeed, omitted in many MSS., early Editions, and Versions; and is cancelled by almost all the Editors. Yet it cannot well be dispensed with. I suspect that its omission partly arose from a mistake, which originated in a confounding of this ἦν with the one just before. The *καὶ* is very significant; the full sense being, that 'besides her other sufferings [losing her son] she was also a widow.'

14. ἤψατο τῆς σοροῦ] Meaning thereby to stop the bearers. Σορός generally denotes a *coffin*, of marble or other materials. But, as such were not in use among the *Jews*, the word must here denote the *bier*, or *funeral couch*, on which the dead of the higher classes among the ancient nations were carried forth. See my note on Thuc. ii. 34.

15. ἀνέκαθισεν] Meaning, not merely revived, but *sat up*; by which he would be seen, since the bier was nearly flat.

16. ἐγήγερται] Lachm., Tisch., and Alf. read ἡγέρθη, from 5 uncial and a few cursive MSS. But the authority for the change is insufficient, and the reading seems a mere grammatical correction of tense.

18—25. Message of inquiry from John the Baptist. Our Lord's answer.

19. δύο τινας] The *τις* indefinite is simply used with a numeral at Acts xxi. 23, and xix. 14. And the Philologists think that the addition of the *τις* renders the number indefinite; which is often the case in the Classical writers; and the *τις* may be then expressed by our *some*; but whether it has that force in the New Test., may be doubted. It is unsuitable to the sacred writers, and can hardly have place in numbers so small as two. Besides, Matthew mentions *positively* two. It rather seems to have the sense, q. d. 'certain persons, two in number.'

αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων, καὶ μαστίγων, καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.) <sup>22</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγέilate Ἰωάννῃ, ἃ εἶδετε καὶ ἠκούσατε· ὅτι \* τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται. <sup>23</sup> καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. <sup>24</sup> Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>25</sup> Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσιν. <sup>26</sup> Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>27</sup> Οὗτός ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσ-  
ωπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>28</sup> Λέγω γὰρ ὑμῖν· μελὶς ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστιν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μελὶς αὐτοῦ ἐστι. <sup>29</sup> Καὶ πᾶς ὁ λαὸς ἀκούσας, καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες

o Tan. 20. 18.  
 & 20. 5.  
 & 43. 7.  
 & 61. 1.  
 Matt. 10. 8.  
 & 11. 4.  
 John 3. 2.  
 & 5. 26.  
 & 10. 25, 30.  
 & 14. 11.  
 Pa. 160. 2.  
 Luke 4. 13.

21. *ἰθεράπευσε*] We may (with the Pesch. Syriac) take the Aorist as put for the Pluperfect, by a use frequent in narration. So supra v. 2, ἀπέπλυνται, 'had cleansed,' and infra xix. 1, διήρχετο (where see note). Mark iii. 10, πολλοὺς ἰθεράπευσεν. John xviii. 24, ἀπεστέλλειν αὐτόν ὁ Ἄννης. This idiom is indeed almost confined to narration, and chiefly has place in parenthetical sentences.

— νόσων, καὶ μαστ. καὶ πν. π.] Here we see *depositional possession* studiously distinguished from *disorders*, and that by a Physician. The disorders are also distinguished into the ordinary and milder ones (*νόσοι*), and the more grievous and painful (*μάστιγις*) (as Mark iii. 10, and v. 29, and Pa. xxii. 10); so called, because such were regarded as peculiar *scourges* from God. So μάστιξ is used in Hom. II. μ., 37. Æschyl. Prom. 703. Theb. 604. Ag. 625. Ἰθεράπευσε is used *proprie* of the νόσοι and μάστιγις, and *improprie* of the dispossession. However, in that case there was almost always a *disorder* cured at the same time that a demon was ejected. Ἐχαρίσατο τὸ βλέ., 'he bestowed sight,' meaning, the faculty of sight; for such is the force of the Article. However, the τὸ is absent from nearly all the uncials and about 20 cursives, to which I can add several Lamb. and Mus. copies, also Trin. Coll. B. x. 17. The reading here is doubtful, since the second τὸ might have been absorbed in the first, or the τὸ might have been repeated from the τὸ preceding; but the former supposition is the more probable, and the ancient Translators all seem to have had the τὸ in their copies. At any rate, this is a case in which external authority of MSS. has peculiar weight, and that is quite in favour of the τὸ,

which, indeed, imparts a *stronger* sense, intimating that some of the persons were *born* blind; and it is confirmed by 2 Macc. iii. 33, σοὶ κατέρισται τὸ ζῆν ὁ Κύριος.

25. *τρυφή* is by most recent Commentators supposed to denote sumptuous *dress*; to which it is sometimes applied in the Classical writers, as in Eurip. Phœn. 1503, στολίδι κροκόισσαν ἀνέισα τρυφᾷ. Thus it would stand for *τρυφῶν*. That, however, would be too poetic for plain prose; and there is no reason to abandon the general sense *luxury*, put for a *luxurious life*. Thus in a kindred passage of Artemid. iii. 60, τοῖς ἐν τρυφῇ διάγουσι. Comp. also 2 Pet. ii. 13. The ὑπάρχ. must be accommodated in sense to *each* of the nouns with which it is connected.

27. ἐγὼ ἀποστέλλω] Lachm., Tisch., and Alf. cancel ἐγὼ, from MSS. B, D, L, and 4 cursive ones, the Vulg. Version, and some MSS. of the Italic; but without reason, as will appear from note on Mark i. 2.

28. *προφήτης*] This, not found in 5 uncial and 13 cursive MSS., has been cancelled by Lachm., Tisch., and Alf.; but it is defended by the Syr. and Vulg. Versions, and two of the ancient MSS., A, D. Nevertheless, it may have come from the margin, and been left to be supplied from v. 26, though that is not in the manner of the Evangelist.

28. ὁ δὲ μικρότερος, &c.] Meaning that "the humblest Christian, as belonging to a dispensation so superior to that of which John was the last prophet, enjoyed, as such, a superiority over him."

29. ἰδικαίωσαν τὸν Θεόν] Of this disputed term the versions 'honoured,' 'obeyed,' and

τὸ βάπτισμα Ἰωάννου <sup>30</sup> οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. <sup>31</sup> [εἶπε δὲ ὁ Κύριος·] \* Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; <sup>32</sup> \* Ὅμοιοὶ εἰσι παῖδις τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν· Ὑψήλισαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε ἐβρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. <sup>33</sup> Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθῆαι μήτε οἶνον πίνειν καὶ λέγετε· Δαιμόνιον ἔχει. <sup>34</sup> Ἐλήλυθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθῆαι καὶ

others, are but *paraphrases*. It is best to suppose a *significatio pragmatice*, and to adopt the sense espoused by many of the best Commentators: *acknowledged and commended* the justice of God (i. e. of his purpose in calling them to repentance by John), and were accordingly baptized. This interpretation is required by the antithetical formula in the next verse, *τὴν βουλὴν (counsel) τοῦ Θεοῦ ἠθέτησαν, &c.* A disputed point, however, still remains,—namely, whether this and the verse following are to be considered as the words of *our Lord* (which is the common opinion), or whether (as Bornem., Alf., and others maintain) the words of the Evangelist, containing a remark, that in consequence of what our Lord then said concerning John, the people immediately resorted to his baptism. But (as is justly urged by Campb.) such cannot be the sense here; because John was then in prison, where he remained till his death. An objection this, so serious, that Bornem., who strenuously maintains the words to be the *Evangelist's*, is compelled, in stating their sense, to pass over all mention of the people being baptized by John. And then, as if distrusting his own view, he 'sees no reason why the Aorists *ἰδικαίωσαν* and *ἠθέτησαν* should not be taken as Pluperfects.' But it may be shown that there is a reason,—namely, that the use of the Aor. I for the Pluperf. is an idiom only to be admitted under certain circumstances, on which see Winer Gr. Gr., and note supra v. 21. Here, however, no such circumstances exist. In short, had the writer meant to express a Pluperfect sense, why should he not have used the Pluperfect tense? As to what is urged by Bornemann, that 'the words, regarded as those of *Christ*, are languid and frigid,' that is a mere question of taste. But if we allow *these* to be frigid, it would not be difficult to prove the words which similarly follow in Matt. xi. 12, 13, to be so also. And yet even Bornem. must acknowledge *those* to be *Christ's*. Finally, the words under consideration can be no other than *Christ's*, because they are evidently of the very same nature with the above, and related to the same *conversation* of our Lord. For as *πᾶς ὁ λαὸς* here means the people at large, the populace (called at John vii. 49, *ὁ ὄχλος ὁ μὴ γινώσκων τὸν νόμον*), as opposed to the Rulers and the Pharisees,—so also the best Commentators interpret the expression *βασταί* at Matt. xi. 12, of the meaner crowd. More over, though the *οὖν* at v. 31 may be resumptive, and meant to take up the discourse left at v. 29, yet, according to the invariable usage of the best

writers, that supposes the words to come from the same speaker or writer.

But, to advert to what may be considered as principally leading to the opinion of these verses being from the *Evangelist*,—namely, the words which introduce the verse following, *αἵτις δὲ ὁ Κύριος*, these are now universally admitted to be not genuine. And vain is it that Bornemann seeks to build even upon this sandy foundation an argument for the preceding being those of the Evangelist. Nothing, surely, is more improbable than that the words should have originated in any such desire to prevent mistake in the words following: for no one could fail to see that they were *Christ's*. In short, it is plain that the words originated from the *Lectionaries*, since the verse commences an *ἀνάγνωσις*, or Reading, and which required to be *introduced* by some such words. Thus Scholz attests that they are found, not only in the Lectionaries, but in the margin of those MSS. *textus perpetui*, which always mark the commencement of the Readings in the margin. It may, moreover, be urged, that the *οὖν* at v. 3, which is found in all the MSS., evidently has reference to what was said at vv. 29, 30.

Lastly, there is another reason why the verses under consideration cannot but be from our *Lord*,—namely, that they are evidently adverted to by him at v. 35, *καὶ ἰδικαίωθῃ ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων*. And thus we are there supplied with an *authentic interpretation* of one of the most variously expounded passages in all the New Test. By *σοφία* there is meant 'the wise counsel' of God for bringing men to the Gospel, by what was a preparation thereto,—namely, thoroughly repenting of their former sins, and being baptized by John. And by 'the *children of wisdom*' are meant those who recognized that wisdom, and approved it by acting conformably thereto and becoming assimilated thereto, and who were therefore children of God.

The passage may be rendered thus: 'And now the great body of the people who have heard him,—and even the publicans,—have acknowledged and fulfilled the just purpose of God (see Acts xx. 27), by being baptized by John; but the Pharisees and Lawyers have set at naught, by rejecting the purpose of God respecting themselves, having not been baptized by John.'

<sup>33</sup>. *δαιμόνιον ἔχει*] for *δαιμονίζεται*, as often in the New Test. Though Valcknaer maintains that the former phrase was only a common expression of reviling, for *to be mad*; q. d. *malig-*

πίνων καὶ λέγετε Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, \* φίλος  
τελωνῶν καὶ ἁμαρτωλῶν. <sup>35</sup> καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν  
τέκνων αὐτῆς πάντων.

<sup>36</sup> Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐ- <sup>h Matt. 26.</sup>  
τοῦ καὶ, εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη. <sup>Mark 14. 3.</sup>  
<sup>37</sup> Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, καὶ ἐπι- <sup>John 11. 2.</sup>  
γνοῦσα ὅτι † ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα <sup>& 12. 2.</sup>  
ἀλάβαστρον μύρου, <sup>38</sup> καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπί-  
σω, κλαίουσα, ἥρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι,  
καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε καὶ κατεφίλει τοὺς  
πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. <sup>39</sup> Ἰδὼν δὲ ὁ Φαρισαῖος <sup>1 Infra 16. 2.</sup>  
ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων Οὗτος, εἰ ἦν προφήτης, <sup>Gen. 15. 4.</sup>  
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, ἣτις ἄπτεται αὐτοῦ ὅτι <sup>& 19. 2.</sup>  
ἁμαρτωλὸς ἐστί. <sup>Judg. 19. 21.</sup>  
<sup>1 Sam. 25.</sup>  
<sup>1 Tim. 5. 16.</sup>

χολῆ; which the earlier Greeks expressed by  
δαίμονᾶν and κακοδαίμονᾶν.

<sup>34.</sup> φίλος τελωνῶν] Such is the reading of  
the great body of the MSS., Versions, and early  
Editions; which is received by all the Critical  
Editors. The other reading arose probably from  
the passage of Matt. xi. 19.

<sup>36—50.</sup> It is now generally admitted that, for  
many reasons, the narrative contained in these  
verses does not relate to the same anointing of  
Jesus as that recorded at Matt. xxvi. 6. Mark  
xiv. 3. John xii. 3; and that there is no suffi-  
cient ground to suppose the woman here men-  
tioned to have been the Mary Magdalene spoken  
of soon after, viii. 2. The term applied to her  
in the next words, ἣτις ἦν ἁμαρτωλὸς, cannot  
but mean (as is plain from Heysch., who, in v.  
ἄλλοιται, conjoins ἁμαρτωλοὶ with πόρναι) a  
courtesan; though, as is plain from the context,  
one now (though of late) reformed. The ἦν  
(which must not be taken as a pluperfect) con-  
fines the sense to what was *then* the case, inas-  
much as her penitence and reformation—brought  
about by our Lord's teaching—had been so  
recent, that she still, it seems, lay under the  
same stigma as before. That she was, as Mr.  
Alf. says, even up to this time a prostitute, is in-  
credible, even on his own showing, where he  
says, that the woman's behaviour certainly im-  
plies that she had heard our Lord, and been  
awakened by his teaching.

<sup>37.</sup> ἐν τῇ πόλει.] Render: not, 'in the  
city'; but, 'of the city'; this being a common  
Greek idiom for ἐκ τῆς πόλεως, which occurs  
at viii. 27. By πόλ., is to be understood the  
town where Simon's house was situated.

— καὶ ἐπιγνῶ.] I have now, with Lachm.,  
Tisch., and Alf., admitted the καὶ, as supported  
by strong external authority (to which I could  
add not a few Lamb. and Mus. copies, and Trin.  
Coll. B, x. 16), confirmed by internal evidence,  
considering that the καὶ was more likely to be  
removed than added. The καὶ is often thus in-  
troduced, as if necessary to a Participle, though  
propriety requires its absence. Nevertheless, it  
is quite as likely that Luke used the καὶ, and  
that the Critical Corrector removed it as an  
unclassical construction.

For ἀνάκειται just after, Lachm., Tisch., and  
Alf. read κατακ., from A, B, D, L, X, and  
one cursive, a very suspicious circumstance,  
which induces me to suppose that κατακ. was a  
correction of Critica, who had in mind Mark ii.  
15. That all the copies but 6 should have been  
altered, almost uselessly, is incredible.

At v. 38 I cannot receive, with Lachm.,  
Tisch., and Alf., the alteration of position, from  
four MSS. only. Even were there more, one  
reading is as likely to be "a re-arrangement"  
as the other; and here external authority so para-  
mount ought to prevail.

<sup>38.</sup> στᾶσα ὀπίσω] Jesus, it seems, was re-  
clining at table on a couch, leaning on his left  
elbow, his head and countenance turned towards  
the table, and his naked feet (the sandals being  
taken off before the meal) turned the contrary  
way towards that at which the servants who  
bore the dishes came to wait on the guests.

— κατεφίλει.] This action implied the deepest  
reverence and most profound humility, as the  
bathing his feet with her tears did humble sup-  
plication. The anointing of the feet was also a  
mark of profound respect, retained even in mo-  
dern times. Both these actions are alluded to  
by Aristoph. Vesp. 608, καὶ πρῶτα μὲν ἡ θυγά-  
τηρ με ἄπονοιζεν, καὶ τὰ πόδ' ἀλείφει, καὶ  
προσκύσασα φίλῃσιν. The wiping his feet with  
her hair was also a mark of deep reverence.  
When Mr. Alf. remarks that τοῖς δάκρ. cannot  
mean 'her tears' [though the words are so ren-  
dered in the Pesch. Syr.], one is inclined to  
wonder at what school he learnt his Greek. The  
use of the Article for the Pron. poss. is one of  
the most frequent of idioms,—well known to  
scholars even before the labours of Bp. Middl.  
and Mr. Green had further developed its use.  
And Mr. Alf. is here (as occasionally elsewhere)  
splitting a hair, by a distinction between the  
tears which she shed, and her tears. The former  
is the literal sense; the other comes in by impli-  
cation.

<sup>39.</sup> οὗτος, εἰ ἦν προφήτης, &c.] Render: 'If  
this man were a prophet, he would know.' By  
προφήτης is here meant a Divine legate, 'one  
sent from God,' and consequently endued with  
supernatural knowledge.



<sup>40</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι Διδάσκαλε, εἰπέ. <sup>41</sup> Δύο \* χρεοφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. <sup>42</sup> Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἶπε, πλείον αὐτὸν ἀγαπήσει; <sup>43</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Ὑπολαμβάνω ὅτι ᾧ τὸ πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ Ὁρθῶς ἔκρινας. <sup>44</sup> Καὶ, στραφείς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; Εἰσῆλθόν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξε μου τοὺς πόδας, καὶ ταῖς θριξὶ [τῆς κεφαλῆς] αὐτῆς ἐξέμαξε. <sup>45</sup> Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς † εἰσῆλθον, οὐ διέλειπε καταφιλοῦσά μου τοὺς πόδας. <sup>46</sup> Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ ἠλειψέ μου τοὺς πόδας. <sup>47</sup> Οὐ

κ. 17. 22. 2.

<sup>40</sup> ἀποκριθεὶς] This might be rendered, as it is by most recent Translators, *addressing*; but, considering that there seems here a reference to *ἐν αὐτῷ λέγων*, it is best to render by *answering*; what our Lord here replies in words being, we may suppose, said in answer to what Simon had said to himself in *thought*; thus supplying one among other remarkable instances of our Lord's knowledge of the *thoughts* of men. See Matt. ix. 4. Hence, while Simon imagined he had found a decisive proof that Jesus was not a prophet, our Lord, by replying to his inmost thoughts, showed him that he was far more than a prophet, nay, was no other than the Prophet who should come into the world. See John vi. 14. Thus we are enabled to see the full force of the *personal* appeal to the inner thought and conscience of Simon in *ἔχω σοί τι εἰπεῖν*, by which is denoted 'something of great importance,' our Lord meaning thus to fix his whole attention on what he was going to say.

<sup>41</sup> χρεοφειλ.] I have now, with Lachm., Tisch., and Alf., received this reading, instead of text. rec., from all the uncial and a few cursive MSS. (to which I add 'most of the ancient Lamb. and Mus. copies,' as also Trin. Coll. B. x. 16), confirmed by internal evidence, considering that this later Greek form was more likely to be used by Luke than the earlier and Attic *χρεωφ.*, which might be introduced by the Ecclesiastical Revisers.

<sup>42</sup> The *δὲ* after *ἐχόντων* has been cancelled by Tisch. and Alf., from 4 uncial and 5 cursive MSS. An authority, however, too slender, espec. considering that this is a case in which the particle (supported by the Syr. and Vulg. Versions and the MS. A.) can hardly be dispensed with, and *ἀσυνδέτων* would be out of place. Lachm. retains the word, but within brackets. It was, I doubt not, omitted by accident in those 8 copies. The particle is often lost by the carelessness of scribes. See Matt. xii. 46. xiii. 1. xvi. 35. xvii. 41. Mark v. 13. Luke xvii. 3, 17. xx. 32. xxi. 23. xxii. 47. John vii. 9, 41. ix. 37. xvi. 20. xix. 34. xxi. 12, and occasionally in the Acts, Epistles, and Revel. In a multitude of other passages the *δὲ* (which the Critics seem to have disapproved of) is altered to some

other particle, such as *καὶ*, *οὖν*, &c. I mean not to deny, that particles of connexion were often obtruded into the text, in the middle ages. But this is one of those cases in which we can hardly suppose that the writer (unless St. John) would fail to use the particle.

<sup>44</sup> Our Lord now contrasts the incivility of Simon, who had neglected the usual offices of attention, with the respectful assiduity of the woman. And here we have allusions to the several customs in use among the Jews to guests who were made very welcome. 1. Their sandals were unlaced, and their feet washed and carefully wiped, and, if the person were of high rank, anointed. 2. A kiss was the usual salutation on entrance, or as soon as the person was comfortably seated. 3. The head was sometimes anointed with aromatic oils or unguents.

<sup>45</sup> For *εἰσῆλθον*, Lachm., Tisch., and Alf. read *εἰσῆλθεν*, from L and 8 cursives of the same Family, confirmed by the Syr., Ital., Vulg., and Copt. Versions, and Victor—very slender authority: though I can confirm it by about nine ancient Lamb. and Mus. copies. I suspect, indeed, that the number of copies having *εἰσῆλθον* is far greater than is supposed, since so minute a variation might escape the eyes even of a careful collator. Internal evidence is therefore rather in favour of the reading; and, if admitted, it would enable us (Mr. Alf. thinks) to account for the admission of such a woman into the guest-chamber of such a Pharisee. She seems, says Mr. Alf., to have entered simultaneously with our Lord and his disciples. But this is only exchanging one difficulty for another, since it is not easy to imagine how the disciples would allow such a person to join their train;—unless, indeed, they had observed her (prob. unknown to them by character) lately in close attendance on their Lord's preaching. And this seems the true key to unlock the difficulty.

<sup>47</sup> οὐ χάριν—ἀγάπῃσι πολλῇ. It may seem not very easy to fit what is here said into the lesson conveyed by our Lord in the parable. The difficulty mainly turns on the sense to be assigned to the *ἔτι*. By the ancient and the early modern Interpreters it is explained to mean *for*, or *because*. But not a few of the more recent

χάριν, λέγω σοι, ἀφεώνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ. ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. <sup>48</sup> <sup>m</sup> Εἶπε <sup>1</sup> <sup>m</sup> <sup>Mark 9. 2.</sup> δὲ αὐτῇ· Ἀφεώνται σου αἱ ἁμαρτίαι. <sup>49</sup> <sup>m</sup> Καὶ ἤρξαντο οἱ συν- <sup>m</sup> <sup>Mark 9. 2.</sup> <sup>Mark 2. 7.</sup> ανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; <sup>50</sup> <sup>n</sup> Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε πορεύου εἰς εἰρήνην. <sup>n</sup> <sup>Mark 9. 23.</sup> <sup>Mark 5. 34.</sup> <sup>& 10. 53.</sup> <sup>infra 8. 48.</sup> <sup>& 18. 48.</sup>

VIII. <sup>1</sup> Καὶ ἐγένετο, ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδενε κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> <sup>a</sup> καὶ γυναῖκές τινες, αἱ <sup>a</sup> <sup>Mark 27.</sup> <sup>55, 56.</sup> ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, <sup>Mark 16. 9.</sup> <sup>John 19. 25.</sup> Μαρία, ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτὰ ἐξεληλύθει, <sup>3</sup> καὶ Ἰωάννα, γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ

Expositors regard this sense as repugnant to the scope of the parable; which, say they, represents the gratuitous forgiveness of sins as the *cause* of the love, not the love the *cause* of the forgiveness, (an effect, they remark, at v. 50 ascribed to faith,) and they render the ὅτι *therefore*. But this signification is deficient in authority. And as to what has been alleged, that it represents love as the *meritorious cause* of the remission of sins, that is by no means the case. Although faith is afterwards said to have saved her, yet as it was faith working by love, the latter might be said, in a popular sense, to be the *cause* of her salvation. The meaning of ὅτι ἠγάπησε πολὺ (where ὅτι is for ὅ τῃ, i. e. καθότι, eo quod: see note on Mark ix. 11) may be expressed by 'inasmuch as she hath given full evidence of her love and attachment.' Now that of itself implied faith in the Messiahship of Jesus, and may be presumed to have sprung from the root of true repentance. Thus the full sense of the passage may be thus expressed: 'wherefore such being the case, I say unto thee, her many sins are forgiven; for (i. e. inasmuch as) she hath loved, doth love, much: intimating *why* and on what account her sins were thus forgiven, namely, because of her faith, working by the love of a true penitent heart, and under the full purpose of amendment for the future. See v. 50, ἡ πίστις σου σέσωκέ σε, words which probably our Lord subjoined in order, we may suppose, to preclude any such mistaken notion, as that her love and affectionate assiduities were in any degree the *meritorious cause* of her salvation. Thus he makes it distinctly understood, that it was her faith, thus working by repentant love, that had drawn forth the declaration of her Saviour, that 'her sins were forgiven to her.'

The next words, ᾧ δὲ ὀλίγον—ἀγαπᾷ, seem meant to convey, under a *propos generalis*, a special animadversion on the individual addressed; and would have been more plainly expressed, had there been written (what Bornem. conjectures to be the true reading, ὃς δὲ ὀλίγον ἀγαπᾷ ὀλίγον ἀφίεται αὐτῇ). The sense intended is evidently this: 'But so it is,—he to whom little is forgiven (i. e. he who has little to be forgiven) has little of love'—the very case of Simon, whose deficiency in love, practically evinced, is glanced at in these words of our Lord.

48. ἀφίονται σου αἱ ἁμαρτίαι.] 'thy sins are [hereby] forgiven thee.' Many regard this as a repetition of the consolatory assurance, which Christ had given to the woman. But the truth is, that we have here a *formal pronouncement* of that forgiveness, which the foregoing words only implied.

49. ὃς καὶ ἁμαρτίας ἀφίησιν;] Render: 'who even forgiveth sins.' The καὶ is used as in similar passages at viii. 25, and Matt. viii. 27. Mark iv. 41; and here, as there, τίς means *quis*, *qualis*, or *quantus*.

50. πορεύου εἰς εἰρήνην] This is not, as many regard it, a mere *form* of affectionate valediction, as in James iii. 16. So to view it is to confound εἰς αἶψα with ἐν εἰρήνῃ. The full sense is (by the use of an expression found also in a quite similar passage, viii. 48, where, as here, a sort of twofold meaning is meant to be conveyed), not only go in peace (i. e. released from that which had destroyed it) but, for peace, looking forward to peace and joy in believing, that peace with God which passeth all understanding.

VIII. 1. κατὰ πόλιν καὶ κ.] The κατὰ here has the distributive force, which has place not only in numerals, but also in other nouns, and the full sense is, 'city by city, and village by village.'

2. Μαγδαληνῇ] i. e. an inhabitant of Magdala, on the Lake of Genesareth.—ἐξέλ., 'had been expelled.' Neut. for Pass.—Ἐπτὰ, possibly for πολλὰ, defin. for indef., as in Matt. xii. 26 and 45, but not certainly.

3. ἐπιτρόπου] It is not agreed what is the exact office designated by ἐπιτροπος; which, as it denotes generally one who has an office committed to his charge, is of very extensive signification, and may denote Guardian, or Lieutenant of a province, or Treasurer, or house or land Steward, agent and manager. So Xen. (Econ. xii. 2, εἶς ἐπιτρόπος ἐν τοῖς ἀγροῖς). It is, indeed, impossible to determine the exact nature of the office held by Chusa under king Herod, inasmuch as, from an inscription in Boeckh (Inscr. Gr. T. II. No. 2790), it appears that there were several persons under a sovereign who had the *appellation*, as in Jos. Ant. xviii. 666, mention is made of one Thaumastus, as king Agrippa's ἐπίτροποι τῆς οὐσίας. Chusa was

Σουσάννα, καὶ ἕτεραι πολλαὶ, αἰτῶντες διηκόνουν † αὐτῷ † ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

b Matt. 13.  
5, &c.  
Mark 4. 1,  
&c.

4<sup>b</sup> Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς<sup>c</sup> 5 Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπῆρον αὐτοῦ καὶ, ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν καὶ φυνὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα. 7 Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό. 8 Καὶ ἕτερον ἔπεσεν \* εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυνὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὅτα ἀκούειν, ἀκούετω. 9 Ἐπληρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· τίς εἴη ἡ παραβολὴ αὕτη. 10 Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ τοῖς δὲ λοιποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν. 11 \* Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπῆρος ἐστὶν ὁ λόγος τοῦ Θεοῦ 12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἰτα ἔρχεται ὁ Διάβολος καὶ αἶρει τὸν

c Matt. 13.  
15, &c.  
Mark 4. 12,  
&c.  
James 1. 21.

probably *treasurer* and *manager* of the king's estates.

— διηκόνουν] 'supplied with the necessities of life;' as Matt. iv. 11. xxvii. 55. Mark i. 13. xv. 41. Theophr. Char. ii. 4.

For ἀπὸ before τῶν ὄκ., Lachm., Tisch., and Alf. read ἐκ, from A, B, D, K, L, and 10 cursives of the same Family (to which I could add a few Mus. copies, and also Trin. Coll. B, x. 16) —very insufficient authority, though internal evidence is rather in favour of ἐκ. But this is, as Griesb. and Scholz saw, no case for change. As respects the αὐτοῖς just before, which, for αὐτῷ, is edited by Lachm., Tisch., and Alf., from many MSS. uncial and cursive [to which I could add some Lamb. and Mus. copies], it cannot be admitted, since, although external authority is quite in favour of it, internal evidence is decidedly against it, from its yielding a sense exceedingly harsh and jejune,—considering that the disciples have not been previously mentioned.

To suppose αὐτῷ, with Meyer and Alf., "a correction, more natural after healing had been mentioned," is wholly gratuitous and sophistical; and to suppose the correction to have been introduced into the great body of the copies, is quite improbable. It should rather seem that the αὐτοῖς arose by error of scribes from the s following adhering to the *sei*, and, as often, confounded with C.

4—15. Parable of the Sower, Matt. xiii. 1—8. Mark iv. 1—21, where see notes.

4. καὶ τῶν—ἐπιπορ., πρὸς αὐτόν] These words are peculiar to Luke, and their purpose is to show *how* it came to pass, that there should have been so great a concourse of persons to our Lord at the time when he delivered the subsequent parable, namely, that fresh crowds were continually resorting to him; a peculiar sense of

ἐπιπορ., but found in Polyb. iv. 9, 2, ἐπιπορ. πρὸς τὸ πλῆθος. The full meaning literally expressed is, 'Now when a great multitude is being assembled even of those who are resorting to him [as they came] city by city (i. e. a crowd out of each), [namely, those cities which he had gone to in lately traversing Galilee]. It was, as Mr. Alf. says, 'the desire of those who had been [lately] impressed by his discourses [or influenced by], his miracles, which brought them together to him now.' There is something graphic in the narrative present of the two verbs *συν.* and *ἐπιπορ.*, which is not found in the passage of Matth., where a *Pass* tense is adopted in *συνάχθησαν*. As respects the reading, I am now of opinion that *συνάγεται* there is probably the true reading.

7. καὶ συμφυεῖσαι αἱ ἀκ., &c.] Συμφυεῖσθαι is a Passive form of later Greek, instead of the Act. Aor. 2; yet it occurs in Philo. What is meant by the *cloning* here spoken of will appear from Xenoph. Oecon. § 12. Τί γάρ, ἴφθ, ἐν ὕλῃ κνίγῃ, συνεξορμῶσα τῷ σίτῳ καὶ διαρπάζουσα τοῦ σίτου τὴν τροφήν,—and Elian V. H. iii. 1, κίττοι—συμφυκνύει τοὺς δένδρεσι.

9. τίς εἴη ἡ παραβολή α.] 'what may be the meaning of this parable.' So Ceber Tab. διηγεῖται ἡμῖν—τί ποτε ἔστιν ὁ μῦθος.

10. See note on Matt. xiii. 10, and comp. Matt. xi. 25, 26. 2 Cor. iii. 5, 14. Ia. vi. 9. Ezek. xii. 2. Rom. xi. 8.

12. οἱ δὲ παρὰ τὴν ὁδὸν—ἀκούοντες] The full sense, as appears from the parallel portions of Matth. and Mark is, 'Those by the way-side are those that hear [only] but do not *attend*, or lay to heart, what they hear.' In other words, 'The seed sown by the way-side denotes the word as preached to way-side hearers,' i. e. those who receive the word into hearts that cannot attend to, or comprehend it,

λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.  
 13 Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται  
 τὸν λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύ-  
 ονσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 Τὸ δὲ εἰς τὰς  
 ἀκάμθας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν  
 καὶ πλούτου καὶ ἡδονῶν τοῦ βίου, πορευόμενοι, συμπνύγονται·  
 καὶ οὐ τελεσφοροῦσι. 15 Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν  
 οὔτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατ-  
 ἔχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. 16 Οὐδεὶς δὲ λύχνον  
 ἄψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλῆνης τίθῃσιν ἄλλ'  
 ἐπὶ λυχνίας ἐπιτίθῃσι, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.  
 17 Οὐ γὰρ ἔστι κρυπτόν, δ' οὐ φανερόν γενήσεται· οὐδὲ ἀπό-

13. καὶ οὗτοι ῥίζαν οὐκ ἔχ., &c.] Here *καὶ* stands for *δὲ*, which is found in the parallel Gospels. Render: 'But those (meaning such persons) have no root; 'where is added in the parallel Gospels, *ἐν ἑαυτοῖς*; meaning that they have no principle of growth. The next words, *οἱ πρὸς καιρὸν*, &c., *quippe* or *utroque qui*, intimate the reason why such is the case,—namely, that their faith is but temporary and transient. The full sense intended is, 'inasmuch as they believe but for a season,' or, as the other Gospels express it, 'are but temporary believers.'

—πειρασμοῦ] i. e. trial *ἐκ θλίψεως ἢ διωγμοῦ*, as the parallel passages of Matth. and Mark suggest. 'Αφίστανται,' 'start off,' fall away from the faith. So 1 Tim. iv. 1, *ἀποστήσονται τῆς πίστεως*.

14. In the interpretation of this verse Expositors have been much perplexed, chiefly by the confusion which exists of the thing itself with that to which it is compared; for *πορευόμενοι* has reference to the persons designated; but *συμπνύγονται* to the seed with which they are compared. But the sense is best cleared up by taking the expressions as they stand. Οἱ ἀκούσαντες is not for οἱ ἀκούοντες, found in the other Gospels, but may be rendered, 'who after hearing [the word],' and the *καὶ* just after is like the Hebr. *ו* for *τότε*, then. The next words, καὶ ὑπὸ μεριμνῶν—βίου serve to show how it comes to pass, that the seed thus sown, and seemingly taking root, comes to no perfection, produces no fruit. The words, ὑπὸ μεριμνῶν—βίου are to be connected with *συμπνύγονται*, and not, as Bornemann and others suppose, with *πορευόμενοι*. Ὑπὸ signifies 'under the pressure of,' with allusion to the choking of the seed under heavy clods. By *πλούτου* (an expression rendered obscure by extreme brevity) understand the possession of riches, as causing him who possesses them to set his heart upon them and trust in them, to be proud of them, and to forget that 'he is, as regards the soul, poor and naked,' Rev. iii. 17. By *μεριμνῶν* are meant the 'anxious cares of life.' With the sentiment here implied, comp. Philom. Frag. Incert. vii. 1—4, 'Αἰ τὸ πλουτεῖν συμφορὰς πολλὰς ἔχει, Πράγματ' αὖ πολλὰ κἀνοχλήσεις μυρία, Πράξεις τε πολλὰς σὺλλογὰς τε τοῦ βίου. Ὅθεν πίνεσθαι μᾶλλον ἡδέως ἔχει, Ἐχειν τε μέτρια, κἀμέριμον ζῆν βίου, 'to

ward off poverty, and to obtain and keep wealth' (see Theocrit. Idyll. xxi. 1—5, and Eurip. Med. 599), where for the manifestly corrupt reading *σὺλλογὰς*—left untouched by Bentley and Meinecke—I conject. *συνγύσεις*, which derives no little confirmation from Eurip. Andromache, 292, *πικρὰν σὺγγύσιν βίου Φρ. πόλει*, and Diod. Sic. l. i. 75, *Ἐσόμενην ἰερῶν τοῦ βίου σὺγγύσιν*. As respects *πορευόμενοι* and *συμπνύγονται*, I would not, with some, regard the former term as *redundant*, or as meant to denote *gradually* (a sense wholly unsupported by proof); and least of all would I render, with Alf., 'as they go forth, go their way,' for though the sense occurs elsewhere, yet it is in a different context. The word is best considered as a participle of *circumstance* (like the Latin *gerund*), denoting *manner* or *manner*, and meaning, 'as they go on in the course of life,' equiv. to *ἀναστρεφόμενοι*. As respects *συμπνύγ.*, it is not what Kuin. regards it, a deponent form (for no example of this is to be found), but a *passive*. What is here meant, then, is, that, as it is with seed which thus sown becomes, from one stage of growth to another, more and more choked and smothered, so it is with the persons in question, who are represented as gradually choked; for by the term *συμπνύγ.* it is meant that the word within them is quite choked, and becomes unproductive of any perfect fruit, as expressed in *οὐ τελεσφοροῦσι*. The word is used properly of trees or plants bringing forth to maturity, and that almost always with an Accus., though sometimes without; as Philo, p. 26, *αἰχνοῦσι καὶ τελεσφοροῦσι*, and Plut. de Educ. § 4. Comp. Geopon. l. x. 87 (of a fruit tree), καὶ τελεσφορεῖ, καὶ οὐκ ἀπορρίπτει τὸν καρπὸν.

15. ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ] This is to be regarded, not, as it is by Beza and Grot., as a *dictum ex adyctis Philosophia*, but as a popular form of expression, not to be interpreted theologically, but *ethically*, denoting purity of purpose and goodness of intention, by which persons are prepared to keep fast hold of what they have heard and learnt, and to carry it out ἐν ὑπομονῇ, scil. τοῦ ἔργου, or what is denoted by ἔργου ἀγαθοῦ in Rom. ii. 7, καθ' ὑπομονὴν ἔργου ἀγαθοῦ, meaning, 'by patient continuance in well-doing' under all circumstances, whether prosperous or adverse. Ἐν ὑπομονῇ may be

κρυφον, ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν ἔλθῃ. <sup>18</sup> Βλέπετε οὖν πῶς ἀκούετε· ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

d Matt. 13.  
26, 27.  
Mark 4. 21,  
22.

<sup>19</sup> Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. <sup>20</sup> Καὶ ἀπηγγέλη αὐτῷ, λεγόντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. <sup>21</sup> Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσι, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιῶντες αὐτόν.

e Matt. 8. 18,  
26.  
Mark 4. 26,  
27.

<sup>22</sup> Καὶ ἐγένετο, ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνῆχθησαν. <sup>23</sup> Πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον. <sup>24</sup> Προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. <sup>25</sup> Εἶπε δὲ αὐτοῖς· Πού

rendered lit. 'under suffering in faith and duty.' Comp. Rom. ii. 7, καθ' ὑπομονὴν ἔργον ἀγαθοῦ, and Heb. xii. 1, and Rev. xiv. 12.

<sup>17</sup> οὐ γνωσθήσεται] Tisch. and Alf. edit δ οὐ μὴ γνωσθῇ, from the Vat. MS. (B.) But this, as has been well seen by Mr. Green (Gr. N. T. p. 128), evidently arose from a critical corrector, whose purpose it was to render ἔλθῃ consistent; for though δ οὐ γνωσθήσεται is correct, δ οὐκ ἔλθῃ is a solecism; but ἔλθῃ seems used as though οὐ μὴ had preceded.

<sup>18</sup> δ δοκεῖ ἔχειν] The δοκεῖ is not reduplicated, in the present, and perhaps in very few of the many passages adduced in proof thereof. Luke has here expressed something more than Matthew and Mark,—namely, that what such a person yet retains is likely to be so soon lost, that he can hardly be said to have it, though he may seem to himself or others to have it.

<sup>19</sup>—<sup>21</sup>. Comp. Matt. xii. 46—50. Mark iii. 35, and notes.

<sup>20</sup> λεγόντων] Examples of this ellipt. genit. occur in the purest Class. writers from Homer downwards.

<sup>21</sup> οὗτοί εἰσι, οἱ, &c.] I have pointed thus, because the Article οἱ with the Particip. has here an explanatory force, and οὗτοι and οἱ ποιῶντες require to be kept distinct; the sense being, 'My mother and my brethren are those' (our Lord here, as appears from Matt. xii. 49, pointing to his disciples),—namely, those who hear and do the word of God. Comp. Matt. xii. 48; Mark iii. 32—35. So speaking, then, our Lord declares that the hearers and doers of the word of God are his mother and his brethren—in other words, that they occupy as near and dear a relation to him.

<sup>22</sup>—<sup>25</sup>. Our Lord while crossing the lake stills a storm. Comp. Matt. viii. 18—34. Mark iv. 35. <sup>23</sup> ἀφύπνωσα] 'obdormivit.' A very rare sense of the word, which in the Class. writers signifies 'to raise oneself from sleep,' to awake. This, however (probably a provincial or popular

use of the word), is found in the Sept., Judg. v. 27, and Ignat. Martyr. § 7.

—κατέβη] Stormy gusts are, in the Classical writers, often said κατεῖναι (so Thucyd. ii. 25, ἀνέμου κατιόντος. Pausan. xi. 34, 3, κατιόντος ἐπὶ τοῦ πνιύματος καταβαίνειν), very rarely καταβαίνειν. The term κατέβη is graphic, and alludes to the fact, that the λαίλαψ, or hurricane, when arising, whether at sea or on a lake, seems to come right down from the sky (comp. Hom. II. xiv. 19, πρὶν τινα κεκρίμενον καταβήμεναι ἐκ Διὸς οὐραε); or, when occurring near shore off a rocky coast (which was the case in the present instance), down from the mountain tops through the gorges. In συνεπληροῦντο we have a familiar catachresis, by which what properly respects the ship only (so in Matt. we have ὥστε τὸ πλοῖον καλύπτεσθαι, and in Mark, γιμίζεσθαι—ὑπὸ τῶν κυμάτων) is applied to the sailors. The same catachresis, however, is found in the Class. writers, though only in the case of the term used by Mark, γιμίζεσθαι, evidently suggested by this, of which I know no other example; yet of ships as filled out by a crew it occurs in Xen. Hell. iv. 8, 7, also in Plato, p. 75 and 92, 'to be filled to the full' (cram-full). So the Gloss. Gr. explains συμπληρῶν by γαστήρ.

<sup>24</sup> ἀπολλύμεθα] 'we are perishing;' lit., 'are being lost;' the term applicable to the ship (as used in Xen. Hist. i. 1, 26; 6, 24 and 26, νίων τρεῖς ἀπώλλυνται) being applied to the crew, as in Xen. Hist. i. 7, 7.

<sup>25</sup> πού ἐστιν ἡ πίστις ὑμῶν;] In other words, 'Where is the faith [you boasted of?]' implying mild reprehension of their want of faith. So it is said in the parallel passage of Mark, πῶς οὐκ ἔχετε πίστιν; And similarly, Æschin. Socr. Dial. iii. Ἀξίους, τί ταῦτα; ('what is this?') πού τὰ πρόσθεν εὐχόμεσθε; which confirms the reading of the ancient MSS., which have not the word ἐστὶ here, cancelled by Lachm., Tisch., and Alf.

[ἐστιν] ἡ πίστις ὑμῶν ; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ ;

26 <sup>†</sup> Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστιν <sup>†</sup> ἀντιπέραν τῆς Γαλιλαίας. 27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. 28 Ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράζας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Τί ἐ τοῦ Θεοῦ τοῦ ὑψίστου ; δέσμαί σου, μή με βασανίσῃς ! 29 <sup>†</sup> Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμῆτο ἀλύσει καὶ πῆδαις φυλασσόμενος· καὶ, διαρρήσων τὰ δεσμὰ, ἡλαίνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. 30 Ἐπηρώτησε δὲ αὐτόν ὁ Ἰησοῦς λέγων· Τί σοι ἐστιν ὄνομα ; Ὁ δὲ εἶπε· Λεγεὼν ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. 31 Καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν

26—39. Comp. Matt. viii. 28—34. Mark v. 1—20, and see notes there.

26. Γαδαρηνῶν] On the reading here see note on Matt. viii. 28, in Excurs. i. at the end of the volume. As respects the reading ἀντιπέρα here, adopted by Lachm., Tisch., and Alf., from almost all the uncial and not a few cursive MSS.,—to which I can add several Lamb. and Mus. copies, also Trin. Coll. B, x. 16,—it has internal evidence in its favour, and may be the genuine reading; but the actual existence of the form is uncertain; and it makes no part of the plan and purpose of this edition to introduce obsolete and anomalous forms, which would be unsuitable to my readers generally, and are merely objects of antiquarian interest to any.

29. For παρήγγειλε, Lachm., Tisch., and Alf. read παρήγγελλεν, from nearly all the uncial and several cursive MSS. (to which I add several Lamb. and Mus. copies, also Tr. Coll. B, x. 16 and 17.) And indeed internal evidence is in its favour, from the extreme rarity of the Imperf. form; which, however, is found in Hdot. viii. 70. ix. 53 (a writer who never employs the Aorist), also Xen. Cyr. ii. 42, τὰχὺ παρήγγελλον, and Thucyd. v. 10, 3, in the texts of Bekk., Porpo, and Goell. (formed on the most ancient MSS.), παρήγγελλα, where, however, I have, with Arnold, retained παρήγγειλε, though the other is probably the true reading. However, I cannot find that the Imperf. was ever used in the Hellenistic Greek. It never occurs in the Sept., nor in any of the later Greek writers. And in the only other passage where Mark uses this verb we have παρήγγειλε in all the copies.

—συνηρπάκει] *corripuerat*, lit., 'had held in his grasp'; a very graphic term, and one highly suitable to *possession*. So Philo, p. 219, ὑπὸ θείας κατοχῆς συναρπασθεὶς οὐσπερ. This appears from the proper signification of the term, which is, 'to clench and hold fast any thing by

drawing the fingers together.' In *ἰδισμῆτο*—φυλασσόμενος, the part. *φυλασσ.* is meant to intimate, that, even though bound (or attempted to be bound, as the Imperf. may intimate) with manacles and fetters, he required to be kept under guard, lest he should break his chains; the unnatural increase of physical strength in such *possessions* being doubtless akin to that subsisting in cases of raving madness.

31. τὴν ἄβυσσον] scil. *χάραν*, that part of Hades in which the souls of the wicked were supposed to be confined. See 2 Pet. i. 14. Rev. xx. 1. So also Eurip. Phœn. 1632, *Ταρτάρου ἀβύσσου χάσματα*, and Act. Thom. § 32, *ἡ ἀβύσσοι τοῦ Ταρτάρου*. And so in 2 Pet. ii. 4, we have *ταρταρώσας*. See Professor Stuart's Essays on the words relating to Future Punishment, especially on *ἡννώ, ἔδης, and Τάρταρος*. 'Sheol (says he) was considered as a vast domain or region (of which the grave was only a part, or a kind of entrance-way), extending deep down in the earth, even to its lowest abysses. It may also be remarked, that, as in the Old Test., Sheol is a place to which the righteous go, as well as the wicked; and as our Saviour, subsequently to his death, is represented as being in Hades, Ps. xvi. 10. Acts ii. 27, 31; so it was not improbable that the general conception of Hades, as meaning the *region of the dead*, comprised both an *Elysium* and a *Tartarus* (to speak in Classical language), or a state of happiness and a state of misery.' See more in the ample Dissertation of Mr. Greewell 'on the existence and locality of Hades,' forming the 10th Chapter of the Appendix to his work on the Parables. Whether this *ἀβύσσοι* is to be considered as a part of Hades, or not, the context, which represents the fear of torment, demands that we should here suppose the place meant to be the abode of damned spirits, whatever may be that locality.

βοσκομένων ἐν τῷ ὄρει καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. <sup>33</sup> Ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου \* εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνύγη. <sup>34</sup> Ἰδόντες δὲ οἱ βόσκοντες τὸ \* γεγονός, ἔφυγον, καὶ [[ἀπελθόντες]] ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγροὺς. <sup>35</sup> Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονούντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν. <sup>36</sup> Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθεὶς. <sup>37</sup> Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν ὅτι φόβῳ μεγάλῳ συνείχοντο. αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. <sup>38</sup> Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. Ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων <sup>39</sup> Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

g Matt. 9. 1.  
Mark 5. 21.

<sup>40</sup> Ἐγένετο δὲ, ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

h Matt. 9. 13,  
etc.  
Mark 5. 22,  
etc.

<sup>41</sup> Καὶ ἰδοὺ, ἦλθεν ἀνὴρ φ θνομα Ἰάειρος, καὶ αὐτὸς ἀρχὴν τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκει. ἐν

<sup>32</sup> παρεκάλουν] Tisch. and Alf. read *παρεκάλεισαν*, from B, C, L, and 3 cursives; while Lachm. retains the text *rec.*, very properly, since it was as likely that *παρεκάλεισαν* should have been introduced from the passage of Mark as *παρεκάλουν* from that of Matthew. As to Alf.'s adopting *παρεκάλεισαν* "because less usual," one might very well deny such to be the case; but that is no matter, for in instances of this kind, weight of external authority must decide. Can any person, but one blinded by system, think it aught but incredible that so slight an alteration should have been made, without any reason, in all the copies but *six*; for I cannot find a vestige of it in the Lamb. and Mus. copies?

<sup>33</sup> I have now received, with Matth., Griesb., Scholz, Lachm., Tisch., and Alf., the reading *εἰσῆλθον*, instead of *εἰσῆλθεν*, from nearly all the uncial and very many cursive MSS., including not a few Lamb. and Mus. copies.

<sup>34</sup> For *γαγενήενον*, I have received *γεγονός*, with Griesb., Scholz, Lachm., Tisch., and Alf., from many uncial and not a few cursive MSS. (including some Lamb. and Mus. copies, and Trin. Coll. B, x. 16), confirmed by internal evidence. The word *ἀπελθόντες*, cancelled by all recent Editors, and fully-bracketed by myself, I find absent from all the best Lamb. and Mus. copies, also Tr. Coll. B, x. 16 and 17.

<sup>37</sup> The *τὸ* before *πλοῖον* is cancelled by

Lachm., Tisch., and Alf., from B, C, L, X, and 13 cursives, but wrongly, as will appear from various notes on Matthew and Mark. It is more likely that the *τὸ* should have been here, as on many other occasions, in all the four Gospels, removed by Critics who were ignorant of the force of the Article, and the *fact* as to the boat *provided*, than that it should have been introduced here into all the copies but seventeen. It is true that *supra* v. 22 we have *ἐνίβη εἰς πλοῖον*, yet there many ancient MSS. read *τὸ πλ.*, and even if the *τὸ* be not genuine, it will not affect the genuineness of the *τὸ* *here*, because there the narration is quite *fragmentary*; and since it commences a narration, the Article would be out of place.

<sup>39</sup> καθ' ὅλην τὴν πόλιν] Not meaning the whole *city* [of Gadara], but the *state* at large; for, from what goes before, it appears that the people, up and down, had been told what had taken place; and at v. 37 it is said *ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδ.* ἀπελθεῖν.

<sup>40—42</sup> Raising of Jairus' daughter, and healing of a woman with an issue of blood, Matt. ix. 1—26. Mark v. 21—23.

<sup>40</sup> ἀπεδέξατο αὐτόν] A stronger term than *προσέδ.*: the sense being, 'welcomed his coming, which they had awaited with longing expectation.'

<sup>42</sup> ἀπέθνησκει] 'was dying,' at the last gasp,

δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνυγον αὐτόν. <sup>43</sup> <sup>1</sup> Καὶ γυνή <sup>1</sup> Matt. 9. 20, &c.  
οἶσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἦτις \* ἰατροῖς προσανα- <sup>2</sup> Mark 5. 25, &c.  
λῶσασα ὄλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,  
<sup>44</sup> προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐ-  
τοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. <sup>45</sup> Καὶ  
εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων,  
εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συν-  
έχουσίν σε καὶ ἀποθλίβουσι, καὶ λέγεις· Τίς ὁ ἀψάμενός μου;  
<sup>46</sup> ὁ δὲ Ἰησοῦς εἶπεν· Ἠψάτό μου τις· ἐγὼ γὰρ ἔγνω δύναμιν  
ἐξελθοῦσαν ἀπ' ἐμοῦ. <sup>47</sup> Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαβε, τρέ-  
μουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ  
ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παρα-  
χρῆμα. <sup>48</sup> Ὁ δὲ εἶπεν αὐτῇ· Θάρσει, θύγατερ, ἡ πίστις σου  
σέσωκέ σε· πορεύου εἰς εἰρήνην. <sup>49</sup> <sup>2</sup> Ἔτι αὐτοῦ λαλοῦντος, ἔρ- <sup>1</sup> Matt. 9. 22,  
χεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ· Ὅτι τέθνηκεν <sup>2</sup> Mark 5. 34, &c.  
ἡ θυγάτηρ σου μὴ σκύλλε τὸν διδάσκαλον. <sup>50</sup> Ὁ δὲ Ἰησοῦς  
ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβοῦ· μόνον πίστευε,

so as to be in a manner dead; so Plato, ἀποθνή-  
σκειν τε καὶ τεθνάναι. In the parallel passage  
of Matthew we have ἐτελεύτησεν,—a term,  
however, proceeding from the anxious parent,  
and presenting a very natural hyperbole. This  
renders it unnecessary for us to suppose, with  
Alf., that Matthew was not aware of the subse-  
quent message.

<sup>42</sup> ἐν τῷ ὑπάγειν αὐτόν] 'as he was just  
going off,' viz. to the house of Jairus. Of this  
peculiar construction and use of ὑπάγειν, an-  
other example occurs at xvii. 14, ἐν τῷ ὑπάγειν  
αὐτοῦ, 'as they were going,' viz. to the priests,  
to show themselves as cured. It is true, that for  
ἐνέγ., Lachm., Tisch., and Alf. read πορεύ-  
εσθαι, from C, D, P, one or two cursives, and  
the Ital. Vers.; and Mr. Alford pronounces ἐνέγ.  
as 'an alteration to a more specific term;' as if  
it were likely that, in all the copies but four or  
five, an alteration, where one should least have  
expected it, would be made. Whereas nothing  
is more probable than that the change should  
have taken place, in those few MSS., from a  
marginial gloss, by which a somewhat rare idiom  
was explained. As respects the words καὶ ἐγί-  
νεντο, proffered by the same Editors on the same  
slender grounds, they were evidently interpo-  
lated by Critics who thought they should im-  
prove the construction, and had in view supra  
v. 40 and infra xvii. 11, and other passages.

<sup>43</sup> οἶσα ἐν ῥύσει.] With this use of εἶναι  
with ἐν, denoting to labour under a disorder (oc-  
curring elsewhere in Scripture), we may compare  
ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ in Mark v. 2.  
In either case the ἐν is for σύν. For εἰς λατροῦς  
is found λατροῖς—in almost all the best MSS.,  
and is with reason adopted by every Editor from  
Weta. downwards. On the force of the Dative,  
see Matth. Gr. Gr. § 387.

—ἰατροῖς προσαναλῶσασα—τὸν βίον] 'had  
expended on physicians,' &c., namely, in feeing  
them. The construction here of the dat. for the  
accus. with εἰς is quite according to Classical  
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usage; and on that very account the reading  
λατροῖς, which I have, with Lachm. and Tisch.,  
adopted, from most of the ancient MSS., in the  
place of εἰς λατροῦς, may possibly have sprung  
from critical emendation. On the other hand,  
the construction of the accus. with εἰς was prob-  
ably that used in the common Greek phraseo-  
logy. The προσ in composition ought not to be  
regarded, as it has been by many Commentators,  
as pleonastic; nor can it have the sense assigned,  
'besides all her suffering, all that she suf-  
fered,' which were a sense not a little jejune;  
but rather it seems meant, that she had spent  
not only all her own means, but also whatever  
she could borrow from relations or friends; who,  
according to the custom of the ancients, were  
bound, in such a case, to render assistance by  
common contributions. This view of the sense  
derives confirmation from a passage of Plato,  
p. 311, where persons are mentioned as not only  
expending their own means, but τὰ τῶν φίλων  
προσαναλίσκοντες. So, too, in Demosth. p. 1025,  
20, we have ὥστε πρὸς τοῖς αὐτοῦ καὶ τὰ  
τῶν ἄλλων προσαναλίσκειν.

<sup>45</sup> καὶ εἶπεν ὁ Ἰησοῦς· τίς, &c.] Jesus asked,  
not that he was ignorant who had touched him,  
and knew not the circumstances of the case, but  
that he might not be himself the divulger of the  
miracle; and that the woman, hearing the ques-  
tion (which was meant to elicit what followed),  
and drawing near, might testify the benefit she  
had received, and that, in consequence of her  
declaration, she might presently hear from his  
lips that 'her faith had saved her;' and that, by  
this means, others might be excited to come and  
be healed of their disorders.

<sup>46</sup> Ἰγνώω δύναμιν ἐξελθοῦσαν ἀπ' ἐ.] See  
note on Mark v. 30.

<sup>49</sup> μὴ σκύλλε τὸν διδ.] Meaning, 'do not  
trouble the master [to come].' So supra vii. 6,  
μὴ σκύλλου. Herodian iv. 13, 8, ἵνα δὲ μὴ  
πάντα τὸν στρατὸν σκύλλῃ. On the primary  
force of the word see note on Matt. ix. 36.



τὸ βάπτισμα Ἰωάννου <sup>30</sup> οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἡθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. <sup>31</sup> [εἶπε δὲ ὁ Κύριος] «Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; <sup>32</sup> Ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν Ἡυλόσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε ἐβρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. <sup>33</sup> Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων καὶ λέγετε Δαιμόνιον ἔχει. <sup>34</sup> Ἐλήλυθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ

others, are but *paraphrases*. It is best to suppose a *significatio pragmatia*, and to adopt the sense espoused by many of the best Commentators: *acknowledged and commended* the justice of God (i. e. of his purpose in calling them to repentance by John), and were accordingly baptized. This interpretation is required by the antithetical formula in the next verse, τὴν βουλὴν (counsel) τοῦ Θεοῦ ἡθέτησαν, &c. A disputed point, however, still remains,—namely, whether this and the verse following are to be considered as the words of *our Lord* (which is the common opinion), or whether (as Bornemann, Alf., and others maintain) the words of the Evangelist, containing a remark, that in consequence of what our Lord then said concerning John, the people immediately resorted to his baptism. But (as is justly urged by Campb.) such cannot be the sense here; because John was then in prison, where he remained till his death. An objection this, so serious, that Bornemann, who strenuously maintains the words to be the *Evangelist's*, is compelled, in stating their sense, to pass over all mention of the people being baptized by John. And then, as if distrusting his own view, he 'sees no reason why the Aorists ἰδουκαιοσαν and ἡθέτησαν should not be taken as Pluperfects.' But it may be shown that there is a reason,—namely, that the use of the Aor. I for the Pluperf. is an idiom only to be admitted under certain circumstances, on which see Winer Gr. Gr., and note supra v. 21. Here, however, no such circumstances exist. In short, had the writer meant to express a Pluperfect sense, why should he not have used the Pluperfect tense? As to what is urged by Bornemann, that 'the words, regarded as those of *Christ*, are languid and frigid,' that is a mere question of taste. But if we allow *these* to be frigid, it would not be difficult to prove the words which similarly follow in Matt. xi. 12, 13, to be so also. And yet even Bornemann must acknowledge *those* to be *Christ's*. Finally, the words under consideration can be no other than *Christ's*, because they are evidently of the very same nature with the above, and related to the same *conversation* of our Lord. For as πάντες ὁ λαὸς here means the people at large, the populace (called at John vii. 49, ὁ ὄχλος ὁ μὴ γινώσκων τὸν νόμον), as opposed to the Rulers and the Pharisees,—so also the best Commentators interpret the expression βιασθῆναι at Matt. xi. 12, of the meaner crowd. More over, though the οὖν at v. 31 may be resumptive, and meant to take up the discourse left at v. 29, yet, according to the invariable usage of the best

writers, that supposes the words to come from the same speaker or writer.

But, to advert to what may be considered as principally leading to the opinion of these verses being from the *Evangelist*,—namely, the words which introduce the verse following, εἰπε δὲ ὁ Κύριος, these are now universally admitted to be not genuine. And vain is it that Bornemann seeks to build even upon this sandy foundation an argument for the preceding being those of the Evangelist. Nothing, surely, is more improbable than that the words should have originated in any such desire to prevent mistake in the words following: for no one could fail to see that they were *Christ's*. In short, it is plain that the words originated from the *Lectonaries*, since the verse commences an ἀνάγνωσις, or Reading, and which required to be introduced by some such words. Thus Scholz attests that they are found, not only in the *Lectonaries*, but in the margin of those MSS. *textus perpetui*, which always mark the commencement of the Readings in the margin. It may, moreover, be urged, that the οὖν at v. 3, which is found in all the MSS., evidently has reference to what was said at vv. 29, 30.

Lastly, there is another reason why the verses under consideration cannot but be from our *Lord*,—namely, that they are evidently adverted to by him at v. 35, καὶ ἰδουκαιοθήνῃ ἡ σοφία ἐκ τῶν τέκνων αὐτῆς πάντων. And thus we are there supplied with an *authentic interpretation* of one of the most variously expounded passages in all the New Test. By *σοφία* there is meant 'the wise counsel' of God for bringing men to the Gospel, by what was a preparation thereto,—namely, thoroughly repenting of their former sins, and being baptized by John. And by 'the children of wisdom' are meant those who recognized that wisdom, and approved it by acting conformably thereto and becoming assimilated thereto, and who were therefore children of God.

The passage may be rendered thus: 'And now the great body of the people who have heard him,—and even the publicans,—have acknowledged and fulfilled the just purpose of God (see Acts xx. 27), by being baptized by John; but the Pharisees and Lawyers have set at naught, by rejecting, the purpose of God respecting themselves, having not been baptized by John.'

<sup>33</sup> δαιμόνιον ἔχει for δαιμονίζεται, as often in the New Test. Though Valckner maintains that the former phrase was only a common expression of reviling, for to be mad; q. d. μαλαγ-

πίνων καὶ λέγετε Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, \* φίλος  
τελωνῶν καὶ ἁμαρτωλῶν. <sup>35</sup> καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν  
τέκνων αὐτῆς πάντων.

<sup>36</sup> Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐ- <sup>h Matt. 26.</sup>  
τοῦ καὶ, εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη. <sup>Mark 14. 3.</sup>  
<sup>37</sup> Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἦτις ἦν ἁμαρτωλὸς, καὶ ἐπι- <sup>John 11. 2.</sup>  
γνούσα ὅτι ἡ ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα <sup>& 12. 3.</sup>  
ἀλάβαστρον μύρου, <sup>38</sup> καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπί-  
σω, κλαίονσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν,  
καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε καὶ κατεφίλει τοὺς  
πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. <sup>39</sup> Ἰδὼν δὲ ὁ Φαρισαῖος <sup>1 Infra 15. 2.</sup>  
ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων Οὗτος, εἰ ἦν προφήτης, <sup>Gen. 18. 4.</sup>  
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, ἦτις ἄπτεται αὐτοῦ ὅτι <sup>& 19. 2.</sup>  
<sup>1 Sam. 26.</sup>  
ἁμαρτωλὸς ἐστί. <sup>41.</sup>  
<sup>1 Tim. 5. 10.</sup>

χολᾶ; which the earlier Greeks expressed by *δαιμονῶν* and *κακοδαίμονῶν*.

<sup>34.</sup> φίλος τελωνῶν] Such is the reading of the great body of the MSS., Versions, and early Editions; which is received by all the Critical Editors. The other reading arose probably from the passage of Matt. xi. 19.

<sup>36—50.</sup> It is now generally admitted that, for many reasons, the narrative contained in these verses does not relate to the same anointing of Jesus as that recorded at Matt. xxvi. 6. Mark xiv. 3. John xii. 3; and that there is no sufficient ground to suppose the woman here mentioned to have been the Mary Magdalene spoken of soon after, viii. 2. The term applied to her in the next words, ἦτις ἦν ἁμαρτωλὸς, cannot but mean (as is plain from Heysch., who, in v. ἀλοῖται, conjoins ἁμαρτωλοὶ with πόρναι) *a courtesan*; though, as is plain from the context, one now (though of late) reformed. The ἦν (which must not be taken as a pluperfect) confines the sense to what was *then* the case, inasmuch as her penitence and reformation—brought about by our Lord's teaching—had been so recent, that she still, it seems, lay under the same *stigma* as before. That she was, as Mr. Alf. says, *even up to this time* a prostitute, is incredible, even on his own showing, where he says, that the woman's behaviour certainly implies that she had heard our Lord, and been awakened by his teaching.

<sup>37.</sup> ἐν τῇ πόλει.] Render: not, 'in the city;' but, 'of the city;' this being a common Greek idiom for ἐκ τῆς πόλεως, which occurs at viii. 27. By πόλις is to be understood the town where Simon's house was situated.

— καὶ ἐπιγνῆ.] I have now, with Lachm., Tisch., and Alf., admitted the *καὶ*, as supported by strong external authority (to which I could add not a few Lamb. and Mus. copies, and Trin. Coll. B. x. 16), confirmed by internal evidence, considering that the *καὶ* was more likely to be removed than added. The *καὶ* is often thus introduced, as if necessary to a Participle, though propriety requires its absence. Nevertheless, it is quite as likely that Luke *used* the *καὶ*, and that the Critical Corrector removed it as an unclassical construction.

For ἀνάκειται just after, Lachm., Tisch., and Alf. read *κατακ.*, from A, B, D, L, X, and one cursive, a very suspicious circumstance, which induces me to suppose that *κατακ.* was a correction of Critics, who had in mind Mark ii. 15. That all the copies but 6 should have been altered, almost uselessly, is incredible.

At v. <sup>38</sup> I cannot receive, with Lachm., Tisch., and Alf., the alteration of position, from *four* MSS. only. Even were there *more*, one reading is as likely to be "a re-arrangement" as the other; and here external authority so paramount ought to prevail.

<sup>38.</sup> στᾶσα ὀπίσω] Jesus, it seems, was reclining at table on a couch, leaning on his left elbow, his head and countenance turned towards the table, and his naked feet (the sandals being taken off before the meal) turned the contrary way towards that at which the servants who bore the dishes came to wait on the guests.

— κατεφίλει.] This action implied the deepest reverence and most profound humility, as the bathing his feet with her tears did humble supplication. The *anointing* of the feet was also a mark of profound respect, retained even in modern times. Both these actions are alluded to by Aristoph. Vesp. 608, *καὶ πρῶτα μὲν ἡ θυγάτηρ με Ἀποῦλῃ, καὶ τὰ πόδ' ἀλείφει, καὶ προσκύσασα φιλεῖ.* The wiping his feet *with her hair* was also a mark of deep reverence. When Mr. Alf. remarks that *τοῖς δάκρ.* cannot mean 'her tears' [though the words are so rendered in the Pesch. Syr.], one is inclined to wonder at what school he learnt his Greek. The use of the Article for the Pron. poss. is one of the most frequent of idioms, well known to scholars even before the labours of Bp. Middl. and Mr. Green had further developed its use. And Mr. Alf. is here (as occasionally elsewhere) splitting a hair, by a distinction between the tears *which she* shed, and *her* tears. The former is the literal sense; the other comes in by implication.

<sup>39.</sup> οὗτος, εἰ ἦν προφήτης, &c.] Render: 'If by this man were a prophet, he would know.' By *προφήτης* is here meant a Divine legate, 'one sent from God,' and consequently endued with supernatural knowledge.

40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησὶ Διδάσκαλε, εἰπέ. 41 Δύο \* χρεοφειλέται ἦσαν δανειστῇ τινὶ ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42 Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπέ, πλείον αὐτὸν ἀγαπήσει; 43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Ἵπολαμβάνω ὅτι ᾧ τὸ πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ Ὁρθῶς ἔκρινας. 44 Καὶ, στραφείς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; Εἰσῆλθόν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξε μου τοὺς πόδας, καὶ ταῖς θριξὶ [τῆς κεφαλῆς] αὐτῆς ἐξέμαξε. 45 Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς † εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. 46 \* Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ ἠλειψέ μου τοὺς πόδας. 47 Οὐ

κ Pa. 22. 5.

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44. Our Lord now contrasts the incivility of Simon, who had neglected the usual offices of attention, with the respectful assiduity of the woman. And here we have allusions to the several customs in use among the Jews to guests who were made very welcome. 1. Their sandals were unlaced, and their feet washed and carefully wiped, and, if the person were of high rank, anointed. 2. A kiss was the usual salutation on entrance, or as soon as the person was comfortably seated. 3. The head was sometimes anointed with aromatic oils or unguents.

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χάριν, λέγω σοι, ἀφένται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολὺ. ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. <sup>48</sup> <sup>1</sup> Εἶπε <sup>1</sup> <sup>2</sup> δὲ αὐτῇ· Ἀφένται σου αἱ ἁμαρτίαι. <sup>49</sup> <sup>m</sup> Καὶ ἤρξαντο οἱ συν- <sup>m</sup> <sup>Matt. 9. 2.</sup> <sup>Mark 9. 2.</sup> <sup>Mark 2. 7.</sup> <sup>n</sup> <sup>Matt. 9. 22.</sup> <sup>Mark 5. 24.</sup> <sup>8. 10. 22.</sup> <sup>infra 8. 48.</sup> <sup>8. 15. 42.</sup> <sup>2</sup> ἀνακειμένοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; <sup>50</sup> <sup>n</sup> Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε πορεύου εἰς εἰρήνην.

VIII. <sup>1</sup> Καὶ ἐγένετο, ἐν τῷ καθεξῆς, καὶ αὐτὸς δίδωκεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> <sup>a</sup> καὶ γυναῖκες τινες, αἱ <sup>a</sup> <sup>Matt. 27.</sup> <sup>55, 56.</sup> <sup>Mark 16. 2.</sup> <sup>John 19. 25.</sup> ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία, ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξελήλυθει, <sup>3</sup> καὶ Ἰωάννα, γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ

Expositors regard this sense as repugnant to the scope of the parable; which, say they, represents the gratuitous forgiveness of sins as the cause of the love, not the love the cause of the forgiveness, (an effect, they remark, at v. 50 ascribed to faith,) and they render the *ὅτι* therefore. But this signification is deficient in authority. And as to what has been alleged, that it represents love as the meritorious cause of the remission of sins, that is by no means the case. Although faith is afterwards said to have saved her, yet as it was faith working by love, the latter might be said, in a popular sense, to be the cause of her salvation. The meaning of *ὅτι ἠγάπησε πολὺ* (where *ὅτι* is for *ὅ* τι, i. e. καθότι, *eo quod*: see note on Mark ix. 11) may be expressed by 'inasmuch as she hath given full evidence of her love and attachment.' Now that of itself implied faith in the Messiahship of Jesus, and may be presumed to have sprung from the root of true repentance. Thus the full sense of the passage may be thus expressed: 'wherefore such being the case, I say unto thee, her many sins are forgiven; for (i. e. inasmuch as) she hath loved, doth love, much: intimating *why* and on what account her sins were thus forgiven, namely, because of her faith, working by the love of a true penitent heart, and under the full purpose of amendment for the future. See v. 50, ἡ πίστις σου σέσωκέ σε, words which probably our Lord subjoined in order, we may suppose, to preclude any such mistaken notion, as that her love and affectionate assiduities were in any degree the meritorious cause of her salvation. Thus he makes it distinctly understood, that it was her faith, thus working by repentant love, that had drawn forth the declaration of her Saviour, that 'her sins were forgiven to her.'

The next words, ὃ δὲ ὀλίγον ἀγαπᾷ, seem meant to convey, under a *gnome generalis*, a special animadversion on the individual addressed; and would have been more plainly expressed, had there been written (what Bornem. conjectures to be the true reading, *ὃς δὲ ὀλίγον ἀγαπᾷ ὀλίγον ἀφίεται αὐτῷ*). The sense intended is evidently this: 'But so it is,—he to whom little is forgiven (i. e. he who has little to be forgiven) has little of love'—the very case of Simon, whose deficiency in love, practically evinced, is glanced at in these words of our Lord.

48. ἀφένται σου αἱ αἰ. ] 'thy sins are [hereby] forgiven thee.' Many regard this as a repetition of the consolatory assurance, which Christ had given to the woman. But the truth is, that we have here a formal pronouncement of that forgiveness, which the foregoing words only implied.

49. ὃς καὶ ἁμαρτίας ἀφίησιν; ] Render: 'who even forgiveth sins.' The *καὶ* is used as in similar passages at viii. 25, and Matt. viii. 27. Mark iv. 41; and here, as there, *τίς* means *quis*, *qualis*, or *quantus*.

50. πορεύου εἰς εἰρήνην ] This is not, as many regard it, a mere form of affectionate valediction, as in James iii. 16. So to view it is to confound *sic* *slp.* with *in* *slp.* The full sense is (by the use of an expression found also in a quite similar passage, viii. 48, where, as here, a sort of twofold meaning is meant to be conveyed), not only go in peace (i. e. released from that which had destroyed it) but, for peace, looking forward to peace and joy in believing, that peace with God which passeth all understanding.

VIII. 1. κατὰ πόλιν καὶ κ. ] The *κατὰ* here has the distributive force, which has place not only in numerals, but also in other nouns, and the full sense is, 'city by city, and village by village.'

2. Μαγδαληνῇ ] i. e. an inhabitant of Magdala, on the Lake of Genesareth.—ἐξελ., 'had been expelled.' Neut. for Pass.—ἑπτὰ, possibly for πολλὰ, defin. for indef., as in Matt. xii. 26 and 45, but not certainly.

3. ἐπιτρόπου ] It is not agreed what is the exact office designated by *ἐπιτροπος*; which, as it denotes generally one who has an office committed to his charge, is of very extensive signification, and may denote Guardian, or Lieutenant of a province, or Treasurer, or house or land Steward, agent and manager. So Xen. *Œcon.* xii. 2, *ἔχω ἐπιτρόπους ἐν τοῖς ἀγροῖς*. It is, indeed, impossible to determine the exact nature of the office held by Chusa under king Herod, inasmuch as, from an inscription in Boeckh (*Inscr. Gr. T. II. No. 2790*), it appears that there were several persons under a sovereign who had the *appellation*, as in Jos. Antt. xviii. 666, mention is made of one Thaumastus, as king Agrippa's *ἐπιτροπος τῆς οὐσίας*. Chusa was

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<sup>49</sup>

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The next words,  $\phi \delta \iota \delta \acute{\alpha} \lambda \iota \gamma \omicron \nu - \acute{\alpha} \gamma \alpha \pi \acute{\alpha}$ , seem meant to convey, under a *συντομία generalis*, a special animadversion on the individual addressed; and would have been more plainly expressed, had there been written (what Bornemann conjectures to be the true reading,  $\phi \delta \iota \delta \acute{\alpha} \lambda \iota \gamma \omicron \nu \acute{\alpha} \gamma \alpha \pi \acute{\alpha} \delta \iota \lambda \iota \gamma \omicron \nu \acute{\alpha} \phi \iota \sigma \tau \alpha \iota \alpha \upsilon \tau \omicron \nu$ ). The sense indicated is evidently this: 'But so it is,—he to whom little is forgiven (i. e. he who *has* little to be forgiven) has little of love'—the very case of Simon, whose deficiency in love, practically evinced, is glanced at in these words of our Lord.

48. ἀφίενται σοι αἱ ἁμαρτίαι. 'thy sins are [hereby] forgiven thee.' Many regard this as a repetition of the consolatory assurance, which Christ had given to the woman. But the truth is, that we have here a *formal pronouncement* of that forgiveness, which the foregoing words only *implied*.

49. *δε καὶ ἀμαρτίας ἀφήσιν·*] Render: 'who even forgiveth sins.' The *καὶ* is used as in similar passages at viii. 25, and Matt. viii. 27. Mark iv. 41; and here, as there, *τίς* means *quis, qualis, or quantum*.

50. *καταβου εις ελεησιν*] This is not, as many regard it, a mere *form* of affectionate *valde-diction*, as in James iii. 16. So to view it is to confound *eis alp.* with *eis eleos*. The full sense is (by the use of an expression found also in a quite similar passage, viii. 48, where, as here, a sort of twofold meaning is meant to be conveyed), not only go *in* peace (i. e. released from that which had destroyed it) but, *for* peace, looking forward to peace and joy in believing, that peace with God which passeth all understanding.

VIII. 1. κατὰ πόλιν καὶ κ.] The κατὰ here has the distributive force, which has place not only in numerals, but also in *other* nouns, and the full sense is, 'city by city, and village by village.'

2. *Μαγδαληνή*] i.e. an inhabitant of Magdala, on the Lake of Genesareth.—*ἔξελ.* 'had been expelled.' Neut. for Pass.—*ἔπειτα*, possibly for *πολλά*, defin. for indef., as in Matt. xii. 26 and 45, but not certainly.

3. *ἐπιτρόπος*]. It is not agreed what is the exact office designated by *ἐπιτρόπος*; which, as it denotes generally one who has an office committed to his charge, is of very extensive signification, and may denote Guardian, or Lieutenant of a province, or Treasurer, or house or land Steward, agent and manager. So Xen. *Æcon.* xii. 2, *ἔγω ἐπιτρόπος ἐν τοῖς ἀγροῖς*. It is, indeed, impossible to determine the exact nature of the office held by Chus under king Herod, inasmuch as, from an inscription in Boeckh (*Inscr. Gr. T. II. No. 2790*), it appears that there were several persons under a sovereign who had the *appellation*, as in *Jos. Antt.* xviii. 666, mention is made of one *Θουμαστος*, as king Agrippa's *ἐπιτροπος τῆς οὐβίας*. Chus was

Σουσάννα, καὶ ἕτεραι πολλαὶ, αἰτίνες διηκόνουν † αὐτῷ † ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

b Matt. 13.  
3, &c.  
Mark 4. 1,  
&c.

4<sup>b</sup> Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς· 5<sup>b</sup> Ἐξήλθεν ὁ σπείρων τοῦ σπείραι τὸν σπῆρον αὐτοῦ· καὶ, ἐν τῷ σπείρειν αὐτὸν, δὲ μὲν ἔπεσε παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν καὶ φυνὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱμάδα. 7 Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. 8 Καὶ ἕτερον ἔπεσεν \* εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυνὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκούτω. 9 Ἐπηρεώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· τίς εἴη ἡ παραβολὴ αὕτη. 10 Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιώσω. 11 \* Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπῆρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· 12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἰτα ἔρχεται ὁ Διάβολος καὶ αἶρει τὸν

c Matt. 13.  
19, &c.  
Mark 4. 12,  
&c.  
James 1. 21.

probably *treasurer and manager* of the king's estates.

— διηκόνουν] 'supplied with the necessities of life;' as Matt. iv. 11. xxvii. 55. Mark i. 13. xv. 41. Theophr. Char. ii. 4.

For ἀπὸ before τῶν ὑπ., Iachm., Tisch., and Alf. read ἐκ, from A, B, D, K, L, and 10 cursives of the same Family (to which I could add a few Mus. copies, and also Trin. Coll. B, x. 16) —very insufficient authority, though internal evidence is rather in favour of ἐκ. But this is, as Griesb. and Scholz saw, no case for change. As respects the αὐτοῖς just before, which, for αὐτῷ, is edited by Iachm., Tisch., and Alf., from many MSS. uncial and cursive [to which I could add some Lamb. and Mus. copies], it cannot be admitted, since, although external authority is quite in favour of it, internal evidence is decidedly against it, from its yielding a sense exceedingly harsh and jejune,—considering that the disciples have not been previously mentioned.

To suppose αὐτῷ, with Meyer and Alf., "a correction, more natural after healing had been mentioned," is wholly gratuitous and sophistical; and to suppose the correction to have been introduced into the great body of the copies, is quite improbable. It should rather seem that the αὐτοῖς arose by error of scribes from the α following adhering to the ωι, and, as often, confounded with C.

4-15. Parable of the Sower, Matt. xiii. 1-8. Mark iv. 1-21, where see notes.

4. καὶ τῶν ἐπιπορευομένων πρὸς αὐτόν] These words are peculiar to Luke, and their purpose is to show *how* it came to pass, that there should have been so great a concourse of persons to our Lord at the time when he delivered the subsequent parable, namely, that fresh crowds were continually resorting to him; a peculiar sense of

ἐπιπορ., but found in Polyb. iv. 9. 2, ἐπιπορ. πρὸς τὸ πλῆθος. The full meaning literally expressed is, 'Now when a great multitude is being assembled even of those who are resorting to him [as they came] city by city (i. e. a crowd out of each), [namely, those cities which he had gone to in lately traversing Galilee]. It was, as Mr. Alf. says, 'the desire of those who had been [lately] impressed by his discourses [or influenced by], his miracles, which brought them together to him now.' There is something graphic in the narrative present of the two verbs *συν.* and *ἐπιπορ.*, which is not found in the passage of Matth., where a *Pass* tense is adopted in *συνήχθησαν*. As respects the reading, I am now of opinion that *συνάγεται* there is probably the true reading.

7. καὶ συμφυεῖσαι αἱ ἀκ., &c.] Συμφυεῖσθαι is a Passive form of later Greek, instead of the Act. Aor. 2; yet it occurs in Philo. What is meant by the *choking* here spoken of will appear from Xenoph. Econ. § 12, Τί γάρ, φησ, ἐν ἰλῇ πνίγη, συμφορῶσα τῷ σίτῳ καὶ διαρπύχουσα τοῦ σίτου τὴν τροφήν, —and Aelian V. H. iii. 1, κίττος—συμπεφυκνία τοῖς δένδροις.

9. τίς εἴη ἡ παραβολή α.] 'what may be the meaning of this parable.' So Cebeas Tab. δι-ήγησαι ἡμῖν—τί ποτε ἴσταιν ὁ μῦθος.

10. See note on Matt. xiii. 10, and comp. Matt. xi. 25, 26. 2 Cor. iii. 5, 14. 1a. vi. 9. Ezek. xii. 2. Rom. xi. 8.

12. οἱ δὲ παρὰ τὴν ὁδὸν—ἀκούοντες] The full sense, as appears from the parallel portions of Matth. and Mark is, 'Those by the way-side are those that hear [only] but do not *attend*, or lay to heart, what they hear.' In other words, 'The seed sown by the way-side denotes the word as preached to way-side *hearers*,' i. e. those who receive the word into hearts that cannot attend to, or comprehend it.

λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.  
 13 Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται  
 τὸν λόγον· καὶ οὗτοι ῥίξαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύ-  
 ονσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 Τὸ δὲ εἰς τὰς  
 ἀκάθαρτας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν  
 καὶ πλοῦτου καὶ ἡδονῶν τοῦ βίου, πορευόμενοι, συμπνίγονται·  
 καὶ οὐ τελεσφοροῦσι. 15 Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν  
 οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατ-  
 ἔχουσι, καὶ καρποφοροῦσιν ἐν ἵπομονῇ. 16 Οὐδεὶς δὲ λύχνον  
 ἄψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθῃσιν ἄλλ'  
 ἐπὶ λυχνίας ἐπιτίθῃσι, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.  
 17 Οὐ γὰρ ἔστι κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπό-

13. καὶ οὗτοι ῥίξαν οὐκ ἔχ., &c.] Here *καὶ* stands for *δὲ*, which is found in the parallel Gospels. Render: 'But those (meaning such persons) have no root: 'where is added in the parallel Gospels, *ἐν ἑαυτοῖς*; meaning that they have no principle of growth. The next words, *οἱ πρὸς καιρὸν*, &c., *ῥίπτε* or *ἄρπτε* *οἱ*, intimate the reason why such is the case,—namely, that their faith is but temporary and transient. The full sense intended is, 'inasmuch as they believe but for a season,' or, as the other Gospels express it, 'are but temporary believers.'

— *πειρασμοῦ* i. e. trial *ἐκ θλίψεως ἢ διωγμοῦ*, as the parallel passages of Matth. and Mark suggest. 'Αφίστανται,' start off, fall away from the faith. So 1 Tim. iv. 1, *ἀποστήσονται τῆς πίστεως*.

14. In the interpretation of this verse Expositors have been much perplexed, chiefly by the confusion which exists of the thing itself with that to which it is compared; for *πορευόμενοι* has reference to the persons designated; but *συμπνίγονται* to the seed with which they are compared. But the sense is best cleared up by taking the expressions as they stand. *Οἱ ἀκούσαντες* is not for *οἱ ἀκούοντες*, found in the other Gospels, but may be rendered, 'who after hearing [the word],' and the *καὶ* just after is like the Hebr. *ו* for *τότε*, *then*. The next words, *καὶ ὑπὸ μεριμνῶν*—*βίου* serve to show *how* it comes to pass, that the seed thus sown, and seemingly taking root, comes to no perfection, produces no fruit. The words, *ὑπὸ μεριμνῶν*—*βίου* are to be connected with *συμπνίγονται*, and *not*, as Bornemann and others suppose, with *πορευόμενοι*.

Ἵπὸ signifies 'under the pressure of,' with allusion to the choking of the seed under heavy clods. By *πλοῦτου* (an expression rendered obscure by extreme brevity) understand the possession of riches, as causing him who possesses them to set his heart upon them and trust in them, to be proud of them, and to forget that 'he is, as regards the soul, poor and naked,' Rev. iii. 17. By *μεριμνῶν* are meant the 'anxious cares of life.' With the sentiment here implied, comp. Philom. Frag. Incert. vii. 1—4, 'Αἰ τὸ πλουτεῖν συμφορὰς πολλὰς ἔχει, Πράγματ' αὖ πολλὰ κἀνοχλήσεις μυρία, Πρόξεις τε πολλὰς σὺλλογὰς τε τοῦ βίου. "Ὅθεν πίνεσθαι μᾶλλον ἡδέως ἔχω, Ἐχέειν τε μέτρια, κἀμέριμον ζῆν βίου, 'το

ward off poverty, and to obtain and keep wealth' (see Theocr. Idyll. xxi. 1—5, and Eurip. Med. 599), where for the manifestly corrupt reading *σὺλλογὰς*—left untouched by Bentley and Meinecke—I conject. *σὺγχύσεις*, which derives no little confirmation from Eurip. Andromache, 292, *πικρὰν σύγχυσιν βίου Φρ. πόλει*, and Diod. Sic. l. i. 75, 'Ἐσόμεν ἰσθρῶν τοῦ βίου σύγχυσιν. As respects *πορευόμενοι* and *συμπνίγονται*, I would not, with some, regard the former term as *redundant*, or as meant to denote *gradually* (a sense wholly unsupported by proof); and least of all would I render, with Alf., 'as they go forth, go their way'; for though the sense occurs elsewhere, yet it is in a different context. The word is best considered as a participle of *circumstance* (like the Latin *gerund*), denoting *mode* or *manner*, and meaning, 'as they go on in the course of life,' equiv. to *ἀναστρεφόμενοι*. As respects *συμπνίγ.*, it is not what Kuin. regards it, a deponent form (for no example of this is to be found), but a *passive*. What is here meant, then, is, that, as it is with seed which thus sown becomes, from one stage of growth to another, more and more choked and smothered, so it is with the persons in question, who are represented as gradually choked; for by the term *συμπνίγ.* it is meant that the word within them is quite choked, and becomes unproductive of any perfect fruit, as expressed in *οὐ τελεσφοροῦσι*. The word is used properly of trees or plants bringing forth to maturity, and that almost always with an Accus., though sometimes without; as Philo, p. 26, *αἰξουσι καὶ τελεσφοροῦσι*, and Plut. de Educ. § 4. Comp. Geopon. l. x. 87 (of a fruit tree), *καὶ τελεσφορεῖ, καὶ οὐκ ἀπορρίπτεται τὸν καρπὸν*.

15. *ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ*] This is to be regarded, not, as it is by Beza and Grot., as a *dictum ex adyis Philosophia*, but as a *popular* form of expression, not to be interpreted theologically, but *ethically*, denoting purity of purpose and goodness of intention, by which persons are prepared to keep fast hold of what they have heard and learnt, and to carry it out *ἐν ἵπομονῇ*, scil. τοῦ ἔργου, or what is denoted by *ἔργου ἀγαθοῦ* in Rom. ii. 7, καθ' ἵπομονῃν ἔργου ἀγαθοῦ, meaning, 'by patient continuance in well-doing' under all circumstances, whether prosperous or adverse. Ἐν ἵπομονῇ may be



\* κρυφον, ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν ἔλθῃ. <sup>18</sup> Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

d Matt. 12.  
46, &c.  
Mark 8, 31,  
&c.

<sup>19</sup> d Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. <sup>20</sup> Καὶ ἀπηγγέλη αὐτῷ, λεγόντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες. <sup>21</sup> Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς· Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.

e Matt. 8, 18,  
&c.  
Mark 4, 26,  
&c.

<sup>22</sup> \* Καὶ ἐγένετο, ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνῆχθησαν. <sup>23</sup> Πλέοντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον. <sup>24</sup> Προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. <sup>25</sup> Εἶπε δὲ αὐτοῖς· Πού

rendered lit. 'under suffering in faith and duty.' Comp. Rom. ii. 7, καθ' ὑπομονὴν ἔργον ἀγαθοῦ, and Heb. xii. 1, and Rev. xiv. 12.

<sup>17</sup>. οὐ γνωσθήσεται Tisch. and Alf. edit δ οὐ μὴ γνωσθῇ, from the Vat. MS. (B.) But this, as has been well seen by Mr. Green (Gr. N. T. p. 128), evidently arose from a *critical corrector*, whose purpose it was to render ἔλθῃ consistent; for though δ οὐ γνωσθήσεται is correct, δ οὐκ ἔλθῃ is a solecism: but ἔλθῃ seems used as though οὐ μὴ had preceded.

<sup>18</sup>. δ δοκεῖ ἔχειν] The δοκεῖ is not redundant, in the present, and perhaps in very few of the many passages adduced in proof thereof. Luke has here expressed something more than Matthew and Mark,—namely, that what such a person yet retains is likely to be so soon lost, that he can hardly be said to have it, though he may seem to himself or others to have it.

<sup>19—21</sup>. Comp. Matt. xii. 46—50. Mark iii. 35, and notes.

<sup>20</sup>. λεγόντων] Examples of this ellipt. genit. occur in the purest Class. writers from Homer downwards.

<sup>21</sup>. οὗτοί εἰσιν, οἱ, &c.] I have pointed thus, because the Article οἱ with the Participle, has here an *explanatory* force, and οὗτοι and οἱ ποιοῦντες require to be kept distinct; the sense being, 'My mother and my brethren are those' (our Lord here, as appears from Matt. xii. 49, pointing to his *disciples*),—namely, those who hear and do the word of God. Comp. Matt. xii. 48; Mark iii. 32—35. So speaking, then, our Lord declares that the hearers and doers of the word of God are his mother and his brethren—in other words, that they occupy as near and dear a relation to him.

<sup>22—25</sup>. Our Lord while crossing the lake stills a storm. Comp. Matt. viii. 18—34. Mark iv. 35.

<sup>23</sup>. ἀφύπνωσαι] 'obdormivit.' A very rare sense of the word, which in the Class. writers signifies 'to raise oneself from sleep,' to awake. This, however (probably a *provincialis* or *popular*

use of the word), is found in the Sept., Judg. v. 27, and Ignat. Martyr. § 7.

—κατέβη] Stormy gusts are, in the Classical writers, often said κατεῖναι (so Thucyd. ii. 25, αἰέμον κατεῖοντες. Pausan. xi. 34, 3, κατεῖοντος ἔτι τοῦ πνεύματος καταβαίνειν), very rarely καταβαίνειν. The term κατεῖναι is graphic, and alludes to the fact, that the λαίλαψ, or hurricane, when arising, whether at sea or on a lake, seems to come right down from the sky (comp. Hom. II. xiv. 19, πρὶν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὐρανῶν); or, when occurring near shore off a rocky coast (which was the case in the present instance), down from the mountain tops through the gorges. In συνεπληροῦντο we have a familiar *catachresis*, by which what properly respects the *ship* only (so in Matt. we have ὥστε τὸ πλοῖον καλύπτεσθαι, and in Mark, γαμίζεσθαι—ὑπὸ τῶν κυμάτων) is applied to the *sailors*. The same *catachresis*, however, is found in the Class. writers, though only in the case of the term used by Mark, γαμίζεσθαι, evidently suggested by this, of which I know no other example; yet of *ships* as filled out by a crew it occurs in Xen. Hell. iv. 8, 7, also in Plato, p. 75 and 92, 'to be filled to the full' (cram-full). So the Gloss. Gr. explains συμπληρῶς by farcio.

<sup>24</sup>. ἀπολλύμεθα] 'we are perishing;' lit. 'are being lost;' the term applicable to the *ship* (as used in Xen. Hist. i. 1, 26; 6, 24 and 26, νειῶν τρεῖς ἀπολλυνται) being applied to the crew, as in Xen. Hist. i. 7, 7.

<sup>25</sup>. τοῦ ἔστιν ἡ πίστις ὁμῶν:] In other words, 'Where is the faith [you boasted of?]' implying mild reprehension of their want of faith. So it is said in the parallel passage of Mark, πῶς οὐκ ἔχετε πίστιν; And similarly, Æschin. Socr. Dial. iii. Ἀξίολα, τί ταῦτα; ('what is this?') τοῦ τὰ πρόσθεν αἰχματτα; which confirms the reading of the ancient MSS., which have not the word ἔστι here, cancelled by Lachm., Tisch., and Alf.

[ἐστιν] ἡ πίστις ὑμῶν ; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ ;

26 <sup>1</sup> Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις <sup>1</sup> ἐστὶν <sup>2</sup> ἀντιπέραν τῆς Γαλιλαίας. <sup>3</sup> Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. <sup>4</sup> Ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, Τί ἐ τοῦ Θεοῦ τοῦ ἡγίστου ; δέομαί σου, μή με βασανίσῃς ! <sup>5</sup> <sup>†</sup> Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συντηρπάκει αὐτόν· καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος· καὶ, διαρρήσων τὰ δεσμὰ, ἡλαίνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. <sup>6</sup> Ἐπηρώτησε δὲ αὐτόν ὁ Ἰησοῦς λέγων· Τί σοι ἐστὶν ὄνομα ; Ὁ δὲ εἶπε· Λεγεὼν· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. <sup>7</sup> Καὶ παρεκάλει αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. <sup>8</sup> Ἦν δὲ ἐκεῖ ἀγγέλι χοίρων ἱκανῶν

26—32. Comp. Matt. viii. 28—34. Mark v. 1—20, and see notes there.

26. Γαδαρηνῶν] On the reading here see note on Matt. viii. 28, in Excurs. i. at the end of the volume. As respects the reading ἀντιπέρα here, adopted by Lachm., Tisch., and Alf., from almost all the uncials and not a few cursive MSS.,—to which I can add several Lamb. and Mus. copies, also Trin. Coll. B, x. 16,—it has internal evidence in its favour, and may be the genuine reading; but the actual existence of the form is uncertain; and it makes no part of the plan and purpose of this edition to introduce obsolete and anomalous forms, which would be unsuitable to my readers generally, and are merely objects of antiquarian interest to any.

29. For παρήγγειλε, Lachm., Tisch., and Alf. read παρήγγελλον, from nearly all the uncials and several cursive MSS. (to which I add several Lamb. and Mus. copies, also Tr. Coll. B, x. 16 and 17.) And indeed internal evidence is in its favour, from the extreme rarity of the Imperf. form; which, however, is found in Hdot. viii. 70. ix. 53 (a writer who never employs the Aorist), also Xen. Cyr. ii. 42, τὰχὺ παρήγγελλον, and Thucyd. v. 10, § 3, in the texts of Bekk., Poppo, and Goell. (formed on the most ancient MSS.), παρήγγειλα, where, however, I have, with Arnold, retained παρήγγειλα, though the other is probably the true reading. However, I cannot find that the Imperf. was ever used in the Hellenistic Greek. It never occurs in the Sept., nor in any of the later Greek writers. And in the only other passage where Mark uses this verb we have παρήγγειλε in all the copies.

—συντηρπάκει] *corripuerat*, lit., 'had held in his grasp'; a very graphic term, and one highly suitable to *possession*. So Philo, p. 219, ὡς θείας κατοχῆς συναρπασθεὶς οὐστροφ. This appears from the proper signification of the term, which is, 'to clench and hold fast any thing by

drawing the fingers together.' In *ἰδεσμάτω*—φυλασσόμενος, the part. *φυλασσ.* is meant to intimate, that, even though bound (or attempted to be bound, as the Imperf. may intimate) with manacles and fetters, he required to be kept under guard, lest he should break his chains; the unnatural increase of physical strength in such *possessions* being doubtless akin to that subsisting in cases of raving madness.

31. τὴν ἄβυσσον] scil. χώραν, that part of Hades in which the souls of the wicked were supposed to be confined. See 2 Pet. i. 14. Rev. xx. 1. So also Eurip. Phœn. 1632, Ταρτάρου ἀβύσσου χάσματα, and Act. Thom. § 32, ἡ ἀβύσσοι τοῦ Ταρτάρου. And so in 2 Pet. ii. 4, we have ταρταρώσας. See Professor Stuart's Essays on the words relating to Future Punishment, especially on ὧν, ἔδης, and Τάρταρος. 'Sheol (says he) was considered as a vast domain or region (of which the grave was only a part, or a kind of entrance-way), extending deep down in the earth, even to its lowest abysses. It may also be remarked, that, as in the Old Test., Sheol is a place to which the righteous go, as well as the wicked; and as our Saviour, subsequently to his death, is represented as being in Hades, Ps. xvi. 10. Acts ii. 27, 31; so it was not improbable that the general conception of Hades, as meaning the *region of the dead*, comprised both an *Elysium* and a *Tartarus* (to speak in Classical language), or a state of happiness and a state of misery.' See more in the ample Dissertation of Mr. Greenwell 'on the existence and locality of Hades,' forming the 10th Chapter of the Appendix to his work on the Parables. Whether this ἀβύσσοι is to be considered as a part of Hades, or not, the context, which represents the fear of torment, demands that we should here suppose the place meant to be the abode of damned spirits, whatever may be that locality.

βοσκομένων ἐν τῷ ὄρει καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. <sup>33</sup> Ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου \* εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνύγη. <sup>34</sup> Ἰδόντες δὲ οἱ βόσκοντες τὸ \* γεγονός, ἔφυγον, καὶ <sup>35</sup> ~~[ἀπελθόντες]~~ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. <sup>35</sup> Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονούντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν. <sup>36</sup> Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθεὶς. <sup>37</sup> Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν ὅτι φόβῳ μεγάλῳ συνείχοντο. αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. <sup>38</sup> Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων <sup>39</sup> Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

g Matt. 9. 1.  
Mark 5. 31.

<sup>40</sup> ε' Ἐγένετο δὲ, ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

h Matt. 9. 18,  
etc.  
Mark 5. 32,  
etc.

<sup>41</sup> h Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπήρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· <sup>42</sup> ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκει. ἐν

<sup>32.</sup> παρεκάλουν] Tisch. and Alf. read *παρεκάλεισαν*, from B, C, L, and 3 cursives; while Lachm. retains the text rec., very properly, since it was as likely that *παρεκάλεισαν* should have been introduced from the passage of Mark as *παρεκάλουν* from that of Matthew. As to Alf. adopting *παρεκάλεισαν* "because less usual," one might very well deny such to be the case; but that is no matter, for in instances of this kind, weight of external authority must decide. Can any person, but one blinded by system, think it aught but incredible that so slight an alteration should have been made, without any reason, in all the copies but *sic*; for I cannot find a vestige of it in the Lamb. and Mus. copies?

<sup>33.</sup> I have now received, with Matth., Griesb., Scholz, Lachm., Tisch., and Alf., the reading *εἰσῆλθον*, instead of *εἰσῆλθας*, from nearly all the uncial and very many cursive MSS., including not a few Lamb. and Mus. copies.

<sup>34.</sup> For *γεννημένων*, I have received *γεγονός*, with Griesb., Scholz, Lachm., Tisch., and Alf., from many uncial and not a few cursive MSS. (including some Lamb. and Mus. copies, and Trin. Coll. B, x. 16), confirmed by internal evidence. The word *ἀπαλθόντες*, cancelled by all recent Editors, and fully-bracketed by myself, I find absent from all the best Lamb. and Mus. copies, also Tr. Coll. B, x. 16 and 17.

<sup>37.</sup> The *τὸ* before *πλοῖον* is cancelled by

Lachm., Tisch., and Alf., from B, C, L, X, and 13 cursives, but wrongly, as will appear from various notes on Matthew and Mark. It is more likely that the *τὸ* should have been here, as on many other occasions, in all the four Gospels, removed by Critics who were ignorant of the force of the Article, and the *fact* as to the boat *provided*, than that it should have been introduced here into all the copies but seventeen. It is true that supra v. 22 we have *ἐνίβη εἰς πλοῖον*, yet there many ancient MSS. read *τὸ πλ.*, and even if the *τὸ* be not genuine, it will not affect the genuineness of the *τὸ* *here*, because there the narration is quite *fragmentary*; and since it commences a narration, the Article would be out of place.

<sup>39.</sup> καθ' ὅλην τὴν πόλιν] Not meaning the whole city [of Gadara], but the *state* at large; for, from what goes before, it appears that the people, up and down, had been told what had taken place; and at v. 37 it is said *ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδ.* *ἀπελθεῖν*.

<sup>40—56.</sup> Raising of Jairus' daughter, and healing of a woman with an issue of blood, Matth. ix. 1—26. Mark v. 21—23.

<sup>40.</sup> ἀπεδέξατο αὐτόν] A stronger term than *προσέδ.*; the sense being, 'welcomed his coming, which they had awaited with longing expectation.'

<sup>42.</sup> ἀπέθνησκει] 'was dying,' at the last gasp,

δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνυγον αὐτόν. <sup>43</sup> Καὶ γυνή <sup>1 Matt. 9. 30, &c. Mark 5. 25, &c.</sup> οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἤτις \*ἰατροῖς προσαναλώσασα ὄλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, <sup>44</sup> προσελθούσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρήμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. <sup>45</sup> Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ Ἐπιστάτα, οἱ ὄχλοι συνέχουσιν σε καὶ ἀποθλίβουσι, καὶ λέγεις· Τίς ὁ ἀψάμενός μου; <sup>46</sup> ὁ δὲ Ἰησοῦς εἶπεν Ἡψατό μου τις· ἐγὼ γὰρ ἔγνω δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ. <sup>47</sup> Ἰδούσα δὲ ἡ γυνή ὅτι οὐκ ἔλαβε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπὴργγεῖλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρήμα. <sup>48</sup> Ὁ δὲ εἶπεν αὐτῇ· Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην. <sup>49</sup> Ἔτι αὐτοῦ λαλοῦντος, ἐρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ· Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλῃς τὸν διδάσκαλον. <sup>50</sup> Ὁ δὲ Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβοῦ· μόνον πίστευε,

<sup>1</sup> Matt. 9. 22.  
<sup>2</sup> Mark 5. 24.  
<sup>3</sup> &c.

so as to be in a manner dead; so Plato, ἀποθνήσκειν τε καὶ ταῖνάαι. In the parallel passage of Matthew we have ἐπιταύτησιν, a term, however, proceeding from the anxious parent, and presenting a very natural hyperbole. This renders it unnecessary for us to suppose, with Alf., that Matthew was not aware of the subsequent message.

<sup>42</sup> ἐν τῷ ὑπάγειν αὐτόν] 'as he was just going off,' viz. to the house of Jairus. Of this peculiar construction and use of ὑπάγειν, another example occurs at xvii. 14, ἐν τῷ ὑπάγειν αὐτοῦ, 'as they were going,' viz. to the priests, to show themselves as cured. It is true, that for ὑπάγ., Lachm., Tisch., and Alf. read πορεύεσθαι, from C, D, P. one or two cursives, and the Ital. Vers.; and Mr. Alford pronounces ὑπάγ., as 'an alteration to a more specific term;' as if it were likely that, in all the copies but four or five, an alteration, where one should least have expected it, would be made. Whereas nothing is more probable than that the change should have taken place, in those few MSS., from a marginal gloss, by which a somewhat rare idiom was explained. As respects the words καὶ ἐγένετο, preferred by the same Editors on the same slender grounds, they were evidently interpolated by Critics who thought they should improve the construction, and had in view supra v. 40 and infra xvii. 11, and other passages.

<sup>43</sup> οὖσα ἐν ῥύσει] With this use of εἶναι with ἐν, denoting to labour under a disorder (occurring elsewhere in Scripture), we may compare ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ in Mark v. 2. In either case the ἐν is for σύν. For ἐν λατροῖς is found in λατροῖς—in almost all the best MSS., and is with reason adopted by every Editor from Wets. downwards. On the force of the Dative, see Matth. Gr. Gr. § 387.

—λατροῖς προσαναλώσασα—τὸν βίον] 'had expended on physicians,' &c., namely, in facing them. The construction here of the dat. for the accus. with εἰς is quite according to Classical

usage; and on that very account the reading λατροῖς, which I have, with Lachm. and Tisch., adopted, from most of the ancient MSS., in the place of εἰς λατροῦς, may possibly have sprung from critical emendation. On the other hand, the construction of the accus. with εἰς was probably that used in the common Greek phraseology. The πρὸς in composition ought not to be regarded, as it has been by many Commentators, as pleonastic; nor can it have the sense assigned, 'besides all her suffering, all that she suffered,' which were a sense not a little jejune; but rather it seems meant, that she had spent not only all her own means, but also whatever she could borrow from relations or friends; who, according to the custom of the ancients, were bound, in such a case, to render assistance by common contributions. This view of the sense derives confirmation from a passage of Plato, p. 311, where persons are mentioned as not only expending their own means, but τὰ τῶν φίλων προσαναλίσκοντες. So, too, in Demosth. p. 1025, 20, we have ὥστε πρὸς τοῖς αὐτοῦ καὶ τὰ τῶν ἄλλων προσαναλίσκειν.

<sup>45</sup> καὶ εἶπεν ὁ Ἰησοῦς· τίς, &c.] Jesus asked, not that he was ignorant who had touched him, and knew not the circumstances of the case, but that he might not be himself the divulger of the miracle; and that the woman, hearing the question (which was meant to elicit what followed), and drawing near, might testify the benefit she had received, and that, in consequence of her declaration, she might presently hear from his lips that 'her faith had saved her;' and that, by this means, others might be excited to come and be healed of their disorders.

<sup>46</sup> ἔγνω δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ.] See note on Mark v. 30.

<sup>49</sup> μὴ σκύλλῃς τὸν διδ.] Meaning, 'do not trouble the master [to come].' So supra vii. 6, μὴ σκύλλων. Herodian iv. 13, 8, ἵνα δὲ μὴ πάντα τὸν στρατὸν σκύλλῃ. On the primary force of the word see note on Matt. ix. 36.

E 2

καὶ σωθήσεται. <sup>51</sup> [Εἰς]ελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδέν, εἰ μὴ Πέτρον καὶ \*Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. <sup>52</sup> ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε· Μὴ κλαίετε οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. <sup>53</sup> Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. <sup>54</sup> Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε λέγων· Ἡ παῖς, ἐγείρου. <sup>55</sup> Καὶ ἐπ-έστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. <sup>56</sup> Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

a Matt. 10. 1  
—14  
Mark 5. 7—  
12.

IX. 1 \* Συγκαλεσάμενος δὲ τοὺς δώδεκα [μαθητὰς αὐτοῦ], ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν <sup>2</sup> καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. <sup>3</sup> Καὶ εἶπε πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὴν ὁδόν μήτε †ράβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν.

51. The *eis*, which I have placed within brackets, is cancelled by almost all Editors, on strong authority, confirmed by all the best Lamb. and Mus. copies.

52. [ἐκόπτοντο] 'were bewailing her' (lit. 'beating themselves' for her). See my Lex. in v.

— οὐκ ἀπῆλθεν] Lachm. and Tisch. read, from MSS. B, C, D, L, X, and several others, οὐ γὰρ ἀπῆλθ., an evident *alteration* (made for the sake of introducing a neater composition) on the part of those who perceived not the force of the *Apocryphon*.

54. ἐκβαλὼν ἔξω πάντας, καὶ] These words are cancelled by Lachm., Tisch., and Alf. from MSS. B, D, L, X, and 4 others. They may have been introduced from the parallel passages of Matth. and Luke: but I suspect that they were removed by the Alexandrian Critics, and for no better reason than that to which I have attributed the var. lect. v. 52. In ἡ παῖς we have Nomin. for Vocat., which occurs also at vi. 25. x. 21. xii. 32. xviii. 11, and Mark v. 41, and sometimes in the Class. writers, espec. the Attic ones. For ἐγείρου, Lachm. and Tisch. read ἐγείρει, on good authority. But I prefer ἐγείραι, for a reason which will appear from my note on Matt. ix. 5.

55. διέταξεν αὐτῇ δοθῆναι φαγεῖν] It has been well remarked, that this direction shows that the maiden was not only restored to life, but to a lively sense of its wants and weaknesses; and would, in her present frail state, require nourishing food, so that the *life* actually restored should be kept up.

IX. 1. μαθητὰς αὐτοῦ] These words, not found in very many of the best MSS. (including many of the Lamb. and Mus. copies), several Versions, and some Fathers, are cancelled by almost every Editor from Wetst. downwards. Some MSS. too, and those Versions which have not *μαθ. αὐτοῦ*, have *ἀποστόλους αὐτοῦ*.

Nothing, therefore, can be plainer than that *both* are from the margin, and introduced from Matt. x. 1.

2. ἀπέστειλεν, &c.] In the foregoing verse it is said, that he gave them power to cast out demons and to heal disorders: in this, that he gave them a commission to go forth and exercise that power, in conjunction with the preaching of the Gospel-Dispensation.

3. ράβδους] Many MSS. have *ράβδον*, which is preferred by almost all the recent Editors, whether rightly or not, is doubtful. See note on Matt. x. 10.—*Ἀνὰ, a-piece*. So Matt. xx. 9, ἔλαβον ἀνὰ δηνάριον, and John ii. 6, ἀνὰ ματρητὰς δύο ἢ τρεῖς. On this *distributive* sense, see Bornemann, and Matthies, Gr. Gr. § 579, 3; who, however, seem wrong in supposing that in this idiom the numeral and noun belong to the preposition *ἀνὰ*. They are rather to be referred to the verb; and the preposition is to be taken as put *absolutely* (thus becoming, as it were, an *adverb*) by an ellipsis of *ἕκαστον*, which is sometimes expressed, though generally left to be understood.

— ἔχουσιν] This is usually explained as Infin. for Imperat. *ἔχετε*; a not unfrequent idiom, to lessen the harshness of which, Philologists generally suppose an ellipsis of an *Imperative* of *ἔστω*, or of *ἔσθι*. But it is better, with Hermann on Vig. p. 591, to suppose the idiom to be a relique of ancient simplicity of language, when a wish was expressed simply by a verb in the Infinitive. See Matth. Gr. § 546. Kuhn. Gr. by Jelf, § 671. Of this there is a confirmation in the use of the Hebrew verb. The principle, however, cannot apply to the phraseology of *later* Greek writers, especially prose writers. It will usually be found that the Infinitive has a reference to some verb which has preceded, and to which the writer inadvertently accommodates the construction. Thus the idiom falls under the head of *Ἀναστροφῶς*; ex. gr. here ἔχουσιν is used as if *αἶψαν* (with reference to *εἰπε, bade*) had preceded, and not *αἶψα*.

<sup>4</sup> Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. <sup>5</sup> Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτοὺς. <sup>6</sup> Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κόμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

<sup>7</sup> Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν. <sup>8</sup> ὑπὸ τινων δὲ, ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη. <sup>9</sup> καὶ εἶπεν [ὁ] Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

<sup>10</sup> Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. <sup>11</sup> Οἱ δὲ ὄχλοι γρόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς ἐλάλει αὐ-

7. After γινόμενα the words ὑπ' αὐτοῦ are omitted in B, C, D, L, 2 cursives of the same Family, with the Ital., Copt., Sahid., and Armen. Versions, and are cancelled by Tisch. and Alf., but only bracketed by Lachm. There is scarcely any authority for *cancelling* them. Alf. pronounces the words "a supplement for particularity;" but strange it were that such a supplement should have crept into all the MSS. but four, and all the most important and trustworthy Versions. It is far more probable that they were omitted by accident in two ancient archetypes whence those copies were derived. Instances of such omission are common in even the best MSS.

— διηπόρει] 'he was in doubt what to think,' viz. as to what Jesus really was. For ἐγήγερται, Lachm. and Tisch. read ἡγήροθ, from B, C, L, and 7 cursives of the same Family; while Alf. retains the text. rec.; very properly. But ἡγήροθ was not derived, as he imagines, from Matth., but was a Critical correction as to tense, exactly as supra vii. 16, where Alf. adopts the ἡγήροθ, from nearly the same MSS. as here.

8. For εἰς, Lachm. and Alf. read τῆς, from B, C, L, X, and a few of their usual associates. Alf. pronounces the εἰς 'adopted from Matth.,' whereas τῆς is manifestly a correction of Hebraistic into Class. Greek by the Critics; exactly as the εἰς δὲ for καὶ εἰς edited by Lachm., Tisch., and Alf., on nearly the same authority. And Alf. derives the text. rec. 'from Matth.,' as if so slight an alteration would be introduced into all the copies except some dozen.

9. καὶ ἰχ. ἰδεῖν αὐτόν] 'and he was desirous of seeing him.' See note on Matt. xiv. 13.

10. ὅσα ἐποίησαν] 'what they had done,' i.e. their proceedings generally, implying what is expressed in the parallel passage of Mark, namely, what they had *taught*.—ὑπεχώρησ. The reason why our Lord, with his disciples, thus suddenly retired, appears from what we read in the parallel passages of Mark and Luke. It was not, as Mr. Alf. says, 'to rest awhile from labours so

severe as to afford no time for necessary refreshment;' but, as we may infer from Matt. xiv. 13, to withdraw from the fury of Herod, who had recently put to death John the Baptist. The *Bethsaida* here mentioned was doubtless the Bethsaida on the east side of the lake, and at the top of it, where the Jordan enters it, called Julias, and consequently quite out of the territory of Herod. The τόπος ἔρημος here spoken of was, it would seem, in the *district* of the town of Bethsaida, and probably somewhere on a mountainous chain, which extends along the whole of the Gaulonitis. Though Bethsaida is here called πόλις, yet that is only said by *anticipation*, as being such at the period when Luke wrote this Gospel. At the time when our Lord went to the desert place in its district, Bethsaida was, as we learn from Jos. Antt. xviii. 2, 1, no more than a *κώμη*; though, on being colonized and renamed by Philip the Tetrarch (Herod's successor), it was made a πόλις, and called Julias, after Augustus' daughter *Julia*. However, there is some difficulty created by a various reading. For εἰς τόπον ἔρ. πόλ. καλ. Βηθ., Tisch. and Alf. edit εἰς καλ. Βηθ., from B, D, L, X, and 1 cursive; while Lachm. retains the text. rec.;—very properly, for the other reading cannot be right, since it is inconsistent with all the other three Evangelists, from whose accounts it plainly appears that our Lord and his disciples retired, not to the city or town of Bethsaida, but to a desert place in its *district*; which the words, as they stand in all the MSS. except a very few, distinctly state. John (vi. 3) *flees* the site by calling it τὸ ὄρος. See note on Mark vi. 34.

11. For δεξάμενος, Lachm. and Tisch. read ἀποδ., from B, D, L, X, and 15 cursives of the same Family (to which I can only add Lamb. 1177); while Alf., with unwonted prudence, retains the text. rec.; very properly, since ἀποδ. arose from a critical alteration, suggested by supra viii. 40, though the context is *here* different, the sense being, 'having admitted them to his presence,' given them a willing reception.

τοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας  
θεραπείας ἰάτο. <sup>12</sup> Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες  
δὲ οἱ δώδεκα εἶπον αὐτῷ Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες  
εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὕρωσιν  
ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. <sup>13</sup> Εἶπε δὲ πρὸς  
αὐτοὺς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον Οὐκ εἰσὶν  
ἡμῖν πλείον ἢ πέντε ἄρτοι καὶ \*ἰχθύες δύο· εἰ μῆτι πορευθέντες  
ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. <sup>14</sup> ἦσαν  
γὰρ ὥσει ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς  
αὐτοῦ· Κατακλίνατε αὐτοὺς κλισίας, ἀνὰ πεντήκοντα. <sup>15</sup> καὶ  
ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. <sup>16</sup> Λαβὼν δὲ τοὺς πέντε  
ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλό-  
γησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατι-  
θεναί τῳ ὄχλῳ. <sup>17</sup> Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ  
ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινος δώδεκα.

o Matt. 16.  
12—21.  
Mark 8. 27  
31.

<sup>18</sup> Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας,

<sup>12</sup> ἡμέρα ἤρξατο κλίνειν] Κλίνειν and its compounds are often used with ἥλιος, to denote the declination of the sun to the horizon. Sometimes, as here, ἡμέρα is used instead of ἥλιος. In these cases some suppose an ellipsis of εἰς ἰσπέραν, which is expressed in Judg. xix. 11, and Arrian Exp. Al. iii. 4, ἐγκλιναντες δὲ τοῦ ἡλίου εἰς ἰσπέραν. But ellipsis there is none.

—ἵνα—καταλύσωσι] We have here a metaphor taken from travellers unloosing their horses (either by unbridling or unharnessing them) for a halt (as Hom. Od. iv. 28, εἴτ' εἰ σφωιν καταλύσωμεν ὡκίας ἵππους), or by unloading them for the night and taking up their quarters, as at an inn, &c. Such, too, is the sense here intended. The multitude were to seek lodgings and provision at the neighbouring κώμας and ἀγροί, by which latter terms are to be understood 'farm-houses.' No provisions were to be had ἐν ἐρήμῳ τόπῳ, because there were no habitations.

For ἀπελθ., Lachm., Tisch., and Alf. edit πορευθέντες, from 5 uncial and 6 cursive MSS. The text rec. may have come from the parallel passages of Matth. and Mark. Or, the other reading may have been a mere alteration of verbal Critics, who were thinking of such passages as infra v. 13. vii. 22. ix. 52. xiii. 32. xv. 15. xvii. 14. But in those there is not, as in the present, an addition of words between the particip. and the verb. Besides, the context here requires the somewhat stronger sense 'to go off, depart.' And the reading is confirmed by the Pesch. Syr., Arab., and Æthiop. Versions. Besides, the slenderness of external authority forbids the change adopted by the above Editors; who would probably have decided otherwise, had they remembered their own contrary decision at Acts xxiii. 32, where, for πορεύεσθαι they adopt ἀπέρχεσθαι, from some 11 MSS., without being aware of the present passage (though coming from the same writer), and of Luke's frequent use of πορ. in its participial form, which confirms the reading πορ.

there. But there is no reason why the Evangelist should not have used ἀπελθόντες, espec. considering that the term is more suitable here.

<sup>13</sup> For ὑμεῖς φαγεῖν, Lachm., Tisch., and Alf. read φαγ. ὑμ. from only one MS. (B), taking for granted, as usual, that the text rec. was introduced from Matth. and Mark, in the face of the high improbability that all the copies except one should have been so industriously altered in so minute and unimportant a particular; whereas nothing was more likely than that in one copy the position should have been changed either accidentally by the scribe (such things being of perpetual occurrence), or by a Critic, who thought good composition required that the phrase δότε φαγεῖν should not be broken up by the interposed ὑμεῖς, espec. as thus a stronger emphasis would be imparted.

—εἰ μῆτι—ἀγοράσ.] 'unless, indeed, we should buy,' &c. On this use of the subjunct. after εἰ μὴ (occurring also at 1 Cor. xiv. 5, and Rev. xi. 5) see Winer, Gr. Gr. § 42. I agree with Mr. Green (Gr. N. T. p. 56), that the circumstance of the subjunct. being found in the sentence with εἰ may be considered as a colloquial anomaly.

<sup>14</sup> κατακλίνατε αὐτοὺς κλισίας] So Joseph. Antt. vi. 4, 1, κατακλίνει αὐτὸν ἐπὶ τὴν ἰστίαν. Athen. xi. init., κατακλίνει (scil. αὐτὸν) ἐν τῇ πιά, θαλλίαν τε κατακλάσας, ἀντὶ τραπέζης, παρίθηκε τῶν τυθίντων. In κλισίας there is an Accus. of manner.

<sup>16</sup> εὐλόγησαν αὐτούς] Lit., 'asked the Divine blessing upon them.' Agreeably to the Jewish custom, by which it was usual for the head of the family, at every meal, to pronounce a blessing on the food, previously to partaking of it, commencing with the words, 'Blessed art thou, O God, who bringest bread out of the earth,' &c. Thus the term εὐλογεῖν came to be transferred to the food itself, and, with the Accus. of the thing, was equiv. to εὐχαριστεῖν, as here and in Matth. xxvi. 26, et al.

<sup>18</sup> ἐν τῷ εἶναι, &c.] To take ἐν in the sense

συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς, λέγων Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; <sup>19</sup> Οἱ δὲ ἀποκριθέντες εἶπον Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἡλίαν· ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. <sup>20</sup> Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ [ὁ] Πέτρος εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ. <sup>21</sup> Ὁ δὲ ἐπιτιμήσας αὐτοῖς, παρήγγειλε μὴ δυνῆσαι εἰπεῖν τοῦτο· <sup>22</sup> εἰπὼν, ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ † ἐγερθῆναι.

<sup>23</sup> Ἐλεγε δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, <sup>†</sup> † Matt. 18. 14—25. Mark 8. 34—35. & 9. 1. ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ [καθ' ἡμέραν,] καὶ ἀκολουθεῖτω μοι. <sup>24</sup> Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. <sup>25</sup> Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; <sup>26</sup> Ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμούς λόγους, τοῦτον ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ Πατρὸς καὶ τῶν ἁγίων ἀγγέλων. <sup>27</sup> Λέγω

afterwards, as is done by Maldonati and others, is inadmissible by the *proprietas linguae*, and is forbidden by the words of the parallel passage of Matthew. Of *καταμόνας* the sense is not to be pressed on, the meaning being only so far 'apart' as was necessary for the purpose (sufficiently so for the privacy of prayer in a low voice), since from the added words *συνῆσαν αὐτῷ* subjoined for the sake of qualifying *καταμόνας*, it appears that the disciples *ἀδελαν*, 'were at hand' in dutiful attendance on their Lord. In *συνῆσαν* there is a pregnancy of sense, the full import being, 'were with him in attendance upon him,'—a peculiar use of the term, yet not unfrequent in the writings of Plato, e. gr. p. 151, D. It is observable, that though there are three or four varr. lectt. here existing, yet they only show the perplexity of the ancients as to the sense of the word.

21. For *εἰπεῖν*, Lachm., Tisch., and Alf. read *λέγειν*, on considerable, but not competent, authority; though internal evidence is favourable. See note on Matt. viii. 30. The same decision may be passed on the *ἀναστῆναι*, for *ἐγερθῆναι*, adopted at the next verse by Lachm., Tisch., and Alf.

23. *καθ' ἡμέραν*] Editors and Critics differ in opinion on the genuineness of this expression, which is rejected by Wets., Matth., and Scholz, but retained by Griesb., Lachm., Tisch., and Alf. External evidence is pretty equally balanced; the Alexandrian recension and almost all the Versions having it; and the Constantinopolitan, with the other Versions and several Fathers, being without it. Griesb. thinks it was removed by the *librarii*, as not being in the other Gospels. But he adduces no example of a similar curtailment from the same cause. Matthæi, on the contrary, thinks it was introduced from the Fathers and Interpreters; who had perhaps in view 1 Cor. xv. 31. And of this he adduces

some strong proofs. I am inclined to agree with him; and would add that the same *asceticism* which induced several of the Fathers to *throw out* the *εἰκὴ* at Matt. v. 22, may have induced them to *introduce* *καθ' ἡμέραν* here. But I rather think that they only brought it forward to complete the sense, not the text; and that having been taken from them by the *Scholiasts*, it was occasionally marked in the margin of copies, and then was introduced into the text of the *transcripts*. However, the authenticity of the words may justly be regarded as an open question.

24. *ὃς γὰρ ἂν θέλῃ—αὐτήν*] Render: 'For whosoever *would* save his life, *will* lose it; and whosoever *shall* lose (or sacrifice) his life—*will* save it.' There is here (as in the other parallel passages, and the similar ones of Matt. x. 39, and John xii. 25) an indirect *Paronomasia* between the two senses of *ψυχὴ*, *life* and *soul*—equiv. to *salvation*; the meaning being, in other words, 'Whosoever *would* save his *life*, it must be to the sacrifice of his *soul*,' i. e. his salvation. It is strange, that in this and the parallel passage of Matthew, Abp. Newc., Wakef., and Campb. should render *ψυχὴν* in the latter verse by *life*. The words may, indeed, have the appearance of conveying a notion of the physical sense *life*; but that is only because our Lord's words were *formed* on an *adagial gnome*, setting forth the folly of a man's sacrificing *life* for any consideration in *life* whatsoever.

25. The term *ζημιωθείς* was probably introduced as serving further to unfold the idea in question, and by way of intimating that the *loss* is occasioned by the *default* of the person himself, which is such as to incur the forfeiture of his *soul*. Finally, it may be observed that *ἑαυτὸν* is used in preference to *ἑαυτοῦ ψυχὴν*, by way of setting the case in the strongest point of



δὲ ὑμῖν ἀληθῶς· εἰσὶ τινες τῶν † ὧδε \* ἐστῶτων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

g Matt. 17. 1  
h.  
Mark. 9. 2—  
7.

28 ε' Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσπερ ἡμέραι ὀκτῶ, καὶ παραλαβὼν [τὸν] Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων. 30 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας· 31 οἱ, ὁφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλὴμ. 32 Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· δια-  
γρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 Καὶ ἐγένετο, ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ \* μίαν Μωϋσεῖ, καὶ μίαν Ἡλίᾳ· μὴ εἰδὼς ὃ λέγει. 34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην· 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ

view, by designating the loss as no less than that of the *whole man, soul* as well as body; which is confirmed by what we find in Matt. x. 28.

27. *ἐστῶτων*] This, for *ἰστανόντων*, is found in very many MSS. (including most of the Lamb. and Mus. copies), and is adopted by all the Editors from Matth. downwards. The *αὐτοῦ*, for *ᾧ*, adopted by Tisch. and Alf. (not Lachm.), from B, L, and one cursive, may seem confirmed by internal evidence, as if *ᾧ* was introduced, as Alf. thinks, from Matthew and Mark. But it is very improbable that it should be introduced into all the copies but two, and the ancient Versions from the Pesch. Syr. downwards. Whereas *αὐτοῦ* is very likely to have arisen, in those copies, only from an error of a scribe who probably was thinking of something else. Or it may have been an alteration of Critics who,—as the various readings attest, and as my extensive collations confirm,—had a great objection to this particle, which they very often removed, or supplied its place by another; as probably in the present instance, though to the sacrifice of the deep impressiveness here involved in the words.

28. *ἰγίνετο—ἡμέραι ὀκτῶ*] Here there is nothing against grammatical propriety; *ἰγίνετο* not being the true verb to *ἡμέραι*, but, together with *ἡ*, constituting (by an ellipsis of *τοῦτο*) a formula frequent in Luke, which merely serves to introduce some new narration. Thus *ἰγίνετο ἡ*, &c. will be connected with *καὶ παραλαβὼν*; and consequently *ὥσπερ ἡμέραι ὀκτῶ* will be a parenthetical *epanorthosis* upon the preceding *μετὰ τοὺς λόγους τούτους*, and it is equiv. to *μεθ' ἡμ.* εἴ in Matthew and Mark. It is obvious that the one reckoning is *inclusive*, the other *exclusive*. The *τὸν* before *Πέτρον* is, on strong authority, cancelled by all the recent Editors.

31. *τὴν ἔξοδον*] This word often signifies a *military expedition*, both in the Scriptural and Classical writers. Hence some have imagined

that it here figur. represents the *contest* our Lord was afterwards to maintain against the rebellious Jews, on his advent at the destruction of Jerusalem. But this is neither warranted by the words, nor permitted by the context. The best Commentators since the time of Grotius have been agreed that *ἔξοδος* (by an ellipsis of *τοῦ ἔθν.* expressed in Joseph. Antt. iv. 8, 2) is here used to denote *death*; by a euphemism common both in the Scriptural and Classical writers, and indeed found in every language, and which is justly considered among the allusions that have preserved that most ancient of traditions, the immortality of the soul. The misinterpretation above adverted to probably arose from the verb with which *ἔξοδος* is construed, *πληροῦν*; which would be very applicable to *ἀγάπη*; whereas, in its usual sense, it seems not to suit *ἔξοδος*. Yet it does; since, by a sort of *sensus praegnanis*, there is an allusion to the previous accomplishment of the work our Lord came to perform (see John xvii. 4); just as in the Latin phrase *obire mortem*, which is used with allusion to *obire munus*; as also *defungi vitā*, with allusion to the previous discharge of the business of life, and what constitutes the true *purpos* of life.

32. *βεβαρημένοι ὕπνῳ*] This may mean, 'heavy for sleep'; in other words, 'their eyelids were weighed down unto sleep.' So Anacreon, Od. 52, *παρθένον βαβαρημίνην εἰς ὕπνον*.

33. *μίαν Μωϋσεῖ*] This, instead of *Μωϋσεῖ μίαν*, is found in almost all the best MSS. (including not a few Mus. copies) and Versions, and has been adopted by all the Editors from Matth. downwards.

34. *ἐν τῷ ἱκίνοισι εἰσελθεῖν εἰς τὴν νεφ.*] 'when they entered into the cloud,' meaning, by a common permutation of terms, 'when the cloud enveloped them.' They were 'afraid,' because the cloud was a symbol of the Divine presence. See note on Matt. xvii. 6.

Τῷς μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε! <sup>36</sup> καὶ, ἐν τῷ γενέσθαι τὴν φωνήν, εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδενὶ ὧν ἐωράκασιν.

<sup>37</sup> Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήρτησεν αὐτῷ ὄχλος πολὺς. <sup>38</sup> Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων· Διδάσκαλε, δέομαί σου \*ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι· <sup>39</sup> καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κρᾶζει· καὶ σπαράσσει αὐτὸν μετὰ ἄφρου, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. <sup>40</sup> Καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτόν, καὶ οὐκ ἠδυνήθησαν. <sup>41</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη! ὥς πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε τὸν υἱόν σου ὧδε. <sup>42</sup> Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπέτιμψε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα· καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. <sup>43</sup> Ἐξ ἐκλήσσουντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσι οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ· <sup>44</sup> Ἡ θέσθε ὑμεῖς εἰς τὰ ὅσα ὑμῶν τοὺς

<sup>h</sup> Matt. 10.  
<sup>h</sup> 11.  
<sup>h</sup> 17. 22.  
Mark 9. 31.  
Intra 15. 22.  
Acts 1. 22.

<sup>36.</sup> ἐν τῷ γενέσθαι τὴν φωνήν] The full sense is, 'when the voice had been [uttered].'

—εὐρέθη ὁ Ἰησοῦς μόνος] Perhaps *εὐρ.* is here to be taken as at Acts viii. 40, Φίλ. εὐρέθη εἰς Ἄζωτον, and so may be rendered, 'made his appearance, or was seen to be alone.' Thus answering to the account of Matthew and Mark, οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.

<sup>38.</sup> For ἀνεβόησε, Lachm. and Tisch. read ἰβόησε, from B, C, D, L, and 6 cursives of the same Family; while Alf., with unwounded discretion, retains ἀνεβ.; very properly, though not for the reason he gives, namely, that ἰβόησε is the more usual term, ἀνεβ. being almost as usual as ἰβ., and in this sense of *shouting out* is required by propriety. But it is not unfrequent for a preposition in composition to be lost; and sometimes I have in the Class. writers found it removed by a Critic who thought that the *ἀνα* overloaded the sense; e. g. in Xen. Cyr. vii. 1, 29, Ed. Schn., *λοχυρᾶς ἀναβόησε*, where later Editors would read *βοήσε*, from one MS., or also remove *λοχυρᾶς*; the latter of which modes is adopted by Poppo, who, however, wrongly brackets the *ἀνα*, not seeing that the only reason for *ἀνα* being expunged was that *λοχυρᾶς* had got out of place. 'Αναβ. is often used by Xen. and by most Class. writers, and occurs in the Sept. and Joa. Surely one at least of our Editorial Triumphs might have remembered the similar instance at Matt. xxvii. 46, where the same Family of MSS. has ἰβόησαν, where they rejected the reading: then why not here?

For the text. rec. *ἐπιβλέψαι*, *ἐπιβλέψαι* is found in almost all the best MSS. (including many Lamb. and Mus. copies), and has been adopted by all the more recent Editors.

<sup>39.</sup> In *συντρίβον αὐτόν*, 'having bruised,' we have a strong metaphor taken from any animal

being utterly destroyed, by all his bones being crushed together and broken. See Dan. vi. 24. Jerem. i. 17. So Shakespeare, Cymbel., has, 'Willie himself *crush* him together.'

<sup>41.</sup> τὸν—ὧδε] This (instead of *ὧδε τὸν υἱόν σου*) is found in almost all the best MSS., and is received by all the recent Editors.

<sup>43.</sup> *ἐπὶ τῇ μεγ. τοῦ Θεοῦ*] 'at the mightiness of God' [as manifested in Christ]. *Μεγαλειότης* is a word which, in Scripture, is almost appropriated to designating *Divine* power. So it is used in 2 Pet. i. 16, of *Christ*, thus evidently showing Peter's belief in the Divinity of our Lord. See Phot. Epist. 125.

—οἷς ἐποίησεν ὁ Ἰ.] Lachm., Tisch., and Alf. read *ἔποιε*, from six uncial and seven other MSS., but injudiciously, considering that internal evidence is quite adverse to the reading. 'Ἐποίησ' has every appearance of being a *correction of sense*, proceeding from the Alexandrian Critics; though it seems called for by propriety of language, since the sense here meant to be expressed is not *fecerat*, but *faciebat*, 'was doing.' Yet, as the Eng. *did* presents a good familiar representation of the sense, so might *ἔποιε* be considered such.

<sup>44.</sup> *Θέσθε εἰς τὰ ὅσα*] In *θεσθαί εἰς τὰ ὅσα* here, and the briefer form, *ἐνωτίσασθαι*, Acts ii. 14, we have two expressions of common life, equiv. to the more exact phrase, *θέσθε εἰς τὰς καρδίας*, in Luke xxi. 14, and elsewhere, which has its parallel in the Latin *reponere in corda, mentem, animum*, and signifies, 'to lay to heart,' to attend diligently to what is said, or, as here, about to be said. Here the phrase has the fullest force of which it is susceptible; for the words just after subjoined—to which attention is here called—were of deep and solemn import; and the disciples would have just *reason* to remem-

λόγους τούτους· ὁ γὰρ Τῶς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. <sup>45</sup> <sup>1</sup> Οἱ δὲ ἡγνούν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακακαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

<sup>1</sup> Matt. 13. 1. <sup>46</sup> <sup>1</sup> Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν. <sup>47</sup> <sup>1</sup> Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ παρ' ἑαυτοῦ, <sup>48</sup> <sup>k</sup> καὶ εἶπεν αὐτοῖς· Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. Ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῶν ὑπάρχων, οὗτος ἔσται μέγας.

<sup>1</sup> Mark 9. 32. <sup>49</sup> <sup>1</sup> Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν Ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα [τὰ] δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μετ' ἡμῶν. <sup>50</sup> <sup>=</sup> Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι † καθ' ἡμῶν, ὑπὲρ † ἡμῶν ἔστω.

<sup>2</sup> Mark 16. 19. <sup>51</sup> <sup>=</sup> Ἐγένετο δὲ, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. <sup>52</sup> Καὶ ἀπέστειλεν ἀγγέλους πρὸ προοπίου αὐτοῦ, καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν,

ber, when the event took place, that they had been already apprised of it. Thus the γὰρ serves for explanation, and has the sense *namely*.

— τοὺς λόγους] 'these words,' meaning the ῥῆμα, or declaration immediately following, respecting the delivering of the Son of man into the hands of men for suffering and death, of which they had been apprised a little before (supra v. 22). In both cases our Lord was pleased to intimate his approaching sufferings and death, on occasions when the general acknowledgment of power and glory might lead them to expect that he would become worldly great.

<sup>45</sup>. In ἵνα μὴ αἰσθ. the ἵνα is equivalent to *adde ut*, 'inasmuch that they did not understand the declaration,' i. e. did not receive it in full belief, hindered by their preconceived opinion, that the Messiah would live for ever, and be distinguished by worldly greatness. This notion led to the *distinction*, made by the Rabbins, between *Messiah Ben Joseph*, who was to die, and *Messiah Ben David*, who was to triumph and live for ever.

<sup>46</sup>—<sup>50</sup>. Comp. Matt. xviii. 1—5. Mark ix. 33—40.

<sup>46</sup>. τὸ, τίς, &c.] This use of τὸ, in reference not to a *noun*, but to a *sentence*, or part of a sentence, is almost peculiar to Luke, though it occurs also in Matt. xix. 18, and Mark ix. 23. In fact, the neuter Article, as Winer observes, 'stands before all propositions which are cited as proverbs or maxims; or which, on account of their importance, require to be made distinctly prominent.'

<sup>48</sup>. ὁ γὰρ μικρότ., &c.] See note on Matt. xviii. 4.

<sup>49</sup>. ἀποκρ.—εἶπεν] The connexion of this

answer with our Lord's declaration will appear from what is said on Mark ix. 32, seqq., but it is more distinctly set forth here.

The τὰ before δαιμόνια is omitted in most of the uncial and some cursive MSS. (to which I can add not a few Lamb. and Mus. copies), and is cancelled by Lachm., Tisch., and Alf. But may it not have been removed because not in Mark, and from the idiom being somewhat unclassical? But since it recurs at xi. 15. 18—20. xiii. 32, why should not Luke have used it here? It occurs several times in Matthew and Mark.

<sup>50</sup>. ἡμῶν—ὑμῶν] Lachm. and Tisch. edit ὑμῶν—ὑμῶν, on strong, but not competent, authority.

<sup>51</sup>—xix. 28. Occurrences which took place in the course of our Lord's last journey out of Galilee to Jerusalem.

— συμπλ. τὰς ἡμέρας τῆς ἀναλ. α.] Συμπληροῦσθαι, when used of *time*, denotes such a completion of a period between two given periods, as that the latter is *fully come*. Here it is, as often, taken *populariter*; an event being thus spoken of as *come*, when it is *very near at hand*. Render, 'at the time when the days were being fulfilled,' i. e. 'when the time was almost come;' in other words, when nothing but the journey to Jerusalem intervened between the present time and our Lord's ascension to, or assumption into (ἀνάληψις), heaven, whence he came. For such is the import, however disputed, of the term ἀνάλ., which is used in this sense in the Sept., 2 Kings ii. 11 (said of the Translation of Elijah), also in the Test. xii. Patr. In τὸ πρόσωπον αὐτοῦ ἑστήρ. we have a Hebraism, denoting fixedness of purpose, determination to do a thing.

ὥστε ἐτοιμάσαι αὐτῷ. <sup>53</sup> Καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ <sup>o John 4. 4, 9.</sup> πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ, <sup>54</sup> Ἰδόντες <sup>2 Kings 1. 10, 12.</sup> δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὥς καὶ Ἡλίας ἐποίησε; <sup>55</sup> στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν Οὐκ οἴδατε οἶον πνεύματος ἔστε ὑμεῖς; <sup>56</sup> [ὁ γὰρ Υἱὸς <sup>o John 2. 19.</sup> τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ <sup>2. 12, 17.</sup> σῶσαι.] καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

<sup>57</sup> Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. <sup>58</sup> Καὶ εἶπεν <sup>r Matt. 2. 19</sup> αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσουσιν· ὁ δὲ Υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει

52. At *ἔτοιμ.* αὐτῷ there is an ellip. of *τόπον*, or *ξενίαν*, which words are elsewhere expressed. I am quite at a loss to imagine how Mr. Alf. can explain the sense to be 'the preparation of announcing the coming of Jesus as the Messiah.' This would make the Evangelist write by enigma. It is only necessary to observe, that the next words *οὐκ ἴδῃ* confirm the usual interpretation. The Samaritans' refusal to receive Jesus to what must have been the usual accommodation of lodgings, &c. supplied to Jews who crossed their country to go to Jerusalem, could not have arisen from our Lord's going up to worship at Jerusalem, but could only have been produced from their having heard of the strong censure, which, in his conversation with the woman of Samaria (recorded in John iv. 20—22), he had passed on their Temple and worship, as compared with the Temple and worship of Jerusalem.

53. *ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον*, &c.] This phrase, too, is Hebrew (so in 2 Sam. xvii. 11, *וְהָיָה פָנָיו*), which is rendered by the LXX, καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν, and the sense is, 'because they observed that he was travelling to Jerusalem,' the direct road from Galilee thither lying necessarily across Samaria (see John iv. 4), and when the great Feast approached, there were many Jews travelling across Samaria to Jerusalem.

54. *ἀναλῶσαι*] The term signifies lit. 'to consume,' destroy in any way, whether by *famine*, or what is here meant (as appears from the several particulars, *fire*, &c.), by any violent death; a sense which it also bears in 2 Thess. ii. 8, and *Class.*, as Eurip. Iph. T. 338. *Æl. V. H. iv. 28.* As used of *fire*, the word is frequent in Sept.

55. *οὐκ οἴδατε—ἴστε*] There are two modes of understanding the address of our Lord which followed up his rebuke, either as an *interrogation*, 'know ye not with what spirit ye should be actuated [as being my disciples]?' or understanding *πν.* of the *Holy Spirit*, 'know ye not what manner of Spirit ye belong to?' But, according to either mode, some violence is done to *ἴστε* by extorting from it a sense of *duty*; and certain it is that not one of the ancient Translators or Expositors so took the words. Moreover, there is found no example, at least in the Gospels, of (*οὐκ*) *οἴδατε* used *interrogatively*. Hence it is better to understand the words, with the ancient

and most modern Expositors, *declaratively*, a mode of interpretation which has more of simplicity and earnestness, in the inculcation of a weighty truth setting forth their want of self-knowledge. Agreeably to this, the sense may be thus expressed: 'Ye know not by what disposition (the opposite to that of the Redeemer, who came not to destroy men's bodies, but to save their souls), and how much at variance with the spirit of the Gospel of peace and love, ye are actuated.' However, the sentiment is closely connected with the disputed question as to the authenticity of the words, and also of the clause subjoined, *ὁ γὰρ Υἱὸς—σῶσαι*. Both clauses are cancelled by Lachm. and Tisch., and the latter by Griesb. and Scholz. There is strong authority in uncials for the rejection of each, but very slender authority of cursives; and though I could add some dozen of Lamb. and Mus. copies, it would nought avail against, what is very unfavourable, the want of more cursives. And the vast superiority of external authority, confirmed by all the important Versions, is only to be balanced by strong internal evidence against the words, which does not exist. My opinion many years ago, that the omission of the two clauses was occasioned by the *καὶ—καὶ*, espec. the *καὶ εἶπε—καὶ ἔπορ.* is, I find, confirmed by the suffrage of Meyer. No tolerable case can be made out against the authority of the *former* clause; and the *latter* is closely connected by the *γὰρ*, and the authority from MSS. is nearly the same for the omission—in the Lamb. and Mus. copies entirely so. Moreover, internal evidence, properly weighed, is *not* against the latter clause. As to the passages from which the words are supposed to be taken, Matt. xviii. 11. Luke xix. 10, they are, as Alf. observes, not the same words, nor is the *sentiment* the same. I cannot consent to expunge a passage so strongly supported by external and internal evidence, since, while it is easy to account for the *removal*, it is difficult for the *insertion*, of the passage, which has been, with unwonted judgment and prudence, retained by Alf., to whose opinion, however, I cannot assent, that 'the passage was tampered with as being in the way of the system of ecclesiastical censures.' More probably it was omitted through the former clause being not well understood.

58. *οὐκ ἔχει—κλίβαν*] i.e. 'hath no settled

ποῦ τὴν κεφαλὴν κλίνῃ. <sup>59</sup> Εἶπε δὲ πρὸς ἕτερον Ἀκολουθεῖ μοι. ὁ δὲ εἶπε Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. <sup>60</sup> Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. <sup>61</sup> Εἶπε δὲ καὶ ἕτερος Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. <sup>62</sup> Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς ἔστω εἰς τὴν βασιλείαν τοῦ Θεοῦ.

X. <sup>1</sup> Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. <sup>2</sup> Ἐλεγεν οὖν πρὸς αὐτοὺς Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. <sup>3</sup> Ὑπάγετε ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. <sup>4</sup> Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσασθε. <sup>5</sup> Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε

a Matt. 9.  
27, 33.  
John 4. 35.  
3 Thess. 2. 1.  
b Matt. 10.  
10.  
c Matt. 10.  
9, 10.  
supra 9. 2.  
d 12. 35.  
Mark 6. 2.  
3 Kings 4.  
39.  
d Matt. 10.  
12.  
Mark 6. 10.

place of abode, as a habitation or a home;' and, in point of fact, we nowhere in the Gospels find it mentioned, or even alluded to, that our Lord had any house of his own.

61. ἀποτάξασθαι] 'to bid farewell to.' How the word comes to bear this sense (found only in the later Greek writers), see my Lex. N. Test. Τοῖς εἰς τὸν οἶκ., for τοῖς οἰκίοις, 'those of my family.'

62. οὐδεὶς ἐπιβαλὼν, &c.] A proverbial maxim, couched under an agricultural allusion, derived from the circumstance that the ploughman has to keep his eyes forward, and intent on the lines of the furrows, if he would make them straight (which was denoted by ὀρθοταμίῃσαι); whereas to look back from inattention would render his labour fruitless: a forcible image to inculcate the necessity of fixed attention to the important work in question, when once engaged in. Comp. Hesiod. Opp. ii. 60, ἰδὲ ἴνῃ ἀβλακ' ἰλαύνει, Μηκέτι παπταίνων μεθ' ὀμῆλικας, δὲλ' ἐπὶ ἔργῳ θυμὸν ἴχων.

— εὐθετὸς ἵσται εἰς τὴν βασιλ. τ. Θ.] i. e. 'fitted or adapted to the work he has to do,' whether as a private Christian, or a preacher of the Gospel. The term εὐθ. signifies lit. 'well-set,' and metaph. 'adapted to the accomplishment of any work.'

For εἰς τὴν βασιλ., Lachm., Tisch., and Alf. read τῇ βασιλείᾳ, from B, L, and 2 cursives, regarding the text. rec. as an exegetical gloss on τῇ βασιλ., as if the dat. would need any gloss, or such would have been introduced into all the copies but four. It is far more probable that τῇ βασιλ. arose from a correction of Critics, who thought a dat. would be a better construction than an accus. with εἰς; and, indeed, it is found in Nicolaus ap. Stob. and Heb. vi. 7. But the accus. with εἰς or πρὸς is found in good Greek writers from Hippocr. downwards. Of the dat. I know no other exx. than the above two.

Moreover, considering that Luke uses the construction εὐθετοῖ εἰς elsewhere, it is likely that he would use it here.

X. 1. ἑβδομ.] MSS. B, D, M, and 2 cursives, to which I can only add Scriv. γ. It is, however, adopted, in brackets, by Lachm., but how wrongly will appear from the able note of Matthæi. Alf. regards the reading as 'a traditional correction, to agree with the members of the Sanhedrim.' He would have been nearer the truth had he omitted the word traditional, and given the credit of this ingenious device to his worthy friends the Critical correctors, or the Ital. Vers., whence it came into the MS. D and other MSS., altered from the Latin copies, and possibly MS. B, though, if it really be in that copy—which I doubt—the δύο in MS. B may have originated in the K, which letter is very often confounded with B by the scribes. It is possible that the number Seventy may have been adopted with reference to the Seventy Elders of Israel, Exod. xxiv., but more probably because a round number.

2. ἐκβάλῃ] This, for text. rec. ἐκβάλλῃ, is found in very many MSS. (including most of the Lamb. and Mus. copies), and is received by almost all Editors from Matth. downwards, except, indeed, Mr. Alf., who retains the text. rec., from B, C, F. But the F is uncertain, and the B only ε silentio. As to Mr. Alford's ground of preference, that the Present has the force of an enduring act, the Aorist would indicate a transitory one. But though the former remark may be true, it is here unsuitable; and the use of the Aorist does not necessarily suppose the action to be transitory.

4. μηδὲνα κατὰ τὴν ὁδὸν ἀσπ.] Not meaning that they should violate the common forms of courtesy (as appears from Matt. x. 12. Luke x. 5), but that they should suffer nothing of vain

Εἰρήνην τῷ οἴκῳ τούτῳ. <sup>6</sup> Καὶ ἐὰν [μὲν] ἢ ἐκεῖ [ὁ] υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. <sup>7</sup> \* Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθiónτες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ· ἐστὶν μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. <sup>8</sup> Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, <sup>9</sup> \* καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>10</sup> \* Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἶπατε· <sup>11</sup> \* Καὶ τὸν κουριότον τὸν κολληθέντα ἡμῖν ἐκ

<sup>6</sup> Lev. 19. 12.  
Deut. 24. 14.  
<sup>7</sup> Matt. 10. 10.  
<sup>8</sup> 1 Cor. 9. 4.  
et seqq.  
<sup>9</sup> 1 Tim. 5. 12.  
<sup>10</sup> Supra 9. 2.  
Matt. 5. 2.  
<sup>11</sup> 2. 4. 17.  
Matt. 10. 14.  
Mark 6. 11.  
Supra 9. 2.  
Acta 13. 51.  
2. 13. 6.

form, or merely complimentary address, still less mere trifling conversation, to divert them from their sacred office.

6. I have bracketed the *μὲν* and *ὁ*, which almost all Editors cancel, on strong external authority confirmed by internal evidence.

7. *ἄξιός γάρ—ἐστὶν*]. The full sense is, '[And this ye may freely do,] for the labourer is worthy [of his hire, for the labour he does;] q. d. 'ye will earn your temporal support by your labour for the spiritual good of your hosts.'

9. *Ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλ.*] Here we have an example of the use of *perf.* for *pres.*, of which Valckn. adduces examples; and others may be seen in the Grammars of Buttm. and Matth., and Winer, Gr. N. T. § 343. The *perf.* is used, and not the *aorist*, by way of expressing *completed* action at the time present to the speaker; so that *perfects* of this kind are very properly termed by Kühn, and Jelf *present perfects*. Here the action of *approaching* is represented as *completed*, which amounts to the same as saying that it *has arrived* or *become present*. Upon the whole, of the various English Versions here, no one is so correct as our common authorized one, of which the rendering is, 'is come nigh unto you.' Yet this is not *altogether* correct. The most exact rendering would be, *adest*, 'is at hand,' i. e. 'is present to you,' equiv. to *πάρσιν*. At v. 11, *Ἡγγικεν ἐφ' ὑμᾶς* must be rendered in the very same manner, though some Translators make a difference. But the use of the *perf.* for the *pluperf.* is confined to the language of *narration*, and does not extend to that of *direct address*. Moreover, there is great reason to think that the intention of our Lord was that the Apostles should simply *repeat* the same message in the very same words (whether those addressed would hear or forbear), as a testimony unto them, brought within their reach to choose or to refuse its offered mercies or blessings. Hence I can by no means approve of the *cancelling* of *ἐφ' ὑμᾶς* by Griesb., Lachm., Tisch., and Alf., on the authority, they *allege*, of MSS. B, D, L, 1, 33, 130, 131 (Ed.), 157, 209, and the Copt., Armen., Pers., Goth., Vulg., and Italic Versions. This, however, forms no exact representation. As to the other MSS., I am not able to test their accuracy. But MS. B (the most ancient of all MSS.) *has* the words. As to D and L, they have little or no authority by themselves; and the other five MSS. (for No. 130 is only the Latin Version of the MS.) are of

too modern a date to carry any weight set against nearly a hundred times as many, including the Alexandrian and all the twenty-seven uncial MSS., except *two*, of the least trustworthy. As to the Versions, the Copt., Arm., Pers., and Goth., they are of little weight. The Italic Version *would* have some, but that several ancient MSS. of that Version *have* the words, and probably they were in the original MS. of that Version. As to the Vulg., it has far less authority, when unsupported by the Italic. And Jerome's judgment, on such a point as the *rejection* of words, is of no great value. I suspect that the words were originally thrown out by some Critics whose purpose it was to remove a tautology, and who thought that there would be more gravity and dignity in *Ἡγγικεν ἡ βασιλεία*, 'is come,' having in mind a passage of Matt. iii. 2, *Ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν*. But the absolute construction there of *Ἡγγικεν* would be here *unsuitable*, since (as also at Matt. xii. 28, *ἐφθάνεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ*) the fact is announced, not *generally*, as respects the world at large (as it is in the Lord's Prayer), but in reference to certain persons then specified.

11. *τὸν κοιν. ἀπομασσόμεθα ὑμῖν*] Render, 'we return it back to you;' a form of giving up all intercourse; q. d. 'even the very dust from your city, which cleaveth unto us, we wipe off [and return it back] to you.' 'Εφ' ὑμᾶς is by almost all Commentators supposed to mean, 'against you,' 'to your harm.' But that sense cannot be admitted. All that is meant seems to be this,—that the same solemn message is to be delivered *unto them*, whether they will hear, or whether they will forbear. Render: 'But (or however) know ye this (i. e. receive this our testimony), that the kingdom,' &c. Griesb., Lachm., Tisch., and Alf. cancel *ἐφ' ὑμᾶς*, from B, D, L, and 5 cursives of the same Family, to which I can only add Scriv. γ. It may be, as Mr. Alf. thinks, a repetition from v. 9; but the evidence of all the MSS. but 9, confirmed by the Pesch. Syr. Vers., goes far to prove that it is *not*.

Between *ἡμῖν* and *ἀπομασσόμεθα* 7 uncial MSS. and 20 others have *eis τοὺς πόδας ὑμῶν*, which words have been received by Lachm. and Tisch. But internal evidence is against them, from the circumstance that we can better account for their addition than their omission. They came, I suspect, from a marginal Scholium pertaining to *κολληθέντα*, i. e. *ad pedes*, equiv. to *pedibus nostris*, though that is implied in the *ἡμῖν*, otherwise the construction in *κολλ.*

τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν. Πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν [ἐφ' ὑμᾶς] ἡ βασιλεία τοῦ Θεοῦ." <sup>12</sup> ἢ Λέγω [δέ] ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. <sup>13</sup> Οὐαὶ σοι, Χοραζὶν! οὐαὶ σοι, Βηθσαΐδα! ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. <sup>14</sup> Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. <sup>15</sup> Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἔξου καταβιβασθήσῃ. <sup>16</sup> Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. <sup>17</sup> Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. <sup>18</sup> Ἐΐπε δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ πεσόντα. <sup>19</sup> Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄψεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. <sup>20</sup> ἢ Πλὴν ἐν τούτῳ μὴ χαίρετε,

1 Rev. 12.  
2.  
3 Mark 16.  
12.  
Acts 26. 5.  
1 Exod. 22.  
22.  
Isa. 4. 3.  
Dan. 12. 1.  
Phil. 4. 3.  
Rev. 12. 3.

als derives confirmation from Aretæus, p. 76, Σικὴν κούφῃ κεκολλίσθω εἰς τὰ μετὰφρανα. But the words seem supplied by the Scholiasts with a view to a passage of Matt. x. 14. Luke ix. 5. Acts xiii. 51, though at so early a period that the words are recognized in the Pesch. Syr. Vera; and hence it may be thought an open question as to their genuineness, especially as I find them in not a few Lamb. and Mus. copies.

12. Λέγω δέ] The δέ is absent from many MSS. (including most of the Lamb. and Mus. copies); and since internal evidence is against it, it is probably not genuine.

13. ἐν σάκκῳ—καθήμεναι] This habit and posture in mourning was in use not only among the Eastern, but the Western nations of antiquity. Comp. Eurip. Iph. A. 1175. Xen. Anab. v. 1. vii. 3, and see D'Orville on Charit., p. 488. The putting on sackcloth was not confined to the East. So Plutarch, iii. 168, says of the superstitious man, ἔξω κάθηται σακκίου ἔχων. See on Matt. xi. 21—23.

16. See Matt. x. 40, and note.

18. ἰθεώρουν τὸν Σ., &c.] The best Commentators are agreed that this is a bold and figurative mode of expression—anticipating the future triumph, already commencing, of the Gospel over the powers of darkness—presenting, as Bp. Warburton, Sermon xxvii., says, 'a lively picture of the sudden precipitation of the Prince of the air, where he had so long held his empire; and hung, like a pestilential meteor, over the sons of men.' The construction, however, here demands our first attention, in order to determine the exact sense, which has been disputed. As respects the former, we have here a condensed brevity of expression for ἰθεώρ. τὸν Σατ. ἐκ τοῦ οὐρ. πεσόντα, ὡς ἀστρ. ἐκ τοῦ οὐρ. πεσοῦσαν, a forcible image to represent the sudden taking place of an event as suddenly come, as quickly gone; 'come and gone (as we should say) like a flash of lightning.' So Lucian, Imag. xi. t. ii. 468, Σὺ μὲν, ὥσπερ τινα ἀστραπὴν παραδραμούσαν, ἀπαξ εἶδες αὐτὴν καὶ, &c., or (to use the words

of a great poet), 'or like the borealis race, that flit (παράδρ.) ere you can point the place.' The implied notion of suddenness is conveyed under the same figure in Isa. xiv. 12, where of the King of Babylon it is said: "How art thou fallen from heaven, resplendent (radiant) son of the morning!" Comp. the φωσφόρος of 2 Pet. i. 19, and the ἰωσφόρος of the Sept. In the impressive term ἰθεώρουν there is reference to a past, but only recently past, event, namely, our Lord's sending them forth. And in πεσόντα we have the use of the prophetic past for future (like ἐξέπεσε in the above passage of Isa., Sept., ἰδοὺ ἔσθῃ in John xii. 31, κέρταται in John xvi. 11, and often both in Old and New Test.) by which any event is anticipated, as having already come to pass. Thus the full sense is: '[It is no wonder that ye should have found the very devils subject to you through my name and power], for in sending you I [fore-] saw, that Satan the Prince of the devils would suddenly and manifestly lose his power.' For a similar comparison to lightning, to express the sudden manifestation of Divine power, comp. infra xvii. 24, and Matt. xxiv. 17.

19. πατεῖν ἐπάνω ὄψ. καὶ σκορπ. ] This expression might be taken literally (as in Mark xvi. 17, ὄψαι ἀποῦσαι) did the context permit it. But, from the connexion with the preceding and the following verse, it should rather seem to be another figure expressive of their safety, — namely, from men as deadly in their hostility as serpents and scorpions. The connexion of the two verses is this: 'I saw [by anticipation] devils depart at your bidding, and by the power I gave you. In virtue of the same power you shall now be preserved both from the assaults of Satan and all his emissaries, and shall prevail over the most bitter hostility.' By τοῦ ἐχθροῦ is to be understood Satan; that being the literal meaning of the appellation. He being the great Enemy of God and mankind. See Matt. iv. 10, comp. with Eph. vi. 11, 12.

— καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικ. ] There is here

ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ [μᾶλλον] ὅτι  
τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. <sup>21</sup> Ἐν αὐτῇ τῇ <sup>1</sup> Matt. 11.  
ὄρα ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν Ἐξομολο- <sup>26-27.</sup>  
γούμαι σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπ- <sup>m Ps. 8. 7.</sup>  
έκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ <sup>Heb. 2. 4.</sup>  
νηπίοις. ναι, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν <sup>Matt. 11. 27.</sup>  
σου. καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν <sup>22</sup> <sup>28. 13.</sup> Πάντα \* μοι παρ- <sup>John 2. 25.</sup>  
εδόθη ὑπὸ τοῦ Πατρὸς μου καὶ οὐδεὶς γινώσκει τίς ἐστίν <sup>1 Cor. 15. 27.</sup>  
<sup>1 Eph. 1. 21.</sup>  
<sup>22</sup> <sup>Phil. 2. 9.</sup>  
<sup>John 1. 13.</sup>  
<sup>2. 4.</sup>  
<sup>2. 14. 5. 9.</sup>

an *intensive* accumulation of negatives. See Matt. xxiv. 21, and note. So in Lucian Pisc. § 19, οὐδὲν οὐ μὴ γίνηται ἀδικον, Δικαιοσύνης συμπαρούσης. The purpose of the *present* verse is *encouragement*, and the source of it is the *unlimited power* of Christ over whatever might hinder their exertions, so that "nothing should in any wise harm them," including both things and persons, namely, Satan, his emissaries, and his abettors.

Of the next verse the purpose is mainly *warning*, by cautioning them under the *elation*, which new privileges and high powers would too surely generate, against being so puffed up by the consciousness of those powers as to think less than they ought of what far more nearly concerns them *personally*—that their names have been written in the book of life. Our Lord means to say, that since the power he has granted to them extends so far and wide, they are not to make any particular part of it their especial matter of rejoicing,—not even the subjection of evil spirits to them,—but the communication of God's infinite mercy to them personally, in placing them on the *list* of his redeemed. Although, however, it is implied, by the very nature of that metaphor, that the *title* to eternal salvation is unalienable, yet it did not follow but that this might be cancelled (the name blotted out) by conduct inconsistent with the heavenly *πνεῦμα*, under which any such *claim* is held. And to this *blotting out* of the name and claim not unfrequent allusions are found in the *Old Test.*, and also in Rev. xxii. 19. The best Commentators are agreed that there is here an allusion to the methods of *human* polity; future life being represented under the image of a temporal *πολιτεῖα*, in which the names of *citizens* were inscribed in a *book*, from which were occasionally expunged the names of those persons who were deemed unworthy, and who thereby lost the *jus civitatis*. Μᾶλλον, not found in very many MSS. (including most of the Lamb. and Mus. copies), Versions, and Fathers, is cancelled, I think rightly, by almost all Editors. Ἐγράφη should be rendered, as the Pesh. Syr. Version authorize, 'have been written,' such being the sense intended, though γέγραπται would have been more correct Greek. The reading of some MSS. ἰγγέγραπται, 'have been enregistered,' seems a mere *correction*; though, being found in three of the oldest uncials and 2 cursives, it has been received into the text by Lachm. and Tisch. as a matter of course, though internal evidence is decidedly against it, and the passage of Rev. xxi. 27 alleged, is a proof to the contrary. At any rate, it has been shown by the best Expositors, ancient and modern, that we are not authorized to infer, from the names having been

thus written, any *absolute* and *irreversible* decree by *election* to eternal salvation, but only a present title to life eternal through the *obedience of faith*, without which their final salvation cannot be secured.

21. ἡγαλλιάσατο τῷ πν., &c.] Here we have the same rapturous expressions of praise and thanksgiving, as on the return of the twelve Apostles from executing the same commission. See note on Matt. xi. 25—27. xiii. 11; and comp. Is. xxix. 14. Eccles. iii. 19. 1 Cor. i. 19, 26.

— ὅτι ἀπέκρυψας, &c.] The phrase here employed is similar to language often found in Scripture; which ascribes to Divine agency the permitted results of human vice or folly. To a customary phrase, then, proceeding from our Saviour's lips, must be assigned its usual meaning; as indeed appears from the tenor of the preceding expostulation. If the Father had hidden these things from the wise and prudent, it was only in a sense consistent with the display, before their eyes, of miracles plain and numerous,—with the employment of a machinery contrived and admirably fitted for the purpose of effecting their conviction and conversion. (Ogilvie's Bampton Lect.)

By ταῦτα, understand all that is expressed, and in any way implied, in the foregoing enregistering of the names of the redeemed ones in the book of life.

22. For the text. rec. παρεδόθη μοι, I have now received, with Griesb., Matth., Scholz, Lachm., Tisch., and Alf., μοι παρεδόθη, from a great number of MSS., including every uncial one, and comprehending the best both of the Eastern and Western recension, and every one of the Lamb. and many Mus. copies, with the Compl. Ed., also all the copies in the passage of Matt. xi. 27. The position μοι παρ. seems to have been adopted by the Evangelist on account of the μοι being emphatic, according to the following (which appears the best) rendering of the words: 'Unto Me have all things been committed by my Father, all power and authority,'—namely, inasmuch as (according to the words of the Apostle, Coloss. i. 19) 'it pleased the Father that in Him all fulness should dwell' (even the infinite treasures of grace and mercy committed to Him to dispense to the heirs of salvation), and from Him alone to be derived, He being the Sovereign Dispenser of all things pertaining to the kingdom of grace and of glory. See note on Matt. xi. 27. The words inserted in small print have been adopted, agreeably to the judgment of all the more recent Editors, on strong external authority, confirmed by many Lamb. and Mus. copies, and the Pesh. Syr. Version.

— γινώσκει.] Meaning that full and com-



ὁ Τῖδς, εἰ μὴ ὁ Πατήρ, καὶ τίς ἐστὶν ὁ Πατήρ, εἰ μὴ ὁ Τῖδς, καὶ  
 ᾧ ἐὰν βούληται ὁ Τῖδς ἀποκαλύψαι, <sup>23</sup> καὶ στραφεῖς πρὸς  
 τοὺς μαθητὰς κατ' ἰδίαν, εἶπε· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέ-  
 ποντες ἃ βλέπετε! <sup>24</sup> λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται  
 καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον  
 καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

o Matt. 23.  
 26.  
 Mark 12. 28.

<sup>25</sup> Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ  
 λέγων· Διδάσκαλε, τί ποιήσας ζῶν αἰώνιον κληρονομίῃ;  
<sup>26</sup> Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς  
 ἀναγινώσκεις; <sup>27</sup> Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀγαπήσεις  
 Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ  
 ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου  
 καὶ ἐξ ὅλης τῆς διανοίας σου καὶ τὸν πλησίον  
 σου ὡς σεαυτὸν. <sup>28</sup> Εἶπε δὲ αὐτῷ· Ὅρθῶς ἀπεκρίθης  
 τοῦτο ποιεῖ, καὶ ζήσῃ. <sup>29</sup> Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν,

p Deut. 6. 5.  
 & 10. 12.  
 & 30. 6.  
 Lev. 19. 18.  
 Rom. 13. 9.  
 Gal. 3. 14.  
 James 2. 8.

q Lev. 19. 5.  
 Ezek. 20.  
 11, 12.

plete knowledge expressed by ἐπιγινώσκειν in the parallel passage of Matthew.

<sup>23</sup> καὶ, στραφεῖς—[τῷ &c.] I now point ἀποκαλύψαι, καὶ, στραφεῖς, because the words are (as H. Stephens, in his Edition the *O mirificum*, well saw) in close connexion with the foregoing ones, and form a suitable conclusion to the thanksgiving therein contained. Thus we may render: 'and turning to his disciples apart [from the rest], he said,' &c.

<sup>25</sup>—<sup>27</sup>. Question of a lawyer,—introducing the parable of the Good Samaritan.

<sup>25</sup>. ἐκπειράζων] From the elaborate investigation of the sense of this word by Mr. Greswell, it appears to mean, 'putting his skill to full proof,' viz. by proposing difficult questions for his solution, as a test of his skill. This he might very well be enabled to do, since the νομικός (equiv. to νομοδιδάσκαλος, v. 17) was by office a teacher of the Law.

The καὶ before λέγων is expunged by Alf. and Tisch., solely from 2 MSS., B and L, but retained by Lachm.;—very properly, since it is far less likely to have been introduced as "a supplement" in all the copies but two, than to have been removed in those copies by critical correction; for such a use of the καὶ with a Participle is unclassical, though a pure Greek writer would have avoided the previous Partic.

—τί ποιήσας] lit., 'by having done what,' 'by what good deed done.' See Matt. xix. 16, and note. On the force of κληρον. see my Lex.

<sup>26</sup>. πῶς ἀναγινώσκεις;] "Here we have," Lightfoot observes, "a form of expression frequent in the schools, when any one brought forward a text of Scripture in proof of any thing." It is to be noted, however, that our Lord in so speaking, calls on *another* to adduce some text of Scripture; whereas in the schools it was usual for him who spoke to allege it *himself*. In the preceding clause, the words ἐν τῷ νόμῳ are placed *before* γέγραπται ('has been written') by way of making the greater impression, the force of the argument resting on these words with which comp. Ia. viii. 20, "To the law and to the testimony." The full sense intended by this interrogatory is, 'in what manner, to what purport, read-

est thou?' (equiv. to, 'what findest thou there?')—a peculiar mode of eliciting what another has to propound. Our Lord refers him to the Law, that he may show him how imperfectly he understood, and how inadequately he had observed it, and thus bring him unto Him who was the 'End of the Law for righteousness (or, justification).' Rom. x. 4.

<sup>27</sup>. ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς, &c.] Recent Commentators usually regard this iteration of καρδίας, ψυχῆς, and ἰσχύος as pleonastic. But it is rather intended to strengthen the sense; nor is this mode of expression without example in the Classical writers. Thus Plautus, Capt. ii. 3: 'Id petam, idque persequar, corde et animo atque viribus.'

<sup>29</sup>. θέλων δικ. i. e. 'wishing to excuse himself' from the imputation of not having attended to the Law he taught; for the Pharisee desired to show that he had not proposed a slight or easily solvable question, but one of importance, and difficult determination. And since πλησίον is a term of extensive application, he takes occasion, from that ambiguity, to put the question καὶ τίς ἐστὶ μου πλησίον; An answer, however, is returned quite contrary to the expectation of the lawyer; and Christ, by teaching that (after the example of the Samaritan, who showed such kindness to the Jew) the offices of humanity and kindness were to be extended even to *strangers, foreigners, and enemies*, leaves the Pharisee nothing to answer. The expression may, in this view, be defined to mean 'any one of our fellow-creatures with whom we are in any way connected, whether in respect of country, religion, or political institutions.' It was a noble sentiment of a heathen, 'Homo sum: nihil humani a me alienum puto': a sentiment, however, which can alone be properly felt and duly acted on by a Christian.

For δικαιοῦν, Lachm., Tisch., and Alf. read δικαιῶσαι, from B, C, D, L, X, and 2 cursives. But the authority for this is quite insufficient, and internal evidence is adverse. It is very improbable that the alteration should have taken place in all the MSS. but seven (I cannot add one) for no apparent cause. Δικαιοῦν instead of

εἶπε πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστί μου πλησίον; 30 Ὁπο-  
 λαβὼν δὲ ὁ Ἰησοῦς εἶπεν Ἀνθρωπὸς τις κατέβαινεν ἀπὸ  
 Ἱερουσαλὴμ εἰς Ἱεριχῶν, καὶ λησταῖς περιέπεσεν οἱ καὶ ἐκ-  
 δύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπήλθον, ἀφέντες ἡμι-  
 θανὴν τυγχάνοντα. 31 Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν  
 ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν, ἀντιπαρήλθεν. 32 Ὁμοίως  
 δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντι-  
 παρήλθε. 33 Σαμαρεΐτης δὲ τις, ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη. 34 καὶ προσελθὼν κατέδησε τὰ

being, as Alf. says, 'the more obvious tense,' is far less so; for it never occurs in the N. T., nor in the Sept.; nor, I believe, in Josephus; nor, indeed, in the Class. writers, except in the Ionic Greek of Hdot. i. 133. ii. 172. vi. 82 and 86. And as there is a strong affinity between the Ionic and the ordinary Greek dialect, we may regard this form as derived from that source. That the Critics should have altered the form into what is usual both in the Class. writers and the Sept., is highly probable.

30. ὑπολαβὼν] supp. τὸν λόγον (which word is expressed in Hdot. iii. 146), lit. 'taking him up.' Implying more than a bare answer, and rather such a reply as shall take exception at, or at least circumscribe and correct, some position too broadly laid down by the other. See Thucyd. v. 49, and my note. Here, however, the thing is not done in a formal mode, and with logical exactness, but populariter, in the Oriental manner, by adducing a story (or narrative of what had perhaps occurred, or what might have occurred), from which the lawyer would be constrained to acknowledge that the Jewish definition of ὁ πλησίον was far too narrow, and ought to be widened by the example even of Samaritans.

—κατέβαινε] 'was travelling,' lit. 'descending,' with reference to the situation of Jericho in respect to Jerusalem.

—λησταῖς περιέπεσε] 'fell among robbers.' The scene, as it were, of this story, is well laid on the road between Jerusalem and Jericho; which ran partly through a kind of wilderness occupied with rocks and defiles (see Josh. xvi. 1); and, at that time,—even to the days of Jerome,—was beset with robbers and murderers; inasmuch that it was called the bloody road. Another reason (besides its situation being favourable to banditti) was that of its being the most frequented road in Judæa, as being the principal one to Peræa. And a priest and Levite are aptly represented as travelling that way, since the classes, or stations, of the priests and Levites were many of them fixed at Jericho, which is termed in the Rabbinical writers a priestly city.

—ἐκδύσαντες αὐτὸν] Not, having stripped him of his raiment, but spoiled him of all that he had; as we should say, strip him bare, equivalent to 'robbed him,'—a phrase, I apprehend, of common life, of which I can find no example except in the derivative noun ἐκδύσει, in Manetho iv. 331, ἰδὼν ἐκήμεται τε καὶ ἐκδύσει πελιδνοῦσιν. And so Gloss Gr. ἐκδύσει, spoliatio. So, too, the Pesh. Syr. and Vulg. must have taken the word, since they render 'despoiled him.' And

that the Latin verbs 'spoliare' and 'despoliare' are so used is well known. In πληγ. ἰκτιν. there is a Latinism, taken from plagas imponere.

—ἀφέντες ἡμιθανὴν τυγχάνοντα] Here τυγχ., not found in several of the ancient MSS. and some Versions, has been cancelled by Lachm. and Tisch., but on insufficient grounds. Internal evidence is quite in favour of the word, from the greater probability of its being put out than brought in. We may suppose that certain early Critics deemed it unnecessary, and accordingly cancelled it. The biblical Commentators and Lexicographers regard the τυγχάνοντα here as put for οὐτα. But why, then, it might be asked, did not Luke express the sense by οὐτα? As to the use of τυγχάνω ὦν for σμῆ, I cannot help suspecting that a more enlightened *anagorisis* would go far to sweep away the principle (at least in the pure Greek writers) of τυγχ. being ever quite pleonastic. In almost every passage where the pleonasm is supposed to occur, there is some force or other to be assigned to τυγχ. It almost always implies contingency of some kind or other, though it may be difficult to trace it. Thus, for instance, in Soph. Aj. 88, Μένειμι' ἂν ἤθελον δ' ἂν ἱκτὸς ὦν τυχέι: the full sense is, 'I could have wished, by any chance, to be off.'

31. κατὰ συγκυρίαν] The Classical writers not unfrequently use κατὰ συντυχίαν, but very rarely κατὰ συγκυρίαν. Inasmuch that we might suppose it to be entirely Hellenistic, did it not occur in Hippocrates. Hence it appears that the phrase κατὰ συγκυρίαν was early in use, but afterwards supplanted by κατὰ συντυχίαν. Yet it maintained a place in the popular diction, even to the time of Eustathius. The term may be defined 'such a concurrence of circumstances' whereby some event is brought about, whether by Divine Providence, as in Dionys. Hal. l. ix. 38, or in the ordinary course of human affairs, as in Hippocr. p. 49, 28, τὰ ἀπὸ συγκυρίης. Diog. Laert. l. x. 98, and here. Of the disputed term ἀντιπαρήλθε, the true sense is, 'he passed by on the contrary side of the road,' intimating that he studiously avoided going up to him.

32. ἰλθὼν καὶ ἰδὼν] The ἰλθὼν is not redundant, but serves to show that the Levite acted worse than the priest, by coming up and viewing him; and after seeing his sad state, then passing over to the other side, thus abandoning him to periah.

34. κατέδησε] Καταδῆσι is a surgical term, occurring also in Xen. Cyr. v. and Ecclus. xxvii. 21, and signifying 'to apply bandages to hold down the lips of a wound.'

τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. <sup>35</sup> Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ Ἐπιμελήθητι αὐτοῦ καὶ ὃ τι ἂν προσδαπανήσης, ἐγὼ, ἐν τῷ ἐπανέρχεσθαί με, ἀποδώσω σοι. <sup>36</sup> Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγενῆσθαι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; <sup>37</sup> Ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς Πορεύου καὶ σὺ ποιεῖ ὁμοίως.

g John 11. 1.  
h 12. 3, 4.

4 Acts 22. 3.

<sup>38</sup> Ἐγένετο δὲ, ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. <sup>39</sup> Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. <sup>40</sup> Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν ἐπιστάσα δὲ εἶπε Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ Ἰνα μοι συν-

— ἐπιχέων ἔλαιον καὶ οἶνον] Not 'pouring in' (as if it had been a *bolus*, which would have required *ἐγχέων*, found in Hdot. ii. 6), but 'pouring on, affusing, as the Latin medical writers express the thing. And so indeed *ἐπιχέων* is used in Gen. xxviii. 18, and xxxv. 14, *ἐπιχέας οἶνον*. The use of oil and wine, both separately and as a mixture called *ὀλέλαιον* is plain from passages cited by Wets. from the ancient Medical writers. The mixture was considered a sovereign remedy for wounds produced by violence; wool, lint, or pounded olive being first laid upon the wound. The oil (which in Palestine is very generous) was probably taken with him, by the Samaritan, for the purpose of anointing; and the antiquity of the custom of carrying oil on a journey is shown by the case of Jacob in the Old Test.

— κτήνος] Corresponding to our general term *beast*, whether horse, mule, or ass. An *ass* is probably here intended, as being that most used. Indeed, this general term is sometimes, even in the Classical writers, used for the *special* one. See Xen. Cyr. viii. 2, 8. *Πανδοχεῖον* denotes a *public hostelry*, such as are still known in the East by the name *khan*. See more in my Lex.

<sup>35</sup>. *ἐκβαλὼν*] 'having cast or put down.' The *two denaria* were equivalent to two days' wages of a labourer (see Matt. xx. 9), and therefore sufficient for temporary relief. Indeed, Mr. Greswell shows that it was a sum adequate to maintain a person frugally six or seven days. On *ἐπιμελ.* and *προσδαπ.* see my Lex.

<sup>36</sup>, <sup>37</sup>. Here our Lord gives the true answer to the above question, by enabling the interrogator to answer it himself,—nay, indeed eliciting the answer from him.

<sup>37</sup>. ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ] 'he who exercised kindness towards him.' A Hebraism. See notes on Luke i. 58, 72. The moral lesson inculcated in the parable is, as Mr. Greswell says, that 'every man who is so situated as to require

the good offices of his fellow-men, without regard to place, nation, consanguinity, or any of the ties which connect one man, or more, with a part of mankind more closely than the rest, must be regarded and treated as their neighbour.' See more in Theoph. and Euthym.

<sup>38</sup>—<sup>42</sup>. Entertainment of our Lord at the house of Martha and Mary. These were the sisters of Lazarus, and the village, Bethany; notwithstanding what Bengel and others have said. The phrase *ἐν τῷ πορεύεσθαι* is used, because the events recorded in this section pertain to the last journey of our Lord from Galilee. The phrase *ὑποδέχεσθαι εἰς οἶκον*, 'to take or receive to oneself,' implies hospitable entertainment, and is found in Hom. Od. x. 70, *τὸν ξείνον ἔγωγε ὑποδέχομαι οἶκον*, and Hdot. i. 44, *οἱ τοῖσι ὑποδεξάμενοι τὸν ξείνον*.

<sup>39</sup>. *παρακαθίσασα*] 'having seated herself.' That the phrase itself, and the custom of *sitting*, as a posture of instruction, was not unknown to the *Greeks* and *Romans*, as well as the *Jews*, is clear from the citations adduced by Wetst. As respects the term itself, *Lachm.*, *Tisch.*, and *Alf.* adopt, from A, B, C, L, *παρακαθεσθίσαι*; and *Alf.* pronounces the text. rec. to be an 'alteration to the more usual form.' But he is here as unfortunate in his *pronunciamento*, as *supra* v. 29; the fact being directly the *contrary* to what he says, the Neuter form *παρακαθίσαι* for the Midd. being comparatively rare, and only used in the later and less pure Greek writers.

<sup>40</sup>. *περιεσπᾶτο*] *Περιεσπᾶν* signifies properly 'to draw from, around, or off,' as *2 Sam. vi. 6*. Thus, by an elegant metaphor, persons are said *περιεσπᾶσθαι*, whose minds are drawn aside in various directions by anxious cares, so as to be distracted by over occupation. So *Diod. Sic. l. i. 74*, *περὶ πολλὰ τῇ διανοίᾳ περιεσπᾶμένοι*, and *82*, *ἀπῆλθε περιεσπᾶσθαι ὑπὸ βιωτικῆς χρείας*. *Polyb. iv. 10, 3. ix. 22, 3. xv. 3, 3. Eccles. xl. 1, 2*. On the terms *διακον.* and *οικονομ.* see my Lex.

αντιλάβηται. 41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλὰ· 42 ἐνὸς δὲ ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

XI. 1 Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἰπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. 2 Ἐἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε <sup>a Matt. 9.9</sup> λέγετε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά

41. *τυρβάζῃ περὶ πολλὰ*] Here *τυρβ.* is not in the pass., but the middle voice in a reciprocal sense, 'thou art bestirring thyself, troubling thyself.' Comp. Aristoph. Pac. 1006, and Athen. 336. See more in my Lex. For *τυρβάζῃ*, *θορυβάζῃ*, the reading of C, D, L, and 2 cursives, has been edited by Lachm. and Tisch., but on insufficient grounds, since the omission in those MSS. of *μεριμνᾷς περὶ πολλὰ*, evinces a *licentia* such as destroys all confidence in the reading *θορυβ.*, which indeed is a mere *gloss*. The above interpretation of *τυρβάζῃ* is confirmed by Alexia. ap. Suid. 336, F, where he brings in a voluptuary, who, in the midst of some observations similar to what we find in 1 Cor. xv. 32, "let us eat and drink, for to-morrow we die," slips in an under-address to Manes the cook, *τύρβαζε, Μάνη*, meaning 'bestir yourself, Manes, about the dinner.' Yet, as the *active* voice cannot have a *reciprocal* sense, I would read *τυρβάζει*, as standing for *τυρβάζῃ*, 'are you bestirring yourself?'

42. *ἐνὸς ἐστὶ χρεία*] An impersonal form (like *opus est* in Latin), of rare occurrence in the Class., but found in Ecclus. iii. 22 and 49, and xxix. 7. The *ἐνὸς* here is to be taken *emphatically*, the sense being 'of one thing [especially] there is need,' namely, the care of the soul, as contrasted with provision for the body. Comp. Ps. xxvii. 4, 'One thing have I desired of the Lord, that' &c.

— *τὴν ἀγαθὴν μερίδα—αὐτῆς*] Here *τὴν ἀγ. μερ.* has much force, denoting that *μερίς*, *beneficium*, which is *essentially good* and profitable both for time and for eternity, and which cannot be lost or taken away. In the term *μερίδα* there may be an allusion not only to any one *taking* his portion of what is set before him to choose from (comp. Lament. iii. 24, "The Lord is *my portion*, saith my soul"); but there seems a tacit opposition to the *evil* portion (evil, because fleeting and unsatisfying) of those who, in the words of the Psalmist (xvii. 44), have *their portion in this life*—a portion consequently as fragile as every thing here must be. The term *μερ.* is used suitably to the foregoing subject, namely, the *plentiful repast* set forth by Martha, of which a portion would be sent round to each of the guests,—an allusion to the good portion from God to man of his favour and blessing, and an interest in him through the Gospel. Mary is here said to *have chosen* this portion, because the sons of men have to choose between the portion of *this world*, which God permits them to take in the fruits of their industry, and the portion in the next, that of their heavenly inheritance

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through Christ. Hence it is that this portion is called the good portion, meaning that which is *alone good*, really and essentially such. The next words suggest *another reason why* it is *ἡ ἀγ.*, the good portion, namely, because it shall not, *cannot* be taken away; the one differing from the other as the meat which perisheth in the use from that which endureth unto everlasting life, the feeding on the bread of life, John vi. 27.

XI. 1—13. Our Lord teaches his disciples to pray. We are not to suppose but that our Lord had given them instructions on prayer, both as to the manner and matter. But it was the custom of the Rabbis to give their disciples some brief *form* of prayer.

2, seqq. On the interpretation here, see notes on Matt. vi. 9, seqq. I cannot but advert to the marvellous *omissions* which are found in some few MSS., Versions, and Fathers, and which are almost invariably adopted by the late Editors. The words *ἡμῶν ὁ ἐν τοῖς οὐρ.* are not found in about eight MSS., with the Vulg. and Persic Versions. But that authority is too slender to claim any attention. The reason for the omission may readily be conceived; though it were vain to imagine reasons for *all* the innumerable alterations which were introduced by the *Alexandrian biblical Aristarchs*.

The words *γενηθήτω—γῆς* are omitted in nearly the same MSS. and Versions as the preceding *ἡμῶν—οὐρανοῖς*; and, of course, there is no greater attention due in this than in the former case. But the omission *here* cannot well be considered as otherwise than *unintentional*. And not only the very small number of MSS. (about six) warrants us to suppose this; but there is a *palaeographical* principle which increases the probability thereof; namely, that as this clause begins with four words,—two of them the same, and the other two of the same *termination* with the former clause, *ἁγιασθήτω τὸ ὄνομά σου*,—so it is likely that these each formed a *line* in the very ancient Archetype or Archetypes; and thus (as in a thousand other cases) the scribes' eyes might be deceived, and hence they would inadvertently omit the second of those clauses.

Again, the words *ἀλλὰ ῥῆσαι—πνευροῦ* are omitted in about the same number of MSS. and Versions as the before-mentioned clauses; with the addition of three or four others, and *Origen*; and are cancelled even by Scholz. *Here* the omission cannot be accounted for on the same principle as at *γενηθήτω—γῆς*: yet the testimony is too weak, and the quarter whence it

F F

σου ἐλθέτω ἡ βασιλεία σου γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. <sup>3</sup> Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν <sup>4</sup> καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ † ἀφίεμεν παντὶ ὀφείλουσι ἡμῖν καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμὸν, [ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.] <sup>5</sup> <sup>b</sup> Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἐξε φίλον, καὶ πορεύεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἶπη αὐτῷ Φίλε, χρήσόν μοι τρεῖς ἄρτους· <sup>6</sup> ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ <sup>7</sup> κάκεινος ἔσθωθεν ἀποκριθεὶς εἶπη· Μὴ μοι κόπους παρέχε· ἤδη ἡ θύρα ἐκλείσται, καὶ τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν κώτην εἰσὼν οὐ δύναμαι

comes is so suspicious, as to destroy all confidence. Surely it is far more probable that the words were omitted by the above-mentioned Critics for some speculative doctrinal reasons, than that in all the MSS. except about ten, the clause should have been introduced from St. Matth. This last reason will also apply to the other omissions; especially as the *doxology*, which is found in almost all the MSS. of *Matthew*, is here found in *not one*. Is it likely that those who introduced *three* interpolations should *all* of them omit to introduce the *fourth*?

3. τὸ καθ' ἡμέραν] The τὸ here presents a certain difficulty which Commentators attempt to evade by treating it as *pleonastic*; and for the same reason I suspect it was *cancelled* by some of the early Critics, while others, for τὸ καθ' ἡμ. read, from the parallel passage of *Matthew*, *σήμερον*. Both methods are alike unsatisfactory. Suffice it to observe, that the very passages adduced to *establish* the pleonasm serve to show that, in effect, there is *no pleonasm*. In short, this use of τὸ is *elliptical*, *sic* (in the sense 'quod attinet ad') being here understood. And it is also not unfrequently followed by a subet. preceded by another preposition, *ἐπὶ*, or, what is here found, *κατὰ*. So Plato, §20, τὰ δὲ κατὰ τὴν ἄλλην Κρήτην; and 17, C. τὰ κατ' ἐκείνην τὴν τήλην. There may be also an ellipse of *μέρος* (which word is expressed in Plato, *Epist.* vii.), but it is unnecessary. The sense may be thus explained: 'Give us the bread (or food) sufficient for us [as regards] this day's need.' These words, τὸ καθ' ἡμέραν, are any thing but (what they have been thought by some) superfluous, being meant to inculcate the weighty truth, that, as we are dependent *day by day* on the great Author of our being for *life*, so are we alike dependent on his Providence *day by day* for the *sustenance* necessary to carry us through that life.

4. καὶ γὰρ αὐτοὶ, &c.] These words may seem to confirm the interpretation of those who render the *ὡς* in *Matthew* vi. 10, *for, or furnished as*. But it is not *necessary* to resort to that sense; and there is no real discrepancy; since in *Luke* that duty is *taken for granted* as indispensable, which in *Matthew* is made the *condition, or measure*, of the forgiveness that we implore. And there is surely no discrepancy between 'Give us *this day*,' and 'Give us *day by day*.'

There is very ancient authority for ἀφίεμεν,

but the question is, whether the form can be proved to have ever existed. The Grammarians Buttm. and Winer, allege for it the Sept. in *Ecclus.* ii. 18, ὅτι ἀφίεν αὐτοῦ, κ.τ.λ., and v. 11, οὐκ ἔστιν ἀφίεν αὐτὸν ὑπνώσαι, but qu?

5-8. Our Lord now proceeds to show the necessity of diligent perseverance in prayer, for any blessings, temporal or spiritual, if we would hope to attain them. This he illustrates even from what is found to hold good in the case of *men*; and, of course, the application is to be carried no further than the plain purpose of the illustration.

5. τίς] Many good Commentators here take τίς for *εἰ τις*, as in 1 Cor. vii. 18, and James v. 13; q. d. 'Should any one of you,' &c. But I rather agree with Fritz. on *Matth.*, p. 726, and Bornem. in loc., that the true import of τίς in such cases is *quisnam?* where the interrogation, according to Fritz., expresses *omnino commotionem*. The truth, however, may be simply stated as follows: that our Lord here *supposes* a sudden and great emergency to have arisen, and inquires to what expedient we should have recourse. Render: 'Which of you *shall* have a friend, and he shall repair to him—and he (that friend) *should* answering say to him; not, as in our authorized Version, 'shall have—shall say;' for the Subjunctive mood in such a case, though it expresses what is *future*, yet not as the Indic. Fut. what is *supposed* as *something certain*, but what may be expected under certain supposed circumstances to take place. So in *Heim.* II. γ. 469, we have καὶ ποτὶ τίς εἰσέρη.

6. ἐξ ὁδοῦ] Valcknaer and Campbell construe this with *παρεγένετο*, and render, 'is come out of his road.' This sense, however, is forced, and the construction harsh; and it is better, with others, to connect *παρεγένετο* with πρὸς με (a very frequent construction, especially in *Luke*), and suppose ἐξ ὁδοῦ to depend on *ὡς* understood. Reader: 'who is just come to me off a journey.' On *κόσπου* *ωπ.* see note at *Matth.* xxvi. 10.

7. εἰς τὴν κώτην] Newe, and Middl. would take *κώτην* to mean *bed-chamber*. A signification, however, for which there is no authority. The interpretation was probably adopted to avoid the difficulty of supposing that all were in the *same* bed, since *κώτης* has the Article. But such does not necessarily follow; for the Article may here have the force of the pronoun possessive, and εἰς τὴν κώτην may best be rendered

ἀναστὰς δοῦναί σοι. <sup>8</sup> Λέγω ὑμῖν εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. <sup>9</sup> Καγὼ ὑμῖν λέγω. <sup>ο</sup> Αἰτεῖτε, <sup>ο</sup> <sup>Matt. 7. 7</sup> <sup>-11.</sup> καὶ δοθήσεται ὑμῖν ζητεῖτε, καὶ εὕρησέτε κρούετε, καὶ ἀνοιγήσεται ὑμῖν. <sup>10</sup> Πᾶς γὰρ ὁ αὐτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοιγήσεται. <sup>11</sup> Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; \* ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; <sup>12</sup> ἢ καὶ ἐὰν αἰτήσῃ ὠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; <sup>13</sup> Εἰ οὖν ὑμεῖς, πονηροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δόματα δίδοναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον ταῖς αἰτοῦσιν αὐτόν;

<sup>14</sup> <sup>ο</sup> Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν ἐγένετο <sup>ο</sup> <sup>Matt. 12.</sup> <sup>22-44.</sup> δὲ, τοῦ δαιμονίου ἐξεληθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. <sup>15</sup> Τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. <sup>16</sup> ἑτεροὶ δὲ, πειράζοντες, σημεῖον παρ' αὐτοῦ ἐξήτουν ἐξ οὐρανοῦ. <sup>17</sup> Αὐτὸς δὲ, εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον, πίπτει. <sup>18</sup> Εἰ δὲ

by our *a-bed*, for *at-bed*. *Μετ' ἐμοῦ* does not necessarily imply in the same *bed*; rather, according to the simplicity of ancient manners, in the same room. An interesting trait of domestic life in ancient times. Here, too (as in various passages of the *Old Test.*) we recognize something which, in its graphic character, has a parallel in the expression of *Æschyl.* *Thob.* 292, *ταῖα λαχαία*, as said of the *nestlings* of the feathered tribe.

<sup>8</sup> *εἰ καὶ οὐ δώσει*. Render: 'if even (or though) he should not rise and give him.'

— *διὰ γε τὴν ἀναίδειαν*. The *ye* here ought not to have been passed over in the Versions; since it means at least, pointing at the *lesser* reason for the action. *Ἀναίδειαν* denotes that *importunity* which has no regard to time, place, or person, and will not be restrained by shame. *Comp. Hom. Il. iv. 521.*

<sup>9-13</sup>. See notes on *Matt. vii. 7-11.*

<sup>9</sup>. Our Lord here shows us how to *apply* the subject, first in a way of *direct affirmation* (*αἰτεῖτε, καὶ δοθήσεται ὑμῖν*), and then in a way of *inference*; q. d. *εἰ οὖν ὑμεῖς, &c.*, where the comparison is not *à simili*, but *à majori*; q. d. 'If the *importunate lesser* obtains so much from men, what will not he that offers up fervent and assiduous prayers obtain from his Father in heaven?'

<sup>11</sup>. *ὑμῶν*. Many MSS., Versions, and Fathers prefix *ἐξ*, which is approved by Matthæi, and adopted by Griseb. and Scholz. But it seems to have come from the margin. See *infra* xiv. 5.

— *ἐπιδώσει α.* 'will reach forth to him'; a graphic mode of expression. 'H. instead of *εἰ*, is found in a great number of the best MSS., in most of the Versions, several Fathers, and the Edit. Princ.; and is adopted by Wetst., Matth., Grisebach, Tittman, Vater, and Scholz. The

words are perpetually confounded in the MSS., but *ἦ* seems to be required by the context.

<sup>12</sup>. *ὦν—σκορπίον*. To understand the scope of this saying, see note on *Matt. vii. 10*. The words used in both passages come to the same thing; since the body of the *whits* scorpion bears some resemblance in size and appearance to an egg.

<sup>13</sup>. *εἰ οὖν ὑμεῖς, &c.* An inference *à majori*, as much as to say: 'If the importunate *teaser* prevails so much with *men*, what will not he who prays earnestly and assiduously obtain from God?' Will he not assuredly obtain the best, yea the unspeakable gift of his *Holy Spirit*, in all its various degrees, both extraordinary, as in the case of the Apostles and others in the early times of Christianity, and also the ordinary aids and influences of the same Spirit, so essential to the guidance and support of believers in their spiritual course.

<sup>14-36</sup>. Accusation of casting out devils by Beelzebub, and the demand of a sign from heaven, *Matth. xii. 25-45.* *Mark iii. 23-29*, where see notes.

<sup>14</sup>. *κωφόν*. This is said to be put, by metonymy, for what *causes* deafness, as *Mark ix. 25*. But *κωφ.* may mean *dumb*, as often elsewhere.

<sup>17</sup>. The connexion may be thus traced: 'But he, knowing the crafty intent with which they had asked for this sign, and the gross fallacy then passing in their own minds by the base imputation of demoniacal influence, said' &c.

— *καὶ οἶκος—πίπτει*. The sentence contains a *parallelism*; and (as Valckn. says) *διαμ.ρ.* in the former member is to be repeated, with an adaptation of gender, in the latter. This mode of taking the passage is confirmed by the parallels in *Matthew* and *Mark*, and is adopted by almost all the ancient and the best modern Com-

καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλει με τὰ δαιμόνια. <sup>19</sup> Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. <sup>20</sup> Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>21</sup> Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστί τὰ ὑπάρχοντα αὐτοῦ. <sup>22</sup> ἔπᾶν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποιθεῖ, καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν. <sup>23</sup> Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. <sup>24</sup> Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον, λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. <sup>25</sup> Καὶ ἐλθὼν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον. <sup>26</sup> Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χειρότερα τῶν πρώτων.

o Matt. 12.  
30—42.

<sup>27</sup> Ὁ ἔγενετο δὲ, ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῇ· Μακαρία ἡ κοιλία ἡ βαστά-

mentators, who illustrate the *sentiment* both from the Classical and Rabbinical writers.

<sup>20.</sup> εἰ δὲ ἐν δακτύλῳ Θεοῦ—*ὑμᾶς*] Render: 'But if by the finger of God I cast out the devils, then the kingdom of God is already come unto you.' Other exx. of *ἀρα* beginning (as here) an apodosis occur (besides the parallel passage of Matt. xii. 28) in 1 Cor. xv. 18. 2 Cor. v. 14. Gal. ii. 21, et al. Ἐν δακτύλῳ Θεοῦ, formed on the Heb. *בְּצֶמֶח עֲצָמָיו*, in Exod. viii. 15, corresponds to ἐν Πνεύμ. Θεοῦ in Matth., and one expression is an explanation of the other; so that the full sense intended by the Evangelists is, 'by the power, or energy, of the Spirit of God.' The force of ἐφ' I have set forth in the note on Matth., and shown the course of reasoning pursued by our Lord. There is also, by the use of this peculiar phrase, an intimation, that 'as Pharaoh's magicians discovered the Finger of God in the miracles which Moses wrought by the Spirit of God, so might they perceive that the devils were cast out by Him in virtue of that Spirit and power.'

<sup>21.</sup> καθωπλισμένος] 'completely armed.' So Æschin. p. 75, καθοπλίσας τὴν πανοπλίαν. Here, however, the term is to be understood, not of personal armour only, but of every kind of preparation for defence, by fortifying the αὐλή or mansion of a magnate. So Diod. Sic. t. iv. 41, τῇ νομοθεσίᾳ καθοπλίσαντες. Hence in the next verse the term πανοπλ. refers to the latter as well as the former preparation for defence, which was by *dismantling the arm*. The phrase ἐν εἰρήνῃ εἶναι, as said of things, is to be understood of security from rapine; as used of persons, at Acts ix. 31, it denotes security from violence.

<sup>22.</sup> τὰ σκύλα a.] Meaning the σκεῦη (or goods) spoken of in the passage of Matth., which were made a spoil, and, together with the arms and armour, distributed among the captors: comp. Ia. liii. 12, καὶ τῶν ἰσχυρῶν μεριεῖ σκύλα.

<sup>27, 28.</sup> The incident here recorded might seem scarcely of sufficient importance to be introduced. In fact, it is only brought forward as serving to draw forth a reply from our Lord full of wholesome instruction to the woman, and to his disciples of every age. There is reproof conveyed, but without acrimony, and with genuine humility. 'Our Lord (as observes Bp. Lonsdale) does not deny the honour, i.e. blessedness, justly due to the Virgin as being the mother of the long-expected Saviour; but he at the same time declares that there is a far greater blessedness than this given not to her alone, but to all who hear the word of God and live in the observance of its commandments.' Comp. supra viii. 19, 21. The sentiment is beautifully verified in the following fine couplet of the Pseudo-Musæus de Her. et Leand. v. 138: 'Ὀλβιος ὅτε σ' ἐφύτισσε, καὶ ὀλβιος ἢ τέκε μητέρα, Γαστήρ τ' ἢ σ' ἐλόχευσε μακαριώτη!

The use of the particle *μενούν γε* (which signifies, as in Rom. ix. 20, x. 18. Phil. iii. 8, *imo vero, yes, indeed, but*) is concessive, with the reservation implied in this brevity of expression, involving an ellip. of ἀλλά. Our Lord does not deny the honour just pronounced on his mother, but gives it the right turn, by intimating in what her honour principally consisted, even in *faith and obedience*. An answer which, as Mr. Alf. justly observes, 'cuts at the root of all Mariolatry.'

σασά σε, καὶ μαστοὶ οὐδ' ἐθήλασας! <sup>28</sup> Αὐτὸς δὲ εἶπε· Μεν-  
οῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσ-  
σοντες αὐτόν. <sup>29</sup> Τῶν δὲ ὀχλῶν ἐπαθροισζομένων, ἤρξατο λέγειν·  
Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ  
δοθῆσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάνη τοῦ προφήτου. <sup>30</sup> Καθ-  
ὼς γὰρ ἐγένετο Ἰωάνης σημεῖον τοῖς Νινευίταις, οὕτως ἔσται  
καὶ ὁ Υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. <sup>31</sup> Βασίλισσα νότου  
ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης,  
καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκού-  
σαι τὴν σοφίαν Σολομώνος· καὶ ἰδοὺ, πλείον Σολομώνος ὧδε.  
<sup>32</sup> Ἄνδρες Νινευὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύ-  
της, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα  
Ἰωάνη· καὶ ἰδοὺ, πλείον Ἰωάνη ὧδε.

<sup>33</sup> Ὅυδεὶς δὲ λύχνον ἄψας εἰς κρύπτην τίθησιν, οὐδὲ ὑπὸ τὸν <sup>†</sup> Matt. v. 15.  
A. C. 22, 23.  
μόδιον· ἀλλὰ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος  
βλέπωσιν. <sup>34</sup> Ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμὸς· ὅταν  
οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν  
ἐστίν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. <sup>35</sup> Σκό-  
πει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. <sup>36</sup> Εἰ οὖν τὸ σῶμά

<sup>31.</sup> καὶ ἰδοὺ, πλείον Σολ.] The καὶ here does not, as the Commentators consider it, belong to the verb ἐστίν, understood, but is probably put for καὶ τοι, and points at the *raïocination*, q. d. 'And yet there is here what is greater than,' namely, greater, as relates both to the matters of the Gospel of repentance, and to the Lord of the Covenant, its Announcer, who is infinitely greater than the holiest and wisest of the sons of men: his preaching than that of Jonah, his wisdom than that of Solomon. The ἰδοὺ is not pleonastic, but *assecrative*, serving to strengthen the assertion; accordingly it is equivalent to *profecto verè*, as in Jer. v. 5, καὶ ἰδοὺ ὁμ. συνέτριψαν τὸν ζυγόν.

<sup>33—36.</sup> See note on Matt. xii. 40. The sayings of our Lord here recorded are found, with slight variation, supra viii. 16. Matt. v. 15. Mark iv. 21, and vi. 22, where, however, they are differently connected and applied. Here they refer to the perverseness of that evil generation in refusing to admit the light from one greater than Solomon. As respects εἰς κρύπτην, it may be taken, as it is by some, for εἰς κρυπτόν; but it is better to regard κρύπτην as a *Subst.*, espec. considering that exx. of this use, however rare, are found, e. gr. Athen. p. 205, where we have "in a secret dark cabin," and Heraclid. de Civit. p. 73. Indeed, in the sense *cault* the word often occurs in the writers of late Grecism, and so used it gave birth to the Latin *crypta* and our *crypt*. That, however, is, I apprehend, not the sense here, but rather such as is found in the passages of Athen. and Heraclid., namely, an unlighted cell or closet, in which articles not often used are stowed out of the way. The reason for this is that found in the parallel passage of Matt. v. 15, ἵνα λάμπῃ πασὶ τοῖς ἐν τῇ οἰκίᾳ.

<sup>35.</sup> σκότος ἐστίν] Render: "is darkness;" the Indic. being here used (and not the Subjunct. ᾖ, as the εἰ would rather require), by way of intimating, that the thing feared already exists, or is on the point of taking place. See note on Matt. vi. 22, 23.

<sup>36.</sup> Our Lord here pursues the similitude in v. 33, where an open manner of teaching is compared to a lamp placed on a stand.

In order to remove what they call an *irregularity* and *tautology*, several Commentators devise various *conjectures*, all of them unauthorized, and indeed unnecessary. There is, properly speaking, no tautology at all (the clause μὴ ἔχον τι μέρος, lit. 'having not any part dark'), being meant to strengthen the preceding position (as in John viii. 12), nor any greater approach to it than is often elsewhere found in Scripture, and sometimes in the Class. writers. This section, vv. 33—36, forms one of the many independent and separate sayings of our Lord, which St. Luke has put together, in a miscellaneous form, without attention to time or place, from ch. xi. to xviii. 14. And therefore it is uncertain whether there be any connexion between this section and the preceding one, vv. 27—32. What is here said by Christ does, indeed, appear in *another connexion* at Matt. v. 15. Mark iv. 21. But our Lord might choose to introduce it *twice*, under different circumstances; meaning to caution his hearers against that *prejudice* which blinded the eyes of their understanding to the evidence of his Messiahship, and demanded a *sign*. Accordingly, he exhorts them to profit by the light of right reason and the Law of nature or conscience,—the Sovereign gift of God to man, intended to guide him in conjunction with the aid of religion. It is meant, then, that as he who lights a lamp does it that it may give



σου δλον φωτεινὸν, μὴ ἔχον τὸ μέρος σκοτεινὸν, ἔσται φωτεινὸν δλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.

37 Ἐν δὲ τῷ λαλήσαι, † ἡρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

g. Matt. 22.  
35—36.

39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Ἐνὺν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 Ἀφρονες! οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; 41 Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἔστω. 42 Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ

light to all around, so the faculty of reason and the gift of conscience should not be allowed to lie hid and be useless. And that (v. 34) as the *natural* eye, when the vision is sound, directs a man's steps aright; so the *mental* eye of reason and conscience is a valuable guide, when *not perverted*; otherwise it involves an inability to distinguish between good and evil. Therefore they are *warned* (v. 35) to take heed that this internal and spiritual light be not obscured [for otherwise, as it is said in St. Matthew, 'great indeed will be that darkness']. A solemn admonition founded on no less than all that a man may save or lose to all eternity. At v. 36 is a *further illustration* of the great importance of preserving and cultivating this light; and that is introduced, in a *familiar and popular* manner, with the not unusual intermixture of the *comparison* with the *thing compared*. The clause *ἵσται φωτεινὸν δλον* is meant to *illustrate* what was just before said, by a reference to the figure employed at v. 33, of *the lamp*; and *δλον* for *καθ' δλον* is placed after *φωτ.*, the better to connect with the comparison *as stars*, &c. The word *ἀστραπὴ* almost always elsewhere denotes the *lightning*; but here, as sometimes in the Sept., it signifies, in its primitive and general sense, a *bright flame*, or *lustre*.

37—54. Discourse against the Pharisees.

37. *ἐν δὲ τῷ λαλ.*] I would render, with the Vulg. and Æthiop. Versions, 'when he had [thus] spoken.' Comp. supra iii. 21. — *ὅπως ἀριστ.* This is to be understood, not of 'dinner,' but of 'a late breakfast,' what we call *lunch* (Fr. 'déjeuner à la fourchette'), the Latin *prandium*. And so the word is often taken both in the Sept. and the Class. writers. The term *ἀνίσκ.* has reference to the reclining posture at meals; and *ἐβαπτίσθη* in the next verse is a use of Pass. for Midd. reciprocal, 'washed himself' (meaning his hands), as at Mark vii. 4, where see note. At this meal, I agree with Mr. Alford, our Lord spoke; the occasion being, the wonder of the Pharisees at his not washing himself before he sat down to meat. The words here are parts of that discourse (the great antipharisaic discourse contained in Matt. xxiii.) with which he afterwards solemnly closed his public ministry; on which the reader is referred to the notes throughout.

For *ἡρώτα*, Tisch. and Alf. read *ἑρωτᾷ*, from

A, B, and about 3 cursives; while Lachm. retains *ἡρ.*; rightly, inasmuch as there is no sufficient authority for the change; though internal evidence is strongly in its favour; and I find it in a few ancient Lamb. and Mus. copies of very early text. It is probably the genuine reading.

39. *ἐνὺν ὑμεῖς*] I am now inclined to regard the *ἐνὺν* as not a particle of affirmation, but of inference, as in English 'now then,' equiv. to 'such being the case,' 'hypocrisy being your characteristic, accordingly ye clean the outside, but leave the inside foul with extortion and villainy': such is the sense of *ἀπρ.* and *πονηρίας*. Though, considering that the Pharisees were prone to other vices besides rapacity, it is probable that to these there is an allusion in the comprehensive term *πονηρίας*, which may mean 'utter depravity of heart, producing profligacy and immorality of life.' See note on 1 Cor. v. 8, and comp. Rom. i. 29, *πεπληρωμένοι πονηρίας, πλεονεξία*.

40. *οὐχ ὁ ποιήσας—ἐποίησε*] I still continue to regard the interpretation of these words proposed by Elsner (notwithstanding the support still given to it by the German Commentators), as untenable. To convert the interrogative into a *declarative* sentence, is running counter to all the ancient Versions and expositions; and, while detracting much from the *meaning*, taking away more from the *spirituality* of the passage. The sentiment here intended to be expressed is, I apprehend, as follows: 'Did not He who made the body—and thus made those outward cleansings necessary—make the soul also? Accordingly, how can ye suppose that He will be satisfied with the outward cleansing, and not desire inward purity of heart? must not the cleansing, to be available, extend to the *whole*?'

41. I am still of opinion, notwithstanding that many able Expositors considerably differ in their view of the sense, that *τὰ ἐνόντα* must denote, as the context requires, and the parallel passage of Matthew confirms, 'what is within the cup,' its *contents*; q. d. 'Be not anxious about the outward part [or its brightness]; but [rather] attend to its contents, and do but give alms therefrom, and then food and every thing else shall be pure to you;' meaning, in other words, that if they had such a love of God and their neighbour as should lead them to exercise almsgiving according to their means, nothing from without would make them unclean.

τὴν ἀγίππην τοῦ Θεοῦ. Ταῦτα ἔδει ποιῆσαι, καὶ κείνην μὴ ἀφίεναι.  
 43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς.  
 44 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἀθλητῶν καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν. 45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμῖς ὑβρίζεις. 46 Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ! ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσφάυετε τοῖς φορτίοις. 47 Οὐαὶ ὑμῖν! ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 Ἀρα μαρτυρεῖτε, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. 49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. 52 Ναὶ, λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 53 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσέρχομένους ἐκωλύσατε. 54 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς, ἤρξαντο οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζοντες αὐτόν· ὅτι αὐτοὶ μὲν—μνημεῖα]

43. ὅτι αὐτοὶ μὲν—μνημεῖα] This is well rendered by Bornemann, 'because, while your forefathers killed the prophets, you have built their tombs.' The Greek writers, he observes, often put a *primary* sentiment in the *second* place, and a *secondary* one in the first place of the sentence. See note on Matt. xxiii. 29, 30, 31.

49. ἡ σοφία τοῦ Θεοῦ εἶπεν, &c.] Here ἡ σοφία τ. Θεοῦ is equiv. to the *ὡς* employed in the parallel passage of Matthew. As relates to the explanation of the difficulty here found, I agree with Olshausen, Stier, and others, that the *whole saying* has a reference to a passage of 2 Chron. xxiv. 18—22, which commences with remarks on the weakness of Judah and Jerusalem after the death of Jehoiada, the priest. Then v. 19, it is said: "He sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah, the son of Jehoiada, the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you, &c. Now the words in our text are not indeed a citation, but an amplification of v. 19, there, giving the true sense of what the wisdom of God intended, by enlarging the mere historical notice of God's purpose into the *Divine*

revelation of the *whole purpose* of God as the counsel of his will in heaven.

52. ἤρατε τὴν κλεῖδα τῆς γνώσεως] Meaning the key which is the only true knowledge, consisting in a right understanding of the Law and the Prophets, which were meant to show forth and testify of him that was to come: but that key being taken away from the people, and appropriated by the priests, the door was closed, and the kingdom of heaven (as it is said in the parallel passage of Matthew, where see note) shut in men's faces.

53. δεινῶς ἐνέχειν] Supp. αὐτῶν, as will appear from the passages cited at the only other passage where this idiom occurs in the N. T.,—namely, Mark vi. 19. Mr. Alford's interpretation, 'to press vehemently upon,' is one formerly adopted from Budæus by some Expositors; but it has been for some time exploded, both as being unsuitable to the context, and as being justly considered unfounded; since the gloss of Hesych., its only support, is admitted by the Editors of that Lex. to be corrupt, and that for *ἐγκτεται* should be read *ἐγκοτεῖ*. The gloss was doubtless derived from some Scholiast; just as here Euthym. has *ἐνέχειν ἐγκοτεῖν*, from a similar source. The phrase with the ellipse *χόλον* occurs also, besides Mark vi. 19, in Gen. xlix. 28, and the complete phrase in Hdol. i. 118. vi. 119. The same error as that of the above Expositors was committed by the Translators of the

ζην αὐτὸν περὶ πλείονων, <sup>54</sup> ἐπεδρεύοντες αὐτὸν [καὶ] ζή-  
τούντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ, ὥστε κατηγορήσωσιν  
αὐτοῦ.

XII. <sup>1</sup> Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου ὥστε  
καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ  
<sup>a</sup> Matt. ix. 8. Πρῶτον \* προσέχετε ἑαυτοῖς ἀπὸ τῆς ζήμης τῶν Φαρισαίων,  
<sup>b</sup> Matt. ix.  
25. ἥτις ἐστὶν ὑπόκρισις. <sup>2</sup> <sup>b</sup> Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ  
οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. <sup>3</sup> Ἀνθ-  
ῶν ὅσα ἐν τῇ σκοτίᾳ ἔπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς  
τὸ οὐς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δαυμά-  
των. <sup>4</sup> <sup>c</sup> Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν  
<sup>c</sup> Matt. ix.  
37—40. <sup>d</sup> ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχόντων περισσό-  
τερὸν τι ποιῆσαι. <sup>5</sup> Ἐποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβή-  
θητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν  
γέενναν· καὶ, λέγω ὑμῖν, τοῦτον φοβήθητε. <sup>6</sup> Οὐχὶ πέντε στρου-  
θία πωλεῖται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλε-  
λησμένον ἐνόπιον τοῦ Θεοῦ; <sup>7</sup> ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς  
ὑμῶν πᾶσαι ἡριθμηταί. Μὴ οὖν φοβεῖσθε πολλῶν στρου-

passage of Genesis. The Vulg. rendered by *invidere* illi; whereas the Sept. Ver. expresses the same sense as the Hebrew original, the Samaritan Version, and the Chaldaic Paraphr., 'they bore a grudge, or bitter hate, against him.' That *χόλον* is the true ellipsis, appears from the passage of Hdot.; though *κότον* might have been thought of, which would be confirmed by the Homeric *κότον ἰσθετο θυμῷ*. But *κότος* is a *stronger* term than *χόλος*, which latter signifies 'bitter anger,' the other *rancour*, 'inveterate malevolence.'

— ἀποστοματίζιν αὐτόν.] In order fully to comprehend this peculiar expression, we must consider its *origins*, and then its bearing on the context here. It is derived from the phrase *ἀπὸ στόματος*, 'to speak out of mouth,' from memory, and without premeditation; also in an Act. trans. sense, 'to cause any one so to do;' and here, 'to cause any one to answer questions,' whether with forethought or consideration, and, by implication, 'to entangle, or entrap, any one in his words;—an interpretation placed beyond doubt by the kindred passage of Matt. xxii. 15, where it is said, of these same Pharisees, that they took counsel ὥστε αὐτὸν παγιδεύσωσιν λόγῳ. Comp. Prov. vi. 2, Symm., ἡπαγιδεύθη ἐν ῥήμασι τοῦ στόματός σου,—namely, by artful and puzzling questions.

XII. 1—12. Solemn warning against hypocrisy. This discourse is in close connexion with the one immediately preceding, the substance of which is found in Matthew, and perhaps in other parts of this Gospel. It should seem that, while our Lord was in the Pharisee's house, the multitude had again congregated; and that our Lord came forth to them with his mind fully occupied with the grave and serious subject of his foregoing discourse, and, accordingly, proceeds to

caution his disciples (who were not with him at the Pharisee's house) against that especial characteristic of the Pharisees, against which they had need to be particularly on their guard. At *ἐν οἷς* supply *πράγμασι*, and render, 'during which things,'—namely, the transactions above recorded. Such being the general scope, I am now of opinion that, notwithstanding the objections which I have shown lie against construing *πρῶτον* with *προσέχετε*, it is better to refer it thereto than to *λίγην πρὸς τοὺς μαθητάς*. Rare as is the sense *imprimis*, especially, *ante omnia*, in its present position, as commencing a clause preceded by a colon, it does so occur at 2 Pet. i. 20. iii. 3, and 1 Tim. ii. 1, *παρακαλῶ πρῶτον πάντων ποιῆσαι*, &c., where several ancient MSS. read *παρακάλει*. The thing, however, is an open question; for certain it is from v. 24, *ἔλεγεν δὲ καὶ τοῖς ὄχλοις*, that our Lord did address the disciples first, and then the multitude. It cannot be denied that the disciples were most concerned in this admonition; but the sense *imprimis*, *præcipue*, is not the less suitable, and it is more agreeable to the earnestness which, under the circumstances, would be expected, and which does show itself in the address. In the Pesch. Syr., Copt., Arab., and Pers. Versions it is construed with *προς*.

1. τῇς ζήμης τῶν Φαρ.] The metaphor here has reference to the silent, but sure, effect of the vice of hypocrisy, which distinguished *Pharisaism* generally, and which, when once instilled, gradually pervaded the whole disposition and character. On the full force of the term *ζήμη* in the Scriptural and Classical writers, see *Greswell on Par.*, vol. iii. 89, seqq.

4. ἀποκτ.] Considering the marvellous varieties of reading here existing, there seems no case for change. Were any made, I should prefer *ἀποκτεν.*, with all the recent Editors; but

θίων διαφέρετε. <sup>8</sup> Λέγω δὲ ὑμῖν Πᾶς δς ἀν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. <sup>9</sup> ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρητηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. <sup>10</sup> <sup>d</sup> Καὶ πᾶς δς ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. <sup>11</sup> <sup>e</sup> Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς, καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογησῃσθε, ἢ τί εἴπητε· <sup>12</sup> τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.

<sup>d</sup> Matt. 12. 31, 32.  
<sup>e</sup> Mark 9. 38.  
1 John 5. 10.  
<sup>e</sup> Matt. 10. 19, 20.  
Mark 13. 11.  
infra 21. 14.

<sup>13</sup> Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. <sup>14</sup> Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; <sup>15</sup> Εἶπε δὲ πρὸς αὐτοὺς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ

<sup>f1</sup> Tim. 6. 7.  
<sup>2a</sup>

ἀποκτινύντων is not less entitled to adoption. The Lamb. and Mus. copies have almost all of them one or the other.

11. ὅταν προσφέρ. ὑμ. ἐπὶ τὰς—ἀρχὰς καὶ τὰς ἐξουσίας] We may comp. Eph. iii. 10, ταῖς ἀρχ. καὶ ταῖς ἐξ., though it would seem that by τὰς ἀρχὰς is here meant the higher powers, who held the *jus gladii*, and by τὰς ἐξ., the lower and *municiपाल* magistrates, who had only the power of correction by imprisonment and corporal castigation. So the term is used in the Epistle of the Vienne and Lyonese Church to those of Asia and Phrygia (frag. 3, ep. Routh, Rel. Sac. i. 297), ἀναχθάντες εἰς τὴν ἀγορὰν ὑπὸ τῶν προϊστηκότων τῇ πόλει ἐξουσιῶν.

13—21. Answer to one (not a disciple, but a bystander hearer) who asked for our Lord's interposition to procure a division of inheritance.

13. Ἰπὲρ δὲ τις, &c.] This circumstance is introduced somewhat abruptly. We should rather have expected it to have been prefaced by some such words as those of Aristot. Polit. v., δύο ἀδελφῶν περὶ τῆς τῶν πατρῶν νομῆς (for διανομῆς) διανεχθέντων, &c. Such exactness of style, however, is not the character of the sacred writers, nor indeed of the ancient writers in general.

— μερίσασθαι, &c.] Meaning, 'so to divide the inheritance as to admit me to my share' i. e. 'to share it with me'; as Demosth. p. 913, 1, μερισάμενοι τὸ ἐμὸν χωρίον μετὰ Φ. For, as we learn from Seneca, Decl. x. 3, the law was, for the elder brother to divide the inheritance into two portions, and the younger to take his choice of them. The difference between the two terms δικαστ. and μερ. seems to be, that by δικ. is denoted a publicly appointed judge to decide on the claims of different persons to an inheritance, and to authoritatively assign the due share to all; by μεριστ., a privately appointed judge, like our arbitrator or referee, authorized to mediate between conflicting claimants, and apportion equitably to each his due share; lit. an apportioner. So in Plato de Legg. p. 915, such persons are called first, αἰρετοὶ δικασταί, and then διαιτη-

ταί. And so Appian, t. i. 64, Ῥωμαῖοις δικαστὴν ἢ διαιτητὴν.

15. Great is the authority (confirmed by many Lamb. and Mus. copies) existing for the word πάσης before πλινουσίας, which has been adopted by all the recent Editors. It was probably removed by certain Correctors who considered the word *superfluous*; which, however, is by no means the case: the sense being, 'from every species of covetousness, even that which might, as in the present instance, be thought venial.' In the next words, ὅτι οὐκ ἐν τῷ περισσεύειν αὐτοῦ, the construction is so harsh, that it is not easy to draw forth any positively certain sense; the very reading itself, from which any true interpretation can be laid down, being uncertain, from the variety and confusion of readings in the copies. As respects the former αὐτοῦ, there is strong external authority for αὐτῷ, yet not sufficient to warrant its adoption. The very same variation exists in the latter αὐτοῦ, which has been adopted by Lachm., Tisch., and Alf., from B, D, F, G, and some dozen cursive MSS.; to which I could add a few Lamb. and Mus. copies: and internal evidence is somewhat in its favour, from its being the more recondite expression; and it is confirmed by supra viii. 3. Acts iv. 32. Gen. xxxi. 18. Nevertheless, the other is the more simple, and agreeable to the character of Scriptural phraseology. Comp. Matt. xix. 21. xxv. 14. xxiv. 47. Luke xii. 33, seq. xiv. 33. xvi. 1. xix. 8. Whatever be the reading (which is an open question), the true sense intended by the Evangelist seems to be this: 'not because a man abounds in wealth, does his life consist in, depend upon, his goods,' meaning that worldly possessions, however considerable, are no guarantee for the continuance of life, 'nor by his attaining abundance can this ever become the case,' a truth which has its exemplification in the subjoined parable. Little doubt is there, that under the term ζωῇ is conveyed (as often) a twofold sense, as directed to the twofold lesson here intended to be inculcated, one as respects this world, the other as respects the next;—according to which the term ζωῇ signifies 'life and welfare' not only for time, but for eternity. That

τῆς πείσῃ πλεονεξίας· ὅτι οὐκ ἐν τῇ περισσεύειν τιλῇ ἡ ζωὴ † αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. <sup>16</sup> Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα· <sup>17</sup> καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω; ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; <sup>18</sup> Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μέζοντας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὰ \* γενήματά μου καὶ τὰ ἀγαθὰ μου <sup>19</sup> καὶ ἐρῶ τῇ ψυχῇ μου <sup>20</sup> Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλὰ· ἀναπαύου, φάγε, πίε, εὐφραίνου. <sup>20</sup> Εἶπε δὲ αὐτῷ ὁ Θεός·

g Eccles. 14.

1 Cor. 15. 52.

James 2. 5.

such is the case, plainly appears, v. 21; where the deeper lesson is expressly adverted to. The same twofold sense of *ζωή* is found in Pa. xvi. 11.

16. The above solemn warning and weighty admonition is now set forth most forcibly, and even graphically, by a Parable, showing the folly of worldlings while they live, and their misery when they die. The character so drawn is not that of a person who had got his wealth by fraud or oppression, or of one who would not use it when got; but simply that of a person who *lived* for this world only, without any thought or care for another,—without any reference to the being and providence of God, or any care for more than his body; utterly regardless of the welfare of his soul, whether for time, or for eternity. And thus his riches,—which might have been a blessing, had he used them with reference to the Giver,—became a snare and a curse. The main characteristics here presented seem an ungodly *thanklessness* to the Giver of all good things, a *greedy selfishness* that would appropriate *all* to self, and, withal, an utter *forgetfulness* of the insecure tenure by which he holds whatever he possesses; such as that described in the strikingly similar passage of Eccles. xi. 18, 19, where the *true* sense meant to be conveyed is, that the chief portion or reward of the penurious care of the avaricious man is to be able to say, *εἶρον ἀνάπαυσιν, καὶ νῦν φάγομαι* (read *φάγομαι*, from several copies, pres. for fut.), ‘I am going to eat of my good things’ (answering to which are the words *ἀγαθὰ* and *φάγε* in the present passage, v. 19), equiv. to ‘jam fruar paratis.’

18. *καθελῶ—ἀποθήκας*] Considering that no idea of *violence* by *pulling* down, as respects the building, is here permitted by the context, but only a *removal* of part of it, or of the materials, either for enlargement or putting together in an altogether new building, we may best render, with Abp. Newc. and Mr. Groew., ‘I will take (not ‘pull’) down;’—a sense, indeed, quite permitted by the term *καθελῶ*, as used in many passages of the Class. writers, which I could adduce, and some also of the Sept. *Ἀποθήκας* is wrongly rendered *bars*; rather we may render, ‘*garners*,’ meaning *repositories* for grain, after threshing and winnowing, as *supra* iii. 17, *συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ* (there rendered *garners*), as also in Matt. iii. 12. And so in Prov. iii. 10, *ἴα τίμνηται τὰ ταμεία σου πλημονῇ σίτου*, where the Version of Aquila has *ἀποθήκας*. Render: ‘store-houses.’ These *ἀποθήκας* are probably very much like those Egyptian *granaries* of which

Sir Gardner Wilkinson, *Ancient Egypt*, vol. ii. 135 and 6, has supplied pictures copied from those deposited in the tombs at Beni Hassan and Thebes; these being *cells*, or rooms with vaulted roofs, for depositing the grain when threshed. However, *all* the above Greek and Latin terms were used indifferently, both of ‘storehouses’ and ‘granaries,’ and probably, in some instances, of *both*.

—*γενήματα*] This, for the text. rec. *γενησ.*, I have received, with all the recent Editors, on very strong authority (including many Lamb. and Mus. copies), confirmed by internal evidence.

19. *τῇ ψυχῇ μου*] Meaning ‘to myself.’ An idiom found elsewhere in the New Test., as Matt. x. 33, and sometimes in the Class. writers, as Liban. Or. 468, *σαφρόνως ἑμαυτὸν, πρὸς τὴν ἑμαυτοῦ ψυχὴν εἰπών*. Ἀθηναῖος *εἰμι*.

—*ἀναπαύου*] This may be rendered ‘recreate thyself;’ as Eurip. Alc. 804.—*Εὐφραίνου* denotes, in a general way, the *sensual delight* resulting from the animal gratifications just mentioned. So Tob. vii. 9, *φάγε, πίε, καὶ ἡδέεο γίνου*.

20. *εἶπεν αὐτῷ ὁ Θεός*] Namely, as Grot. explains, by a *locut. decretum*. Comp. Prov. i. 26, *τοιγαροῦν κἀγὼ τῇ ἐμετέρᾳ ἀπολαίᾳ ἐπιγυλάσωμαι, καταχαροῦμαι*, &c. This view has been adopted by most of the best Expositors, and recently by Trench. Maldonat, indeed, is of opinion that our Lord meant thus to represent God as really and actually addressing the rich man in so many words, either by an angel (as Augustine supposes) or a prophet, since otherwise (Maldon. says) “perit tota vis et gratia verborum atque sententia.” But I cannot agree with him that, by taking *εἶπεν* in the sense not of *actual*, but *virtual*, address, “perit tota vis et gratia,” &c. As respects the *gratia*, it is not worth adverting to; and as to the warning force, that is not diminished; since it is plain that a sentence passed in heaven, by way of answer to his purposes on earth, can only be considered as a *decreet* in heaven as to what was immediately to take place on earth. There is not want of force, in what is so *figuratively bold*. Besides, the *same* figure (of apostrophe) is to be recognized in the words preceding, to which these seem to correspond, namely, *ἐρῶ τῇ ψυχῇ μου*, where, as often in the Old Test., and sometimes in the Class. writers, the individual is figuratively and by apostrophe *represented* as addressing *himself*. Nor is this any novel view, since there is reason to think it was adopted by the ancient Fathers. See Theophyl. If, however, it be thought that the *improbability* of the Parable is materially

"Αφρων, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τίνοι ἔσται; <sup>21</sup> Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

<sup>22</sup> <sup>h</sup> Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν <sup>h</sup> Matt. 6. 25 —<sup>22</sup> λέγω· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσθηθε. <sup>23</sup> Ἡ ψυχὴ πλεῖον ἔστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. <sup>24</sup> Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη· <sup>1</sup> καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς δια- <sup>i</sup> Job 22. 41. <sup>25</sup> Τίς δὲ ἐξ ὑμῶν, μεριμνῶν, δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; <sup>26</sup> Εἰ οὖν † οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; <sup>27</sup> Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <sup>28</sup> Εἰ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιένυσσι· πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; <sup>29</sup> Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίνητε· καὶ μὴ μετεωρίζεσθε· <sup>80</sup> ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ Πατήρ

impaired (which I doubt) by the worldling's gross selfishness and utter folly not being brought into *sufficient contrast* with the solemn truth of his imminent dissolution, we may suppose the announcement really made on earth not *figuratively* (with Alf.) by some unmistakable judgment, but virtually through the medium of Angelic agency, referred to at the next verse.

—ἀπαιτοῦσιν] On further consideration of this disputed expression, I am ready to admit that it is not strictly impersonal, but that there is (by an idiom not unusual both in Heb. and Greek) a noun left to be supplied from the subject-matter, by reference (as Mr. Alf. observes) to those whose province it is to attend to such a matter, even the holy Angels, the ministers of the Divine purposes. See *supra* vi. 38.

—ἃ δὲ ἠτοίμ. Render: 'the good things which thou providedst as κείμενα *σεαυτῷ*.' Comp. Hor. Epist. i. 18. 109, 'Sit dona—provisia in annum.'

—τίνοι ἔσται;] Not as though it were of any consequence to the person himself *whose* the possessions should be, which he has lost his soul to gain; it being merely an emphatical way of saying that they will not be *his*. Comp. Seneca (Nat. Quæst. i. iii. Pref.) 'Conservasti alius, quæ periero tibi;' and Menander, ἀλλ' ἂν ἀποθῆναι, ταῦτα καταλείψει, τίνοι; 'for whom?' 'for whose benefit?' not thine.

21. Now follows the brief, but striking, *moral* by application.

—οὕτως] 'such is the case with,' 'such the folly of.' A familiar mode of expression, meaning, 'such is his case,' such his situation, so destitute of all provision for the life in question, what is termed, 1 Tim. vi. 19, ἡ ὄντως ζωή.

—μὴ εἰς Θεὸν πλουτῶν] 'who is not rich unto God,' i. e. 'with reference to God,' 'unto

his will,' 'for his glory,' and consequently for the benefit of his fellow-man, by works of beneficence, thus laying up treasures in heaven.

22—31. Admonitions to trust in God, in reference to whose Providence we are to be either πλουτῶν or χρηστῶν.—Διὰ τοῦτο, 'such being the case,' i. e. since worldly wealth, and the most ample means for enjoyment, are so little permanently enjoyable.

24. τοὺς κόρακας]. On these the Divine Providence is especially shown; for though the old ones very soon expel their young from the nests, and often abandon both nest and young, yet, by a wise Providence, they instinctively heap up in their nests whatever breeds worms, whereby their abandoned young are preserved.

—ταμεῖον] The word scarcely differs in sense from ἀποθήκη. The distinction, if any, seems to be this,—that ταμεῖον, as it originally denoted the *store-room* of the ταμίης or dispenser, so it afterwards came to mean 'a store-room' generally, especially for grain, like our barn; while ἀποθ. denoted merely one of those *subterranean repositories* for grain, which are common in the East. See *supra* v. 18, note.

29. μὴ μετεωρίζεσθε] Meaning, 'Be not anxiously fluctuating between hope and fear' (see Thucyd. ii. 8, and my note there), as to the supply of your daily wants. Μετεωρίζεσθαι signifies properly to be *lifted on high*: being used especially of vessels tossed aloft at sea, and then depressed to its very depths; an apt image of anxiety. So Hor. Epist. i. 18. 109, 110.

30. ταῦτα] Namely, all such things as are included in the idea of what has been just before spoken of,—the means of subsistence.

—τὰ ἔθνη τοῦ κόσμου] A seeming pleonasm; since τὰ ἔθνη alone would have been sufficient, or ὁ κόσμος, which is used in Jehn

1 Matt. 6. 22. οὐδεν ὅτι χρῆζετε τούτων. 31 Ἰ Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον ὅτι ἡ εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. 1 ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγί-  
 1 Matt. 6. 20. infra 14. 9. 1 Tim. 6. 19. ζει, οὐδὲ σὴς διαφθείρει· 34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. 35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καϊόμενοι· 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. 37 Μακάριοι οἱ δούλοι ἐκεῖνοι, οἳ ἐλθὼν ὁ κύριος εὕρησιν γρηγοροῦντας. Ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. 38 Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοι εἰσιν οἱ δούλοι ἐκεῖνοι. 39 Τοῦτο δὲ γινώ-  
 2 Eph. 6. 14. 1 Pet. 1. 13. 2 Matt. 25. 1, &c. σκετε, ὅτι, εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἐγγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διοριγῆναι τὸν οἶκον αὐτοῦ. 40 Καὶ ὑμεῖς οὖν γίνεσθε ἑτοιμοὶ ὅτι ᾗ ὥρα οὐ δοκεῖτε, ὁ Τῖος τοῦ ἀνθρώπου ἔρχεται.

xvi. 18. In reality, however, there is none, the idiom being, like many to be met with elsewhere (even in Thucyd., Aristot., and other writers, the most sparing in words), wherein what is *sub-joined* serves for *explanation*; the heathens being here designated as "children of this world," and this world *only*,—without any thought of the *next*; to which the mention of *this* world is meant to be tacitly opposed.

32. This verse contains a consolatory assurance (*interposed* amidst admonition, and pregnant with intense feeling) of the Father's love, as the sure ground for the absence of all fear.

—τὸ μικρὸν ποίμνιον] The Art. is either for the pron. poss., or is intended to supply the place of the Voc., *Hellenistic*. This double diminutive has great emphasis, as appears from the exx. adduced by Expositors; and the *pastoral* image such as that found in John x. 1, init., makes it peculiarly interesting.

35—40. Exhortations to watchfulness. Here the figurative comparison is drawn forth in order to intimate the nature of the duty, and the mode of performing it. In the *ἔστωσαν περιεζ.* and the *οἱ λύχνοι καϊόμενοι* there are two forcible forms of expression, alluding to the long robes among the ancients, which required to be *girded up* for any active employment; and also to the custom of servants of keeping lamps trimmed and burning, to receive their master on his return home late from an entertainment: by which lively images are inculcated the duties incumbent on Christians, of *diligence* in 'working out their salvation,' and *vigilance*, by which they may be always ready and prepared to meet their Lord, as the next verse intimates, on which see note at Matt. xxv. 1—13.

36. *πότε ἀναλύσει ἐκ τῶν γάμων*] Here

and at Luke xiv. 8, by *οἱ γάμοι* is denoted any 'great and long-continued banqueting,' such as that of a marriage-feast; of which see examples in my *Lex*. The idiom is said not to occur in the *Class.* writers, and to be altogether *Hellenistic*. But it is rather one of *later* Greek, derived from the language of common life. Thus, although it is found in a pure Attic writer of the Midd. Comedy, Axionic. Chalcid. fr. ii. 16, *ᾧς πάντας ὁμολογεῖν τῶν γάμων κρείττω γεγενῆσθαι τὴν ἑσπέραν* ('that the next day's meal was better than the banquet itself'), yet I doubt not but that it was formed on some adage in the mouths of the common people.

37. *περιζώσεται καὶ ἀνακλινεῖ—αὐτοῖς*] Meaning, in other words, 'he will reward their diligence and vigilance with the most tender marks of kindness and condescension, such as men have sometimes bestowed on faithfully attached servants'; thus representing the exceeding blessedness which, of his infinite condescension and free grace, our Lord will bestow on those who, with faith and patience, have waited for his coming. In *διακονήσει* the mark of condescension is raised, it would seem, to the highest pitch. Comp. Rev. iii. 20, seq.; where, however, it is raised one degree higher, as implying participation in the Redeemer's throne.

38. *καὶ εὕρῃ οὕτω*] The *ποιούντας* added in the D and other ancient MSS., is evidently from Critics, who did not perceive that *οὕτω*, in fact, stands for *γρηγοροῦντας*, and is only used by way of preventing an unpleasant tautology; having, indeed, exactly the force that our occasionally bears, as in the well-known couplet,—  
 'Not to admire, is all the art I know | To make men happy and to keep them so.'

39—40. See Matt. xxiv. 43—51, and notes.

41 <sup>a</sup> Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; <sup>b</sup> Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδοναι ἐν καιρῷ τὸ σιτομέτριον; <sup>c</sup> Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. <sup>d</sup> Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>e</sup> Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· <sup>f</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. <sup>g</sup> Ἐκεῖνος δὲ ὁ δούλος ὁ γινούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς· <sup>h</sup> ὁ δὲ μὴ γινούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθετο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. <sup>i</sup> Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί θέλω, εἰ ἤδη ἀνήφθῃ; <sup>j</sup> Βάπτισμα δὲ ἔχω βαπτισθῆναι·

Matt. 24. 46—50.

Num. 15. 30.  
Deut. 28. 2.  
John 9. 41.  
Isa. 15. 22.  
Acta 7. 30.  
James 4. 17.  
Lev. 5. 17.  
1 Tim. 1. 18.

1 ver. 51.  
1 Pet. 4. 12.

41, 42. To the question proposed by Peter, our Lord answers not directly, but by implication, presenting another parable, by which, as Br. Lonsdale observes, 'without saying how far all were concerned in the instructions he had just given, he shows that those persons who, like Peter and his fellow Apostles (who are by the figure compared to those house-stewards who in large families used to allot the various departments of duty to the servants, and dispense their allotted portion of food or wages), should occupy offices of high trust in the government of the Church, would have especial need to be on their guard against that forgetfulness of their duty, to which they might be tempted by the delay of their Master's coming to judgment.'

47. ἐκεῖνος δὲ ὁ δούλος, &c.] This portion ought properly to be separated from the preceding; since the words were probably spoken on another occasion, and only inserted here because bearing on a similar subject. The purpose is to point out the method, or rule, on which the Lord will act in punishing the servant who has disobeyed, or who has neglected to do, his master's will. This punishment, it is shown, will be in proportion to the knowledge possessed of that will. The person in question is, however, not the *servus improbus* just before spoken of; but one who has, on the whole, an inclination to do his duty, and perform his master's will, but who does not heartily set about doing it. Now the lesson we are taught is, that if he has fully known his master's will, and yet does not apply himself to perform it, he will be beaten with many stripes; but if he knew it not, or imperfectly, with few.

As it were manifestly unjust to inflict stripes at all upon any one for not performing his Lord's will when he had no knowledge of it, some would

therefore restrict these words to the knowing his Lord's will by special revelation, and the not knowing it by that means. But it should rather seem that they are to be understood comparatively,—namely, of one who knew it more perfectly, as compared with one who knew it less perfectly; men's comparative opportunities being taken into consideration.

49. πῦρ ἦλθον βαλεῖν, &c.] From inculcating the necessity of Christian watchfulness, our Lord is led to advert to those times of persecution (both active and passive) when it would be especially needed;—the fire of which would be kindled soon after his death and passion. This force of the figure contained in the expression πῦρ would seem called for by v. 51,—namely, the persecution arising from dissensions and divisions; but that is uncertain; and at any rate it is better than understanding it, with Alf., of the fire of the gift of the Holy Spirit for purification. On mature consideration, I apprehend that it designates the fire of trial, the result of persecution, adverted to at 1 Pet. iv. 12, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γενομένην, where see note.

—τί θέλω, εἰ ἤδη ἀνήφθῃ;] This clause partakes of the obscurity which is generally attendant on language spoken under high-wrought feeling. Grotius, Whitby, and others assign to the εἰ the sense, 'O that,' rendering: 'And what do I wish? that it were already kindled!' But though εἰ be sometimes used for αἰθε, as in Luke xix. 42, and xxii. 42, it is in a very different construction from the present. Others, as Rosenm. and Kuin., take the τί for αἰθε, and the εἰ for ὅτι, αἰ, like the Heb. *u*, rendering, 'And how much would I wish that it were already accomplished!' Yet this view of the sense is open to objections insurmountable. The former ex-



u Matt. 16.  
24, 25.

καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ. <sup>51</sup> Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δούναί ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμός. <sup>52</sup> Ἐσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐν διαμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. <sup>53</sup> Διαμερισθῆσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

<sup>54</sup> Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεται οὕτως. <sup>55</sup> Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται. <sup>56</sup> Ὑποκριταί! τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τούτου πῶς οὐ δοκιμάζετε; <sup>57</sup> Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

planation is greatly preferable, and may safely be adopted. The next best (which some may prefer) is that propounded by Beza and others, 'What will (would I) if it were kindled!' So Euthym. (after Chrys.) explains: *τί πλείον θίλω, ἰδὼν ἀνιφθῆναι*; So too, but with improvement, Bp. Lonsdale: 'And if it were already kindled, what do I desire? What, but that it should burn on!'

<sup>50</sup>. βάπτισμα δὲ ἔχω βαπτ.] The δὲ is *continuative*, signifying *moreover*; q. d. 'I, too, have to undergo a baptism of suffering; i. e. as it is elsewhere said, 'to suffer many things,' 'to suffer very greatly,' in reference to his Passion and death. In baptism the whole body was immersed under water; and, in reference to this, our Lord calls his sufferings a *baptism*, because he was about to be wholly immersed in sorrows, to become 'a man of sorrows and acquainted with grief.' See note on Matt. xx. 22, and comp. Mark x. 38.

— πῶς συνέχομαι ] 'how am I distressed by anxiety!'—a sense which the word bears elsewhere in the New Test. On the nature of the metaphor, see my Lex. New Test. In short, the two verses form one sentence, of which the general meaning is, that 'since a trial of faith by persecution could not but attend the first preaching of his Gospel, he could wish the flame were already kindled; and that, as his death would usher in that trial, it were already accomplished.' Since the suffering *must* take place, he could wish it would take place *soon*; and that the event should be speedily brought about; espec. since from it such blessings will supervene to the world, he feels an anxious desire for its accomplishment.

<sup>53</sup>. I would retain the Datives at *θυγατρὶ* and *μητρὶ*, altered by Lachm., Tisch., and Alf. into Accusatives, on too slender authority (that of B, D, L.), opposed as it is by internal evidence. The Evangelist, it seems, chose to employ the *Datives* of the *paternal* or *maternal* relation, viz. of consanguinity, and the *Accus.* of *affinity* only, as deeming a stronger sense to be inherent in the *Accus.* than in the *Dative*, where, however, the *επι* with *Dat.* denotes, like our preposition *at*, not so much *hostility* as *attack*, lit. movement at. Comp. Eurip. Phœn. 1394, ἔξαν δρόμημα δαιμόν ἀλλήλοισι ἐπι.

<sup>54</sup>—<sup>59</sup>. Reproofs for blindness to signs of the times, and a warning to improve opportunities, and to seek reconciliation with God.

<sup>54</sup>. ὅταν ἴδῃτε τὴν νεφ. ἀνατ.] Render: 'when ye see the cloud rising'; not, 'a cloud,' as it is rendered in all our English Versions, which is passing over the Article *τὴν*; though that has been cancelled by Lachm. and Tisch., from 4 uncial and 7 cursive MSS. (to which I can add *nothing*); but wrongly; for internal evidence, as well as external authority, is in favour of the word, which was cancelled by the Critics doubtless for the same cause as that for which it was passed over by the Translators,—namely, from ignorance of the force here of the Article, which is that of *notoriety*, q. d. 'the well-known cloud,' that cloud of a peculiar configuration, like a man's hand, which in Syria and Palestine is the sure prognostic, and immediate forerunner, of a heavy fall of rain. See 1 Kings xviii. 41. That the Pesch. Syr. Translator read *τὴν*, is certain from his Version, though the recent English Translators of the Pesch. Syr., *Etheridge* and *Murdock*, have destroyed the proof, by rendering 'a cloud,' though the force of the Article is expressed as strongly as possible by the use of the noun emphatic 'Onena' coupled with the Participle 'Benoni' preceded by the Relative Prefix; answering to Chald. *ἡ* or *ἡ*, 'que.'

<sup>55</sup>. καύσων ἔσται.] 'it will be fine weather,' answering to the *εὐδία* of Matt. This is always the case when the s.e. wind prevails. And so *καύσ.* ἔρ. in Athen. 73, *στίφανος εὐόδηι, καὶ καύσωνος ὥρα ψυκτικώτατος*, means, 'when the *causans* blows.'

<sup>56</sup>. τὸ πρόσωπον τῆς γῆς καὶ τ. οὐρανοῦ] In the parallel passage of Matt. *τῆς γῆς* is not found, and it may seem not very important in sense, especially considering that nothing is subjoined of signs in the *earth*: yet that may, as Grot. observes, be supplied from Matt. xxiv. 32. Moreover, as Luc. Brug. observes, '*mutatâ facie cœli, mutatur quoque terræ*.' Thus, for instance, certain appearances in the *earth*,—as the appearance of the hills,—portend storms of wind and rain, and even *earthquakes*, as Humboldt has shown.

<sup>57</sup>. τί δὲ καὶ—δίκαιον.] On the connexion here some difference of opinion exists. The older



σου δλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν δλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.

37 Ἐν δὲ τῷ λαλήσαι, † ἡρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Ἔνυν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 Ἀφρονες! οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; 41 Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην καὶ ἰδοὺ, πάντα καθαρά ὑμῖν ἔστω. 42 Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ

g Matt. 23.  
28—30.

light to all around, so the faculty of reason and the gift of conscience should not be allowed to lie hid and be useless. And that (v. 34) as the natural eye, when the vision is sound, directs a man's steps aright; so the mental eye of reason and conscience is a valuable guide, when not perverted; otherwise it involves an inability to distinguish between good and evil. Therefore they are warned (v. 35) to take heed that this internal and spiritual light be not obscured [for otherwise, as it is said in St. Matthew, 'great indeed will be that darkness']. A solemn admonition founded on no less than all that a man may save or lose to all eternity. At v. 36 is a further illustration of the great importance of preserving and cultivating this light; and that is introduced, in a familiar and popular manner, with the not unusual intermixture of the comparison with the thing compared. The clause ἔσται φωτεινόν δλον is meant to illustrate what was just before said, by a reference to the figure employed at v. 33, of the lamp; and δλον for καθ' ὅλον is placed after φωτ., the better to connect with the comparison ὡς ὅταν, &c. The word ἀστραπὴ almost always elsewhere denotes the lightning; but here, as sometimes in the Sept., it signifies, in its primitive and general sense, a bright flame, or lustre.

37—54. Discourse against the Pharisees.

37. ἐν δὲ τῷ λαλ. I would render, with the Vulg. and Æthiop. Versions, 'when he had [thus] spoken.' Comp. supra iii. 21.—ὅπως ἀριστ. This is to be understood, not of 'dinner,' but of 'a late breakfast,' what we call lunch (Fr. 'déjeuner à la fourchette'), the Latin prandium. And so the word is often taken both in the Sept. and the Class. writers. The term ἀνίσθ. has reference to the reclining posture at meals; and ἐβαπτίσθη in the next verse is a use of Pass. for Midd. reciprocal, 'washed himself' (meaning his hands), as at Mark vii. 4, where see note. At this meal, I agree with Mr. Alford, our Lord spoke; the occasion being, the wonder of the Pharisees at his not washing himself before he sat down to meat. The words here are parts of that discourse (the great antipharisaic discourse contained in Matt. xxiii.) with which he afterwards solemnly closed his public ministry; on which the reader is referred to the notes throughout.

For ἡρώτα, Tisch. and Alf. read ἰρωτᾶ, from

A, B, and about 3 cursives; while Lachm. retains ἡρ.; rightly, inasmuch as there is no sufficient authority for the change; though internal evidence is strongly in its favour; and I find it in a few ancient Lamb. and Mus. copies of very early text. It is probably the genuine reading.

39. ἔνυν ὑμεῖς] I am now inclined to regard the ἔνυν as not a particle of affirmation, but of inference, as in English 'now then,' equiv. to 'such being the case,' 'hypocrisy being your characteristic, accordingly ye clean the outside, but leave the inside foul with extortion and villainy:' such is the sense of ἀρπ. and πονηρίας. Though, considering that the Pharisees were prone to other vices besides rapacity, it is probable that to these there is an allusion in the comprehensive term πονηρίας, which may mean 'utter depravity of heart, producing profligacy and immorality of life.' See note on 1 Cor. v. 8, and comp. Rom. i. 29, πεπληρωμένους πονηρίας, πλεονεξίας.

40. οὐχ ὁ ποιήσας—ἐποίησε;] I still continue to regard the interpretation of these words proposed by Elsner (notwithstanding the support still given to it by the German Commentators), as untenable. To convert the interrogative into a declarative sentence, is running counter to all the ancient Versions and expositions; and, while detracting much from the meaning, taking away more from the spirituality of the passage. The sentiment here intended to be expressed is, I apprehend, as follows: 'Did not He who made the body—and thus made those outward cleansings necessary—make the soul also? Accordingly, how can ye suppose that He will be satisfied with the outward cleansing, and not desire inward purity of heart? must not the cleansing, to be available, extend to the whole?'

41. I am still of opinion, notwithstanding that many able Expositors considerably differ in their view of the sense, that τὰ ἐνόντα must denote, as the context requires, and the parallel passage of Matthew confirms, 'what is within the cup,' its contents; q. d. 'Be not anxious about the outward part [or its brightness]; but [rather] attend to its contents, and do but give alms therefrom, and then food and every thing else shall be pure to you;' meaning, in other words, that if they had such a love of God and their neighbour as should lead them to exercise almsgiving according to their means, nothing from without would make them unclean.

τὴν ἀγίπην τοῦ Θεοῦ. Ταῦτα ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφίεναι.  
 43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν  
 ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς.  
 44 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι ἐστὲ  
 ὡς τὰ μνημεῖα τὰ ἄδηλα· καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες  
 ἐπάνω οὐκ οἶδασιν. 45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει  
 αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 Ὁ δὲ  
 εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ! ὅτι φορτίζετε τοὺς ἀνθρώ-  
 πους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν  
 οὐ προσφαύετε τοῖς φορτίοις. 47 Οὐαὶ ὑμῖν! ὅτι οἰκοδομεῖτε  
 τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐ-  
 τοὺς. 48 Ἄρα μαρτυρεῖτε, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πα-  
 τέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδο-  
 μεῖτε αὐτῶν τὰ μνημεῖα. 49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ  
 εἶπεν Ἀποστέλω εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ  
 ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν 50 ἵνα ἐκζητηθῇ τὸ  
 αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς  
 κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ τοῦ αἵματος Ἀβελ  
 ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσια-  
 στηρίου καὶ τοῦ οἴκου. 52 Ναί, λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ  
 τῆς γενεᾶς ταύτης. 53 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν  
 κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους  
 ἐκωλύσατε. 54 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο  
 οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζ-

48. ὅτι αὐτοὶ μὲν—μνημεῖα] This is well rendered by Bornemann, 'because, while your forefathers killed the prophets, you have built their tomba.' The Greek writers, he observes, often put a *primary* sentiment in the *second* place, and a *secondary* one in the *first* place of the sentence. See note on Matt. xxiii. 29, 30, sq.

49. ἡ σοφία τοῦ Θεοῦ εἶπεν, &c.] Here ἡ σοφία τ. θ. is equiv. to the *ὁ λόγος* employed in the parallel passage of Matthew. As relates to the explanation of the difficulty here found, I agree with Olshausen, Stier, and others, that the *whole saying* has a reference to a passage of 2 Chron. xxiv. 18—22, which commences with remarks on the weakness of Judah and Jerusalem after the death of Jehoiada, the priest. Then v. 19, it is said: "He sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah, the son of Jehoiada, the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you," &c. Now the words in our text are not indeed a citation, but an amplification of v. 19, there, giving the true sense of what the wisdom of God intended, by enlarging the mere historical notice of God's purpose into the *Divine*

revelation of the *whole purpose* of God as the counsel of his will in heaven.

52. ἤρατε τὴν κλεῖδα τῆς γνώσεως] Meaning the key which is the only true knowledge, consisting in a right understanding of the Law and the Prophets, which were meant to show forth and testify of him that was to come: but that key being taken away from the people, and appropriated by the priests, the door was closed, and the kingdom of heaven (as it is said in the parallel passage of Matthew, where see note) shut in men's faces.

53. δεινῶς ἐνέχειν] Supp. αὐτῶν, as will appear from the passages cited at the only other passage where this idiom occurs in the N. T.,—namely, Mark vi. 19. Mr. Alford's interpretation, 'to press vehemently upon,' is one formerly adopted from Budeus by some Expositors; but it has been for some time exploded, both as being unsuitable to the context, and as being justly considered unfounded; since the gloss of Hesych., its only support, is admitted by the Editors of that Lex. to be corrupt, and that for *ἐγκτεται* should be read *ἐγκοτεται*. The gloss was doubtless derived from some Scholiast; just as here Euthym. has *ἐνέχειν ἐγκοτεται*, from a similar source. The phrase with the ellipse, *χόλον* occurs also, besides Mark vi. 19, in Gen. xlix. 23, and the complete phrase in Hdol. i. 118. v. 119. The same error as that of the above Expositors was committed by the Translators of the

ζειν αὐτὸν περὶ πλεϊόνων, <sup>54</sup> ἐνεδρεύνοντες αὐτόν [καὶ] ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

XII. <sup>1</sup> Ἐν οἷς ἐπισυναχθεῖσών τῶν μυριάδων τοῦ ὄχλου ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ  
<sup>a</sup> Matt. 10. 6. Πρῶτον <sup>2</sup> προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἧτις ἐστὶν ὑπόκρισις. <sup>2</sup> <sup>b</sup> Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, δ  
<sup>b</sup> Matt. 10. 26. οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, δ οὐ γνωσθήσεται. <sup>3</sup> Ἀνθ  
ὦν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ δ πρὸς  
τὸ οὐς ἐλαλησατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δαυμά-  
των. <sup>4</sup> <sup>c</sup> Λέγω δὲ ὑμῖν τοῖς φίλοις μου Μὴ φοβηθῆτε ἀπὸ τῶν  
<sup>c</sup> Matt. 10. 27—32. † ἀποκτενόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσό-  
Jer. 1. 8. τερόν τι ποιῆσαι. <sup>5</sup> Ὑποδέξω δὲ ὑμῖν τίνα φοβηθῆτε φοβή-  
θητε τὸν μετὰ τὸ ἀποκτείνειν ἔξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν  
γέενναν ναὶ, λέγω ὑμῖν, τοῦτον φοβηθήτε. <sup>6</sup> Οὐχὶ πέντε στρου-  
θια πωλεῖται ἄσσαντων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιτε-  
λησμένον ἐνώπιον τοῦ Θεοῦ· <sup>7</sup> ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς  
ὑμῶν πᾶσαι ἡριθμῆνται. Μὴ οὖν φοβεῖσθε πολλῶν στρου-

passage of Genesis. The Vulg. rendered by *inviduerunt illi*; whereas the Sept. Vers. expresses the same sense as the Hebrew original, the Samaritan Version, and the Chaldaic Paraphr., 'they bore a grudge, or bitter hate, against him.' That *χόλον* is the true ellipsis, appears from the passage of Hidot.; though *κότον* might have been thought of, which would be confirmed by the Homeric *κότον ἔνθετο θυμῷ*. But *κότος* is a stronger term than *χόλος*, which latter signifies 'bitter anger,' the other *ρασκωρ*, 'inveterate malevolence.'

— ἀποστοματίζειν αὐτόν] In order fully to comprehend this peculiar expression, we must consider its *origin*, and then its bearing on the context here. It is derived from the phrase *ἀπὸ στόματος*, 'to speak out of mouth,' from memory, and without premeditation; also in an Act. trans. sense, 'to cause any one so to do;' and here, 'to cause any one to answer questions,' whether with forethought or consideration, and, by implication, 'to entangle, or entrap, any one in his words;'—an interpretation placed beyond doubt by the kindred passage of Matt. xxii. 15, where it is said, of these same Pharisees, that they took counsel *ὥστε αὐτὸν παγιδεύσωσιν λόγῳ*. Comp. Prov. vi. 2, Symm., *ἐπαγιδεύθης ἐν ῥήμασι τοῦ στόματος σου*,—namely, by artful and puzzling questions.

XII. 1—12. Solemn warning against hypocrisy. This discourse is in close connexion with the one immediately preceding, the substance of which is found in Matthew, and perhaps in other parts of this Gospel. It should seem that, while our Lord was in the Pharisee's house, the multitude had again congregated; and that our Lord came forth to them with his mind fully occupied with the grave and serious subject of his foregoing discourse, and, accordingly, proceeds to

caution his disciples (who were not with him at the Pharisee's house) against that especial characteristic of the Pharisees, against which they had need to be particularly on their guard. At *ἐν οἷς* supply *πράγμασι*, and render, 'during which things,'—namely, the transactions above recorded. Such being the general scope, I am now of opinion that, notwithstanding the objections which I have shown lie against construing *πρῶτον* with *προσέχετε*, it is better to refer it thereto than to *λίγαις πρὸς τοὺς μαθητάς*. Rare as is the sense *imprimis*, especially, *ante omnia*, in its present position, as commencing a clause preceded by a colon, it does so occur at 2 Pet. i. 20. iii. 3, and 1 Tim. ii. 1, *παρακαλῶ πρῶτον πάντων ποιεῖσθαι*, &c., where several ancient MSS. read *παρακαλεῖ*. The thing, however, is an open question; for certain it is from v. 24, *ἔλεγε δὲ καὶ τοῖς ὄχλοις*, that our Lord did address the disciples first, and then the multitude. It cannot be denied that the disciples were most concerned in this admonition; but the sense *imprimis*, *præcipuè*, is not the less suitable, and it is more agreeable to the *earnestness* which, under the circumstances, would be expected, and which does show itself in the address. In the Pesch. Syr., Copt., Arab., and Pers. Versions it is construed with *πρὸς*.

1. *τῆς ζύμης τῶν Φαρ.*] The metaphor here has reference to the silent, but sure, effect of the vice of hypocrisy, which distinguished *Pharisaism* generally, and which, when once instilled, gradually pervaded the whole disposition and character. On the full force of the term *ζύμη* in the Scriptural and Classical writers, see Gresswell on Par., vol. iii. 89, seqq.

4. ἀποκτ.] Considering the marvellous varieties of reading here existing, there seems no case for change. Were any made, I should prefer ἀποκτεν., with all the recent Editors; but

θίων διαφέρετε. <sup>8</sup> Λέγω δὲ ὑμῖν Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Τίος τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. <sup>9</sup> ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. <sup>10</sup> <sup>d Matt. 12. 31, 32. Mark 3. 28. 1 John 5. 10. e Matt. 10. 19, 20. Mark 13. 11. infra 21. 14.</sup> Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν Τίον τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. <sup>11</sup> \*Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς, καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογησῃσθε, ἢ τί εἴπητε. <sup>12</sup> τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.

<sup>13</sup> Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. <sup>14</sup> Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; <sup>15</sup> Εἶπε δὲ πρὸς αὐτοῦς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ <sup>f 1 Tim. & 7. 26.</sup>

ἀποκατανόωντων is not less entitled to adoption. The Lamb. and Mus. copies have almost all of them one or the other.

11. ὅταν προσφέρ. ὑμ. ἐπὶ τὰς—ἀρχὰς καὶ τὰς ἐξουσίας] We may comp. Eph. iii. 10, ταῖς ἀρχ. καὶ ταῖς ἐξ., though it would seem that by ταῖς ἀρχὰς is here meant the higher powers, who held the *jus gladii*, and by τὰς ἐξ., the lower and *magistral* magistrates, who had only the power of correction by imprisonment and corporal castigation. So the term is used in the Epistle of the Vienne and Lyonese Church to those of Asia and Phrygia (frag. 3, ep. Routh, Rel. Sacr. i. 297), ἀναχθῆντες εἰς τὴν ἀγορὰν ὑπὸ τῶν προϊστηκότων τῆς πόλεως ἐξουσιῶν.

13—21. Answer to one (not a disciple, but a bystander) who asked for our Lord's interposition to procure a division of inheritance.

13. εἰπε δὲ τις, &c.] This circumstance is introduced somewhat abruptly. We should rather have expected it to have been prefaced by some such words as those of Aristot. Polit. v., δύο ἀδελφῶν περὶ τῆς τῶν πατρῴων νομῆς (for διανομῆς) διανεχθῆντων, &c. Such exactness of style, however, is not the character of the sacred writers, nor indeed of the ancient writers in general.

—μερίσασθαι, &c.] Meaning, 'so to divide the inheritance as to admit me to my share.' i. e. 'to share it with me;' as Demosth. p. 913, 1, μερισάμενοι τὸ ἑμὸν χωρίον μετὰ Φ. For, as we learn from Seneca, Decl. x. 3, the law was, for the elder brother to divide the inheritance into two portions, and the younger to take his choice of them. The difference between the two terms δικαστ. and μερ. seems to be, that by δικ. is denoted a *publicly* appointed judge to decide on the claims of different persons to an inheritance, and to authoritatively assign the due share to all; by μεριστ., a *privately* appointed judge, like our *arbitrator* or *referee*, authorized to mediate between conflicting claimants, and *apportion* equitably to each his due share; lit. an *apportioner*. So in Plato de Legg. p. 915, such persons are called first, αἰρετοὶ δικασταί, and then διατη-

ταί. And so Appian, t. i. 64, Ῥωμαῖοις δικαστὴν ἢ διατητήν.

15. Great is the authority (confirmed by many Lamb. and Mus. copies) existing for the word *πάσης* before *πλουσιῶν*, which has been adopted by all the recent Editors. It was probably removed by certain Correctors who considered the word *superfluous*; which, however, is by no means the case: the sense being, 'from every species of covetousness, even that which might, as in the present instance, be thought venial.' In the next words, *ὅτι οὐκ ἐν τῷ περισσεύειν αὐτοῦ*, the construction is so *barbarous*, that it is not easy to draw forth any positively certain sense; the very reading itself, from which any true interpretation can be laid down, being uncertain, from the variety and confusion of readings in the copies. As respects the former αὐτοῦ, there is strong external authority for αὐτῷ, yet not sufficient to warrant its adoption. The very same variation exists in the latter αὐτοῦ, which has been adopted by Lachm., Tisch., and Alf., from B, D, F, G, and some dozen cursive MSS.; to which I could add a few Lamb. and Mus. copies: and internal evidence is somewhat in its favour, from its being the more recondite expression; and it is confirmed by supra viii. 3. Acts iv. 32. Gen. xxxi. 18. Nevertheless, the other is the more simple, and agreeable to the character of Scriptural phraseology. Comp. Matt. xix. 21. xxv. 14. xxiv. 47. Luke xii. 33, seq. xiv. 33. xvi. 1. xix. 8. Whatever be the reading (which is an open question), the true sense intended by the Evangelist seems to be this: 'not because a man abounds in wealth, does his life consist in, depend upon, his goods,' meaning that worldly possessions, however considerable, are no guarantee for the continuance of life, 'nor by his attaining abundance can this ever become the case,' a truth which has its exemplification in the subjoined parable. Little doubt is there, that under the term *ζωή* is conveyed (as often) a twofold sense, as directed to the twofold *lesson* here intended to be inculcated, one as respects *this* world, the other as respects the next;—according to which the term *ζωή* signifies 'life and welfare' not only for time, but for eternity. That

τῆς πάσῃ πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ † αὐτοῦ  
 ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ. <sup>16</sup> Εἶπε δὲ παραβολὴν πρὸς  
 αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·  
<sup>17</sup> καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω; ὅτι οὐκ ἔχω  
 ποῦ συνάξω τοὺς καρπούς μου; <sup>18</sup> Καὶ εἶπε· Τοῦτο ποιήσω·  
 καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συνάξω  
 ἐκεῖ πάντα τὰ \* γενήματά μου καὶ τὰ ἀγαθὰ μου. <sup>19</sup> καὶ ἐρῶ  
 τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλὰ.  
 ἀναπαύου, φάγε, πίε, εὐφραίνου. <sup>20</sup> Εἶπε δὲ αὐτῷ ὁ Θεός·

g Eccles. 14.

1 Cor. 15. 22.

James 5. 5.

such is the case, plainly appears, v. 21; where the deeper lesson is expressly adverted to. The same twofold sense of *ζωή* is found in Ps. xvi. 11.

16. The above solemn warning and weighty admonition is now set forth most forcibly, and even graphically, by a *Parable*, showing the folly of worldlings while they live, and their misery when they die. The character so drawn is not that of a person who had got his wealth by fraud or oppression, or of one who would not use it when got; but simply that of a person who *lived* for this world only, without any thought or care for another,—without any reference to the being and providence of God, or any care for more than his body; utterly regardless of the welfare of his soul, whether for time, or for eternity. And thus his riches,—which might have been a blessing, had he used them with reference to the Giver,—became a snare and a curse. The main characteristics here presented seem an ungodly *thanklessness* to the Giver of all good things, a *greedy selfishness* that would appropriate *all* to self; and, withal, an utter *forgetfulness* of the insecure tenure by which he holds whatever he possesses; such as that described in the strikingly similar passage of Eccles. xi. 18, 19, where the true sense meant to be conveyed is, that the chief portion or reward of the penurious care of the avaricious man is to be able to say, *ἐσθρον ἀνάπαυσιν, καὶ νῦν φάγομαι* (read *φάγομαι*, from several copies, pres. for fut.), 'I am going to eat of my good things' (answering to which are the words *ἀγαθὰ* and *φάγε* in the present passage, v. 19), equiv. to 'jam *fruar* paratis.'

18. *καθελῶ—ἀποθήκας*] Considering that no idea of *violence* by *pulling* down, as respects the building, is here permitted by the context, but only a *removal* of part of it, or of the materials, either for enlargement or putting together in an altogether new building, we may best render, with Abp. Newc. and Mr. Gresw., 'I will take (not 'pull') down:—a sense, indeed, quite permitted by the term *καθελεῖν*, as used in many passages of the Class. writers, which I could adduce, and some also of the Sept. Ἀποθήκας is wrongly rendered *barns*; rather we may render, 'granaries,' meaning *repositories* for grain, after threshing and winnowing, as supra iii. 17, *συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ* (there rendered *granary*), as also in Matt. iii. 12. And so in Prov. iii. 10, *ἴνα πῦμπληται τὰ ταμιεῖά σου πλησμονῇ σίτου*, where the Version of Aquila has ἀποθήκας. Render: 'store-houses.' These ἀποθήκας are probably very much like those Egyptian *granaries* of which

Sir Gardner Wilkinson, *Ancient Egypt*, vol. ii. 135 and 6, has supplied pictures copied from those deposited in the tombs at Beni Hassan and Thebes; these being *cella*, or rooms with vaulted roofs, for depositing the grain when threshed. However, *all* the above Greek and Latin terms were used indifferently, both of 'storehouses' and 'granaries,' and probably, in some instances, of *both*.

—*γενήματα*] This, for the text, rec. *γενν.*, I have received, with all the recent Editors, on very strong authority (including many Lamb. and Mus. copies), confirmed by internal evidence.

19. *τῇ ψυχῇ μου*] Meaning 'to myself.' An idiom found elsewhere in the New Test., as Matt. x. 33, and sometimes in the Class. writers, as Liban. Or. 463, *θαρρύνω ἑμαυτὸν, πρὸς τὴν ἑμαυτοῦ ψυχὴν εἰπών* 'Athraizō ēmi.

—*ἀναπαύου*] This may be rendered 'recreate thyself;' as Eurip. Alc. 804.—*Εὐφραίνου* denotes, in a general way, the *sensual delight* resulting from the *animal gratifications* just mentioned. So Tob. vii. 9, *φάγε, πίε, καὶ ἡδέως γίνου*.

20. *εἶπεν αὐτῷ ὁ Θεός*] Namely, as Grot. explains, by a *tautō decretum*. Comp. Prov. i. 26, *τοιγαροῦν κἀγὼ τῇ ἐμετέρᾳ ἀπαλαίῃ ἐπιγέλασμαι, καταχαρῶμαι*, &c. This view has been adopted by most of the best Expositors, and recently by Trench. Maldonat, indeed, is of opinion that our Lord meant thus to represent God as really and actually addressing the rich man in so many words, either by an angel (as Augustine supposes) or a prophet, since otherwise (Maldon. says) "perit tota vis et gratia verbum atque sententia." But I cannot agree with him that, by taking *εἶπεν* in the sense not of *actual*, but *virtual*, address, "perit tota vis et gratia," &c. As respects the *gratia*, it is not worth adverting to; and as to the warning force, that is not diminished; since it is plain that a sentence passed in *heaven*, by way of answer to his purposes on earth, can only be considered as a *decree* in heaven as to what was immediately to take place on earth. There is not want of force, in what is so *figuratively bold*. Besides, the same figure (of apostrophe) is to be recognized in the words preceding, to which these seem to correspond, namely, *ἐρῶ τῇ ψυχῇ μου*, where, as often in the Old Test., and sometimes in the Class. writers, the individual is figuratively and by apostrophe represented as addressing himself. Nor is this any novel view, since there is reason to think it was adopted by the ancient Fathers. See Theophyl. If, however, it be thought that the *impressiveness* of the Parable is materially

Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ·  
ἀ δὲ ἡτοίμασας, τί τι ἐστὶ ; <sup>21</sup> Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ  
μὴ εἰς Θεὸν πλουτῶν.

<sup>22</sup> Ἐἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν <sup>h Matt. 6. 25</sup>  
λέγω· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώ-  
ματι, τί ἐνδύσθηθε. <sup>23</sup> Ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ  
τὸ σῶμα τοῦ ἐνδύματος. <sup>24</sup> Κατανοήσατε τοὺς κόρακας, ὅτι οὐ  
σπεύρουσιν οὐδὲ θερίζουσιν οἷς οὐκ ἐστὶ ταμεῖον οὐδὲ ἀπο-  
θήκη <sup>1</sup> καὶ ὁ Θεὸς τρέφει αὐτοὺς· πόσῳ μᾶλλον ὑμεῖς δια- <sup>1 Job 29. 41.</sup>  
φέρετε τῶν πετεινῶν ; <sup>25</sup> Τίς δὲ ἐξ ὑμῶν, μεριμνῶν, δύναται <sup>Ps. 147. 9.</sup>  
προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα ; <sup>26</sup> Εἰ οὖν  
† οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε ;  
<sup>27</sup> Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·  
λέγω δὲ ὑμῖν οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περι-  
εβάλετο ὡς ἐν τούτων. <sup>28</sup> Εἰ δὲ τὸν χόρτον ἐν τῷ ἡμέρῳ σῆ-  
μερον ὄντα, καὶ αὐριοὺς εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως  
ἀμφιένυσσι· πόσῳ μᾶλλον ὑμᾶς, ὀλογόπιστοι ; <sup>29</sup> Καὶ ὑμεῖς  
μὴ ζητεῖτε τί φάγητε ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε <sup>30</sup> ταῦτα  
γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ Πατὴρ

impaired (which I doubt) by the worldling's gross selfishness and utter folly not being brought into *sufficient contrast* with the solemn truth of his imminent dissolution, we may suppose the announcement really made on earth not *figuratively* (with Alf.) by some unmistakable judgment, but virtually through the medium of Angelic agency, referred to at the next verse.

—ἀπαιτοῦσιν] On further consideration of this disputed expression, I am ready to admit that it is not strictly impersonal, but that there is (by an idiom not unusual both in Heb. and Greek) a noun left to be supplied from the subject-matter, by reference (as Mr. Alf. observes) to those whose province it is to attend to such a matter, even the holy Angels, the ministers of the Divine purposes. See *supra* vi. 38.

—ἀ δὲ ἡτοίμ.] Render: 'the good things which thou providedst as *κείμενα σεαυτῷ*.' Comp. Hor. Epist. i. 18. 109, 'Sit dona—provisis in annum.'

—τί τι ἐστὶ ;] Not as though it were of any consequence to the person himself *whose* the possessions should be, which he has lost his soul to gain; it being merely an emphatical way of saying that they will not be *his*. Comp. Seneca (Nat. Quæst. i. iii. Pref.) 'Conservasti alius, quæ periere tibi'; and Menander, ἀλλ' ἂν ἀποθάνῃς, ταῦτα καταλείψεις, τίς; 'for whom?' 'for whose benefit?' not thine.

21. Now follows the brief, but striking, *moral* applied by application.

—οὕτως] 'such is the case with,' 'such the folly of.' A familiar mode of expression, meaning, 'such is his case,' such his situation, so destitute of all provision for the life in question, what is termed, 1 Tim. vi. 19, ἡ ὄντως ζωή.

—μὴ εἰς Θεὸν πλουτῶν] 'who is not rich unto God,' i. e. 'with reference to God,' 'unto

his will,' 'for his glory,' and consequently for the benefit of his fellow-man, by works of beneficence, thus laying up treasures in heaven.

22—31. Admonitions to trust in God, in reference to whose Providence we are to be either *πλουτῶν* or *χορῶν*.—Διὰ τοῦτο, 'such being the case,' i. e. since worldly wealth, and the most ample means for enjoyment, are so little permanently enjoyable.

24. τοὺς κόρακας]. On these the Divine Providence is especially shown; for though the old ones very soon expel their young from the nests, and often abandon both nest and young, yet, by a wise Providence, they instinctively heap up in their nests whatever breeds worms, whereby their abandoned young are preserved.

—ταμεῖον] The word scarcely differs in sense from ἀποθήκη. The distinction, if any, seems to be this,—that ταμεῖον, as it originally denoted the *store-room* of the ταμίης or *dispensator*, so it afterwards came to mean 'a store-room' generally, especially for grain, like our *granary*; while ἀποθ. denoted merely one of those *subterranean repositories* for grain, which are common in the East. See *supra* v. 18, note.

29. μὴ μετεωρίζεσθε] Meaning, 'Be not anxiously fluctuating between hope and fear' (see Thucyd. ii. 8, and my note there), as to the supply of your daily wants. Μετεωρίζεσθαι signifies properly to be *lifted on high*: being used especially of vessels tossed aloft at sea, and then depressed to its very depths; an apt image of anxiety. So Hor. Epist. i. 18. 109, 110.

30. ταῦτα] Namely, all such things as are included in the idea of what has been just before spoken of,—the means of subsistence.

—τὰ ἔθνη τοῦ κόσμου] A seeming *pleonasm*; since τὰ ἔθνη alone would have been sufficient, or ὁ κόσμος, which is used in John



j Matt. 6. 33. οἶδεν ὅτι χρῆζετε τούτων. <sup>31</sup> Ἰ Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. <sup>32</sup> Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον ὅτι <sup>k</sup> εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. <sup>33</sup> Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. <sup>1</sup> ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει, οὐδὲ σῆς διαφθείρειν <sup>34</sup> ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. <sup>35</sup> <sup>m</sup> Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ <sup>n</sup> οἱ λύχνοι καϊόμενοι. <sup>36</sup> καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ. <sup>37</sup> <sup>o</sup> Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρῃσι γρηγοροῦντας. Ἄμην λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. <sup>38</sup> Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. <sup>39</sup> <sup>p</sup> Τοῦτο δὲ γινώσχετε, ὅτι, εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἐργηγόρησεν ἂν, καὶ οὐκ ἂν ἀφήκε διοργηῆναι τὸν οἶκον αὐτοῦ. <sup>40</sup> Καὶ ὑμεῖς οὖν γίνεσθε ἑτοιμοὶ ὅτι ᾗ ὥρα οὐ δοκεῖτε, ὁ Κύριος τοῦ ἀνθρώπου ἔρχεται.

xvi. 18. In reality, however, there is none, the idiom being, like many to be met with elsewhere (even in Thucyd., Aristot., and other writers, the most sparing in words), wherein what is *subjoined* serves for *explanation*; the heathens being here designated as "children of this world," and this world *only*,—without any thought of the *next*; to which the mention of *this* world is meant to be tacitly opposed.

32. This verse contains a consolatory assurance (*interposed* amidst admonition, and pregnant with intense feeling) of the Father's love, as the sure ground for the absence of all fear.

—τὸ μικρὸν ποίμνιον] The Art. is either for the pron. poss., or is intended to supply the place of the Voc., *Hellenistic*. This double diminutive has great emphasis, as appears from the exx. adduced by Expositors; and the *pastoral* image such as that found in John x. 1, init., makes it peculiarly interesting.

35—48. Exhortations to watchfulness. Here the figurative comparison is drawn forth in order to intimate the nature of the duty, and the mode of performing it. In the *ἑστώσαν περιεζ.* and the *οἱ λύχνοι καϊόμενοι* there are two forcible forms of expression, alluding to the long robes among the ancients, which required to be *girded up* for any active employment; and also to the custom of servants of keeping lamps trimmed and burning, to receive their master on his return home late from an entertainment; by which lively images are inculcated the duties incumbent on Christians, of *diligence* in 'working out their salvation,' and *vigilance*, by which they may be always ready and prepared to meet their Lord, as the next verse intimates, on which see note at Matt. xxv. 1—13.

36. πότε ἀναλύσει ἐκ τῶν γάμων] Here

and at Luke xiv. 8, by *οἱ γάμοι* is denoted any 'great and long-continued banquetting,' such as that of a marriage-feast; of which see examples in my Lex. The idiom is said not to occur in the *Class.* writers, and to be altogether *Hellenistic*. But it is rather one of *later* Greek, derived from the language of common life. Thus, although it is found in a pure Attic writer of the Midd. Comedy, Axionic. Chalcid. fr. ii. 16, *ἔσται πάντας ὁμολογεῖν τῶν γάμων κρείττω γιγινῆναι τὴν ἑωλὸν ἡμέραν* ('that the next day's meal was better than the banquet itself'), yet I doubt not but that it was formed on some usage in the mouths of the common people.

37. περιζώσεται καὶ ἀνακλινεῖ—αὐτοῖς] Meaning, in other words, 'he will reward their diligence and vigilance with the most tender marks of kindness and condescension, such as men have sometimes bestowed on faithfully attached servants;' thus representing the exceeding blessedness which, of his infinite condescension and free grace, our Lord will bestow on those who, with faith and patience, have waited for his coming. In *διακονήσαι* the mark of condescension is raised, it would seem, to the highest pitch. Comp. Rev. iii. 20, seq.; where, however, it is raised one degree higher, as implying participation in the Redeemer's throne.

38. καὶ εὕρῃ οὕτω] The *ποιούντες* added in the D and other ancient MSS., is evidently from Critics, who did not perceive that *οὕτω*, in fact, stands for *γρηγοροῦντας*, and is only used by way of preventing an unpleasant tautology; having, indeed, exactly the force that our s occasionally bears, as in the well-known couplet,—  
'Not to admire, is all the art I know | To make men happy and to keep them so.'

39—40. See Matt. xxiv. 43—51, and notes.

41 <sup>a</sup> Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν <sup>q</sup> ταύτην λέγεις, ἢ καὶ πρὸς πάντας; 42 Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; 43 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρήσει ποιοῦντα οὕτως. 44 Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 45 Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὧρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. 47 Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα <sup>r</sup> τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς· 48 ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, <sup>s</sup> πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. 49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· <sup>t</sup> καὶ τί θέλω, εἰ ἤδη ἀνήφθῃ; 50 Βάπτισμα δὲ ἔχω βαπτισθῆναι· <sup>v</sup>

<sup>q</sup> Matt. 24. 46—50.

<sup>r</sup> Num. 15. 30.

<sup>s</sup> Deut. 28. 2.

<sup>t</sup> John 9. 41.

<sup>u</sup> & 15. 22.

<sup>v</sup> Acts 7. 80.

<sup>w</sup> James 4. 17.

<sup>x</sup> & Lev. 5. 17.

<sup>y</sup> 1 Tim. 1. 13.

<sup>z</sup> t ver. 51.

<sup>aa</sup> 1 Pet. 4. 12.

41, 42. To the question proposed by Peter, our Lord answers not directly, but by implication, presenting another parable, by which, as Bp. Lonsdale observes, 'without saying how far *all* were concerned in the instructions he had just given, he shows that those persons who, like Peter and his fellow Apostles (who are by the figure compared to those house-stewards who in large families used to allot the various departments of duty to the servants, and dispense their allotted portion of food or wages), should occupy offices of high trust in the government of the Church, would have especial need to be on their guard against that forgetfulness of their duty, to which they might be tempted by the delay of their Master's coming to judgment.'

47. *ἐκεῖνος δὲ ὁ δούλος, &c.*] This portion ought properly to be separated from the preceding; since the words were probably spoken on another occasion, and only inserted here because bearing on a *similar subject*. The purpose is to point out the method, or rule, on which the Lord will act in punishing the servant who has disobeyed, or who has neglected to do, his master's will. This punishment, it is shown, will be in proportion to the knowledge possessed of that will. The person in question is, however, not the *servus improbus* just before spoken of; but one who has, on the whole, an inclination to do his duty, and perform his master's will, but who does not heartily *set about doing it*. Now the lesson we are taught is, that if he has fully known his master's will, and yet does not *apply himself* to perform it, he will be beaten with many stripes; but if he knew it not, or imperfectly, with few.

As it were manifestly unjust to inflict stripes at all upon any one for not performing his Lord's will when he had no knowledge of it, some would

therefore restrict these words to the knowing his Lord's will by *special revelation*, and the not knowing it by that means. But it should rather seem that they are to be understood *comparatively*,—namely, of one who knew it more perfectly, as compared with one who knew it less perfectly; men's comparative opportunities being taken into consideration.

49. *πῦρ ἦλθον βαλεῖν, &c.*] From inculcating the necessity of Christian watchfulness, our Lord is led to advert to those times of persecution (both active and passive) when it would be especially needed;—the fire of which would be kindled soon after his death and passion. This force of the figure contained in the expression *πῦρ* would seem called for by v. 51,—namely, the persecution arising from dissensions and divisions; but that is uncertain; and at any rate it is better than understanding it, with Alf., of the fire of the gift of the Holy Spirit for purification. On mature consideration, I apprehend that it designates the fire of *trial*, the result of persecution, adverted to at 1 Pet. iv. 12, *μη ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένην*, where see note.

—*τί θέλω, εἰ ἤδη ἀνήφθῃ;*] This clause partakes of the obscurity which is generally attendant on language spoken under high-wrought feeling. Grotius, Whitby, and others assign to the *εἰ* the sense, '*O that*,' rendering: 'And what do I wish? that it were already kindled!' But though *εἰ* be sometimes used for *εἴθε*, as in Luke xix. 42, and xxii. 42, it is in a very different construction from the present. Others, as Rosenm. and Kuin., take the *τί* for *ὥς*, and the *εἰ* for *ὅτι*, *ut*, like the Heb. *כִּי*, rendering, 'And how much would I wish that it were already accomplished!' Yet this view of the sense is open to objections insurmountable. The former ex-

j Matt. 6. 23. οἶδεν ὅτι χρήσετε τούτων. <sup>31</sup> Ἰ Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. <sup>32</sup> Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον ὅτι <sup>k</sup> εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. <sup>33</sup> Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. <sup>1</sup> ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγί-  
 k Matt. 11. 25, 26. ζει, οὐδὲ σὴς διαφθείρει. <sup>34</sup> ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. <sup>35</sup> <sup>m</sup> Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ <sup>n</sup> οἱ λύχνοι καίόμενοι. <sup>36</sup> καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοιξώσιν αὐτῷ. <sup>37</sup> <sup>o</sup> Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οἷς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. Ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. <sup>38</sup> Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοι εἰσιν οἱ δοῦλοι ἐκεῖνοι. <sup>39</sup> <sup>p</sup> Τοῦτο δὲ γινώ-  
 m Eph. 6. 14. σκετε, ὅτι, εἰ ᾗδῃ ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφήκε διοργῆναι τὸν οἶκον αὐτοῦ. <sup>40</sup> Καὶ ὑμεῖς οὖν γίνεσθε ἑτοιμοι· ὅτι ᾗ ὥρα οὐ δοκεῖτε, ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.

xvi. 18. In reality, however, there is none, the idiom being, like many to be met with elsewhere (even in Thucyd., Aristot., and other writers, the most sparing in words), wherein what is *subjoined serves for explanation*; the heathens being here designated as "children of this world," and this world *only*,—without any thought of the *next*; to which the mention of *this* world is meant to be tacitly opposed.

32. This verse contains a consolatory assurance (*interposed* amidst admonition, and pregnant with intense feeling) of the Father's love, as the sure ground for the absence of all fear.

—τὸ μικρὸν ποίμνιον] The Art. is either for the pron. poss., or is intended to supply the place of the Voc., *Hellenistic*. This double diminutive has great emphasis, as appears from the exx. adduced by Expositors; and the *pastoral* image such as that found in John x. 1, init., makes it peculiarly interesting.

35—48. Exhortations to watchfulness. Here the figurative comparison is drawn forth in order to intimate the nature of the duty, and the mode of performing it. In the *ἑστώσαν περιζ.* and the *οἱ λύχνοι καίόμενοι* there are two forcible forms of expression, alluding to the long robes among the ancients, which required to be *girded up* for any active employment; and also to the custom of servants of keeping lamps trimmed and burning, to receive their master on his return home late from an entertainment; by which lively images are inculcated the duties incumbent on Christians, of *diligence* in 'working out their salvation,' and *vigilance*, by which they may be always ready and prepared to meet their Lord, as the next verse intimates, on which see note at Matt. xxv. 1—13.

36. πότε ἀναλύσει ἐκ τῶν γάμων] Here

and at Luke xiv. 8, by *οἱ γάμοι* is denoted any 'great and long-continued banquetting,' such as that of a marriage-feast; of which see examples in my Lex. The idiom is said not to occur in the *Class.* writers, and to be altogether *Hellenistic*. But it is rather one of *later* Greek, derived from the language of common life. Thus, although it is found in a pure Attic writer of the Midd. Comedy, Axionic. Chalcid. fr. ii. 16, *ὥστε πάντας ὁμολογεῖν τῶν γάμων κραιπνότερον γινώ-  
 νειναι τὴν ἑσπέρην ἡμέραν* ('that the next day's meal was better than the banquet itself'), yet I doubt not but that it was formed on some adage in the mouths of the common people.

37. περιζώσεται καὶ ἀνακλινεῖ—αὐτοῖς] Meaning, in other words, 'he will reward their diligence and vigilance with the most tender marks of kindness and condescension, such as men have sometimes bestowed on faithfully attached servants;' thus representing the exceeding blessedness which, of his infinite condescension and free grace, our Lord will bestow on those who, with faith and patience, have waited for his coming. In *διακονήσει* the mark of condescension is raised, it would seem, to the highest pitch. Comp. Rev. iii. 20, seq.; where, however, it is raised one degree higher, as implying participation in the Redeemer's throne.

38. καὶ εὕρῃ οὕτω] The *ποιούντας* added in the D and other ancient MSS., is evidently from Critics, who did not perceive that οὕτω, in fact, stands for *γρηγοροῦντας*, and is only used by way of preventing an unpleasant tautology; having, indeed, exactly the force that our *so* occasionally bears, as in the well-known couplet,—  
 'Not to admire, is all the art I know | To make men happy and to keep them so.'

39—46. See Matt. xxiv. 43—51, and notes.

41 <sup>a</sup> Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν <sup>q</sup> Matth. 24. 45—50. ταύτην λέγεις, ἢ καὶ πρὸς πάντας; 42 Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; 43 Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρήσει ποιοῦντα οὕτως. 44 Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 45 Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· 46 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧ ἡ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. 47 Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα r Num. 15. 30. Deut. 25. 2. John 9. 41. & 15. 23. Acts 7. 30. James 4. 17. & Lev. 5. 17. 1 Tim. 1. 13. τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς· 48 ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. 49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί θέλω, εἰ ἤδη ἀνήφθη; 50 Βάπτισμα δὲ ἔχω βαπτισθῆναι·

41, 42. To the question proposed by Peter, our Lord answers not directly, but by implication, presenting another parable, by which, as Bp. Lonsdale observes, 'without saying how far *all* were concerned in the instructions he had just given, he shows that those persons who, like Peter and his fellow Apostles (who are by the figure compared to those house-stewards who in large families used to allot the various departments of duty to the servants, and dispense their allotted portion of food or wages), should occupy offices of high trust in the government of the Church, would have especial need to be on their guard against that forgetfulness of their duty, to which they might be tempted by the delay of their Master's coming to judgment.'

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u Matt. 10.  
24, 25.

καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ. <sup>51</sup> Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δούναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν. <sup>52</sup> Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐν διαμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. <sup>53</sup> Διαμερισθῆσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

<sup>54</sup> Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω. <sup>55</sup> Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται. <sup>56</sup> Ὑποκριταί! τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τούτου πῶς οὐ δοκιμάζετε; <sup>57</sup> Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

planation is greatly preferable, and may safely be adopted. The next best (which some may prefer) is that propounded by Beza and others, 'What will (would I) if it were kindled!' So Euthym. (after Chrys.) explains: τί πλείον θέλω, ἵνα ἀνέσθῃ; So too, but with improvement, Bp. Lonsdale: 'And if it were already kindled, what do I desire? What, but that it should burn on!'

<sup>50</sup>. βάπτισμα δὲ ἔχω βαπτ.] The δὲ is *continuative*, signifying *moreover*; q. d. 'I, too, have to undergo a baptism of suffering,' i. e. as it is elsewhere said, 'to suffer many things,' 'to suffer very greatly,' in reference to his Passion and death. In baptism the whole body was immersed under water; and, in reference to this, our Lord calls his sufferings a *baptism*, because he was about to be wholly immersed in sorrows, to become 'a man of sorrows and acquainted with grief.' See note on Matt. xx. 22, and comp. Mark x. 38.

— πῶς συνέχομαι] 'how am I distressed by anxiety!'—a sense which the word bears elsewhere in the New Test. On the nature of the metaphor, see my *Lex. New Test.* In short, the two verses form one sentence, of which the general meaning is, that 'since a trial of faith by persecution could not but attend the first preaching of his Gospel, he could wish the flame were already kindled; and that, as his death would usher in that trial, it were already accomplished.' Since the suffering *must* take place, he could wish it would take place *soon*; and that the event should be speedily brought about; espec. since from it such blessings will supervene to the world, he feels an anxious desire for its accomplishment.

<sup>53</sup>. I should retain the Datives at θυγατρὶ and μητρὶ, altered by Lachm., Tisch., and Alf. into Accusatives, on too slender authority (that of B, D, L), opposed as it is by internal evidence. The Evangelist, it seems, chose to employ the *Datives* of the *paternal* or *maternal* relation, viz. of consanguinity, and the *Accus.* of *affinity* only, as deeming a stronger sense to be inherent in the *Accus.* than in the *Dative*, where, however, the *ἐπὶ* with *Dat.* denotes, like our preposition *at*, not so much *hostility* as *attack*, lit. movement at. Comp. Eurip. Phœn. 1394, ἔσαν ἀρόμημα δεινὸν ἀλλήλοισι ἐπὶ.

<sup>54</sup>—<sup>55</sup>. Reproofs for blindness to signs of the times, and a warning to improve opportunities, and to seek reconciliation with God.

<sup>54</sup>. ὅταν ἴδητε τὴν νεφ. ἀνατ.] Render: 'when ye see the cloud rising;' not, 'a cloud,' as it is rendered in all our English Versions, which is passing over the Article τῇν; though that has been cancelled by Lachm. and Tisch., from 4 uncial and 7 cursive MSS. (to which I can add *nothing*); but wrongly; for internal evidence, as well as external authority, is in favour of the word, which was cancelled by the Critics doubtless for the same cause as that for which it was passed over by the Translators,—namely, from ignorance of the force here of the Article, which is that of *notoriety*, q. d. 'the well-known cloud,' that cloud of a peculiar configuration, like a man's hand, which in Syria and Palestine is the sure prognostic, and immediate forerunner, of a heavy fall of rain. See 1 Kings xviii. 41. That the Pesch. Syr. Translator read τῇν, is certain from his Version, though the recent English Translators of the Pesch. Syr., *Ethelridge* and *Murdock*, have destroyed the proof, by rendering 'a cloud,' though the force of the Article is expressed as strongly as possible by the use of the noun emphatic 'Onena' coupled with the Participle 'Benoni' preceded by the Relative Prefix; answering to Chald. ܢܝ ܐܝܢܐ, 'quæ.'

<sup>55</sup>. καύσων ἔσται] 'it will be fine weather,' answering to the εὐδία of Matt. This is always the case when the a. s. wind prevails. And so καύσ. ἔρ. in Athen. 73, στέφανος εὐδίας, καὶ καύσωνος ὡρα ψυκτικώτατος, means, 'when the καύσων blows.'

<sup>56</sup>. τὸ πρόσωπον τῆς γῆς καὶ τ. οὐρανοῦ] In the parallel passage of Matt. τῆς γῆς is not found, and it may seem not very important in sense, especially considering that nothing is subjoined of signs in the earth: yet that may, as Grot. observes, be supplied from Matt. xxiv. 32. Moreover, as Luc. Brug. observes, 'mutatâ facie cœli, mutatur quoque terræ.' Thus, for instance, certain appearances in the earth,—as the appearance of the hills,—portend storms of wind and rain, and even earthquakes, as Humboldt has shown.

<sup>57</sup>. τί δὲ καὶ—δίκαιον;] On the connexion here some difference of opinion exists. The older

58 ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, <sup>1</sup> ἐν <sup>2</sup> τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ μήποτε κατασύρῃ <sup>3</sup> σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῇ τῷ πράκτορι, καὶ ὁ πρᾶκτωρ σε βάλλῃ εἰς φυλακὴν. <sup>4</sup> 59 Λέγω σοι· οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὐ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

XIII. <sup>1</sup> Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ

Commentators almost universally refer them to what *precedes*; most recent ones, to what *follows*. Both may be said to be, in a certain sense, right. The *grammatical connexion* is, by means of the *ὥς γάρ*, with the *following*; but there is a connexion of *thought* with the *preceding*; these words, in fact, forming the *vinculum* between two sentiments; q. d. 'Yea, and why do ye not of yourselves judge, by the light of your own minds, what is fit and proper to be done at this crisis; and as ye can discern the signs of the weather, and take your measures accordingly, how is it (*τί ἔστι*) that ye do not discern and recognize the signs of the Messiah's coming, and adopt a suitable conduct? Even without the express declarations of the Prophets, ye might, from what "ye hear and see" (comp. Matt. xi. 3-5), recognize the signs of the times and the person of the Messiah [in me].' Ver. 58 is not, as many think, a detached moral maxim taken from Matt. v. 25; but v. 58 is connected with, and explanatory of, v. 57; and, as the connective formula *ὥς γάρ* suggests, a great moral truth is applied, for warning, to the present purpose, and that truth, formed on a *parabolaical* comparison, whereby the Jews are warned to make their peace with God, by repentance and faith in the Messiah, before the time of vengeance, now impending, should arrive, and they be involved in irretrievable ruin. See Matt. xxi. 44. The *application*, however, is at ch. xiii. 16, left to be made by the hearers themselves; probably in either case to avoid needlessly exasperating the multitude. At the same time our Lord took occasion, from the bystanders telling him of the atrocity which had been recently committed,—and, no doubt, insinuating that the sufferers were eminently sinners,—to supply the *moral application* here omitted.

58. δὸς ἐργασίαν] Said to be a Latinism for *da operam*. Yet the phrase is found in a pure Greek writer, Hermog. de Invent. iii. 5, 7, where it is used of *elaborate composition*. Ἀπαλλάττεισθαι ἀπὸ τινος signifies properly either 'to be rid of any thing, or to be dismissed, or let go by any person.' It is also used, as here, in a *forensic* sense, either of a *criminal*, who is set at liberty when his prosecutor does not follow up his accusation; or of a *debtor*, who receives an acquittance from his creditor, by paying the money due, or making a composition. Κατασύρειν signifies properly 'to haul or drag down,' but sometimes 'to draw away,' as used of hurrying persons to judgment or execution.

—πράκτορι] Πράττειν and εἰσπράττειν signify 'to exact the payment of a debt or mulct, or of its equivalent in corporal punishment, or of imprisonment till it should be paid.' Accordingly, πρᾶκτωρ denotes the *executioner* (as in

Æschyl. Eum. 315, πρᾶκτορες αἵματος, and so πρᾶκτορες φόνου, Soph. El. 953), and, in a general sense, 'the executioner of a magistrate's sentence.'

XIII. 1. παρήσαν δέ] Render, 'Then there came up:' as Matt. xxvi. 50. In the earlier and purer Classical writers, it is followed by *als* and a proper name. In the *later* it is, as here, used *absolutely*. So Diod. Sic. xvii. 8, παρήσαν τινες ἀπαγγέλλοντες, &c. Ἐν αὐτῷ τῷ καιρῷ should be rendered, 'in that very or selfsame season,' namely, when the events recorded in the preceding Chapter took place, and before our Lord had retired from addressing the immense multitude collected. See xii. 1.

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καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ. <sup>51</sup> Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δούναί ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμός. <sup>52</sup> Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐν διαμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. <sup>53</sup> Διαμερισθῆσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

<sup>54</sup> Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεταί οὕτως. <sup>55</sup> Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεταί. <sup>56</sup> Ὑποκριταί! τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τούτου πῶς οὐ δοκιμάζετε; <sup>57</sup> Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

planation is greatly preferable, and may safely be adopted. The next best (which some may prefer) is that propounded by Beza and others, 'What will (would I) if it were kindled!' So Euthym. (after Chrys.) explains: *τί πλεον θέλω, ἵνα ἀνέθῃ*; So too, but with improvement, Bp. Lonsdale: 'And if it were already kindled, what do I desire? What, but that it should burn on!'

<sup>50</sup>. βάπτισμα δὲ ἔχω βαπτ.] The δὲ is *continuative*, signifying *moreover*; q. d. 'I, too, have to undergo a baptism of suffering,' i. e. as it is elsewhere said, 'to suffer *many things*,' 'to suffer very greatly,' in reference to his Passion and death. In baptism the whole body was immersed under water; and, in reference to this, our Lord calls his sufferings a *baptism*, because he was about to be wholly immersed in sorrows, to become 'a man of sorrows and acquainted with grief.' See note on Matt. xx. 22, and comp. Mark x. 38.

— πῶς συνέχομαι] 'how am I distressed by anxiety!'—a sense which the word bears elsewhere in the New Test. On the nature of the metaphor, see my Lex. New Test. In short, the two verses form one sentence, of which the general meaning is, that 'since a trial of faith by persecution could not but attend the first preaching of his Gospel, he could wish the flame were already kindled; and that, as his death would usher in that trial, it were already accomplished.' Since the suffering *must* take place, he could wish it would take place *soon*; and that the event should be speedily brought about; espec. since from it such blessings will supervene to the world, he feels an anxious desire for its accomplishment.

<sup>53</sup>. I should retain the Datives at *θυγατρὶ* and *μητρὶ*, altered by Lachm., Tisch., and Alf. into Accusatives, on too slender authority (that of B, D, L), opposed as it is by internal evidence. The Evangelist, it seems, chose to employ the *Datives* of the *paternal* or *maternal* relation, viz. of consanguinity, and the *Accus.* of *affinity* only, as deeming a stronger sense to be inherent in the *Accus.* than in the *Dative*, where, however, the *ἐπὶ* with *Dat.* denotes, like our preposition *at*, not so much *hostility* as *attack*, lit. movement at. Comp. Eurip. Phœn. 1394, ἔσαν δρόμῳ δαινῶν ἀλλήλοισι ἐπὶ.

<sup>54</sup>—<sup>55</sup>. Reproofs for blindness to signs of the times, and a warning to improve opportunities, and to seek reconciliation with God.

<sup>54</sup>. ὅταν ἴδῃτε τὴν νεφ. ἀνατ.] Render: 'when ye see *the* cloud rising;' not, 'a cloud,' as it is rendered in all our English Versions, which is passing over the Article *τῆς*; though that has been cancelled by Lachm. and Tisch., from 4 uncial and 7 cursive MSS. (to which I can add *nothing*); but wrongly; for internal evidence, as well as external authority, is in favour of the word, which was cancelled by the Critics doubtless for the same cause as that for which it was passed over by the Translators,—namely, from ignorance of the force here of the Article, which is that of *notoriety*, q. d. 'the well-known cloud,' that cloud of a peculiar configuration, like a man's hand, which in Syria and Palestine is the sure prognostic, and immediate forerunner, of a heavy fall of rain. See 1 Kings xviii. 41. That the Pesch. Syr. Translator read *τῆς*, is certain from his Version, though the recent English Translators of the Pesch. Syr., *Etheridge* and *Murdock*, have destroyed the proof, by rendering 'a cloud,' though the force of the Article is expressed as strongly as possible by the use of the noun emphatic 'Onena' coupled with the Participle 'Benoni' preceded by the Relative Prefix; answering to Chald. *ἢ* or *ἦ*, 'quæ.'

<sup>55</sup>. καύσων ἔσται] 'it will be fine weather,' answering to the *εὐδία* of Matt. This is always the case when the s.w. wind prevails. And so καύσ. ἔσ. in Athen. 73, στίφανος εὐδίας, καὶ καύσωνος ὅρα φυστικώτατος, means, 'when the καύσων blows.'

<sup>56</sup>. τὸ πρόσωπον τῆς γῆς καὶ τ. οὐρανοῦ] In the parallel passage of Matt. *τῆς γῆς* is not found, and it may seem not very important in sense, especially considering that nothing is subjoined of signs in the *earth*: yet that may, as Grot. observes, be supplied from Matt. xiv. 32. Moreover, as Luc. Brug. observes, 'mutatā facie cœli, mutatur quoque terræ.' Thus, for instance, certain appearances in the *earth*,—as the appearance of the hills,—portend storms of wind and rain, and even *earthquakes*, as Humboldt has shown.

<sup>57</sup>. τί δὲ καὶ—δίκαιον;] On the connexion here some difference of opinion exists. The older

58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, <sup>58</sup> ὡς Matt. 8. 21. 22. 23. 24. τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῇ τῷ πράκτορι, καὶ ὁ πρᾶκτωρ σε βάλλῃ εἰς φυλακὴν. 59 Λέγω σοι· οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὐ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

XIII. <sup>1</sup> Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμξε μετὰ

Commentators almost universally refer them to what *precedes*; most recent ones, to what *follows*. Both may be said to be, in a certain sense, right. The *grammatical connexion* is, by means of the ὡς γὰρ, with the *following*; but there is a connexion of *thought* with the *preceding*; these words, in fact, forming the *vinculum* between two sentiments; q. d. 'Yes, and why do ye not of yourselves judge, by the light of your own minds, what is fit and proper to be done at this crisis; and as ye can discern the signs of the weather, and take your measures accordingly, how is it (τί ἔστι) that ye do not discern and recognize the signs of the Messiah's coming, and adopt a suitable conduct? Even without the express declarations of the Prophets, ye might, from what "ye hear and see" (comp. Matt. xi. 3—5), recognize the signs of the times and the person of the Messiah [in me]. Ver. 58 is not, as many think, a detached moral maxim taken from Matt. v. 26; but v. 58 is connected with, and explanatory of, v. 57; and, as the connexive formula ὡς γὰρ suggests, a great moral truth is applied, for warning, to the present purpose, and that truth, formed on a *parabolaical* comparison, whereby the Jews are warned to make their peace with God, by repentance and faith in the Messiah, before the time of vengeance, now impending, should arrive, and they be involved in irretrievable ruin. See Matt. xxi. 44. The *application*, however, is at ch. xiii. 16, left to be made by the hearers themselves; probably in either case to avoid needlessly exasperating the multitude. At the same time our Lord took occasion, from the bystanders telling him of the atrocity which had been recently committed,—and, no doubt, insinuating that the sufferers were eminently sinners,—to supply the *moral application* here omitted.

58. δὸς ἐργασίαν] Said to be a Latinism for *da operam*. Yet the phrase is found in a pure Greek writer, Hermog. de Invent. iii. 5, 7, where it is used of *elaborate composition*. Ἀπαλλάττεισθαι ἐκ τοῦ τινος signifies properly either 'to be rid of any thing, or to be dismissed, or let go by any person.' It is also used, as here, in a *forensic* sense, either of a *criminal*, who is set at liberty when his prosecutor does not follow up his accusation; or of a *debtor*, who receives an acquittance from his creditor, by paying the money due, or making a composition. Κατασύρειν signifies properly 'to haul or drag down,' but sometimes 'to draw away,' as used of hurrying persons to judgment or execution.

—πράκτορι] Πράττειν and εἰσπράττειν signify 'to exact the payment of a debt or mulct, or of its equivalent in corporal punishment, or of imprisonment till it should be paid.' Accordingly, πρᾶκτωρ denotes the *executioner* *per se* (as in

Æschyl. *Eum.* 815, πρᾶκτορες αἵματος, and so πρᾶκτορες φόνου, Soph. *El.* 953), and, in a general sense, 'the executioner of a magistrate's sentence.'

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τῶν θυσιῶν αὐτῶν. <sup>2</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; <sup>3</sup> Οὐχὶ, λέγω ὑμῖν ἄλλ', ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθε. <sup>4</sup> Ἡ ἐκείνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὗς ἔπαισεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; <sup>5</sup> Οὐχὶ, λέγω ὑμῖν ἄλλ', ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε. <sup>6</sup> Ἐλεγε δὲ ταύτην τὴν παραβολὴν Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην καὶ ἦλθε ζιτῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὗρεν. <sup>7</sup> Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἴδου, τρία

a. 10a. 5. 2.  
Matt. 21. 19.

ἔτι τῶν τραπέζων παρακειμένων, ἐπικαταλαμβάνόμενοι παρ' αὐταῖς ἀνθροῦντο· καὶ παρίστανεν αὐτῶν τὰ σιτία καὶ τὴν τροφὴν τὸ αἶμα, where, for the manifestly corrupt *παρίστανεν*, I would read *περίστυνεν*, *inquinatebat*, 'defiled by intermixture.' This is, then, a boldly figurative way of saying, that they were slain while attending the sacrifice. And how atrocious it was thought to slay any one at an altar, is well known. Accordingly the occurrence in question was, it seems, considered the effect of a Divine judgment on the sufferers, as especially sinners. Now our Lord's answer is meant to correct the erroneous notion of supposing that, or such like general calamity, so far different from the common dispensations of Providence, as to be marks of Divine vengeance on the individuals who are the chief sufferers; and moreover to, in some measure, predict a similar fate to those who would not repent.

This passage, indeed, as Bp. Warburton observes (Sermon xviii. on the Fast-day after the Earthquake at Lisbon), has been usually regarded as a reproof of the opinion which ascribes the general calamities effected by natural or civil causes to God's displeasure against sin; but incorrectly; that opinion being founded in the very essence of religion, and being agreeable both to reason and religion; as manifesting God's glory and effectually promoting man's peace and happiness. What it condemns is the superstitious abuse of it, which uncharitably concludes that the sufferers in a general calamity are greater sinners than other men. The conclusion, indeed, on which their presumption as to the case of the sufferers was founded (as Mr. Greswell observes) on the belief, that temporal calamities were dispensations and effects of Divine Providence, and were so many judgments upon sin. With the truth of this our Lord's answer has nothing to do (nor was it necessary; for the Jews, of all people on the earth, having been accustomed to receive not only rewards, but punishments, through the instrumentality of physical causes, as the effectors of moral good, could not doubt it, and had by sad experience, in their own case, verified it); it being simply an *argumentum ad hominem*, the object of which was to reprove the hearers, and to bring home conviction to their consciences, even on their own assumptions; q. d. 'These Galileans might be sinners deserving of their fate; but yet it was not for the hearers to draw the consequent inference of their especial guilt,

or pass any judgment upon them, if, being equally sinners in the sight of God, they, too, were equally obnoxious to his judgments by temporal visitations for sin.' In short, the point at issue concerned the moral lesson to be derived from the late event,—whether such a meaning was to be given it as would make it general, or partial in its signification. Our Lord proves the former. The persons addressing him considered it as a judgment; he bids them regard it as a warning; and from it was enabled to supply the moral application just before only intimated.

3. πάντας—ἀπολείσθε.] This may be considered as a prediction, which had its literal fulfilment at the destruction of Jerusalem, when the number of Jews slain was so vast, that Josephus says that it wanted but little of extermination. Here, and at v. 5, for *μετανοήσας*, Lachm., Tisch., and Alf. read *μετανοήσας*, from some 5 ancient uncials and about 7 cursives to which I could add a few Lamb. and Mus. copies and Trin. Coll. B, x. 17: but it would nought avail, since overwhelming external authority is confirmed by internal evidence, the reading being evidently a critical correction.

4. ἐν τῷ Σιλ.] The sense is 'at,' i. e. by Siloam. This tower was probably one of the towers of the city walls, and was, we may suppose, the one at the S. E. angle thereof. Thus the fountain is correctly described by our great Epic Poet as being 'fast by the Oracle of God.'—ὀφειλέται, sinners.' A Chaldee idiom, by which debts and sins, and debtors and sinners, are interchanged. So in the Book of Enoch (Fabr. p. 80) we have *ὀφειλέτης μεγάλης ἁμαρτίας*.

6. Ἰλας δὲ τ. τ. παραβολήν.] This parable of the Barren Fig-tree was subjoined in order to enlarge on the idea in the main topic of the foregoing discourse, and to enforce the foregoing warning, by announcing the impending destruction that would attend the long-continued abuse of God's mercy. The Jewish nation, spared at the intercession of the vine-dresser, Christ, is primarily intended (and the sentence now suspended, was subsequently carried into execution not long after by the Romans); but it is equally applicable to individuals, teaching the impressive lesson, that unless men heartily repent and bring forth the fruits of faith and obedience, they will, notwithstanding the long-suffering of God, finally perish.

7. τρία ἔτη.] Namely, from the earliest time

ἐτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὗρισκω ἔκκοψον αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ; <sup>8</sup> Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως οὗτο σκάψω περὶ αὐτήν, καὶ βάλλω \* κόπρια· <sup>9</sup> κὰν μὲν ποιήσῃ καρπὸν—εἰ δὲ μήγε, εἰς τὸ μέλλον ἔκκόψεις αὐτήν.

<sup>10</sup> Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι καὶ ἰδὼν, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακίφαι εἰς τὸ παντελές.

<sup>11</sup> Ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. <sup>12</sup> Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

<sup>13</sup> Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἐξ ἡμέρας εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. <sup>14</sup> Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν·

† Ὑποκριτὰ, ἕκαστος ὑμῶν τῷ σαβ-

b Exod. 20.  
9  
Deut. 5. 12.  
Ezek. 20. 12.  
c Exod. 23.  
8.  
Deut. 22. 4.  
Matt. 12. 1.  
11.  
Mark 2. 2.  
supra 6. 7.  
infra 14. 5.  
John 7. 23.

of bearing. Καταργεῖ, for ἀργὸν ποιεῖ, 'makes it unproductive, exhausts the soil'; as in Ezra iv. 21. Thus ἀργός often occurs in the Classical writers of 'unproductive' land. The καὶ here is so far from being redundant, that it is almost emphatic, importing that the tree not only bore no fruit itself, but even hindered the growth of it in others.

8. ἄφες αὐτήν] 'let it stand.' As ἀφίεναι is here opposed to ἔκκοπτειν, so is it to φθείρειν by Philo, p. 581. And so we have ἴαν opposed to ἔκκοπτειν in Plato, p. 174. Σκάπτειν περὶ does not, I believe, occur in the Class. writers; but περισκάπτειν, with an Accus. of thing, occurs in Æschyl. in his Fragments (where we have περισκ. τοὺς ἀμπελώνας), and in Philo and the Geoponica, v. 35.

—κόπρια] This, instead of the Vulg. κοπρίαν, is found in a great number of MSS., including most of the Lamb. and Mus. copies, and early Edd., and is adopted by all the Editors from Matth. downwards.

9. κὰν μὲν ποιήσῃ καρπὸν] The Αποσιόπesis here has great force and beauty, which would be not a little impaired by supplying the words wanting; the suppression of them intimating a presentiment that the thing in question will not take place; as at Exod. xxxii. 32.

10. ἐν τοῖς σάββ. The reading of D and the Leic. MS. (teste Jackson.), ἐν τῷ σαββάτῳ, is remarkable. See note on Matt. xii. 1, 5, 12. Some MSS. may be found which have σαββάτοις.

11. πνεῦμα ἔχουσα ἀσθ.] The recent Commentators mostly regard πν. ἀσθ. as a periphrasis for ἀσθενείαν, and denoting simply a disease. But the passages of the Classical writers which they adduce are of a different nature. The words of our Lord at ver. 16, ἢ ἵδουσιν ὁ Σατανᾶς show that πνεῦμα is very significant; and, considering the very frequent use of πνεῦμα in the sense δαιμόνιον, it cannot be doubted but that the sense is (as the ancient and most modern Commentators suppose), 'having a demon which

inflicts infirmity and disease.' So Acts xvi. 16, πνεῦμα Πύθωνος, where see note. It was, indeed, an opinion of the Jews (and indeed of the Gentiles), that diseases, especially the severely acute and tediously chronic ones, were inflicted by demons. But the peculiarity of the present expression, and the words of our Lord himself, oblige us to suppose a real demoniacal influence; not, however, it should seem, involving actual possession, at least there is nothing in the context that even implies it.

—καὶ ἦν συγκ.] 'she was bowed together,' συγκ. for συγκοφύια, as in Job ix. 27. 2 Kings iv. 35. This is not simply an active in a passive sense; for the word may be taken in a neuter sense for σύγκυφος εἶναι.

The Commentators remark that this disorder was the one called κύφωσις, which is seated in the whole of the spine, and extends to the loins; so that the patient is necessarily bowed together, almost bent double, from utter weakness of the part, and therefore the disease might very well be called at v. 12 an ἀσθένεια. This, however, will by no means prove that the disorder was not produced and continued by demoniacal influence. Accordingly ἀπολέλυσαι in the next versō denotes the setting free of the muscles from that power which held them down stiff and immovable. At v. 13 is described the laying on of the Divine Hands, conferring not only a perfect freedom from the stiffening of eighteen years, but also the power to stand erect by being made straight (ἀνωρθώθη).

Of this use of εἰς τὸ παντ. to signify utterly, exx. occur in Jos. Antt. i. 18. 5. xviii. 2, 7. Plato, p. 1013, in all three passages conjoined with ἀφανισθῆναι.

12. γύναι] An address of kind courtesy, as at Matt. xv. 28, where see note. See also note on John iv. 21.

15. ὑποκριτὰ] Our Lord so styles him, because he well knew that the objection made to the healing of the woman did not arise from any sincere reverence for the Sabbath, but from envy

βάτω οὐ λύει τὸν βουν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτης, καὶ ἀπαγαγὼν ποτίζει; <sup>16</sup> ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἦν ἔδωκεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; <sup>17</sup> <sup>d</sup> Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γνωμομένοις ὑπ' αὐτοῦ.

<sup>18</sup> Ἐλεγε δὲ Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνη ὁμοιώσω αὐτήν; <sup>19</sup> <sup>e</sup> Ὅμοια ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ καὶ ᾤκησεν καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. <sup>20</sup> [Καὶ] πάλιν εἶπε Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; <sup>21</sup> Ὅμοια ἐστὶ ζύμῃ, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.

<sup>22</sup> <sup>f</sup> Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. <sup>23</sup> Εἶπε δέ τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτοῦς <sup>24</sup> <sup>g</sup> Ἀγώ-

of and enmity to himself. It is worthy of observation that seven ancient uncials, with very many cursives (to which I can add several Lamb. and Mus. copies) have ὑποκριται, which has been adopted by Lachm., Tisch., and Alf., of whom the last-mentioned pronounces ὑποκριτά a correction to αὐτῷ. It may be so, but I doubt it. Why should not ὑποκριται be pronounced a correction to ὑμῶν? I cannot venture to disturb a reading supported by the great body of the MSS., and confirmed by the Pesch. Syr. and Vulg. Versions, on a mere surmise; espec. considering that the other reading is open to a counter-surmise. Not to say that the change may have arisen from the carelessness of scribes, the terminations -α and -αι being very similar and often confounded. And since both the singular and the plural occur in the context, the copyists would have nothing to guide them as to which should be written. However, the chief cause of the plural reading being adopted was, I doubt not, the presence of ὑμῶν;—though it ought not, since this use of the pronoun with ἑκαστος is any thing but strongly significant. Thus the doubt expressed by Matthæi and felt by Griesb., may be removed. As respects the reading δέ, for οὖν, received by Lachm. and Tisch., it may justly be supposed to be a mere alteration, devised for the purpose of avoiding the recurrence of οὖν.

—οὐ λύει, &c.] Our Lord refutes their cavil by a reference to their own practice: for that it was considered allowable to attend to the necessary care of animals on the Sabbath, is clear from many passages of the Rabbinical writers, cited by Schoettg. Nay, even *Pagan* superstition permitted various employments of husbandry even on the solemn festivals: see Virg. Georg. i. 268. sq.

16. ἦν ἔδωκεν ὁ Σ.] i.e. 'whom Satan has deprived of the use of her limbs.' The term is very suitable generally (for the ancients used to compare disorders to *chains*, by which men are

held bound); but especially to the disease in question, which, by the contraction of the limbs, seems to hold the person bound, as being in a manner deprived of self-motion.

23. αἱ ὀλίγοι οἱ σωζόμενοι.] It has been a matter of dispute both as to what is the exact import of this inquiry, and the *spirit* which dictated it. Some understand σωζ. of temporal deliverance, namely, being preserved from the approaching destruction of the Jewish state. But that were to suppose a kind of *enigma*, little suitable to a simple inquiry. More probable is the opinion of many eminent Interpreters, from Hammond to Kuinoel, that σωζ. is to be understood of preservation from the general unbelief in Christ and non-acceptance of his religion; of which sense they adduce examples from the New Test. and Ignatius' Epistles to Polycarp. Those however are only farther proofs of that sense of σώζεσθαι, by which it signifies the being 'put into the way of salvation.' It is far more natural to understand the word (with most Expositors, ancient and modern) of *salvation*—properly so called: q. d. 'Are there few who will attain salvation?' A sense which seems required by the terms of our Lord's reply. Whether the question were a *captious* one or not (though the latter is the more probable opinion), certain it is (as appears from Lightf. and Schoettg.) that the point was a disputed one in the Jewish schools; some maintaining *universal salvation*, others limiting it to a few *elect*, see 2 Ed. viii. 1, 3. Now, to a question of such minor importance as this (for it rather concerns us, as Grotius observes, to know *what sort* of persons will be saved, than *how few*) our Lord (agreeably to his custom of never replying to questions of mere curiosity) was pleased to return no answer; but makes his words an answer to the question which *ought rather* to have been asked,—namely, '*how* salvation is to be attained.' Thus at John xiv. 22, when Judas asks him how, or why, it is that he should reveal himself to *them*, and not to the world, our Lord returns an answer, not to the

νίξασθε εἰσελθεῖν διὰ τῆς στενῆς ἱπύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύουσιν <sup>25</sup> ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες· ὁ Κύριε, Κύριε, <sup>h</sup> <sup>26</sup> ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. <sup>26</sup> Τότε ἄρξασθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίλομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. <sup>27</sup> Καὶ ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς ποθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ ἐργάται τῆς ἀδικίας. <sup>28</sup> <sup>1</sup> Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψῇσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. <sup>29</sup> <sup>1</sup> Καὶ ἤξουσιν ἀπὸ ἀνα- <sup>j</sup> <sup>30</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> 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<sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> 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<sup>31</sup> Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ· Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτείνειν. <sup>32</sup> Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἵπατε τῇ ἀλώπεκι

question which was asked, but to the one which *should* have been asked, answering εἰς τὴν ἀγαπᾶ μὲ, &c.

On this idiomatical use of *al*, peculiar to the New Test. and Sept., see my *Lex.* in v. ii. 2. and the examples there adduced. There is in all such cases a *mixture of two modes of expression, the direct and the indirect*; the *al* being used as though there had been the *direct*; thus: 'He asked, whether (1) those to be saved are few?' for σωζόμενοι is (as pres. for future) for σωθησόμενοι. Euthym. remarks that our Lord made no reply to the above question, because it was superfluous and useless, but spoke of the *manner* by which any one *might* be saved; that being the rather necessary to be learnt. Thus the general sense expressed and implied is, 'No matter to you *how many* or *how few* shall be saved. Rather strive to be of the number of those who enter in at the *strait* gate, and who go by the *narrow* way, for that is the only safe road.' See note on Matt. vii. 14. However, an answer in the affirmative is *implied* in the words subjoined, ὅτι πολλοί—οὐκ ἐγγύσσουσιν.

24. ἀγωνίζεσθε σισελθεῖν δ., &c.] Ἀγωνίζεσθε is a very significant term, founded on an agonistic allusion; the sense being, 'strain every nerve to force your way in.'

For  $\pi\acute{\omega}\lambda\eta\varsigma$ , B, C, L, and 2 cursives, and Origen, have  $\theta\upsilon\rho\alpha\varsigma$ , which is edited by Griesb. and Lachm.; but wrongly: for it is far more probable that  $\pi\acute{\omega}\lambda\eta\varsigma$  was altered by the Alexandrian Critics to the more exact term  $\theta\upsilon\rho\alpha\varsigma$ , than that  $\pi\acute{\omega}\lambda\eta\varsigma$  should have been introduced from the parallel passage of Matthew in all the copies but three and *all* the Versions. Matth. thinks the reading came from Origen; but the circumstance of its being found in the Cod. B seems to exclude that. At any rate, Origen's authority is neutralized by his *elsewhere* citing the passage with  $\pi\acute{\omega}\lambda\eta\varsigma$ . The true origin of  $\theta\upsilon\rho\alpha\varsigma$  I suspect

to have been some copy, or copies, of the corrupt Ital. Vers.

25. ἀφ' οὗ] Sub. χρόνου, 'from the time,' 'when once.' It seems most agreeable to the context to connect this verse (as did the Syr. and Pera. Translators, and also Beza and Pisc.) with the *preceding* rather than the *following*; according to which we may best suppose the *apodosis* to be at τότε, ver. 26. Ἐγερθῇ is not (as some imagine) redundant, but is a part of the imagery of the story, and signifies, 'has risen from his seat;' namely, to go and see that the doors are fastened. Ἀποκλ. is used as at Gen. xix. 10, τὴν θύραν τοῦ οἴκου ἀπέκλεισαν, and Thucyd. v. 80, ἀπέκλειρε τὰς πόλεις. [See Ps. xxxii. 6. Is. lv. 6. Matt. xxv. 10.]

26. ἀνάρσις σου] 'in thy presence and company.' This mode of address is a form of *rousing any one's recollection* of a person; as denoting familiar intercourse aforesaid.

27. οὐκ οἶδα ὅ. π. ἄ.] This seems to be a popular mode of expressing that we desire to have nothing to do with the person, as Matt. vii. 23. xxv. 12. So Lucian Pisc. 50, l. 617, makes Aristotle, when brought back to life, say of one who pretends to be a true follower of him, and is not such. ἀνθρώπος ὅστις ἐστίν.

— *ἐργάζεται τῆς δόξιας*] 'The wicked,' says Bp. Sanderson, *Serm. ad Aulam*, p. 216, 'are so termed in Scripture because they do *hoc agere*, make it their work, business, or trade.' Schleus. compares Xen. *Mem.* ii. 1, 27, καλῶν καὶ σμυνομένων ἐργάται. To which I would add 2 Macc. iii. 6, οἱ ἐργάται τῆς δόξιας. Menand. *Hist.* i. 145, A, χαλατῶν ἔργων καὶ ἀνοσιῶν ἐργάται.

32. τῇ δλώπεικῃ ταύτῃ] Not said by way of reproach (as in Aristoph. Thesm. 1138, *μιαρὸς δλώπηξ!* οἶον *ἐπιτήκει μοι*), though Herod., from his consummate dissimulation, well merited the epithet; but to show our Lord's intimate

ταύτην Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον  
 1 Heb. 2. 10. καὶ αὐριον, <sup>1</sup> καὶ τῇ τρίτῃ τελειοῦμαι. <sup>33</sup> Πλὴν δεῖ με σήμερον  
 καὶ αὐριον καὶ τῇ ἐχομένῃ πορεύεσθαι—ὅτι οὐκ ἐνδέχεται προ-  
 φήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. <sup>34</sup> <sup>m</sup> Ἱερουσαλήμ! Ἱερου-  
 σαλήμ! ἣ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς  
 ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ  
 τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυ-  
 γας; καὶ οὐκ ἠθέλησате. <sup>35</sup> <sup>n</sup> Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν  
 [[ἐρημος]]. \* Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδητε, ἕως ἂν ἦξη ὅτε  
 εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου!

<sup>n</sup> Lev. 20. 31,  
 32.  
 Ps. 69. 25.  
 Isa. 1. 7.  
 Dan. 9. 27.  
 Micah 2. 12.

XIV. <sup>1</sup> Καὶ ἐγένετο, ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν  
 ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ  
 ἦσαν παρατηρούμενοι αὐτόν. <sup>2</sup> καὶ ἰδοὺ, ἄνθρωπός τις ἦν  
 ὑδρωπικός ἐμπροσθεν αὐτοῦ. <sup>3</sup> \* Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
 εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἔξεστι τῷ  
 σαββάτῳ θεραπεύειν; οἱ δὲ ἡσύχασαν. <sup>4</sup> Καὶ ἐπιλαβόμενος  
 ἰάσατο αὐτόν, καὶ ἀπέλυσε. <sup>5</sup> <sup>b</sup> καὶ ἀποκριθεὶς πρὸς αὐτοὺς  
 εἶπε· Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ

<sup>a</sup> Matt. 12.  
 10.

<sup>b</sup> Exod. 23.  
 5.  
 Deut. 22. 4.  
 supra 13. 16.

knowledge of Herod's disposition and secret policy, which was to induce Jesus to quit his territories.

—ἐκβάλλω δαιμόνια, &c.] The course of reasoning is this: 'I am employed innocently, and even highly meritoriously, nor shall I long weary him with my presence, but soon take my departure; why, then, should he seek my life?' Σήμερον καὶ αὐριον is a sort of proverbial form, for 'any short period of time,' as in Hos. vi. 2, and a kindred passage of Arrian Epict. iv. 10, cited by Weistein. On the import of τελειοῦμαι the Commentators are not agreed. Some recent ones take it to mean, 'I shall be sacrificed;' but of this sense they adduce no valid proof. It is better, with the ancient and most modern Interpreters, to explain it, 'I shall be brought to the end of my course,' namely, by death. So Phil. iii. 12, οὐχ ὅτι ἤδη τετελείωμαι. Almost all Commentators consider the word as an *Attic contract form* for τελειώσομαι, and that as put for τελειωθήσομαι. But Bornem., with reason, objects that the penult of this verb is *long*; and notices similar errors in the forms of other verbs in the Classics. Here certainly the Present seems required by the correspondent verbs foregoing, ἐκβάλλω καὶ ἐπιτελῶ; though the sense, 'I am being brought to my end;' which involves a notion of what is scarcely *future*, as being so very shortly to take place, is not unsuitable.

<sup>33</sup> πλὴν—πορεύεσθαι] q. d. 'However, I must for this short time go on in my usual course.' There is, in fact, not an *ellipsis*, but an *aposisis*, to be supplied from what went before; q. d. '[I shall, I say, finish this course in spite of Herod, and shall not perish in Galilee,] for it cannot be,' &c.; which words contain one of the most cutting reproaches imaginable. Of course, οὐκ ἐνδέχεται must be understood with the usual limitation in such sort of *acutè dicta*; i. e. 'it can scarcely be;' for John the Baptist and some few others, had been put to death out of Jerusalem.

<sup>34</sup>. Ἱερουσαλ., Ἱερουσαλ., &c.] On the full force of this pathetic apostrophe, see notes on Matt. xxiii. 37, 38.

—νοσσιὰν] for *nosσία* in the parallel passage of Matthew; denoting the nest with the young; as in Deut. xxxii. 11. Render, *brood*.

<sup>35</sup>. I have now double-bracketed *ἐρημος*, which almost all recent Editors cancel, on strong authority, which I can confirm from many Lamb. and Mus. copies. The λέγω δὲ, for ἀμὲν δὲ λέγω, I have also, with Lachm., Tisch., and Alf., removed, on strong authority, confirmed by internal evidence.

XIV. 1. φαγεῖν ἄρτον] A phrase formed from the Hebr. עָרַךְ הָאֵם (used in Gen. xliii. 25, in this sense. So the Sept. renders by *ἀριστᾶν*); which, though it properly signifies no more than 'to take food,' yet often denotes 'to feast, to make good cheer;' as when the meal is one to which guests are *invited*; when it may be supposed that the provision is better than that of an ordinary domestic meal. Indeed, it appears from what Lightfoot, Weistein, and others, have copiously adduced from the Rabbinical writers, that it was usual with the Jews to provide better cheer on the Sabbath than on other days, and that they even used to make feasts on that day. See Neh. viii. 9—12, and Tob. ii. 1.

By τινος τῶν ἀρχ. τῶν Φαρ. is meant (as Grotius, Hammond, Whitby, Pearce, and Campbell, have shown) 'one of the rulers [of a synagogue], who was a Pharisee,' τῶν Φαρ. being for ἐκ τῶν Φαρ., or in *aposition*. Comp. John iii. 1. For that such rulers were not *all* Pharisees appears from John vii. 48.

<sup>5</sup>. Strange is it that the absurd reading *vior*, for *δνος*, should have been adopted, from however strong external authority, by Matth., Griesb., Scholz, Lachm., Tisch., and, in his 2nd Ed., by Alf., who, however, in his 1st admits that

εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; <sup>6</sup> Καὶ οὐκ ἔχουσιν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

<sup>7</sup> Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· <sup>8</sup> <sup>c</sup> Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, <sup>9</sup> καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· Δὸς τούτῳ τόπον καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. <sup>10</sup> Ἀλλ' ὅταν κληθῇς, πορευθεὶς \* ἀνάπεσε εἰς τὸν ἔσχατον τόπον ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι. <sup>11</sup> <sup>d</sup> Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. <sup>12</sup> <sup>e</sup> Ἐλεγε δὲ καὶ τῷ κεκληκώτι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι

<sup>a</sup> Job 22. 29.  
<sup>b</sup> Prov. 20. 22.  
<sup>c</sup> Matt. 23. 12.  
<sup>d</sup> supra 1. 51.  
<sup>e</sup> infra 13. 14.  
<sup>f</sup> James 4. 6.  
<sup>g</sup> 1 Pet. 5. 5.  
<sup>h</sup> 2 Heb. 5. 12.  
<sup>i</sup> Job. 4. 7.  
<sup>j</sup> Prov. 2. 9.  
<sup>k</sup> 23.

this surely furnishes a fair case for *internal evidence* to determine [and that is manifestly in favour of *δνος*]; farther remarking, that it is hardly to be supposed that our Lord would thus have spoken; also that the argument *à minori ad majus* would be completely invalidated. I quite agree with him; but since he expressed that decided opinion, he has issued another, and, as often in the case of his brother Editor Tisch., his second thoughts are not his wiser ones. He now *adopts* *υἱός*, and defends it; but how? By, as usual, *taking for granted* that the *υἱός* was altered to *δνος*, in order to set right the argument! He says that the stress of the argument is on *ὑμῶν*, and the point of comparison is the ownership, and consequent tender care of the object in question. There may be, he adds, in the words the meaning *son*, or even *or*; but he prefers rendering them simply. Now surely a case that requires such sophistry to sustain it cannot be sound or good; and this might have intimated to Mr. Alford the expediency of the homely maxim, to 'let well be,' espec. since these arbitrary and forced emphases are the most marked of perversions. Of the emphasis of the pronoun after *τις* I cannot find one example. Though it cannot fairly be demanded of us to account for such *portentia* as the reading *υἱός*, yet an able Critic in the Edinb. Review supposes, by a very ingenious process, that it came through the intervention of a Latin Version [the very quarter, I would add, whence are derived most of the monstruities devoured by some Critics]. It may have been so; but I would rather suppose it to have arisen from the very frequent confusion by scribes of the abbreviation for *υἱός* and *δνος* respectively. That Jerome had *δνος* in his copy cannot be doubted. The terms *δνος* and *βοῖς* are often associated in the Old Test., and the expression is a usual one to denote any domestic animal; which is all that the argument here requires; and so in Homer's Hymn to Mercury the term *προβάτοις* is opposed to *ἀνθρώποις*; and so elsewhere *animalis* as opposed to *μεν.*

7. παραβολήν] Meaning, 'an important moral precept,' or rather a series of moral comparisons, including also a parable. See note on Matt. xiii. 3.

— ἐπέχων] Supply here (as at Acts iii. 5) τὸν νοῦν, or τὴν διάνοιαν, which is found expressed in Plato, p. 926; unless, indeed, it be better to suppose no ellipsis at all, as in 1 Tim. iv. 16, ἔπρεσσαντο. Thus ἐπέχων will simply denote *observing*, &c.

9. δὲς τόπον] 'give thy place,' or 'seat.' This phrase (formed on the Latin *locum dare*) and the following προσανάβηθι ἀνώτερον were customary phrases of table etiquette with the ancients.

— ἄρξῃ—τὸν ἔσχ. τόπ. κατ.] and 'thou proceed to take the lowest place, or seat at table.' Comp. Jos. Antt. xii. 4, 9, κληθεὶς δὲ ἐφ' ἑστίαςιν ὑποκατακλίνεται πάντων (read ὑποκάτω κατακλ. π.), καταφρονεῖς ὑπὸ τῶν τὸν τόπον κατὰ τὴν ἀξίαν διανομῶν, 'by those who apportioned the seats according to rank.'

10. ὅταν ἔλθῃ ὁ κεκληκὼς σε] Render: 'he who has invited thee;' though in the verse preceding, ὁ καλέσας σε καὶ αὐτόν, we must render, 'he who invited thee and him.' The präterite form is found in Alexis Parastit. fr. i. 4, αὐτόν ὁ κεκληκὼς. Either form would be proper and suitable, but only καλέσας would refer to the first invitation, κεκληκὼς to the second, or *summons* to come when all is ready. See Matt. xxii. 3, and note there.

12. μὴ φώνει τοὺς φίλους, &c.] This sense of *φωνεῖν*, *to invite*, is very rare, and is founded on that more frequent one, by which the word denotes to *hail* or *summon* any one to us. The best Commentators are of opinion that the negative particle is here to be taken with *limitation*, and rendered *non tam, quam potius*. An idiom, indeed, occurring in various passages of the Old and New Test.; but very rarely where, as here, the two particles are employed in two different sentences. Accordingly, it is better to reject the limitation. The intent of what is here said is plainly to inculcate, that charity is a duty far more obligatory than hospitality.

ἀνταπόδομα. <sup>13</sup> Ἄλλ', ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀνα-  
πήρους, χωλοὺς, τυφλοὺς· <sup>14</sup> καὶ μακάριος ἔσθι—ὅτι οὐκ  
ἔχουσιν ἀνταποδοῦναί σοι—ἀνταποδοθήσεται γάρ σοι ἐν τῇ  
ἀναστάσει τῶν δικαίων.

<sup>15</sup> Ἀκούσας δέ τις τῶν συνακακειμένων ταῦτα, εἶπεν αὐτῷ  
f Isa. 55. 6.  
Matt. 22. 2.  
Rev. 19. 9.  
g Prov. 9.  
2, 5.  
h John 8. 40.  
Matt. 22. 2.  
Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. <sup>16</sup> Ὁ  
δὲ εἶπεν αὐτῷ Ἀνθρωπὸς τις ἐποίησε δείπνον μέγα, καὶ ἐκά-  
λεσε πολλοὺς. <sup>17</sup> Καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ  
τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἐρχεσθε, ὅτι ἤδη ἔτοιμά  
ἔστι πάντα. <sup>18</sup> Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες.  
Ὁ πρῶτος εἶπεν αὐτῷ Ἀγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκη ἐξελ-  
θεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. <sup>19</sup> Καὶ  
ἕτερος εἶπε Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκι-  
μάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. <sup>20</sup> Καὶ ἕτερος  
i Matt. 11. 5. εἶπε Γυναῖκα ἔγγραμμα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. <sup>21</sup> Καὶ

14. *ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι, &c.*] The sense here will be much cleared by referring the γάρ το μακάριος ἔσθι, and considering ὅτι οὐκ ἔχουσιν—σοι as a parenthetical clause, which, in rendering, may be introduced further on, thus: 'And happy shalt thou be; for, though they cannot make a return to thee, a return will be made thee,' &c.

—ἀναστήσει τῶν δικ.] So ἀνάστ. τῆς ζωῆς in John v. 29. The Pharisees believed in a resurrection of the *just*, but imagined that there would be two resurrections; one to take place at the coming of the Messiah (who would thus establish an earthly kingdom, to which the Pharisees here evidently alludes by 'the kingdom of God'); the other the *final* resurrection, to be followed by a state of retribution. The Pharisee, however, it seems, understood the expression, τῇ ἀναστάσει τῶν δικαίων in the sense commonly assigned to it by the Jews, who confined the resurrection and its bliss to the *Just*,—a view which our Lord sets aside by the subsequent parable.

18. ἀπὸ μιᾶς] Some supply ὥρας; others φωνῆς, which is expressed in Joseph. ii. 509, and Diod. Sic. 515, D. But the true ellipsis seems to be γνάμης, 'from one and the same principle.' Παραιτεῖσθαι here signifies to excuse themselves. So Plutarch cited in Steph. Thes. in v. 1673, D, ἰδοὺ καὶ δὲ νυκτὸς ἀπὸ Κ. εἰς δείπνον καλεῖσθαι· παραιτούμενος δὲ ἀγισθαὶ τῆς χειρὸς ὑπ' αὐτοῦ, μὴ βουλόμενος.

—ἀγρὸν ἡγόρασα] Since it can hardly be supposed that a man would buy land without having seen it; or that, having once bought it, the going to see it should be a matter of such urgency; most recent Commentators take the sense of ἡγόρασα to be, 'I intend to buy.' But that is surely a most unwarrantable straining of the sense. There is, indeed, no reason to deviate from the accustomed force of the tense, if we render, 'I have just bought;' and take ἀνάγκη ἔχω, with the limitation peculiar to all such popular modes of expression (so ἀνάγκαιον at v. 23), merely to imply on the part of the speaker, not absolute necessity, but strong in-  
clination,—well expressed by our common ver-  
sion, 'I must needs.' And though the viewing  
of land once bought might seem of little con-  
sequence, yet it should be considered that prop-  
erty of any kind never possesses such attrac-  
tions, as when first it comes into any one's pos-  
session, by purchase or otherwise; when men's  
curiosity naturally pries into any advantage, real  
or fancied. The very same reasoning will apply  
to the next words ζεύγη βοῶν ἡγόρασα πέντε.  
For the purchase, though, in a certain sense,  
made, was not really completed till the proving;  
the oxen being, we may suppose, bought on war-  
rant, and subject to future trial and approbation.  
That such was not unusual both among Jews and  
Gentiles, is plain from the passages adduced by  
Schoettg. and Wetstein from the Rabbinical  
writers and the writers on Civil Law.

—ἔχε με παρητημένον] An uncommon expression, of which, however, I have noted an example in Plut. Cat. Min. 24, ἔχε με παρητη-  
μένον, 'hold me excused.' This passive use of  
παραιτεῖσθαι (otherwise a deponent, 'to excuse  
oneself') is very rare. The only example else-  
where that I have noted is in an anonymous  
writer cited by Suid. in v., παραιτηθεὶς διὰ τῶν  
φίλων τούτων ἀπέλυσεν τῆς αἰτίας.

20. γυναῖκα ἔγγραμμα, καὶ &c.] This was the most specious of the excuses; for, by the laws  
and customs of most nations, any temporary  
omission in the duties, and still more the ex-  
cuses of life, was thought excusable in newly-  
married persons. Hence even soldiers, in that  
case, had usually a furlough of a year. Com-  
mentators have here not been well employed in  
animadverting, as they have done, on the weak-  
ness of the excuses offered. So far from that,  
the first two reasons are very plausible; and the  
last very strong. And why? They seem to have  
been purposely made as strong as such reasons  
ordinarily are, in order to show that no reasons  
of any kind will be admitted as valid by the  
heavenly Inviter: who enjoins us *first* (i. e.  
above all) to seek his kingdom and righteous-  
ness, and allows of no plea for neglecting that  
duty; requiring us to 'take up and bear our

παραγεγόμενος ὁ δούλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. <sup>22</sup> Καὶ εἶπεν ὁ δούλος· Κύριε, γέγονεν ὡς ἐπέταξας· καὶ ἔτι τόπος ἐστί. <sup>23</sup> Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. <sup>24</sup> λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

J Matt. 21.  
48.  
& 22. 5.  
Acts 13. 46.

<sup>25</sup> Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτοὺς· <sup>26</sup> Ἐἴ τις ἔρχεται πρὸς με, <sup>1</sup> καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, <sup>m</sup> ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. <sup>27</sup> Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς. <sup>28</sup> Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει [τὰ] † πρὸς ἀπαρ-

L Matt. 10.  
27, 28.  
Deut. 10. 6.  
& 23. 9.  
1 Rom. 9. 12.  
m Rev. 13.  
11.

cross, and forsake *all* that stands in the way of our acceptance of his gracious invitation,—whether the claims of parental, filial, or conjugal duties, or any similar bond of affection (see ver. 26); otherwise we cannot be his disciples, and ‘shall not taste of his supper.’

The principle, indeed, which ran through these various excuses, was a contempt of the feast, by a decided preference of other avocations. And carnality, in one or other of its Proteus forms, stamped them all with the mark of falsehood.

<sup>23</sup> φραγμοί.] This is usually taken to mean *places fenced off*; a sense, however, little suitable here. From the term being associated with ὁδοί, it is plain that some kind of *road* is meant; and we may best understand it to denote *paths* by the hedge or fence *sides*, such *foot-ways* as were carried along or aside of, and sometimes *across*, not only vineyards and orchards, but even corn-fields; the cultivation being, there is reason to think, chiefly by what is called *open-field*. The φράγξ. here denotes the same as the διεξέδους of Matt. xxii. 9, where see note.

<sup>25</sup> This and the following verses are by the Commentators supposed to record what occurred on some other occasion. There is, however, I apprehend, a connexion between the two; and the address in question was, we may suppose, made soon after the foregoing; probably occurring as Christ was commencing his journey towards Jerusalem, and the multitude crowding around him at his departure. Our Lord then took occasion to give the *moral* of the parable recently put forth; containing its *application* to persons of all kinds, and of every age, to whom the offer of salvation should be made.

<sup>26</sup> ἔτι δὲ καὶ τ. ἰ. ψυχὴν] Lachm., Tisch., and Alf. edit ἔτι τς καί, from B, L, Δ;—authority, however, wholly insufficient (for I find the reading in not one of the Lamb. and Mus. copies); and the δὲ is confirmed by Acts ii. 26, sine v. l., ἔτι δὲ καί, and Heb. xi. 36, sine v. l., ἔτι δὲ δαμών, in which passage ἔτι δὲ means

*quiescens*. The form occurs also in the Class. writers, espec. Plato and Xenoph., of whom the latter very frequently uses ἔτι δὲ καί, and ἔτι δὲ, as also does Soph. Œd. T. 1345. It is true that ἔτι τς may seem justified by Acts xxi. 28, ἔτι τς καὶ Ἕλληνας εἰσάγαγον εἰς τὸ ἱερὸν. But I suspect that there the true reading is δὲ, which Tisch. adduces from some copies. Indeed, Dindorf on Steph. Thea. in v. ἔτι, after remarking that ἔτι τς has in the writings of the ancient and pure Greek writers been often changed, on due evidence, to ἔτι δὲ, goes on so far as to say that though ἔτι τς does occur in the late writers, yet even there it has been often brought in by scribes.

<sup>28</sup> By these parabolical comparisons, Christ counsels his hearers (and all of us of future ages) before we enter on the Christian life, seriously to weigh the *difficulty* of the *duties* required of us, the *sacrifices* to be made, and the *temptations* to be resisted; so that we may not afterwards be moved by them to abandon our Christian course.

— πύργον] Doddridge supposes this to be such a tower as was built in the vineyards of the East for the temporary accommodation of those who guarded the produce. But the *costliness* implied in calculating its expense indicates a *manion*; such, it seems, as was called πύργος, by a similar figure to the Latin *turris*, as denoting ‘a turreted house;’ and, by implication, a considerable edifice. We may here understand a *country house* in a vineyard; in which sense *turris* occurs in Livy, xxxiii. 48, where Duker gives other examples. And from Arundel’s Travels in Asia Minor, vol. ii. 335, we learn that πύργος even yet designates ‘a country house.’

— πρῶτον καθίσας ψηφίζει] Wetst. and some other Commentators take καθ. in the sense of *considering*. This, however, is a sense not fairly to be elicited from the word; though, in the act of sitting down to a *table* or *desk* to reckon up any expenses, there is an *implicit*



τισμόν; <sup>29</sup> ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύον-  
τος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίξαι αὐτῷ·  
<sup>30</sup> λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ  
ἰσχυσεν ἐκτελέσαι. <sup>31</sup> Ἡ τίς βασιλεὺς, πορευόμενος συμβαλεῖν  
ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ  
δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιά-  
δων ἐρχομένῳ ἐπ' αὐτόν; <sup>32</sup> εἰ δὲ μήγε, ἐτι πόρρω αὐτοῦ ὄντος,  
πρεσβεῖαν ἀποστεύλας ἐρωτᾷ τὰ πρὸς εἰρήνην. <sup>33</sup> Οὕτως οὖν  
πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν,  
οὐ δύναται μου εἶναι μαθητής. <sup>34</sup> Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ  
ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; <sup>35</sup> Οὔτε εἰς γῆν οὔτε εἰς  
κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὅτα  
ἀκούειν ἀκουέτω.

n Matt. 8.  
12.  
Mark 9. 40.

a Matt. 9. 10.  
supra 8. 30.

XV. <sup>1</sup> Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ  
ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. <sup>2</sup> Καὶ διεγόνγγυζον οἱ Φαρισαῖοι καὶ  
οἱ Γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται,

notion of consideration. So Virg. *Æn.* x. 159, 'sedet Æneas secumque volūtat' Eventus belli,' and Alexis, *πονηρὰ*, fr. i. 1, *λογίσασθαι πρὸς γ' ἑμαυτὸν βούλομαι καθιζόμενος τὴν ὀψωνίαν*. Considering that in the passage of Luke *ψηφίζει* follows, it is best to suppose *καθίσας* used in accommodation to the idea of a merchant sitting at his desk, and carefully reckoning and making up his accounts. Comp. Anthol. Gr. III. p. 49, *ψηφίζων δ' ἀνέικετο πόσον δῶσαι διαγερθεῖς | ἱηροῖς μισθόν, καὶ τί πούων δαπανᾷ*.

<sup>32</sup> *ἑρωτᾷ τὰ πρὸς εἰρ.* By *τὰ πρὸς εἰρήνην* is meant 'what tends to peace'; i. e. 'proposals for peace, conditions of peace.' So Wetst. appositely cites *τὰ πρὸς τὰς διαλύσεις* from Polyb. p. 524. Comp. Pa. cxxi. 6, *ἢ τὰ εἰς εἰρήνην*.

<sup>33</sup> *ἀποτάσσεται* 'renounces, forsakes.' How the word signifies this, see my Lex.

<sup>34</sup>, <sup>35</sup>. See note on the parallel sentiment at Matt. v. 13. This, however, may be considered a somewhat stronger sentiment, as designating a thing so utterly useless as not even to be worth carrying out on the dunghill to benefit the land, but merely fit to be thrown out of doors and trodden under foot in the streets. Accordingly the several Classical passages cited by Wetst. on the passage of Matth. are rather to the purpose here, especially the passage of Plut., thus designating the highest degree of contempt. The connexion here is obscure, and disputed. It is, with most probability, laid down as follows: 'Ye see, then, the necessity of counting the cost and hazard of becoming my disciples. For if ye engage inconsiderately, ye may either apostatize altogether, or become, like unsavoury salt, utterly worthless, mere professors, hearers of the word, and not doers.' [Comp. Mark ix. 50.]

XV. In order the better to understand what follows, we may suppose that some little time had elapsed between what is recorded in the last chapter, and that which is narrated in the present; during which the Publicans, and other open

sinners of the place and neighbourhood, had heard of Jesus' miracles, and the great power of his teaching; and accordingly, partly from curiosity and partly from better motives, had flocked together to hear him. Whereupon Jesus showed attention to the better disposed of them, and with some of them even sat at meat. This provoked the indignation of the Pharisees, who broke out into murmurings. To prevent the bad effect of whose conduct, in discouraging the penitent from resorting to him, our Lord thought proper to vindicate his own conduct, not, indeed, directly, as at Matt. ix. 10, 13 (where he intimates that he held communication with them as a physician with his patients, not as a *companion*), but indirectly and by inference, to be drawn from the kindness of God in encouraging and readily receiving penitent sinners (see ver. 20, and compare ver. 7), q. d. 'If God received sinners, ought not we?'

Our Lord, then, proceeds to illustrate the gracious dealings of God with contrite sinners, in three Parables; which, by placing the matter in different points of view, might make it more clearly understood. Of these the two first are nearly allied, and their scope is to represent the preciousness of the souls of his people to Christ, and consequently the deep interest taken in their conversion by God and his holy angels. The third is meant to set forth the nature of true repentance, and show the gracious reception which the truly penitent sinner will experience from his merciful Father.

1. ἦσαν ἐγγίζ[.] αὐτῷ 'were drawing nigh to him, were approaching to him in penitence;' implying the hearkening to him with some degree of faith.

2. At *διαγόνγγυ*, the Preposition *διὰ* denotes continuance of action: 'were continually murmuring.' The Present tense in the verbs *προσδέχ.* and *συνισ.* denotes *habit* of action: of the two terms the former denotes admittance to our Lord's society, including the privilege of hearing his preaching; the latter implies a closer connexion,

καὶ συνεσθίει αὐτοῖς. <sup>3</sup> Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων <sup>4</sup> <sup>b</sup> Τίς ἄνθρωπος ἐξ ὑμῶν, ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταενέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό; <sup>5</sup> <sup>c</sup> Καὶ εὕρων, ἐπιτίθῃσιν ἐπὶ τοὺς ἄμους ἑαυτοῦ χαίρων <sup>6</sup> <sup>d</sup> καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλὸς. <sup>7</sup> <sup>e</sup> Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταενέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας. <sup>8</sup> <sup>f</sup> Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροὶ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; <sup>9</sup> καὶ εὕρουσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα·

<sup>b</sup> Matt. 18. 12.

<sup>c</sup> Ezek. 34. 16.

<sup>d</sup> Ps. 119. 176.

<sup>e</sup> Pet. 2. 22.

<sup>f</sup> Supra 5. 22.

3—7. The person having the hundred sheep is evidently the Good Shepherd of St. John's Gospel—the Son of God. Under that designation he is represented in the Old Test., e. gr., and in reference to his seeking the lost sheep, in Ezek. xxxiv. 6—15. The Seeker, who is also the Owner, is God in Christ. The hundred Sheep are the House of Israel; or rather, as the present application requires, mankind generally. Of course by ἔρημος must be understood a tract of country adapted to pasturage, in opposition to corn-growing. See my Lex. in v.

5. ἐπιτίθῃσιν—ἀμοις] It may have been, as some say, a custom with the Jewish shepherds to carry their sheep on their shoulders. But this passage will not prove it; for a lost sheep far from home must by shepherds of all countries be carried, since a single sheep cannot be driven. However, the circumstance is here brought in to intimate the great kindness of the Shepherd in the course of seeking, finding, and bringing home in the easiest and gentlest way the lost sheep. The circumstance of calling together His friends and neighbours is probably introduced merely *ad ornatum*, and consequently is not to be referred in the application to the angels and 'spirits of just men made perfect.' Indeed, the ἀνθρωποπάθεια in the following context (with reference to the feelings of men in such a case of the loss of even part of what they hold dear) excludes it. And here such feelings as that in question are ascribed to God, only to give us a more lively sense of His infinitely benevolent dealings with mankind.

7. By μετάνοια is here meant, not that sorrow for sin which is continually required even of the best persons, but that turning from sin and reformation of life, which is indispensably necessary to true conversion. That there should be greater joy in this instance is well accounted for by Dr. Jortin, *Serm. iv.* 'Regular obedience is more pleasing to the angels; but here greater joy is experienced; something more like human affection and perturbation, though not so much sedate happiness.' See note on John viii. 56, ἡγαλλιάσατο. The declaration in question may be supposed to convey (as Mr. Greswell shows) an oblique but pointed censure of the censurers themselves; since δικαίοις cannot mean simply the righteous,

nor οἵτινες οὐ χρεῖαν ἔχουσι μετάνοίας those who need no repentance; but the expressions are to be taken with a certain turn of meaning, called forth by the occasion, and connected with irony. Thus by δικαίοις are to be understood 'those who think themselves such,' are such in their own conceit; in short, the *self-righteous*. As examples of this mode of expression, it may suffice to refer to Mark ii. 17. Luke v. 32, οὐκ ἤλθον καλεῖσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν. Luke x. 21, σοφῶν καὶ συνεστῶν.

8—10. The lost piece of money. The design of this parable is the same with that of the preceding; though another class of sinners may be had in view. The circumstance of the lighting and sweeping corresponds with that of going after the lost sheep until found, and then laying it on his shoulders to bring it home, is to be considered in the same light.

8. τίς γυνή] With this parable Expositors compare a very similar one in the Rabbinical writings; and Wets. cites from Theophr. Char. 10, τῆς γυναικὸς ἀποβαλοῦσιν τρίχαλον, οὗς μεταφέρειν τὰ σκεύη, καὶ τὰς κλῖνας, καὶ τὰς κιβωτοὺς, καὶ διφᾶν τὰ καλύμματα.

—ἅπτει λύχνον] This would be necessary; since (as we find from the remains of Herculaneum and Pompeii) the houses of the lower classes, in ancient times, either had no windows, or only what we rather liken to the loop-holes of our barns.

9. For συγκαλεῖται, 6 ancient uncials, and about 16 cursives (to which I could add several Lamb. and Mus. copies) have συγκαλεῖ, which is received by Lachm. and Tisch., but not by Alf., who regards the reading as a conformation to v. 6. It may be so; but some of the MSS. alleged, as the Leicester MS., have συγκαλεῖ in both passages. And indeed it were strange that Luke should first use the Active form, and then immediately after the *Midd.* I cannot help suspecting that συγκαλεῖται sup. v. 6, is not, as Alf. thinks, a conformation from v. 9, but is the genuine reading. Luke elsewhere always uses the *Midd.*, except, indeed, in Acts v. 21, συνεκάλεσαν τὸ συνέδριον. But even there I suspect that Luke wrote συνεκαλίσαντο, and that the τὸ was absorbed in the τὸ following.

f Esck. 15.  
22, 23.  
g 22, 11.

Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. <sup>10</sup> Ὁὕτως, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

<sup>11</sup> Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς· <sup>12</sup> καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· καὶ διέδεν αὐτοῖς τὸν βίον. <sup>13</sup> Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱός, ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. <sup>14</sup> Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς † ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. <sup>15</sup> Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους. <sup>16</sup> Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατιῶν, ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. <sup>17</sup> Εἰς ἐαυτὸν δὲ ἔλθων εἶπε

11—32. *The Prodigal Son.* This most striking and pathetic parable (peculiar to Luke) is justly termed the crown and pearl of all our Lord's parables. It is not, however, to be understood, as it is by many Expositors, as representing by the elder and the younger son, respectively, the Jews and the Gentiles. I agree with Bp. Lonsdale, that when we look at the occasion on which the parable was delivered, and consider the design of the two preceding parables, we cannot but understand this third as meant to represent the great readiness with which God receives a truly penitent sinner, even as the father receives his younger son (vv. 20—27); and, at the same time, to teach those, who, like the elder (vv. 28—30), pride themselves on their own righteousness, that, so far from being offended at the favour shown by God to a repentant sinner, they ought to rejoice heartily at his return from the way of perdition (vv. 31, 32).

12. τὸ ἐπιβάλλον μέρος] Supply μοι from the preceding, 'the portion which falleth to me;' namely, after fair and equitable partition. The Jewish law did not, any more than the Roman, permit to a father the arbitrary disposal of his *whole* property. It was entailed on the children, after his death, in equal portions; except that the first-born had a double share. Such distribution, however, was *sometimes* made by a parent to his children during his lifetime, with a reservation of what was necessary to the support of himself and his wife, if alive.

13. συναγαγὼν ἅπαντα] 'having brought together the whole of the proceeds;' i. e. converted it into money. So Plut. Mor. p. 772, κληρονομίαν—εἰς ἀργύριον συναγαγών.—Διεσκόρπισε τὴν οὐσίαν, 'dissipated, squandered his substance' (by a metaphor taken from *winnowing*; see my Lex. New Test. in v.), as Dionys. xi. 24, Ἐπαρξὶν αὐτοῖς διασκορπισεῖ. The διὰ denotes 'dispersion.' See my note on Thucyd. iv. 584. Of the expression ζῶν ἀσώτως (which occurs in Josephus) the sense is, 'by living extravagantly, or sottiishly,' τρώσκον ἀσώτου, as one who is utterly irreclaimable.

14. ἰσχυρὸς] Five uncials and a few ancient cursives have ἰσχυρά, which, as being the earlier,

and the other the later Greek, is probably genuine.

15. ἐκολλήθη] i. e. 'engaged himself to.' The verb has properly a *passive* sense, but is always used in a middle or reciprocal one.—Βόσκειν χοίρους. An employment by all the ancient nations (even where there existed no religious prejudices, as in the case of the Jews) considered as among the vilest, nay, abominable. So Sota, fol. 292, 'Maledictus sit homo, qui alit porcos.'

16. ἐπιθυμῶ γεμίσαι] Render: 'was fain (or glad) to fill his belly from the κεράτια or fruit of the carob-tree,' still used in the East for feeding swine, though sometimes resorted to by the poor. So in Alciph. Epist. iii. 34, a person similarly circumstanced says: Δίχον με μισθωτὸν κατ' ἀγρὸν πάντα ὑπομένων ('enduring any hardships or indignities') ὑπὲρ τοῦ ἀπληρωτὸν ἐκπλήσαι γαστέρα. The reading of three of the most ancient MSS., with several others, χορτασθῆναι, instead of text. rec. γεμίσαι τὴν κοιλίαν αὐτοῦ, arose, I doubt not, from alteration on the part of some Critic who was offended at the *homeliness* of the term; yet it occurs, we see, in a highly-refined writer.

In short, the present may best be regarded as a popular mode of speaking, expressive of extreme distress; as much as to say, that he would have been glad to have lived as the swine did, whose food, however coarse, was plentifully supplied. Whereas the food his wages would procure was very scanty, and no man gave [ought] to him.

By κεράτ. is meant the fruit of the *ceratonia siliginea*, or carob-tree, common in the Southern and Eastern countries, sometimes now as an article of food, as were the *siliginae* among the Romans.

17. εἰς ἐαυτὸν ἔλθων] A formula denoting properly, recovery from *fainting* or from *insanity*; but also used of deliverance from any delusion or error of mind. So Diod. Sic. xiii. 95, τοῖς λογισμοῖς εἰς ἐαυτὸν ἐρχόμενοι. Arrian Epict. iii. 1, ὅταν εἰς σεαυτὸν ἔλθῃς. Lucret. iv. 994, 'donec discussis redeant erroribus ad se.' Dionys. Hal. p. 2188, ἀνιχωρεῖ δὴ πάλιν εἰς τὴν σεαυτοῦ φύσιν. Homer, in his *Odys.* x. 395, inculcates a fine moral lesson in his representation of

Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ ὠδὴ  
 λιμῷ ἀπόλλυμαι! <sup>18</sup> Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα  
 μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώ-  
 πιον σου <sup>19</sup> [καὶ] οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου ποιήσον  
 με ὡς ἓνα τῶν μισθίων σου. <sup>20</sup> Καὶ ἀναστὰς ἦλθε πρὸς τὸν  
 πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν <sup>g Acts 2. 20.  
Eph. 2. 12.</sup>  
 ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη· καὶ δραμὼν ἐπέπεσεν ἐπὶ  
 τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. <sup>21</sup> Εἶπε δὲ αὐτῷ  
 ὁ υἱός· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ  
 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. <sup>22</sup> Ἐἶπε δὲ ὁ πατὴρ πρὸς <sup>h Gen. 27.  
15. & 41. 49.  
Zech. 3. 3—5.  
Isa. 61. 10.</sup>  
 τοὺς δούλους αὐτοῦ· Ἐξενέγκατε [τὴν] στολὴν τὴν πρώτην, καὶ  
 ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ  
 ὑποδήματα εἰς τοὺς πόδας· <sup>23</sup> καὶ ἐνέγκαντες τὸν μόσχον τὸν

Ulysses' companions, as transformed into swine by the sorcery of Circe; thus depicting forcibly the wretched and degraded state of the vicious, as levelled with the brutes, nay even the *meanest* of them. He also furnishes an incentive to repentance, and encouragement to turning from vice to virtue, by representing the persons as, when disenchanting and again become human beings, proving *superior* in all respects to what they were before,—younger, taller, and far handsomer. His words are, Ἄνδρες δ' αἰψ' (namely, on transformation) ἐγένοντο νεώτεροι ἢ πάροις ἦσαν καὶ πολλὰ καλλίων καὶ μείζονες.

I have now, with Lachm. and Tisch., admitted into the text *ὡς*, from many uncial and some cursive MSS. (to which I can add a few Lamb. and Mus. copies), confirmed by internal evidence; since the word was more likely to be omitted than inserted;—not, however, omitted, as Alf. thinks, by Homœot.; for that could hardly happen in all the copies except comparatively a few, but from some other cause mainly. I find the Particle often omitted by the scribes where no Homœot. occurs, but oftener removed by the Critics, from their not perceiving its force, or thinking it unnecessary; which is scarcely ever the case;—certainly not here.

18. *εἰς τὸν οὐρανόν* for *εἰς τὸν Θεόν*. This is placed *first*, since men's sins are chiefly against God, even when also against their fellow-men. Inasmuch that David, Ps. li. 4, while conscious of having deeply injured *man*, yet says, 'Against THEE only have I sinned;' or, as it ought to have been rendered, *especially*, or *particularly*. It is, indeed, the best evidence of the genuineness of a man's repentance, when it is accompanied with the strong feeling of the heinousness of his offences as regards God.—Ἐνώπιόν σου, 'in respect of thee;' namely, by wasting his substance, and thus occasioning him great unhappiness and some disgrace.

19. *καί*. This, not found in very many of the best MSS. and Versions, including most of the Lamb. and Mus. copies, is with reason cancelled by almost all Editors. The *Asyndeton* is *intensive*.

20. *καὶ ἀναστὰς ἦλθε, &c.* Thus immediately putting his good resolution into practice.

— *εἶδεν*] This implies, together with *seeing*, also *recognition*.—Ἐπέπεσεν ἐπὶ τὸν τράχ. The haste of the affectionate father to rush into the embraces of his son is in fine contrast with the tardiness and hesitation, which would naturally be felt by the son, as conscious of deep blame, and without hope of full forgiveness.

21. *πάτερ, &c.*] The penitent prodigal, we see, set about the *confession* he had meditated, notwithstanding he had the embrace of forgiveness; yet he does not *finish* his speech, being, we may suppose, interrupted in uttering the last words *ποιήσον—σου* by the address of his father.

22. *ἐξενέγκατε—εἰς τοὺς πόδας*] It is worthy of remark, that all the articles called for are such as were never allowed to *servants*, nay, are such as implied not only *freedom*, but *dignity*; as the *best robe*, and a *ring*; on the use of which latter, as a mark of distinction, see Gresswell.

— *πρώτην*] 'of the first quality.' This use of the word is rarely found, except in the Scriptural writers; as Ezek. xxvii. 22, *μετὰ τῶν πρώτων ἡδυσμάτων*. The most apposite Classic example is Athen. l. v. p. 197, *ταῦταις δ' ἀμφὶ τακοῖ ἀλουργεῖς ὑπὸ στρωμνῷ τῆς πρώτης ἱμάς*, 'of the finest wool.'

The former *τὴν* is cancelled by Lachm., Tisch., and Alf., from 7 uncial and 1 cursive MSS.; to which I can add 3 Mus. copies; but that is authority far too slender, espec. since internal evidence is equally balanced. It might have been added to raise the sense; but it was more likely to be removed, as not agreeable to Classical composition. However, the *τὴν* might spring from the *τε* preceding. But there is no case for change.

— *δότε δακτύλιον εἰς τ. χεῖρα*] lit. 'bestow a ring to his hand.' In such a case the Class. writers used *περιτίθημι*, and it is found even in the Sept. Version of Gen. xlii. 42, *περιτίθειεν* (scil. δακτύλιον) *εἰς τὴν χεῖρα* 'Iωσήφ, which form of expression (considering that the Hebrew original there has *וַיַּתֵּן*, 'gave it to his finger') probably suggested the use of the present. *Shoes* are added, since slaves, and even *servants* went unshod. So we read in Plautus, Casin., 'Si effexis hoc, soleas tibi dabo, et annulum in digito Aureum.'

23. For *ἐνέγκαντες*, Tisch. and Alf. read

1 ver. 22.  
Eph. 2. 1.  
& 5. 14.  
Rev. 2. 1.

1 Ps. 30. 11.  
& 136. 1, 2.

σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν <sup>24</sup> ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε [καὶ] ἀπολωλὼς ἦν, καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. <sup>25</sup> Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν <sup>26</sup> καὶ προσκαλεσάμενος ἕνα τῶν παιδῶν, ἐπυνθάνετο τί εἴη ταῦτα; <sup>27</sup> Ὁ δὲ εἶπεν αὐτῷ Ὅτι ὁ ἀδελφός σου ἤκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. <sup>28</sup> Ὀργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. <sup>29</sup> Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἴδού, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. <sup>30</sup> Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτὸν. <sup>31</sup> Ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν.

*φάρσα*, from B, L, X, and the Ital., Vulg., and Copt. Versions; and Alf. terms *inty*, an *emendation of construction*. But *φάρσα* may justly be regarded as an *alteration* of construction, but no improvement; and I cannot consent to receive a reading so harsh and disjointed on such very slender authority. The reading of D and X throws light on the origin of Tisch. and Alford's reading, as being a mere *critical alteration* suggested by the Latin Versions, where the idiom of the Latin language called for the use of a verb in the Imper. followed by *kai*.

— *τὸν μόσχον τὸν σιτ.*] Such as, we may suppose, most opulent rustic families would be usually provided with, for any extraordinary call on their hospitality, as *poultry* is with us; see Gen. xviii. 7. Moreover, *veal* was by the ancients reckoned a delicacy. So Hor. Ep. I. iii. 36, 'Pascitur in reditum *vetulae jumenta*.'—Θύσατε, 'slay, butcher;' on which sense see on Matt. xxii. 4, and my Lex.

<sup>24</sup> νεκρὸς ἦν, καὶ ἀνέζησεν] Render (here and ver. 32), 'was dead, and has come to life again.' In each passage the expressions νεκρ. ἦν and ἀνέζησεν may be taken, in a popular sense, for 'was regarded as one dead, lost to his family.' But to this (too feeble a sense of itself) the air of the context requires us to at least superadd the *moral* import of the terms, as used of *spiritual* death, by unrepented and unforsaken sin, and a spiritual coming to life again by repentance and reformation. The sense often occurs in Scripture (see Rom. iv. 19. Eph. ii. 1. v. 14. 1 Tim. v. 6. 1 John iii. 14. Rev. iii. 1), and is not unexampled in other ancient writers. Thus the Pythagorean Philosophers used to speak of such of their disciples as abandoned the master's precepts as *dead*, and their state a living death; nay, erected cenotaphs to their memories. So Lysias the Pythagorean (cited by Kypke) says to such a person, εἰ μὴ οὖν μεταβάλοις, χαρήσομαι· εἰ δὲ μὴ, τίθωκαί μοι. The *kai* before ἀπολωλὼς is cancelled by Lachm., Tisch., and Alf., from several uncial and not a few cursive MSS., to which I could add a few Lamb. and Mus. copies.

But internal evidence is in favour of the word, whose use is suitable to Hellenistic, but not Class. Greek, and was thus removed by the verbal Critics.

<sup>25</sup> ἤκουσε συμφωνίας καὶ χορῶν] A brief mode of expression, meaning, 'he heard [the sound of] persons playing on instruments and singing together, and [the noise] of persons dancing;' according to a very ancient and Oriental custom, of having concerts of music, vocal and instrumental, at entertainments; see Hom. Od. p. 358.—*Συμφωνία*, equiv. to *ομοφωνία*, and may be rendered *concentus*, denoting properly the sound of *concerted* music, whether vocal or instrumental, or both; whether of *many*—which may be supposed here meant—or of *few*, which are to be understood in Athen. p. 615, ἀρχισταὶ δύο εἰσάγοντο μετὰ *συμφωνίας*, denoting probably a *duet* of *auloi* or *pipea*. Μετὰ is used, as in Polyb. xxvi. 10, 5, παρὴν ἐπικυμάζον μετὰ *κιθαρίῳ* (*tibiâ*) καὶ *συμφωνίας*, meaning vocal music *accompanying* the '*curva tibia*' of Virg. Æn. xi. 786.

<sup>27</sup> ὑγιαίνοντα] For the Classical σὺν καὶ ὑγιῇ, found in Hdot. iii' 124, and Thucyd. iii. 34. Yet the *moral* sense, inculcated at ver. 24, may be united with the physical one. So Plutarch, cited by Kypke, ἵνα μὴ τοῦ ὑγιαίνοντος καὶ ταταγμένου (orderly) βίου καταφρονήσῃς.

<sup>30</sup> ὁ καταφαγὼν σου τὸν βίον] A metaphor to denote the *wasting* of any one's substance by prodigality, common in the Greek writers from Homer downwards. By the use of this term, and espec. of πορνῶν, it is evident that the elder brother, while he overrates the obedience he had himself rendered to his father, exaggerates his brother's guilt.

<sup>31</sup> πάντα τὰ ἐμὰ σά ἐστιν] lit. 'all things that are mine are thine' (comp. John xvii. 10, τὰ ἐμὰ πάντα σά ἐστιν), 'all my goods are thine,' i. e. are destined to be such, namely, 'as my *heir*,' κύριος πάντων, for his brother had forfeited all title to *inheritance*. Such a person the Romans called *heres minor*.

32 <sup>k</sup> Εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει· <sup>1</sup> ὅτι ὁ ἀδελφός σου οὗτος <sup>1</sup> Is. 55. 10. νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολλώλως ἦν, καὶ εὐρέθη. <sup>1</sup> ver. 24.

XVI. <sup>1</sup> Ἐλεγε δὲ [καὶ] πρὸς τοὺς μαθητὰς αὐτοῦ· ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπιζὼν τὰ ὑπάρχοντα αὐτοῦ. <sup>2</sup> Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ εἶτι οἰκονομεῖν. <sup>3</sup> Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπατεῖν αἰσχύνομαι. <sup>4</sup> Ἐγὼν τί ποιήσω· ἴνα, ὅταν μετασταθῶ τῆς οἰκονομίας,

32. ὁ ἀδελφ. σ.] Abp. Newc. thinks 'this is said, and not ὁ υἱός μου, to suggest the endearing relation of brethren.' This is the truth, but not the whole truth. It was meant also (by a play on the words ὁ υἱός σου οὗτος at v. 30) as a covert rebuke of the elder son for unfraternal contumely; though the expression touched on does not, as Mr. Alford says, express 'the last degree of scorn and contempt.' Indeed, the father himself uses the οὗτος at v. 24, but then only before ὁ υἱός μου,—though there several MSS. of the Alexandrine recension place it after; a critical alteration proceeding, as is perpetually the case, from sheer ignorance. For ἀνέζησε, Tisch. and Alf. read ἐζήσας, from B, L, Δ; but Lachm. retains ἀνέζη, rightly; for the extreme slenderness of external authority would require internal evidence of the strongest kind to justify the adoption of ἐζη. But that is not the case; for to suppose with Alf. that it was altered from the ἀνέζη at v. 24 involves great improbability; and that the alteration should have come into all the copies but three is incredible. In those few copies it was probably lost by accident; though it may have been removed by the Alexandrine Critics, who felt a sort of horror at the very semblance of tautology. Thus it is no wonder that the ἦν just after at ἀπολλώλως should be absent from several uncials, and expunged by Lachm., Tisch., and Alf., though its genuineness might be vindicated even against far stronger external authority than exists; for, I find very few of the Lamb. and Mus. copies without it. Indeed, there is here something very touching and forcible in the repetition; and the sense of the context will not allow us to suppose that for the former strong term a weaker one is subjoined at the close. That the Critics have tampered with ἀνέζη elsewhere will appear from Rom. vii. 9. xiv. 9, and perhaps Rev. xx. 5.

XVI. 1—9. Parable of the unjust Steward.  
1. Ἰσχυεὶ δὲ καὶ, &c.] Render: 'Moreover, he spake also to his disciples as follows:' for the δὲ καὶ denotes 'continuation.' As the preceding parable had been addressed by our Lord espec. to the Pharisees and Scribes (in vindication of his conduct, and in illustration of the dealings of God with sinful man), so was this to the disciples at large, including, doubtless, some of the lately converted publicans and rich men; for whom, indeed, it should seem to have been principally intended; as meant to set forth the danger of the love of money, and the impossibility of 'serving God and Mammon;' also to show the

right use of wealth, and how it ought to be employed to advantage; thus teaching them to imitate in their spiritual concerns the foresight and prudence of worldly men in their temporal concerns; in short, so to use the worldly goods they are entrusted with, as God's stewards on earth, as to lay up for themselves treasures in heaven.

— οἰκονόμος.] The οἰκονόμος was a domestic, generally a freedman (and, in the time of our Lord, always of free condition), who acted as *general manager* of the affairs of a family, to whom all the property and the expenditure were committed in trust, and all the household subject. Thus the office will not exactly answer to that of the Roman *dispensator*, still less to that of the *villicus*, but was more analogous to that of the Greek ἐπιτροπος, and comprehended all the duties of our land-steward, house-steward, and bailiff.

— διεβλήθη.] 'was accused,' lit. 'maliciously reported.' This use of the word to denote, as here, a *true*, and not a calumnious charge, is almost confined to the Sept. and the later Greek writers.

— ὡς διασκορπίζων.] 'as wasting.'  
2. τί γὰρ διὰ τί, 'how!' importing expostulation and displeasure at such breach of trust (see Gen. xxxix. 4); or rather, 'what is this that I hear of thee?' Τὸν λόγον, 'the account,' viz. which you are bound to give. So Plato, Phæd. § 8, ὑμῖν δὲ τοῖς δικασταῖς βούλομαι τὸν λόγον ἀποδοῦναι.

— οὐ δυνήσῃ.] 'thou canst not, must not.'  
3. σκάπτειν.] Meaning, to work as a day labourer; of which occupation *digging*, as being the most laborious and servile, is put as a part for the whole. So Phocyl., εἰ δὲ τις οὐ δέδεκε τίχνην, σκάπτοίτο δικάλλῃ, and Aristophan. Av. 1432, τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπιστάμαι.

4. ἔγνων τί ποιήσω.] In my note here I have not in the former editions quite fairly reported Kuinoel's interpretation. He renders ἔγνων by *scio* (meaning 'opportune jam succurrit') quid mihi faciendum.' For which there is the authority of all the ancient Versions, and, what is more, of Scripture itself; for so Rev. ii. 17, *ῥομα καὶνόν—δ οὐδεὶς ἔγνων*, αἰ μὴ ὁ λαμβάνων. So in the text. rec. and the bulk of the MSS.; though some ancient ones have οἶδον, which is received by all the recent Editors; but wrongly, since it is a manifest *gloss*. See other examples of this idiom in my note on John vii. 26, where I have shown that the true sense is 'cogitum habeo,' 'I have obtained the know-

δέξωνται με εἰς τοὺς οἴκους αὐτῶν. <sup>5</sup> Καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου; <sup>6</sup> ὁ δὲ εἶπεν Ἐκατὸν βάτους ἐλαίου. καὶ εἶπεν αὐτῷ Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα. <sup>7</sup> Ἐπειτα ἐτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν Ἐκατὸν κόρους σίτου. καὶ λέγει αὐτῷ Δέξαι σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα. <sup>8</sup> Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. <sup>9</sup> <sup>b</sup> Καγὰ ὑμῖν λέγω

a Eph. 5. 2.

1 Thess. 5.

5.

b Matt. 6. 19.

a 19. 31.

1 Tim. 6. 19.

Dan. 4. 27.

Tob. 4. 9.

ledge; understanding the expression to denote that clear idea as to knowing what to do, which arises from previously casting about in the mind what course to take,—a process implied in the *τί ποιῶ* at v. 3.

— *μετασταθῶ*] *Μαθίστημι* is often used of 'removal from office.' With the expression *δέξωνται εἰς τοὺς οἴκους αὐτῶν* we may compare Arrian Epict. iii. 26, *εἰς οἶκον δέξασθαι*. Here, as in that passage, it is to be understood not only of hospitable entertainment, but also (from the adjunct) of that kind attention and support, to which eminent benefactors are justly entitled from those whom they have served: what we express by *having a claim upon* any one. The word *δέξ.* may, as Kuinoel directs, be taken *impersonally*; but on account of the *αὐτῶν* following, it is better to supply *ἄνθρωποι* from the subject matter; since there seems to be a reference to certain persons in the mind of the steward, namely, his master's debtors.

5. *ἔλεγε τῷ πρώτῳ*] Two cases are specified, as a sample of what was said to all.

6. *δέξαι σου τὸ γράμμα, &c.*] There has been no little debate as to the sense of *γράμμα*, &c. The almost invariable opinion of Commentators, ancient and modern, is that it signifies a *bond*, or *engagement*; of which sense four examples are adduced by Kypke from Josephus and Libanius. And Grotius has proved that *γράμμα*, like the Latin *litteræ*, had the signification both of *syngrapha* or *chirographa*, and of *cautio*. These bonds, he shows, were kept in the hands of the steward. According to the explanation given by Dr. Mackn. the *γράμμα* denotes a *contract* (probably on lease) for *rent*. The common interpretation, however, may be, and, I think, ought to be *suited* with this, in order to express the true sense. These *γράμματα* were, it should seem, both *bonds* for the payment of a certain rent, and also *contracts*. And Grotius has shown that *γράμματα* in this sense was synonymous with *συμβόλαια* and *συνθήκαι*. Those who took land were, we may suppose, required, previously to occupancy, to sign an *engagement*, binding them to pay as rent a certain portion of the produce to the proprietor. This was, no doubt, countersigned by the proprietor, or his steward, accompanied with an *acceptance* of the rent (thus ratifying the contract), of which document a *copy*, also signed by the steward, was given to the occupier for his security. Thus the *γράμμα* being both a bond and a contract, a permanent and binding *alteration* of that contract for a less amount would be

permanently beneficial to the *χρεωφειλέται*, and consequently confer on them a lasting obligation.

For *τὸ γράμμα*, Lachm., Tisch., and Alf. read *τὰ γράμματα*, from B, D, L, and the Ital. Vers.; and Alf. regards the text. rec. as a correction, because but one sum is mentioned. But that such a correction should have crept into all the MSS. but three, and the Pesch. Syr., is incredible. It is quite clear that *τὰ γράμματα* was a *critical alteration* founded on the Latin copies, which have *litteræ*, but in a singular sense, for a *writing*, *γραμματίσιον*, as some copies read by a gloss.

8. ὁ κύριος] i. e. 'the lord, or master of the steward.'

— *ἐπήνεσε*] 'commended him,' not for his *fraud*, but (besides his prudence in securing his future subsistence) for the shrewdness with which he had *contrived* it. So in Ter. Heaut. iii. 2. 26, Chremes thus justifies his praise of a knavish servant: 'In loco ego verò laudo.' Τὸν οἶκος τῆς ἀδικίας is put, by Hebraism, for τὸν οἶκ. τὸν ἀδικον, 'the fraudulent steward.'

— *ὅτι οἱ υἱοὶ, &c.*] These are evidently the words, not of the *master*, but of *Christ*, suggesting an important admonition. The force of the expressions *υἱοὶ τοῦ αἰῶνος τούτου* and *υἱοὶ τοῦ φωτὸς* is fully discussed by Bp. Sanderson in a Sermon on this text, and by Mr. Greswell. The words *εἰς τὴν γενεάν* admit of various explanations, and accordingly have been diversely interpreted. Many take *εἰς τὴν γ.* for *ἐν τῇ γενεᾷ*; assigning various *metaphorical* senses to *γενεᾷ*. But in the case of a difficult and disputed expression like the present, it is best to keep as close as possible to the obvious construction, and the natural and usual sense of terms. Now to discern the force of *εἰς τὴν γενεάν*, we must consider its *purpose*, which, as Bp. Sanderson and Mr. Greswell point out, is that of *limitation* or 'qualification.' 'The children of this world,' observes Mr. Greswell, 'are not affirmed to be superior to the children of light in the possession of the faculty of worldly prudence, the providently adapting means to an end (for such is the force of the expression *φρον.*), but in the use of it, and that with a view to a special purpose,—namely, unto, or for, their own generation.'

9. Having (as in Luke xviii. 6) taken occasion, from an example of *wrong* action, to excite his disciples to *right*, Christ now proceeds to urge on them the weighty consideration which follows.

ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν  
 † ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 Ὁ <sup>c</sup> Infra 19.  
 πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἐστὶ καὶ ὁ ἐν ἐλα-  
 χίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 Εἰ οὖν ἐν τῷ  
 ἄδικῳ μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύ-  
 σει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον

— ποιήσατε ἑαυτοῖς φίλους, &c.] Of these words there is no little diversity of interpretation. The expression *μαμωνᾶ τῆς ἀδ.* is evidently put for *μαμωνᾶ ἀδίκου*, by Hebraism. Yet the force of the epithet is by no means so obvious. Some take it to denote 'riches acquired by injustice.' Such a sense, however, cannot be admitted *here*, since it would involve a doctrine unworthy of the Gospel. It is best to take *ἀδικ.* as being opposed to *ἀληθινός* at ver. 11, in the sense *false, inconstant, unstable*; of which sense many examples are adduced by Commentators from the Sept., the Classical writers, and the New Testament.

That such must at any rate be the sense *here*, is manifest from the antithesis between *ἀδικ.* and *ἀλθ.* 'Since,' as Mr. Groswell observes, 'the same subject is spoken of in each of these instances, it follows that the *καὶ* just mammon must simply be the *false* mammon, as the true mammon must simply be the just and righteous mammon.'

At *ἐκλίπητε* there is an ellipsis of *τὸν βίον*, which is generally expressed in the Classical writers, though in the Sept. always omitted. With respect to the persons meant in *δέξωνται*, many Commentators, ancient and modern, understand the *angels appointed to receive departed spirits*. A view countenanced by Matt. xxiv. 31, supra vi. 38, and especially xii. 20, *τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ*. Yet there the *ἀπαιτοῦσι* may be taken as an *impersonal* (as indeed almost all recent Commentators take *δέξωνται* in the present passage; q. d. 'that ye may be received'), but not here, since it savours of 'a device for the nonce,' to avoid a difficulty. As to the subject, it cannot well be the angels, as there is nothing in the context from which such a sense can be drawn. It is better to refer it, notwithstanding the harshness, to *φίλοι*, meaning those whom they have made friends by alms-deeds and works of beneficence; and who, in return, will justly hail their approach to the heavenly habitations.

In *αἰωνίους σκηνάς* (with which compare 2 Esdr. ii. 11, *δόξαι αὐτοῖς αἰωνίας σκηνάς*) there is meant to be an *opposition*,—namely, of solid and lasting houses ('not made with hands'), to the temporary and frail tents of this world. A term which (as Bp. Jebb, Sac. Litt. 250, well observes) "forcibly calls up the recollection, that here we have no abiding habitation, and which may serve to impress the conviction, that in heaven God imparts his *own* eternity to things which in *themselves* might naturally be accounted void of duration, as 'the cottage of a night.'"

As to the readings *ἐκλίπῃ* or *ἐκλείπῃ*, adopted by Scholz, Lachm., Tisch., and Alf., from 5 uncials, but few or no cursives (and I can only add 3 Lamb. and Mun. copies), is very *specious*,

but is probably only a critical correction of those who did not comprehend the force of the term (as was also the case with the transcript, the Ital. and Syr. Versions), though even thus the difficulty is only *shifted*, by referring *ἐκλ.* to the 'true riches' of the preceding context. Besides, there is no *proof* that *ἐκλ.* can be so applied. Whereas, of the sense 'to fail by death,' examples occur in several later Greek writers, as Joseph., Diod. Sic., and Lucian, and often in the Sept. And so the general sense of the passage may well be expressed, with Bp. Lonsdale, thus: 'As the steward used the riches which were for a time in his keeping for the purpose of making himself friends among men, so do ye make such a use of the worldly goods which are entrusted to you for a while, as God's stewards; so that when ye shall be removed from your stewardship, ye may be received, not, like him, into earthly and temporary houses, but into heavenly, even into everlasting habitations, whither they will hail your approach with joy inexpressible.' So Baxter on *supr.* xv. 7: 'Is there joy in heaven at thy conversion, and will there not be at thy glorification?'

10. ὁ πιστὸς ἐν ἐλαχίστῳ, &c.] An adagial saying, to be understood only of what *generally* happens, and adverting to the *principle* on which masters act, who, after proving the fidelity of servants in small matters, at length confide more important business to their care. Our Lord however proceeds, in the next verses, to give it an application as respects the comparative importance of the riches of this world and those of heaven; q. d. 'As he who is *faithful* in small matters, &c., so he who has *misapplied* the riches committed to his stewardship,' &c.

11. τίς] Meaning, by implication, *no one*, q. d. God will not, &c. Τὸ ἀληθινόν, 'the true riches' (i. e. the favour of God, and admission to the mansions of eternal bliss), so called in opposition to the riches of the world, which are but a vain show, and promise what they never perform. See Hor. Epist. ii. 2. 170, and comp. Liban. Or. p. 814, *οὐκ ἀγαθὸς τῶν ὡς ἀληθῶς κτημάτων*.

12. εἰ ἐν τῷ ἀλλοτρίῳ—δύσει:] Here we have only another mode of expressing the same thing viewed in another light; q. d. 'If you have embezzled or wasted what another gave you in trust, how can he be expected to give you aught in perpetuity?' A similar sentiment, Dr. Owen observes, occurs, but inverted, in the Anthol. Gr. *ἐγὼ δ' ὡς οὐκ ἴσται, κακὸς κεχρημένος ἀνδρᾶ | τοῖς ἰδοῖς, ἵνα πιστὸν ἐν ἀλλοτρίοις*. By τὸ ἀλλοτρίον are meant the goods of this life only; so called because they are, strictly speaking, not our own,—as being transitory and perishable,—but only committed to us as stewards; by τὸ ὑμέτερον the riches of an



<sup>d</sup> Matt. 6. 24. τίς ὑμῖν δώσει; <sup>13</sup> <sup>d</sup> Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεῖν καὶ μαμωνᾷ.

<sup>e</sup> Matt. 23. 14. <sup>f</sup> Matt. 23. 14. <sup>14</sup> <sup>e</sup> Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, <sup>1</sup> φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. <sup>15</sup> Καὶ εἶπεν αὐτοῖς·

<sup>g</sup> Supra 10. 30. <sup>infra</sup> 18. 9. <sup>15</sup> <sup>g</sup> Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν. ὅτι τὸ ἐν ἀνθρώποις

<sup>h</sup> Matt. 11. 12, 13. <sup>16</sup> <sup>h</sup> ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ [ἐστίν]. <sup>16</sup> <sup>h</sup> Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ

<sup>i</sup> Matt. 5. 18. <sup>17</sup> <sup>i</sup> εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. <sup>17</sup> <sup>i</sup> Εὐκοπώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν

<sup>j</sup> Matt. 5. 22. <sup>18</sup> <sup>j</sup> κεραλαὶν πεσεῖν. <sup>18</sup> <sup>j</sup> Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. <sup>19</sup> <sup>j</sup> Ἀνθρωπος δὲ τις ἦν πλουσιος, καὶ ἐνεδι-

eternal inheritance in heaven, called *our own*, because the possession thereof is already secured to us on certain conditions, and *will* be wholly our own.

13. οὐδεὶς οἰκέτης—καὶ μαμ.] Our Lord, having inculcated on his hearers the duty of being faithful to God, as his servants and stewards, proceeds to warn them that they cannot be thus faithful to him, so long as they strive, at the same time, to serve both him and Mammon; on which sentiment see note on Matt. vi. 24.

14. The foregoing discourse was addressed, indeed, to the *disciples*; but the ground of it was the covetousness of the Pharisees, who were within hearing, and who, having expressed their contempt of our Lord's doctrine, by marked scorn and derision (lit. 'turning up their noses at him'; see my Lex. in ἐμυκτηρίζω), drew down upon themselves the rebuke couched in the subsequent verse, and paved the way for the deep censure conveyed in the striking parable of the rich man and Lazarus.

15. δικαιοῦντες ἑαυτοὺς] lit. 'making yourselves appear just,' arrogating to yourselves a virtue and sanctity not really yours; the very opposite to the frank and open confession to God of sin. See xv. 18.

— βδέλυγμα] for βδελυκτόν; abstract for concrete. A sentiment corresponding to that supra xi. 39. With which and the present compare Matt. xxiii. 23, 27. Is. i. 13. Amos v. 21.

16—18. The connexion between these verses and the preceding is but faint; inasmuch that many eminent Expositors think there is none. But surely if there be no connexion between this and the preceding context, as the connective link between vv. 14, 15, and 19, seqq., it would suppose the sacred writer to have introduced this declaration of our Lord entirely out of place, nay, so as to be worse than useless. Let us, however, see how the case stands. The present portion is indeed introduced in a *different connexion* at Matt. xi. 12, 14; nevertheless, the words might be, and doubtless were, spoken on two different occasions, and with some difference of intent.

Here the purpose seems to have been to stigmatize the *hypocrisy* of the Pharisees, by showing their grievous failure in the discharge of the moral and relative duties of man to man, even according to the standard of the Law of Moses. It is also intimated that the Law, so far from being abrogated by the Gospel, is rather fulfilled and perfected by it; as, for example (v. 18), in its more rigid enforcement of the seventh commandment.

It also seems to have been our Lord's intent (vv. 17, 18) to draw a tacit contrast between themselves and those whom they so abominated, the *Publicans* and *harlots*; so as to intimate the *acceptance* of the latter, and the *rejection* of the former; intimating that the Pharisees, notwithstanding their pretensions to peculiar sanctity, had really sunk far below even the comparatively low standard of righteousness established by the Law, and were utterly indisposed to enter the kingdom of God; whereas those who made no pretensions to this righteousness, the ignorant multitude (πάντες), were now with contrite hearts pressing forward to enter (βιάζομενοι εἰς, lit. 'forcing an entrance into') the kingdom of heaven, through the door of the Gospel; making good the *contrast* of the proposition at ver. 15, and showing that persons may be held in abomination among men (so as to be what the Apostle calls 'the offscouring of all things,' 1 Cor. iv. 13), and yet be accepted, nay, be very precious in the sight of God. According to this view, the connexion is well traced by Bp. Lonsdale thus: 'Ye deride me [spurn at my admonitions], as though I had no authority to be your teacher. But I tell you that since the days of John the Baptist the Law and the Prophets have given place to that kingdom of God which is preached by me, and into which persons of every class are eagerly pressing for admittance (v. 16). I tell you also that I am come both to fulfil the design (v. 17), and to exalt the precepts of the law, of which I now give you an instance in the case of divorce.'

19. Having rebuked the covetous Pharisees for their contumeliously setting at naught his

δύσκετο πορφύραν καὶ βύσσον, εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. <sup>20</sup> πτωχὸς δέ τις ἦν, ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλωμένος, <sup>21</sup> καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιγίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. <sup>22</sup> Ἐγέ-

doctrine, our Lord resumes the subject he had been discoursing on (supra 1—13), i. e. the *use*, and the *abuse*, of riches; and in the Parable there introduced he comprehends under his representation the main traits of the Pharisees' character, Godless, self-seeking, covetous. The design of our Lord in this Parable was, to impress on the minds of his hearers, by *example*, the foregoing *precepts*, as presented in another historical picture, like that with which he introduced the subject. In this he not only gives the substance of what had been previously said by him on the *use* of riches, but supplies a most impressive warning as to the highly penal consequences of its *abuse*. In short, the design of our Lord (as Dr. Campbell observes) is 'to admonish us not that a monster of wickedness (such as many Commentators unwarrantably and injudiciously here suppose) shall be severely punished in the other world; but that the man who, though not chargeable with doing much *ill*, does little or no *good*, and lives, though not perhaps an intemperate, yet a sensual life; who, careless about the condition of others, exists only for the gratification of himself,—the indulgence of his own appetites, and his own vanity,—shall not escape condign punishment. It is to show the danger of living in the *neglect of duties*, though not chargeable with the *commission of crimes*; and particularly to point out the perilous consequence, in woe everlasting, of considering the gifts of Providence as our own property, and not as a trust from our Creator, to be employed in his service, and for which we are accountable to him.' He thus solemnly warns the rich, that if they used the wealth entrusted to them for distribution, only for the indulgence of sensuality, and the gratification of vanity and pride, their portion in a future state could be no other than woe unutterable; while the poor man, whose sufferings they had left unheeded and his wants unrelieved, might exchange his state of destitution and misery in this world for one of rest and felicity in the world to come. It must not be left unobserved that the poor man here represented is one whose character is that of (as his name is meant to suggest, Lazarus = Eleazarus, 'God [is] a help') a God-fearing person. And this may serve to show that the following narrative cannot be, as many eminent Expositors suppose, a real history, but merely a story, or Parable; espec. since all the circumstances are parabolical. Indeed, a story very similar to it occurs in the Babylonian *Gemara*.

—πορφύραν] 'purple clothing.' The use of purple vestments was originally confined to kings, but had gradually extended itself to the noble and rich, and is still in very general use in most Oriental countries.

—εὐφραϊνόμενος καθ' ἡμέραν λαμπ.] Render: 'enjoying himself sumptuously (i. e. in expensive luxury) day by day,' see supra xii. 19. xv. 23, and notes. Here, however, the expres-

sion may have reference to more than food, &c., and (as Greawell observes) 'extend to every pleasure, satisfaction, and convenience, of dress, gaiety, &c., which wealth can supply, to minister to the daily enjoyment, amusement, and self-satisfaction of a rich voluptuary;' in short, whatever is comprehended in the description of St. John, 1 Ep. ii. 16, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἐλαζονία τοῦ βίου.

20. πτωχός.] Render: not 'a beggar,' but simply 'a poor man,' as the *usus loquendi* and the contrast require.

—ἐβέβλητο] 'jacebat,' 'was lying,' 'had been laid;' intimating, perhaps, what had been customarily done; but espec. done on a certain occasion, when, his body being diseased and ulcerous, the dogs came and licked his sores.

—ἡλωμένος] 'full of sores' (see my Lex. in v.), as persons of this destitute condition often are (partly from the cutaneous disorders produced by meagre diet and bad living). So a Rabbinical writer (cited by Wets.), 'Rogabatur a mendicis quodam ulceroso.'

21. ἐπιθυμ. χορτ. (sc. ἦν): not, for the reasons I have given, 'was glad to be fed,' but 'was desirous of being fed;' a desire which, as would seem from the context, was gratified, and he satisfied. His causing himself to be placed at the rich man's portal was to obtain the usual dole, from the ψιγίων, 'the broken meat,' the fragments and scraps of the domestic meals.—χορταζ. denotes 'to have the hunger satisfied.' This use of πιπτ., found also at Matt. xv. 27, of food sent away from table, as not meet for future use, is so rare (being probably an expression of common life), that I know of no other example, except in the maxim of Pythagoras, which enjoined τὰ πίπτοντα ἀπὸ τῆς τραπέζης μὴ ἀναιρῆσθαι, i. e. not to gather up the scraps or leavings, but let them alone for the poor. This whole context is well illustrated by a passage of Hom. Od. p. 220, Πτωχὸν ἀνηρόν, δαιτῶν ἀπολυμαντήρα, 'Ὅς πολλὰσι φιλῆσι παραστὰς θλίμνεται ἄμους, Αἰτίζων ἀκόλου. The second line illustrates the custom above adverted to of mendicants taking their station at a rich man's portal; and the expression denoting *continuance* there, though homely, is strong and graphic. The first and third lines are illustrated by a kindred passage at the Hymn to Ceres, 115, Αἰτίζων ἀκόλου τε καὶ ἔκβολα λύματα δαιτὸς.

—ἀλλὰ καὶ οἱ κύνες, &c.] Render: 'nay, even the dogs used to come and lick his sores.' A circumstance intended to contrast the compassion and sympathy of brutes with the insensibility of the rich man; and to represent the helpless and miserable condition of the poor man (with his sores neither bound up nor mollified with ointment), and consequently the, in some degree, *inhuman neglect* of Divs. For though, from the circumstance afterwards introduced of his asking for Lazarus to administer relief to

νετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον [τοῦ] Ἀβραάμ. Ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. <sup>23</sup> Καὶ ἐν τῷ ᾧ ἔπαρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. <sup>24</sup> Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψου Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. <sup>25</sup> Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες [σὺ] τὰ ἀγαθὰ σου

k Isa. 66. 24.  
Zech. 14. 12.  
Mark 9. 44.

1 Job 21. 18.  
supra 9. 24.

him in his torments, it should seem that he regarded himself, in some measure, as a benefactor to him, in having relieved him with the broken meat from his table; yet he was undoubtedly guilty of the neglect, here intimated, of omitting to make himself acquainted with the miserable condition of Lazarus, so as to, at least, relieve his sufferings, and, if possible, restore him to health and strength.

<sup>22</sup> ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγ., &c.] Αὐτόν, i. e. his soul. The older Commentators understand these words *literally*; while the more recent ones take them as a *figurative* mode of expression, to signify, under imagery accommodated to the opinion of the Jews, the simple idea, that 'Lazarus was removed to a state of supreme felicity in heaven.' The Jews, as it appears from Wets. and Schoettg., held that the souls of the just were conveyed to the mansions of bliss by *angels*. So Targum on Cant. iv. 12, 'None but the just can enter Paradise, whither their souls are conveyed by angels.' The same opinion also extended to the Greeks and Romans, who ascribed to Hermes, or Mercurius, the office of ἀγγελος πομπαῖος as he is called in Soph. Aj. 843. So Hor. Od. i. 10, 17, 'Tu piis laetis animas reponis sedibus.' Equally certain is it, that in speaking of this removal to the seats of bliss the Jews expressed it either by being conveyed to Paradise, or, figuratively, by being carried away into Abraham's bosom. So Joseph. de Maccab. § 18, οὕτως γὰρ θανόντες ἡμῶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέχονται σὺν τοῖς κόλποις αὐτῶν. Kidduschin, fol. 72, 1, 'Ada hodie sedet in sinu Abrahæ.' According to this view, the expression, as Bp. Lonsdale observes, is derived from the ancient custom of reclining on couches at meals; and in the subsequent description of departed souls is represented by expressions taken from the condition of men while on earth. However, on more mature consideration, I am inclined rather to acquiesce in the first-mentioned view. And I agree with Mr. Alf., that "it is impossible to suppose that He whose essence is Truth, would have assumed as existing any thing that does not exist. It would destroy the truth of our Lord's saying, if we could conceive him to have used popular language which did not point at the truth." It is obvious how suitable such an office as that in question would be to the benevolent nature of the Angels, to their other employments (see Matt. xiii. 41. Heb. i. 14), and to the circumstances of a departed spirit.

<sup>23</sup> ἐν τῷ ᾧ] The best Expositors are

agreed that the term here describes *the place of departed souls* and disembodied spirits, till the resurrection (see note on Matt. xi. 23, and Acts ii. 27), which the Jews, as well as the Greeks, supposed to be divided into two parts, *Paradise* and *Gehenna*, contiguous to each other, but separated by an impassable chasm [Comp. Hor. Carm. ii. 13, 23, 'sedesque diacetas piorum']; so narrow, however, that there was a *prospect* of one from the other; nay, such that their respective inmates could converse with each other. Thus both the rich man and Lazarus would be equally in *Hades*, though in different parts.—*ἐν βασάνοις* may be rendered, 'under torture,' not that of eternal condemnation, namely, such as was suited to the *τάρταρος*, or prison of Hades, called Tartarus (where spirits are reserved for judgment, see 2 Pet. ii. 4), but, properly speaking, not Gehenna, the lake of fire, the second death; see Rev. xx. 14.

This *parabolical representation* is, indeed, accommodated to Jewish ideas, and the invisible state is described by images derived from the *senses*. But it is going much too far to say, with Dr. Jortin (in D'Oyly and Mant), that 'we are only to infer from hence the doctrine of a future state of rewards and punishments.' It must surely be concluded from hence that there is an *intermediate state* before the general resurrection; since that is far too prominent a feature of the representation to be numbered with circumstances merely *ornamental*. On which subject see Mr. Greswell.

<sup>24</sup> Frivolous is it from the expression *ἐν βάψει*—γλῶσσάν μου to suppose (as St. Gregory and Wolf have done) that the  *tongue* is especially punished in the fire,—as the offending member of the rich man; for he is not described as a *glutton*, but the present particular is introduced as a sort of graphic *filling-up* of what is substantially too actual.

<sup>25</sup> τέκνον, μνήσθητι ὅτι—ὀδυνῶμαι] Klopstock (as cited by Stier) remarks, most forcibly and truly, that 'the answer of Abraham is solemn, calm, and paternal; there is no mocking of the misery of the suppliant (as is found in the *Korax* under the same circumstances); no grief, as is sometimes represented as affecting the blessed spirits for the sad lot of the lost.' By τὰ ἀγαθὰ are, of course, to be understood those things which the rich man had himself *esteemed* as such, though not in themselves good, except according as they were used. Ἀγαθὰ, or rather καλὰ, in this acceptation, is not unfrequent in the Grecian philosophers, as also Hdot. i. 207,

ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ † ὁδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. <sup>26</sup> Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται· ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. <sup>27</sup> Εἶπε δέ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου· <sup>28</sup> ἔχω γὰρ πέντε ἀδελφοὺς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. <sup>29</sup> <sup>m</sup> Λέγει αὐτῷ Ἀβραάμ· Ἐχουσι <sup>m</sup> <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> 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<sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> <sup>401</sup> <sup>402</sup> <sup>403</sup> <sup>404</sup> <sup>405</sup> <sup>406</sup> <sup>407</sup> <sup>408</sup> <sup>409</sup> <sup>410</sup> <sup>411</sup> <sup>412</sup> <sup>413</sup> <sup>414</sup> <sup>415</sup> <sup>416</sup> <sup>417</sup> <sup>418</sup> <sup>419</sup> <sup>420</sup> <sup>421</sup> <sup>422</sup> <sup>423</sup> <sup>424</sup> <sup>425</sup> <sup>426</sup> <sup>427</sup> <sup>428</sup> <sup>429</sup> <sup>430</sup> <sup>431</sup> <sup>432</sup> <sup>433</sup> <sup>434</sup> <sup>435</sup> <sup>436</sup> <sup>437</sup> <sup>438</sup> <sup>439</sup> <sup>440</sup> <sup>441</sup> <sup>442</sup> <sup>443</sup> <sup>444</sup> <sup>445</sup> <sup>446</sup> <sup>447</sup> <sup>448</sup> <sup>449</sup> <sup>450</sup> <sup>451</sup> <sup>452</sup> <sup>453</sup> <sup>454</sup> <sup>455</sup> <sup>456</sup> <sup>457</sup> <sup>458</sup> <sup>459</sup> <sup>460</sup> <sup>461</sup> <sup>462</sup> <sup>463</sup> <sup>464</sup> <sup>465</sup> <sup>466</sup> <sup>467</sup> <sup>468</sup> <sup>469</sup> <sup>470</sup> <sup>471</sup> <sup>472</sup> <sup>473</sup> <sup>474</sup> <sup>475</sup> <sup>476</sup> <sup>477</sup> <sup>478</sup> <sup>479</sup> <sup>480</sup> <sup>481</sup> <sup>482</sup> <sup>483</sup> <sup>484</sup> <sup>485</sup> <sup>486</sup> <sup>487</sup> <sup>488</sup> <sup>489</sup> <sup>490</sup> <sup>491</sup> <sup>492</sup> <sup>493</sup> <sup>494</sup> <sup>495</sup> <sup>496</sup> <sup>497</sup> <sup>498</sup> <sup>499</sup> <sup>500</sup> <sup>501</sup> <sup>502</sup> <sup>503</sup> <sup>504</sup> <sup>505</sup> <sup>506</sup> <sup>507</sup> <sup>508</sup> <sup>509</sup> <sup>510</sup> <sup>511</sup> <sup>512</sup> <sup>513</sup> <sup>514</sup> <sup>515</sup> <sup>516</sup> <sup>517</sup> <sup>518</sup> <sup>519</sup> <sup>520</sup> <sup>521</sup> <sup>522</sup> <sup>523</sup> <sup>524</sup> <sup>525</sup> <sup>526</sup> <sup>527</sup> <sup>528</sup> <sup>529</sup> <sup>530</sup> <sup>531</sup> <sup>532</sup> <sup>533</sup> <sup>534</sup> <sup>535</sup> <sup>536</sup> <sup>537</sup> <sup>538</sup> <sup>539</sup> <sup>540</sup> <sup>541</sup> <sup>542</sup> <sup>543</sup> <sup>544</sup> <sup>545</sup> <sup>546</sup> <sup>547</sup> <sup>548</sup> <sup>549</sup> <sup>550</sup> <sup>551</sup> <sup>552</sup> <sup>553</sup> <sup>554</sup> <sup>555</sup> <sup>556</sup> <sup>557</sup> <sup>558</sup> <sup>559</sup> <sup>560</sup> <sup>561</sup> <sup>562</sup> <sup>563</sup> <sup>564</sup> <sup>565</sup> <sup>566</sup> <sup>567</sup> <sup>568</sup> <sup>569</sup> <sup>570</sup> <sup>571</sup> <sup>572</sup> <sup>573</sup> <sup>574</sup> <sup>575</sup> <sup>576</sup> <sup>577</sup> <sup>578</sup> <sup>579</sup> <sup>580</sup> <sup>581</sup> <sup>582</sup> <sup>583</sup> <sup>584</sup> <sup>585</sup> <sup>586</sup> <sup>587</sup> <sup>588</sup> <sup>589</sup> <sup>590</sup> <sup>591</sup> <sup>592</sup> <sup>593</sup> <sup>594</sup> <sup>595</sup> <sup>596</sup> <sup>597</sup> <sup>598</sup> <sup>599</sup> <sup>600</sup> <sup>601</sup> <sup>602</sup> <sup>603</sup> <sup>604</sup> <sup>605</sup> <sup>606</sup> <sup>607</sup> <sup>608</sup> <sup>609</sup> <sup>610</sup> <sup>611</sup> <sup>612</sup> <sup>613</sup> <sup>614</sup> <sup>615</sup> <sup>616</sup> <sup>617</sup> <sup>618</sup> <sup>619</sup> <sup>620</sup> <sup>621</sup> <sup>622</sup> <sup>623</sup> <sup>624</sup> <sup>625</sup> <sup>626</sup> <sup>627</sup> <sup>628</sup> <sup>629</sup> <sup>630</sup> <sup>631</sup> <sup>632</sup> <sup>633</sup> <sup>634</sup> <sup>635</sup> <sup>636</sup> <sup>637</sup> <sup>638</sup> <sup>639</sup> <sup>640</sup> <sup>641</sup> <sup>642</sup> <sup>643</sup> <sup>644</sup> <sup>645</sup> <sup>646</sup> <sup>647</sup> <sup>648</sup> <sup>649</sup> <sup>650</sup> <sup>651</sup> <sup>652</sup> <sup>653</sup> <sup>654</sup> <sup>655</sup> <sup>656</sup> <sup>657</sup> <sup>658</sup> <sup>659</sup> <sup>660</sup> <sup>661</sup> <sup>662</sup> <sup>663</sup> <sup>664</sup> <sup>665</sup> <sup>666</sup> <sup>667</sup> <sup>668</sup> <sup>669</sup> <sup>670</sup> <sup>671</sup> <sup>672</sup> <sup>673</sup> <sup>674</sup> <sup>675</sup> <sup>676</sup> <sup>677</sup> <sup>678</sup> <sup>679</sup> <sup>680</sup> <sup>681</sup> <sup>682</sup> <sup>683</sup> <sup>684</sup> <sup>685</sup> <sup>686</sup> <sup>687</sup> <sup>688</sup> <sup>689</sup> <sup>690</sup> <sup>691</sup> <sup>692</sup> <sup>693</sup> <sup>694</sup> <sup>695</sup> <sup>696</sup> <sup>697</sup> <sup>698</sup> <sup>699</sup> <sup>700</sup> <sup>701</sup> <sup>702</sup> <sup>703</sup> <sup>704</sup> <sup>705</sup> <sup>706</sup> <sup>707</sup> <sup>708</sup> <sup>709</sup> <sup>710</sup> <sup>711</sup> <sup>712</sup> <sup>713</sup> <sup>714</sup> <sup>715</sup> <sup>716</sup> <sup>717</sup> <sup>718</sup> <sup>719</sup> <sup>720</sup> <sup>721</sup> <sup>722</sup> <sup>723</sup> <sup>724</sup> <sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> <sup>863</sup> <sup>864</sup> <sup>865</sup> <sup>866</sup> <sup>867</sup> <sup>868</sup> <sup>869</sup> <sup>870</sup> <sup>871</sup> <sup>872</sup> <sup>873</sup> <sup>874</sup> <sup>875</sup> <sup>876</sup> <sup>877</sup> <sup>878</sup> <sup>879</sup> <sup>880</sup> <sup>881</sup> <sup>882</sup> <sup>883</sup> <sup>884</sup> <sup>885</sup> <sup>886</sup> <sup>887</sup> <sup>888</sup> <sup>889</sup> <sup>890</sup> <sup>891</sup> <sup>892</sup> <sup>893</sup> <sup>894</sup> <sup>895</sup> <sup>896</sup> <sup>897</sup> <sup>898</sup> <sup>899</sup> <sup>900</sup> <sup>901</sup> <sup>902</sup> <sup>903</sup> <sup>904</sup> <sup>905</sup> <sup>906</sup> <sup>907</sup> <sup>908</sup> <sup>909</sup> <sup>910</sup> <sup>911</sup> <sup>912</sup> <sup>913</sup> <sup>914</sup> <sup>915</sup> <sup>916</sup> <sup>917</sup> <sup>918</sup> <sup>919</sup> <sup>920</sup> <sup>921</sup> <sup>922</sup> <sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> <sup>1052</sup> <sup>1053</sup> <sup>1054</sup> <sup>1055</sup> <sup>1056</sup> <sup>1057</sup> <sup>1058</sup> <sup>1059</sup> <sup>1060</sup> <sup>1061</sup> <sup>1062</sup> <sup>1063</sup> <sup>1064</sup> <sup>1065</sup> <sup>1066</sup> <sup>1067</sup> <sup>1068</sup> <sup>1069</sup> <sup>1070</sup> <sup>1071</sup> <sup>1072</sup> <sup>1073</sup> <sup>1074</sup> <sup>1075</sup> <sup>1076</sup> <sup>1077</sup> <sup>1078</sup> <sup>1079</sup> <sup>1080</sup> <sup>1081</sup> <sup>1082</sup> <sup>1083</sup> <sup>1084</sup> <sup>1085</sup> <sup>1086</sup> <sup>1087</sup> <sup>1088</sup> <sup>1089</sup> <sup>1090</sup> <sup>1091</sup> <sup>1092</sup> <sup>1093</sup> <sup>1094</sup> <sup>1095</sup> <sup>1096</sup> <sup>1097</sup> <sup>1098</sup> <sup>1099</sup> <sup>1100</sup> <sup>1101</sup> <sup>1102</sup> <sup>1103</sup> <sup>1104</sup> <sup>1105</sup> <sup>1106</sup> <sup>1107</sup> <sup>1108</sup> <sup>1109</sup> <sup>1110</sup> <sup>1111</sup> <sup>1112</sup> <sup>1113</sup> <sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> 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πρὸς αὐτοὺς, μετανοήσουσιν. <sup>31</sup> Εἶπε δὲ αὐτῷ· Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ, ἂν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

n John 12.  
10, 11.

a Matt. 18.  
6, 7.

XVII. <sup>1</sup> Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι τοῦ μὴ ἔλθειν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. <sup>2</sup> Λυσitteλεῖ αὐτῷ, εἰ μύλος ὀνικός περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίῃ ἓνα τῶν μικρῶν τούτων. <sup>3</sup> προσέχετε ἑαυτοῖς. <sup>b</sup> Ἐὰν δὲ ἀμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἔαν μετανοήσῃ, ἄφες αὐτῷ. <sup>4</sup> καὶ ἔαν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς σὲ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ [ἐπὶ σέ], λέγων Μετανοῶ· ἀφήσεις αὐτῷ.

b Matt. 18.  
15.

listen to, since from him at least they would expect to hear the truth, because he could have no motive to deceive.' So Artemid. Oneir. ii. 74, lays it down as an incontestable truth: τῶν ἀξιοπιστῶν εἰσὶν οἱ νεκροί, καὶ πάντως δηλοῦνται. The participle ἀναστὰς is to be supplied from the context, as especially inherent in the ἀναστῇ in the next verse. The supplementum borne out by the authority of the Syr., Pers., and Vulg. Versions, and also confirmed by Chrysost.

31. εἰ Μωϋσέως, &c.] q. d. 'Occasions of repentance and newness of life are not wanting to them.' If, therefore, they will not embrace these, not even miracles could move their perverse and stubborn wills. And no wonder; for, as Mr. Greswell justly observes, if men violate their sense of duty under a sufficient degree of light, they will not be restrained from violating it under any degree of light; see John xii. 10, 11.

— There is much force in the term πεισθήσονται, which must not be understood of moral reformation; but of faith, such as might work repentance (so Acts xvii. 4. Heb. xi. 13). And this is called for by the allusion here to the case of the Chief Priests and Pharisees, who, as Bp. Lonsdale observes, 'were not persuaded (see John xi. 46—57. xii. 9—11) to receive Jesus as their Messiah (to have faith in him as such), either by seeing Lazarus after his resurrection from the grave, or by the resurrection of our Lord himself, of which they had full assurance given to them by those who saw him for a long time after his resurrection.'

XVII. In this Chapter are recorded various detached heads of discourses delivered by our Lord on various occasions, and most of them further enlarged on, on occasions not stated by Luke, but more particularly treated on in Matthew's Gospel, and the other parallel portions indicated in the margin. However, in the first verses there seems to be a continuation of the discourse in the last Chapter.

1. ἀνένδεκτόν ἐστι for οὐκ ἐνδέχεται, which occurs supra xiii. 33, and denotes what necessarily must happen from the condition of man; see note on Matt. xviii. 7. The τοῦ inserted before μὴ ἔλθειν, from many MSS., including most of the Lamb. and Mus. copies, Fathers, and early

Editions, by all the recent Editors, is probably genuine, being quite agreeable to the usage of the Evangelist. The σκάνδαλα here adverted to probably allude to the offence taken by the Pharisees, who had gone away in disgust at our Lord's language used of them.

3. προσέχετε ἑαυτοῖς] This may be referred either to what precedes, or to what follows. The former view, however, is greatly preferable, since this solemn form of warning (like that elsewhere, ὁ ἔχων οὐτε ἀκούειν, ἀκούειν) is most suitable to what has just preceded. The δὲ, too, a little after, which seems to mark the transition to a new subject, rather shows that the words belong to the preceding. I mean not to say that the form in question might not introduce an injunction; for it sometimes does, yet never with a δὲ after προσέχετε, which would here be so unsuitable, that it was, as we find from the MSS., cancelled by some ancient Critics (who joined the formula with the words following), or changed to γάρ. It is strange they should not have seen the force of the ἀνένδεκτον. This view of the reference is confirmed by the suffrage of the best Expositors, ancient and modern. And although Luke has brought forward in this Chapter several heads of discourses, there is no reason why he should not have chosen to subjoin the solemn warning couched in προσέχετε ἑαυτοῖς to one of those heads; especially to that one which is couched in expressions of the most indescribably awful import. In short, this peculiar form, προσέχετε ἑαυτοῖς, put, as here, for ὁ ἔχων οὐτε ἀκούειν, ἀκούειν, is hardly suitable except to a former context; and the latter formula is always so put in the Greek Testament, with the exception of about four passages of the Apocalypse, where it is made to introduce some solemn injunction, and that its nature may admit of, but not so well, προσέχετε ἑαυτοῖς. Comp. Luke xvii. 32, μνημονεύετε τῆς γυναικὸς Λότ.

4. The ἐπὶ σὲ after ἐπιστρέψῃ, not found in very many MSS., Versions, and Fathers, is cancelled by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz. Yet the evidence for it is so strong, that it is more probable the words were omitted by some overnice Critic, to remove what seemed an inelegant repetition, than that it should have been brought in to complete the sense. Such sort of tautology as this strengthens

<sup>5</sup> Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσθετε ἡμῖν πίστιν.  
<sup>6</sup> Εἶπε δὲ ὁ Κύριος· <sup>c</sup> Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, <sup>c</sup> Matt. 17. 20. & 21. 21. Mark 9. 23. & 11. 22. ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. <sup>7</sup> Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, δεῖ εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ· Εὐθὺς παρελθὼν † ἀνάπεσαι, <sup>8</sup> ἄλλ' οὐχὶ ἐρεῖ αὐτῷ· <sup>d</sup> supra 12. w. Ἐτοιμάσων τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πῖω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σὺ; <sup>9</sup> Μὴ

the sense, and is found in the best writers. The Editors have chiefly been induced to cancel the words, as thinking that the existence of two readings, *ἐπὶ σὶ* and *πρὸς σὶ*, showed that *both were from the margin*. But to that, as well as most other Critical canons, there are exceptions. And one is, where a phrase or clausula is such as the Critics, from over-fastidiousness, would be likely to stumble at and alter. For, in such a case, there may be several ways by which the alleged imperfection might be removed, which may *all* be resorted to by the Critics. And yet that will not prove that the readings are all alike not genuine. Certainly, the existence of the words in the Pesch. Syr. Version attests their high antiquity. [Comp. Matt. xviii. 21.]

<sup>5</sup>. πρόσθετε ἡμῖν πίστιν] 'increase faith in us,' equiv. to 'add to our faith,' 'give us more faith.' Comp. the phrase *ἐλπὶδα προσθεῖναι τινι*, 'to increase any one's hope.' The exact sense, however, will depend on the *connexion*. The question is, whether we are to consider this request as standing with the preceding, or as an independent and detached narrative, like very many in this Gospel. If we take the *former* view, we may suppose the increase of faith to have been entreated for the purpose of comprehending the nature and extent of the duty of forgiveness enjoined in the preceding verse, or as if faith in the Divine mercy and truth was the only principle on which it could proceed; see Whitby and Scott. If we adopt the *latter* view we must suppose, with the most eminent Expositors, from Calvin to Kuinoel, that there is *no* connexion with the *preceding*, but rather with what is recorded at Matt. xvii. 19, 20, the general sentiment being, that if they had the least measure of true faith already, they would be able to do all things possible, nay, even to human power impossible. But in this there is something unsatisfactory; so that the harshness involved in the application of the former view here may be thought preferable. Be that as it may, the petition of the Apostles to Christ shows (as Bp. Lonsdale observes) that they regarded him as possessing a power over their minds, which could not belong to a mere man.

<sup>6</sup>. συκαμ.] The 'figus sycamorus' of Linnæus. See my *Lex*.

— ἐκριζώθητι καὶ φυτ. ἐν τῇ θαλάσσῃ] A sort of proverbial mode of expressing a physical impossibility, and consequently not to be effected without a miracle. So Petronius, 134, cited by Wetstein, 'His ergo callens artibus Idæo frutices in gurgite sistam.'

<sup>7</sup>—<sup>10</sup>. Expositors are not agreed whether this section has any connexion with the foregoing portion, or whether it has reference to some other

occasion than what is treated on here. Those who adopt the former view trace a connexion, but not without violence in drawing it, and harshness when drawn. Mr. Alford's method is very ingenious, and indeed specious, but liable to the fore-mentioned objection. It is only effected by arbitrarily *supplying* out of the context—to found the doctrine on,—'Ye are servants of your Master;' and then supplying as a link in the chain of connexion, 'and therefore *endurance is faith and trust*,' &c. But no dependence can be placed on any sense so *wrong* from the context. Accordingly the latter mode is far preferable. The doctrine here inculcated is well expressed by Bp. Lonsdale thus, 'that as a master commands his servant to go on, throughout the day, from one kind of work to another, and yet considers himself under no obligation to him for all that he has done, so *we*, to whose unceasing services God has 'a far greater right than any man can have to the services of another, must acknowledge that, however constantly we may have kept his commandments, we are but servants who have brought him no profit; and who, having done only what we were *bound* to do, have not thereby made him our debtor;' in short, that the rewards held out to Christians' obedience are not of merit, but purely of grace. For ἀνάπεσαι, Lachm., Tisch., and Alf. read ἀνάπαις, from most of the uncial and several cursive MSS.; to which I can add most of the Lamb., and not a few Mus. copies. The case is exactly the same as *supra* xiv. 10, but with somewhat authority here. 'Ἀνάπαις is probably, but not certainly, the genuine reading in both passages, since it *may* be only a critical correction of an Hellenistic idiom; for the Imper. Middl. does not, I think, occur in the pure Greek Class. writers. Whichever reading be adopted, εὐθὺς must be construed with it.

<sup>8</sup>. ἄλλ' οὐχὶ ἐρεῖ αὐτῷ] 'Yea, will not rather say to him?' In περιζωσάμενος διακόνει μοι the *περιζ.* is introduced by way of graphic effect. — ἕως φάγω καὶ πῖω] 'until I shall have eaten and drunken.'

<sup>9</sup>. μὴ χάριν ἔχει—δοκῶ.] Our Lord is not speaking of what *should* be, but what ordinarily is done and approved; and in so speaking he merely adverts to the relation which, if right, subsists between man and Him, whose he is, and whom he serves. The αὐτῷ has been, as destitute of authority, rejected by all Editors from Bengel downwards. As to the οὐ δοκῶ, it has been bracketed by Lachm., and cancelled by Tisch. and Alf., who regard it as supplementary. It may be so; but the evidence that it is quite insufficient—only 3 uncial and 5 cursive MSS.; to which I can add nothing from the Lamb. and

χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα [αὐτῷ]; οὐ δοκῶ. <sup>10</sup> Οὕτω καὶ ὑμεῖς, ὅταν ποιήσγητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε "Ὅτι δούλοι ἀχρεῖοί ἐσμεν ὅτι, δ' ὠφείλομεν ποιῆσαι, πεποιθήκαμεν.

<sup>11</sup> Καὶ ἐγένετο, ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. <sup>12</sup> Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λε-  
<sup>g</sup> Lev. 12. 2. προὶ ἄνδρες, <sup>2</sup> οἱ ἔσθησαν πόρρωθεν <sup>13</sup> καὶ αὐτοὶ ἦσαν φωνῇ,  
<sup>h</sup> Lev. 12. 2. λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς! <sup>14</sup> <sup>h</sup> Καὶ ἰδὼν εἶπεν  
<sup>h</sup> 14. 2. αὐτοῖς· Πορευθέντες ἐπιδειξάτε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγέ-  
<sup>Matth. 2. 4. supra 2. 14.</sup> νετο, ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. <sup>15</sup> Εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν· <sup>16</sup> καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ. καὶ αὐτὸς ἦν Σαμαρεῖτης. <sup>17</sup> Ἀποκριθεὶς

Mus. copies. As to the 2 MSS. alleged of the Ital. Vers., they are as nothing compared to the Pesch. Syr. Version. Internal evidence is not, as may be supposed, against it; since it may in so few MSS. have been omitted by accident, or passed over as unintelligible, because written, as I find it in some Lamb. and Mus. MSS., οὐδοκῶ. It was not likely to be brought in by the Revisers of text to supply what was thought wanting, since the expression was not likely to be known to such persons; it being so rare, that I have found only one example, which occurs in Plat. p. 554, and even there in answer to a question. The nearest approach to it is in the use of δοκῶ without the οὐ in Æsch. Prom. 289, and δοκῶμεν in several passages of Euripides and Sophocles. It was most probably removed by critics, who thought that as the interrogative with μή implies a strong negation, it was unnecessary as well as unclassical. The best rendering of the phrase will be, 'Nay, I trow,' equiv. to the Latin *non puto*. That it came from St. Luke we cannot doubt; especially since it has, like several others in his Gospel, a semblance of Latinism.

10. οὕτω καὶ ὑμεῖς—*πεποιθήκαμεν*] Here the scope of the Parable is pointed by a forcible application to ourselves, showing the utter ungroundedness of our claim of *merit*, namely, for the reason subjoined, ὅτι δ' ὠφείλομεν ποιῆσαι, *πεποιθήκαμεν* (supply *μὲνον*), since, as Seneca says (Contr. ii. 13), 'non est beneficium, sed officium, facere quod debeas.' It is scarcely necessary to say, that the case supposed involves an *argumentum à fortiori*.

11—19. *Healing of ten lepers*. At what particular time and place, on the last journey to Jerusalem, this occurrence took place, we are not enabled to say. The only way of satisfactorily accounting for the mention of Samaria before Galilee (contrary to the true geographical position), is to suppose with many eminent Expositors (what I have fully proved in the parallel passages of Matth. and Mark), that our Lord did not proceed by the direct way (namely, through Samaria) to Jerusalem; but that, upon coming to the confines of Samaria and Galilee, he diverged

to the East; so as to have Samaria on the right, and Galilee on the left. Thus he seems to have passed the Jordan at Scythopolis (where there was a bridge), and to have descended along the left bank, on the Perea side, until he again crossed the river, when he came opposite to Jericho. The reason which induced him to take this circuitous route, was probably to avoid any molestation from the Samaritans, and at the same time to impart to a greater number of Jews the benefits of his Gospel.

14. *πορευθέντες ἐπιδείξατε τ. ἰ.*] This gracious direction contained (like the 'Go in peace') an implied assurance that they should be healed.—*Τοῖς ἱερεῦσι* is either to be taken in a *collective* sense; or rather, we may suppose, the priests of both Jews and Samaritans, as each person belonged to one or the other nation. The reason for sending them to the priests was, that there might thus be a public attestation of the miracle, and that they might again be received into society. See note on Matth. viii. 4.

15. *μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν*] An Hebraistic mode of speaking, equiv. to *δόξαν δοῦναι τῷ Θεῷ*, infra v. 18, signifying to publicly proclaim and celebrate with praises the mercy and benignity of God, as evinced in some signal benefit to the person (as also in Matth. ix. 8. Luke v. 25. xiii. 43. xlii. 43), probably expressed in some such words as those at Pa. xxx. 1—3.

17. *ἀποκριθεὶς δὲ ὁ Ἰ. εἶπεν*] This should not be rendered 'answered and said' (for no previous question had preceded), nor, as it is by Wakef. and Campb. (after the Arabic and Persic Versions), simply 'said.' This being one of those cases in which *ἀποκρίν.* (after the model of the Hebr. *anaw*) is used at the beginning of a speech where there is no reply to any foregoing interrogation. Of this, see examples in my Lex. N. T. in v. In such cases the true sense intended is simply that of *addressing*, which elsewhere has place where the words of the address are *interrogative*, e. g. Mark x. 51. ix. 19. xii. 35. Luke xiv. 3. Acts iii. 12, and viii. 34. Rev. vii. 13, in which case the persons addressed are almost always *specified*; which, however, is not the case

δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν ; οἱ δὲ ἐννέα τοῦ ; <sup>18</sup> Οὐχ εὐρέθησαν ὑποστρέφαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος. <sup>19</sup> <sup>1</sup> Καὶ εἶπεν αὐτῷ Ἀνασταῖς πορεύου ἡ πίστις σου σέσωκέ σε. <sup>1</sup> Matt. 9. 22. Mark 5. 24. & 10. 52. supra 7. 50. & 28. infra 12. 12.

<sup>20</sup> Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως <sup>21</sup> οὐδὲ ἐροῦσιν Ἴδου ὧδε, ἡ ἰδὸν ἐκεῖ ἰδὸν γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν. <sup>22</sup> Εἶπε δὲ πρὸς τοὺς μαθητάς Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. <sup>23</sup> Καὶ ἐροῦσιν ὑμῖν Ἴδου ὧδε, ἡ ἰδὸν ἐκεῖ <sup>1</sup> Matt. 24. 32. μὴ ἀπέλθῃτε, μηδὲ διώξῃτε. <sup>24</sup> <sup>k</sup> ὥσπερ γὰρ ἡ ἀστραπή, ἡ <sup>1</sup> Matt. 24. 27. ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν, εἰς τὴν ὑπ' οὐρανὸν λάμπει αὕτως ἔσται [καὶ] ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. <sup>25</sup> Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. <sup>26</sup> <sup>1</sup> Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις [τοῦ] <sup>1</sup> Matt. 24. 27, 28. Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου.

here, nor at Mark xii. 35. But *there* the persons addressed may be collected from διδάσκων ἐν τῷ ἱερῷ, viz. the bystanders who had come thither for instruction. Here, however, there is nothing expressed from which we can determine the persons addressed; though, from the circumstances of the case, we may suppose it to be the bystand-  
ing Apostles and disciples who accompanied our Lord in his journey.

19. ἡ πίστις σου σέσωκε] Namely, because it was a *saving* faith. The other nine had indeed a faith in Jesus (otherwise they would not have been healed), such a faith as was sufficient to fully persuade them of the power of Jesus to heal, but not sufficient *grace* of heart to give grateful thanks to God for his unspeakable gift. And as to the *one*, perhaps Jesus thus addressed him in order that even his faith (which had already saved his body) might thus be so confirmed as in the end to produce faith unto salvation of soul.

20—37. In this discourse we have, as Alford remarks, several sayings which our Lord afterwards repeated in his last prophetic discourse to the four Apostles on Mount Olivet; yet there is here much matter—and that highly important—peculiar to Luke.

20, 21. When the Pharisees (prob. with an evil purpose of entrapping our Lord in his words) propound to him the question, 'When the kingdom of God (that which they expected their Messiah would set up among them with worldly pomp of power and splendour) is to come (ἔρχεται),' our Lord, instead of gratifying their curiosity, was pleased so to answer, as to correct their false notions respecting the Messiah's true advent and kingdom upon earth, telling them, 'it is not to come μετὰ παρατηρήσεως, meaning 'with any thing connected with *close watching* for,' so as to anticipate its approach,—any sign, or portent, whereby its approach may be traced out by attentive looking for it, so that all men might say, 'It is here, or, 'It is there.' The sense of ἐντὸς

ὑμῶν might be 'within you,' 'in your hearts,' i. e. *spiritual*, as opposed to temporal. Comp. Rom. xiv. 17. But this is so unsuitable to the context, and to the case of the persons addressed, that it is far better to take it as put for ἐν ὑμῖν = 'among you.'

22. There is here a transition in subject, with the change of the persons addressed,—namely, from the Pharisees to the *disciples*; though the saying is taken up from the preceding *ἐντὸς ὑμῶν ἵστα*. The character of the address is *prophetic*, and suggested by 'the kingdom of God' just before; q. d. 'He of whom you ask, the Son of Man, is among you, now; but only for a short time, to be succeeded by a long period of *removal* from his presence, by, as it were, an eclipse of the Sun of Righteousness, involving darkness and woe ineffable,'—until at length they would ultimately see his *power* manifestly but fearfully revealed. The general sense may be thus expressed: 'The time shall arrive when ye will with deep sorrow regret me, when ye can no longer behold me, and shall long for even the smallest portion of that intercourse which you now continually enjoy with me.' It is intimated, that so great will be the calamities of the times shortly to supervene, that the Jews will desire to enjoy the comparatively peaceful days they enjoyed when the Messiah was with them (see Matt. ix. 15), but in vain; they shall not see *one* such day, nor *any* day of deliverance; while the expectations of the multitude will be mocked by the successive appearances of false Christs; whom they themselves are warned to avoid and beware of. The remaining predictions are such as we find recorded in the parallel portions of Matt. xxiv. 23—28, and 37—41, where see the notes; and comp. Matt. xxiv. 13, and 19—22.

24. See note on Matt. xxiv. 27.

25. The words of this verse are, as Mr. Gresswell says, parenthetical, and not connected with the prophecy before and after. With this intimation compare the more plainly expressed as-



27 Ἡσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἡς ἡμέρας εἰσῆλθε  
 Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν  
 ἅπαντας. 28 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ  
 ἡσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν 29 ἡ δὲ  
 ἡμέρα ἐξῆλθε Λῶτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ'  
 οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας 30 κατὰ ταῦτα ἔσται ἡ ἡμέρα  
 ὁ Τίος τοῦ ἀνθρώπου ἀποκαλύπτεται. 31 <sup>m</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ,  
 δς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ  
 καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγγρῷ ὁμοίως μὴ ἐπιστρεφάτω  
 εἰς τὰ ὀπίσω 32 μνημονεύετε τῆς γυναικὸς Λῶτ. 33 <sup>a</sup> Ὃς ἐὰν  
 ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτήν· καὶ δς ἐὰν  
 ἀπολέσῃ αὐτήν, ζωογονήσῃ αὐτήν. 34 Λέγω ὑμῖν ταύτη τῇ  
 νυκτὶ ἔσονται δύο ἐπὶ κλίνης μίας [ὁ] εἰς παραληφθήσεται, καὶ  
 [ὁ] ἕτερος ἀφεθήσεται. 35 <sup>o</sup> Δύο ἔσονται ἀλήθουςαι ἐπὶ τὸ αὐτό  
 [ἡ] μία παραληφθήσεται, καὶ [ἡ] ἕτέρα ἀφεθήσεται. 36 [δύο ἔσον-

m Matt. 24.  
17, 18.

n Matt. 18.  
25.

o Matt. 24.  
40, 41.

surances at Matt. xvi. 21. Mark viii. 31, and supra ix. 22, 26.

28. The words ἡγόραζον, ἐπώλουν, ἐφύτευον, and ὠκοδόμουν, implying a pursuit of the ordinary occupations of worldly existence, are, in the case of Lot and Sodom, not found in the passage of Matthew, though subjoined in the present, and not unsuitably as regards what was probably a rich commercial city, and, like Petra, afterwards the great dépôt of the merchandize of the East conveyed to the West, and the contrary. This well illustrates the force of the expressions ἡγόραζον and ἐπώλουν. The inhabitants of Sodom and Gomorrah doubtless bought from the East, and sold to the West, being then probably the great medium of communication between both. The terms ἐφύτευον and ὠκοδόμουν are not less suitable; for the rich merchants would buy lands and estates up and down in the rich plain of Sodom, planting the ground, where necessary, with various fruit-trees, for the supply of the large cities of the plain or of Syria, and building villas for their country residences, —exactly as Horace frequently describes the rich inhabitants of Rome as doing.

29. ἔβρεξε] Supply Θεός, which is expressed in Gen. xix. 24. Ἴκπ denotes 'lightning'; and such is the proper signif. of θεῖον, i. e. divine fire. Thus places struck with lightning were said to be θεῖα, and were separated from human use. Since, however, in such places there are (to use the words of Lucret. vi. 219) 'inusta vapore Signa notaque, graves halantes sulphuris auras'; and since lightning has a sulphureous smell, hence the word came to be used for sulphur, as here and in Apoc. xiv. 10. xix. 20. Therefore by πῦρ καὶ θεῖον is meant, by Hendiad., 'a sulphureous fire,' such as proceeds from lightning, by which it seems the whole country of Sodom and Gomorrah, a tract we have good reason to believe whose soil was full of bitumen and pools of naphtha. But bitumen and naphtha are among the most combustible of substances; so that when the overwhelming flames originating in the lightning had ranged far and wide, the *glabarium compages* being destroyed, the whole

tract gradually subsided, and the sock from the adjacent parts settling into it, it presented the appearance, first of a marsh, and then of a low stagnant pool, gradually enlarging into the present Lake of the Dead Sea.

32. μνημ. τῆς γ. Α.] These words, for the reasons which will appear from my note on Luke xvii. 3, ought not to have been made a separate verse, since what is here said is closely connected with the matter at v. 31, as is well pointed out in the annotation here of Matthew Henry. I have now pointed accordingly. Whatever may be the view taken of the occurrence in question —whether Lot's wife was *literally* turned to a pillar of salt, or, as many recent Commentators say, *figuratively* so, by being suffocated, and the corpse indurated by the saluginous vapour—the warning is equally forcible against the sin of disregarding these awful predictions, and moreover against a love of the world, or other carnal dispositions.

34, 35. So great is the variation of reading in the MSS. (the Lamb. ones as well as the Mus.) as respects the words ὁ εἰς, ἡ μία, and μία, that most difficult is it to form a text on sure grounds. I should not hesitate to retain both the ὁ and the ἡ (for they must both either be retained or both expunged, there being no difference in the cases, and external authority being decidedly in favour of ὁ and ἡ) could I bring myself to think the *criticorum*, which Bp. Middl. adduces, here and in his note on Matt. vi. 24, as founded on the *proprietas lingua Græcæ*, a safe one to adopt, when applied to writers like the Evangelists. But that, I apprehend, is not the case; and therefore I would now place the words in single brackets.

36. This verse, absent from a great number of the best MSS., including most of the Lamb. and Mus. copies, and some Versions, is cancelled by almost all recent Editors, as an interpolation from the passage of Matthew. But as it is found in most of the MSS., and almost every Version of antiquity and credit, it may be genuine, and only omitted accidentally, 'propter homoteleuton.'

ται ἐν τῷ ἁγρῷ· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.] <sup>37</sup> Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ, Κύριε; ὁ δὲ εἶπεν αὐτοῖς· <sup>1</sup> Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἵετοί. <sup>2</sup> <sup>38</sup> Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν, <sup>3</sup> λέγων· Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρέπόμενος. <sup>4</sup> Χήρα δὲ [τις] ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδικίου μου. <sup>5</sup> Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι, <sup>6</sup> διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με. <sup>7</sup> Εἶπε δὲ ὁ

<sup>37</sup> Matt. 24.  
<sup>38</sup>  
<sup>39</sup> Eccl. 18.  
<sup>40</sup> Rom. 12. 13.  
<sup>41</sup> Eph. 6. 18.  
<sup>42</sup> Col. 4. 2.  
<sup>43</sup> 1 Thess. 5. 17.  
<sup>44</sup> supra 11. 5.  
<sup>45</sup> & 11. 28.

37. ποῦ, Κύριε;] scil. ταῦτα ἵσταται ὁ γινώσκων; i. e. 'where shall these calamitous events take place?' A question likely to arise from the dark phrasing, and awful air, of our Lord's saying, of which the disciples did not perceive the *generality*. The answer returned could not be *direct*, but only expressive of a *general* truth, probably proverbial (comp. Job xxxix. 30); q. d. that where wickedness and impiteness are prevalent, there shall these things take place; since *instruments* of destruction will never be wanting when the *work* of destruction is to be accomplished. Wheresoever those who are to suffer these things shall be found, thither those who are appointed to inflict them shall be gathered together. See Matt. xxiv. 28, and note. Our Lord, indeed, we may suppose, was not, in all that he then said, understood *at the time*; but he was *afterwards*; and therefore these declarations partake of the nature of a *prophecy*—to be understood completely only by the *event*, and when they came to be fulfilled.

XVIII. The best Expositors are, with reason, agreed that the first eight verses of this Chapter, on the subject of perseverance in prayer, in the hope of success, form a continuation of the discourse in the last Chapter; as is clear from the resumption at v. 8, of the topic which formed the subject of ch. xvii. 22, fin., the coming of the Son of Man. I have now pointed accordingly. The purpose of the parable which follows it, and evidently arose out of it, was, that the disciples might be excited to constant prayer, with an implicit reliance on the Divine aid;—inasmuch as prayer, patience, and perseverance would be their best support under the trials and tribulations, which must usher in the first advent of the Son of Man at the destruction of Jerusalem; and of not fainting in their minds, though they might not obtain deliverance in answer to their prayers.

1—8. *The unjust judge.* Here the argument, as in that of the unjust steward, is one *à fortiori*; q. d. 'If such be the power of *earnest* entreaty, even with reference to *man*, even with reference to one the opposite to benevolent, or God-fearing, how much more will it prevail that right should be ultimately brought about, through the Just and Holy One, in answer to the continued prayer of his faithful people!'

1. πρὸς τὸ δεῖν] i. e. 'respecting its being needful that they (i. e. the disciples) should pray,' &c. See supra ix. 18, and note. Of this sense of πρὸς (denoting *reference*) with verbs of speaking and writing, an example is adduced by Kypke from Plutarch. Πάντοτε signifies *constantly, perseveringly*. Ἐκκακεῖν denotes a remissness therein, whether from weariness or despondency. Ἐκκακεῖν and ἀποκακεῖν signify, properly, 'to retire from one's post, from cowardice'; and fig., 'to abandon any action or pursuit,' whether from *despondency* (as Eph. iii. 13. 2 Cor. iv. 1. 16) or *weariness*, as here and in Gal. vi. 9, τὸ δὲ καλὸν π. μὴ ἐκκακεῖν, and 2 Thess. iii. 13. In all these passages some uncials and a few cursives have ἔγκαν., which is edited by Lachm., Tisch., and Alf.; but it seems to be only a correction of Critics, who adopted a more Class. but less forcible expression.

2. τὸν Θεὸν—ἐντρέπομαι] A proverbial form, expressive of the most unblushing wickedness; of which examples are given by Eisner and Wetstein.

4. εἰ τὸν Θεὸν οὐ φοβ.] The οὐ is to be closely connected with the verb φοβ. (coalescing with it, so as to form one single, but opposite idea to that of the verb itself) which it renders negative, as if οὐ φοβ. had been written. Accordingly one might literally render so as to draw out the whole force of the idiom as follows: 'What though I am a non-fearer of God, and a disregarder of man.' So in Matt. xxvi. 26, we may render: 'It had been good (i. e. better) for that man εἰ οὐκ ἐγεννήθη, if he had been [left] unborn,' or unbegotten.

5. εἰς τέλος] An Hellenistic phrase (formed on the Hebr. עַד עַד) instead of the Classical one διὰ πάντων, and denoting *perpetually*, as we should say, popularly, *for ever*. So εἰς is used in a kindred passage of Hdot. iii. 119, ἡ δὲ γυνὴ—φοιτῶσα ἐπὶ τὰς θύρας τοῦ βασιλέως καλεῖσθαι καὶ ὠδύρισκετο ποιῶσα διὰ πάντων, τὸν Δαρείον ἐπιστὰς οὐκ εἰσάγει μιν.

ὑπωπιάζειν is properly a *pugilistic* term. It signifies, 1. to bruise any one under the eyes; 2. to bruise generally; 3. to *annoy* any one by dinning in his ears, and, figuratively, to annoy, weary out any one. No certain example of this sense has been adduced from the Classical writers; but it is frequent in the correspondent Latin term *obtusare*; and, accordingly, this would seem one

b Rev. & 10. *Κύριος* Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει. 7<sup>b</sup> Ὁ δὲ  
 2 Exdr. 15. Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν  
 7 8. βωόντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ'  
 17. Ἰσα. 42. 14. αὐτοῖς; 8<sup>c</sup> λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει.  
 Heb. 10. 37. Πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ  
 c Ps. 68. 6. τῆς γῆς;

of the Latinisms which occur here and there in this Gospel.

7. *βωόντων* is to be understood of earnest supplication. The word is often found in the Classical writers, but only as used of *reproach*, or of *expostulation*; which latter may here be included.

— καὶ μακροθυμῶν ἐπ' αὐτοῖς;] If, with most Expositors, we understand *μακροθυμῶν* in its ordinary sense in the New Test., to denote the *long-suffering* of God, we must refer the *αὐτοῖς* to those who *aggrieve the righteous*. Yet this cannot, without violence, be referred to any other word than to *ἐκλεκτοῖς*. We must therefore suppose some other sense of *μακροθυμῶν*. And as the word signifies properly 'to be slow-minded,' it may well denote 'to be slow in avenging or affording them assistance.' Thus we may render, literally, 'though he be long-suffering [as regards the injurious] in their behalf, long in interposing for their succour.' This sense is supported by the authority of the ancient Expositors, Chrysostom and Euthymius, and confirmed by a kindred passage of Eccles. xxxii. 18, Sept., καὶ ὁ Κύριος οὐ μὴ βραδύνη, οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς (scil. τοῖς ταπεινοῖς).

8. πλὴν ὁ Υἱὸς—τὴν πίστιν ἐπὶ τῆς γῆς;] It is observed by Mr. Gresw. (Parab. iv. 234), that "as the whole of this discourse, from xvii. 22, was addressed to the present representatives of the future Hebrew Church, the first Christian community properly so called, and as this mention of the coming of the Son of Man at the end of it is evidently a *recurrence* to the subject of the discourse from the first, namely, as appears, that *special dispensation* of redress to the servants, and punishment to the enemies of the Son of Man, in which the believing and the unbelieving part of the Jewish community respectively would be properly concerned; hence by Christ's finding the faith *in the land*, must certainly be meant *primarily* in and among the *Jews* at the time of his coming to the destruction of Jerusalem; q. d. notwithstanding however all has been said,—notwithstanding the promise of an effectual redress in due time,—notwithstanding the gracious encouragement, in particular, to hope that the redress itself, the more it should be needed, and the more it should be desired, the sooner it might be accorded,—would there not yet be reason to doubt whether the day of relief to some, and of visitation to others of the Hebrew community, would find the faith in the land, the Christian religion still maintaining its ground, still active and unimpaired in the faith and constancy of its professors?" To all this I readily accede, but the existence of a reference to the *first* advent of our Lord will not disprove a *concurrent* reference to the *second* and *final* advent, as alluded to in other parts of the Gospels, e. g. Matt. xxiv. xxv. xxvi., and the parallel

portion of Mark and Luke; and, as *there*, there is throughout always a primary and often a *secondary* subject carried on, so it may be here. A *secondary* sense carried on in conjunction with a primary, the subordinate to it, is often found in the prophetic portions of the Old Testament; why not, then, here in a portion of which the character is quite prophetic, since the interrogative form here is equiv. to the declarative, and is only a stronger form of expression? And the recognition of this principle here will, as in the portions just adverted to, afford a *clue* to guide us through the intricacies of the interpretation. Indeed, Mr. Gresw. himself admits that, though it is not improbable our Lord delivered the above words, principally meant in reference to his coming to the destruction of Jerusalem; yet that he *had also in view* his coming on another occasion, which would be more literally an advent of the Son of Man, and a state of things upon the earth with respect to his religion, to which the words would be much more literally applicable, viz. his coming in person to the decision of the great antichristian contest,—an event to be preceded by an almost universal apostasy from Christianity, where the religion of the Gospel, founded on faith in the true Christ, was previously in being. But does not this show that the opinion in question is not only not improbable, but next to certain here? And *here*, as in Matt. xxiv. xxv., the secondary sense is more impressive and deeply important, and consequently to be excluded. However, two modes of interpreting ἐπὶ τῆς γῆς must be adopted, as suited to the two references as above; in the primary, it must be rendered 'in the land,' in the secondary, 'on the earth.' The *second* mode of rendering is one which has frequently to be adopted both in the New Test. and Sept.; while the *first* is so unusual, as never to have place in New Test., and very rarely in the Sept., in Gen. xii. 10, *ἐγίνετο λιμὸς ἐπὶ τῆς γῆς* (meaning Canaan),—a circumstance which tends in no small degree to strengthen the high probability of the secondary application. I cannot, however, approve of taking τὴν πίστιν (as does Mr. Gresw.) in the sense *the Christian religion*; for, although the expression sometimes bears that sense in the Acts of the Apostles, and several times in the Epistles, yet it never has place in the Gospels; and no wonder, since at the period when the Gospels of Matth., Mark, and Luke were written, the faith of Christ had not become established as a *system* of faith and practice, i. e. a religion. Hence no wonder is it that we read of *πίστις* understood purely as the *principle of faith*, i. e. as taken abstractedly, and understood not *objectively*, but *subjectively*, i. e. faith as a principle of action. In this very sense, and with this very application to the first and figurative advent of our Lord, I would understand *πίστις* in Heb. x. 38, ὁ δὲ

<sup>9</sup> Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιοῦτάς ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην·  
<sup>10</sup> Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελῶνης. <sup>11</sup> ὁ δὲ Φαρισαῖος, σταθεὶς, πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί·

δικαίως ἐκ πίστεως ζήσεται, 'but the just shall live,' i. e. be saved, by faith (meaning sure trust), viz. in God; a sentence formed on the Sept. Version of Habak. ii. 4, ὅτι δικαίως ἐκ πίστεως μου ζήσεται, where πίστεως, as Stuart observes, put as the *means* of preservation, in opposition to apostasy, or drawing back by defection, in the other part of the verse. The general sense being, that "a persevering faith and trust in Christ will be the means of preservation when the Lord shall come to execute his judgments on the Jewish nation." Finally, as applied to the second advent of Christ our Saviour, ἐν φιλαίᾳ or ἐν τῇ φιλαίᾳ (as spoken of in Matt. xxiv. 30. xxi. 64. Mark xiii. 26. Luke xxi. 27. Rev. i. 7), which will be 'with power and great glory,' the term τὴν πίστιν will denote *faith* in Jesus as the Christ; which is the sense that ἡ πίστις bears in 1 Tim. ix. 1, ἐν τοῖς ὑστέροις χρόνοις ἀποστήσονται τινες τῆς πίστεως. 'H πίστις may here be taken as a noun *subst.* used in its most abstract sense, which then requires, or, at least, admits, the article. See Bp. Middl. on the Greek Act. ch. v. § 1. Abstract nouns used in their most abstract sense, as in Rom. iv. 14, κατένευται ἡ πίστις: and x. 8, τὸ ῥῆμα τῆς πίστεως: and 17, ἀρα ἡ πίστις ἐξ ἀκοῆς and xiv. 1 and xvi. 13. 2 Cor. xiii. 5. Gal. iii. 14. Eph. ii. 8. iii. 17. iv. 29. Phil. i. 23. iii. 9. 2 Thess. iii. 2. James ii. 14, 17, 18, 22, 24, 26. v. 15; and sometimes *mutatis mutandis*, in the Class. writers. But it is very possible that here, as well as in some other passages, where the article is supposed to be placed by way of imparting to the noun its most abstract sense, it may have the force of *reference* to some word implied in the context, which would be here αὐτοῦ, 'faith in him,' viz. Jesus; which word is *expressed* in the frequent forms of expression, ἡ πίστις Ἰησοῦ, or Χριστοῦ, ὁ Θεοῦ, as Mark xi. 2. Rom. iii. 22. Gal. ii. 16 bis and 20. iii. 22. Eph. iii. 12: διὰ τὴν πίστιν αὐτοῦ, i. e. Ἰησοῦ, James ii. 1. Rev. ii. 13. xiv. 12. It should be borne in mind that the term τὴν πίστιν here admits and indeed *requires*, an interpretation somewhat different, as it is applied to one or other of the two advents of Christ here adverted to, in this somewhat prophetic intimation. As applied in its *primary* and more immediately direct sense to the advent of Christ at the destruction of Jerusalem, and the Jewish state, as τῆς γῆς must mean the *land*, so may τὴν πίστιν denote that faith and patience, *constancy and perseverance*, which endureth without fainting unto the end.

9. From the necessity of constant prayer, &c., our Lord now turns to the kindred duty of *humility*, placing before his hearers in the following parable of the Pharisee and the Publican (to use the words of Mr. Greswell) 'a fine moral example, levelled against three capital errors in

practical religion, in each of man's threefold relations, to himself, his Maker, and his fellow-creatures: the want of sobriety of judgment in his estimation of himself,—an ignorance or dissimulation of his true moral position in respect to God,—and an equal injustice and uncharitableness in his estimate of others, whose situation in all moral respects is the same with his own.' The parable was, we are told, spoken *πρὸς τ. τοὺς πεποιθότας*, addressed to, certain of the bystanding multitude, *τ. π.π.*, 'who trusted in themselves as being righteous.' However, when we consider that the verbs following are in the Present tense, it would seem that *π.π.* is to be taken as a Present of custom; an idiom found in the best Class. writers from Homer downwards, e. g. Soph. Aj. 761, *πίποιθα τοῦτ' ἰσχυράειν κλῆος*. Thus the sense will be, 'He spake this unto (as levelled at) those who trust in themselves as being righteous—rely on their own righteousness [for salvation].'

— ἔξουθεν.] lit. 'set utterly at nought' the rest of men (who did not so rely), held them as vile and abominable, see v. 11. Of this use of *περιθεῖν*, followed by *αὐτῶν*, I know of no example in the Class. writers; though it is found elsewhere in Script. at 2 Cor. i. 9. x. 7.

10. *ἵε Φαρισαῖοι καὶ ῥαλλῶναι*] These two persons may, as Mr. Greewell suggests, be considered, not as *individuals*, but as *representatives* of the two *classes* in question, Pharisees and Publicans. In the same point of view may the prayers of each be considered as a *specimen* of the prayers used by each class respectively.

11. *πρὸς ἑαυτὸν*] There has been some doubt whether this should be connected with *σταθεῖς*, in the sense *apart*, i. e. 'by himself'; or with *προσηύχεται*. The latter mode can alone be sustained; the former proceeding on a confusion of *πρὸς ἑαυτὸν* with *καθ' ἑαυτὸν*. *Πρὸς ἑαυτὸν* can only denote 'apud sese,' 'with himself,' and is not unfrequently joined with verbs of speaking or thinking; of which examples are adduced by the Commentators, both from the New Test. and the later Class. writers. Wetstein renders it *secum tacitus*; comparing the Horatian '*labra movet metuens audiri*.' The illustration is better than the version; for it is not *mental* prayer that is here learnt, but *secret* prayer, when the words are pronounced by the lips, but not so as to be heard by a by-stander. Comp. Aristen. Ep. i. 6, *πρὸς ἑαυτὸν ἔφη*. *Σταθεῖς, consistens* (with which Valcknaer compares *ἰσθδὲ ἀφθογγος* from Æschylus and Callimachus) has reference to the posture of prayer among the Jews, which was *standing*.

— ἀπραγῆς, ἀδίκου] Ἀπραξ denotes one who *injuries* another by *force*; ἀδίκος, one who *over-reaches* him by *fraud*, or under a semblance of justice.

ἡ καὶ ὡς οὗτος ὁ τελώνης. <sup>12</sup> Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. <sup>13</sup> Καὶ ὁ τελώνης, μακρόθεν ἑστὼς, οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυπτεν εἰς τὸ στήθος αὐτοῦ, λέγων· Ὁ Θεὸς, ἰλάσθητί μοι τῷ ἁμαρτωλῷ! <sup>14</sup> Δέγω ὑμῖν, κατέβη οὗτος δεικναι ὅτι ἐστὶν εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

o Job 22. 29.  
Prov. 30. 32.  
supra 14. 11.  
Matt. 23. 12.  
James 4. 6.  
10.  
1 Pet. 5. 5.

12. δις τοῦ σαββ.] Namely, on the second and fifth days of the week, as appears from Epiphanius and the Rabbins, cited by Wetstein. On the *former*, because Moses ascended Mount Sinai on that day; and on the *latter*, because he then descended on account of the worship paid to the golden calf. By these are to be understood, not public, but private and voluntary fasts. On ἀποδεκατῶ see note at Matt. xxiii. 23.

13. μακρόθεν ἑστὼς] Namely, in the court of the Gentiles, if he was a Gentile; or, if a Jew, placed far apart from the Pharisees.

— οὐκ ἤθελεν, &c.] 'could not bring himself to,' &c. See my Lexicon. Schoettgen and Wolf here notice it as a maxim of the Rabbins, that 'he who prays should cast down his eyes, but raise his heart to God;' contrary to the custom of the Greeks and Romans, which was to lift up the eyes and hands in prayer. Yet in this picture of real contrition and genuine humility we must suppose every thing *unstudied*.

— ἰλάσθητί.] Render: 'be propitiated, or propitious to me.' On the significance and propriety of which expression see my Lex. in voc. Though I agree with Mr. Alford, that "we are not here to find [qu. 'seek?'] any doctrinal meanings in the term." We know of only one way in which the prayer could be accomplished; but the words could not have any reference to that.

— μοι τῷ ἁμ.] Wetstein and others, as Greus. and Stier, think that the Article here is emphatical, and used κατ' ἐξοχήν, q. d. 'me the sinner.' But its force is better traced by Bp. Middleton thus: 'Whenever an *attributive* noun is placed in apposition with a personal pronoun, such attributive has the Article prefixed. Thus in Luke vi. 24, ὑμῖν τοῖς πλουσίοις: xi. 46, ὑμῖν τοῖς νομικοῖς. We have the same form of speech also in Hdot. ix. p. 342, μὴ τὴν ἐκείν. Plut. Conv. vii. Sap. p. 95, μὴ τὸν δόστηνον. See also Soph. Elect. 282. Eurip. Ion 348. Aristoph. Av. 5. Acharn. 1154. Eccles. 619. Of the usage in question the ground is sufficiently obvious. The Article here, as elsewhere, marks the assumption of its predicate; and the strict meaning of the publican's prayer is, "Have mercy on me, who am *confessedly* a sinner;" = "seeing that I am a sinner, have mercy on me." Mr. Alford, however, positively pronounces the Article to be generic. But he has not established that point. I agree with him, that any emphasis here (on the Article) would detract from the solemnity and simplicity of the prayer. But to take the Article as does Bp. Middleton, so far from detracting, adds to the solemnity of the prayer by blending it with that confession of sin, without which pardon could not justifiably be even prayed for.

14. ἢ ἐκεῖνος] Most expositors supply μάλλον, as Gen. xxxviii. 26, δεικναι ὅτι ἁμαρτ. ἢ ἐγώ. But here the comparison is, as Calv. remarks, *impropria*. We may suppose that, as the Hebrews often express a simple negation by a *comparative*, so here the sense is, that the Publican went away justified; but not the Pharisee. This is evinced by Calv. in an able note, from which it is clear that the sense is, that of the two one returned home with his prayer answered, in the forgiveness of his sins; and that as the other prayed not for it, so he obtained it not. Thus the one was approved of God, the other not; the one went away with the favour of God, the other not. Thus we are taught that he who seeks justification before God must seek it by lowly humility, and from confession of sin, not by self-righteousness. Hence, too, as Calv. remarks, we learn, 'quid proprie sit justificari, nempe stare coram Deo ac si justi essemus;' indeed, exactly in the Pauline sense.

For ἢ most of the MSS. and almost all the early Editions have ἢ γάρ, which is adopted by almost every Editor from Wetstein to Scholz, and also by Tisch. But though the more difficult is usually to be considered the preferable reading, yet that principle does not extend to manifest violations of the propriety of language. And notwithstanding what those Editors say, this use of γάρ cannot be defended; as, indeed, appears from the vain attempts made to explain it. For to render it *enim*, or *similiter*, or to consider it as having reference to a clause omitted, is alike inadmissible. And as ἢ γάρ differs so slightly from another reading (namely, ἢ περ, found in some MSS. and St. Basil), we may suspect the ἢ γάρ to be an error of the scribes, who had ἢ περ in their originals. Whether, indeed, that be the true reading, I doubt. It seems to have been a very early correction of Luke's Greek. For elegance of style would require ἢ περ, rather than ἢ. It may be added, too, that every ancient Version of credit represents ἢ or ἢ περ, not ἢ γάρ. How περ might be confounded with γάρ (espec. by those who did not consider the construction) is obvious from the strong similarity between π and γ and α and ε. I suspect, however, that of those who wrote γάρ many had in their originals περ ἢ ἐκεῖνος, which is found in several very ancient MSS. and the Pesch. Syr. Version; and that περ had arisen from περ. Then ἐκεῖνος would easily be altered to ἐκείν. Thus it appears that the original reading was ἢ, from which arose ἢ περ and ἢ γάρ. Now it is one of the most certain of Critical Canons, that, among several readings of a word or passage, that from which all the rest might easily have originated, is to be preferred. Moreover, that ἢ, rather than ἢ περ, is the true

15 'Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται' ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. 16 'Ὁ δὲ Ἰησοῦς, προσκαλεσάμενος αὐτὰ, εἶπεν "Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 17 'Ἀμὴν λέγω ὑμῖν ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 « Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. 20 Τὰς ἐντολάς οἶδας· Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. 21 'Ὁ δὲ εἶπε· Ταῦτα πάντα ἐφύλαξάμην ἐκ νεότητός μου. 22 'Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ "Ἐτι ἐν σοὶ λείπει πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθε μοι. 23 'Ὁ δὲ ἀκούσας ταῦτα περιλῦπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. 24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περιλῦπον γενόμενον, εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ! 25 Εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; 27 'Ὁ δὲ εἶπε· Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστί παρὰ τῷ Θεῷ. 28 Εἶπε δὲ [ὁ] Πέτρος· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι. 29 'Ὁ δὲ εἶπεν

reading, is probable, from the former occurring in a similar construction, supra xv. 7, *sine var. lect.* Lachm. and Alf., indeed, edit *παρ' ἐκείνου*, solely from B, D, in violation of the most certain of Critical Canons, as well as against the weight of external authority;—Alford pronounces ἡ ἐκείνου as a gloss; as if so plain a reading, meaning 'beyond him,' could require a gloss. The other reading is a critical alteration to get rid of the harshness of the text. rec.

15—17. *Little children brought to Christ.* This Section is here introduced in a very different connexion from the parallel Gospels. *There* it is brought forward after the narration of the inquiry made by the Pharisees as to the lawfulness of divorce; and that simply because it took place immediately afterwards. Luke introduces it here, as intending to *classify* things according to their subjects; and indeed the connexion here is very suitable.

15. καὶ τὰ βρέφη] 'Their infants' also, as well as themselves.

18—23. *Question of a rich Ruler;* our Lord's reply, and the discourse resulting therefrom. Matt. xix. 16—30. Mark x. 17—31, where see notes.

23. πλοῖσιος σφόδρα] From a multitude of examples, Scriptural and Classical, which might here be adduced, it appears that σφόδρα, and similar intensive particles, are almost invariably placed *last* in the clause.

24. [Comp. Prov. xi. 28.]

27. τὰ ἀδύνατα] Bornemann takes it as an admitted principle, that τὰ ἀδύνατα is equivalent to ἀ ἀδύνατα. But if so, why was not ἀ ἀδύν. written? The truth is, that τὰ ἀδύνατα is not quite equivalent; since it is (as being the direct instead of the indirect phrase) the stronger mode of expression, and espec. when placed, as here, first in a sentence, and thereby made prominent.

28. ἀφήκαμεν πάντα] MSS. A and B have ἀφῆκε τὰ ἴδια, and D τὰ ἴδια ἀφῆκε. The former of which, Bornemann thinks, is the true reading: 1. because of the weight of testimony in its favour; 2. from the expression being 'exquisitor'; 3. because the common reading might have been formed after the model of Matt. xix. 27. Mark x. 28. Luke v. 11; whereas the other has nothing similar to it in Scripture; and so Lachm. and Tisch. edit. But the learned Critic is, I apprehend, quite wrong, and the Editors not justified. The external testimony for the common reading is almost as strong as can be desired for any reading. All the MSS. (300 in number, to which I add all the Lamb. and Mus. copies) except three, have it. And internal evidence is, when properly considered, strongly in favour of the common reading. It is surely far more likely that in MSS. so notorious for being tampered with by Alexandrian Critics, a reading somewhat plain and homely should have been

αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἶκλαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, <sup>30</sup> ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶναι αἰώνιον.

h Matt. 20.  
17—19.  
Mark 10. 28  
—34.

<sup>31</sup> Ἡ Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς· Ἴδου, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ Υἱῷ τοῦ ἀνθρώπου. <sup>32</sup> Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται καὶ ὕβρισθήσεται καὶ ἐμπτυσθήσεται· <sup>33</sup> καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. <sup>34</sup> Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

i Matt. 20.  
20—24.  
Mark 10. 46  
—52.

<sup>35</sup> Ἐγένετο δὲ ἐν τῷ ἐγγίξει αὐτὸν εἰς Ἱεριχὰ, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· <sup>36</sup> ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἴη τοῦτο. <sup>37</sup> Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. <sup>38</sup> καὶ ἐβόησε λέγων Ἰησοῦ Υἱὲ Δαυὶδ, ἐλέησόν με! <sup>39</sup> Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυὶδ, ἐλέησόν με! <sup>40</sup> Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἄχθῃναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ, ἐπηρώτησεν αὐτόν, <sup>41</sup> λέγων· Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω. <sup>42</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις

altered into one *acquisitoris Gracismi*, than that a somewhat elegant reading should have been altered, all but universally, into a plain one. And as to what Bornemann urges, as *gravissimum argumentum*, that the common reading *might* be formed from other passages, while the new one has nothing like it in the Gospels. The latter part of the argument is quite futile. It cannot be denied that the text. rec. may have been derived from the parallel passages of Matthew and Mark; but the proof that they were is very feeble; espec. as being unsupported by internal evidence.

30. *πολλαπλασίονα*] 'many times more;' for the purer Greek *πολλαπλάσια*. The word occurs in Pol. xxv. 4. 4, and Test. Patr.

31. *παραλαβὼν τ. δ.]* Mark adds *πάλιν*, which must here be *understood*, in order to comprehend that sense; the term having reference to that feeling of awe (see Mark x. 32, and note) which had filled the disciples since the late august transactions (the Transfiguration, &c.), which had produced a temporary withdrawal from their Master's society. This could only be removed by our Lord himself, who kindly vouchsafed to *again* take them into his companionship; for that is what is implied in *παραλαβὼν*, and not 'into his confidence;' that being denoted by the *κατ' ἰδίαν* added by Matthew.

34. *οὐδὲν τούτων συνήκαν*] They understood the words, but did not comprehend the *things* themselves, or how what had been said could be reconciled with the prophecies. In fact, their prejudices, and their unwillingness to believe the

things in question, obscured their understandings. In the words following there may seem to be somewhat of *pleonasm*. But we may suppose the two modes of expression intended to set forth in the strongest manner the assertion that 'they were utterly unable to understand *what was said* to them;' for such is the true force of *τὸ ῥῆμα τοῦτο*, meaning as to the sufferings, death, and resurrection of the Messiah. The singular *ῥῆμα* is used, though the plural had preceded, *τούτων*, with respect to the great *doctrines* involved in those things,—the *mystery* of a *suffering* Saviour, which under the circumstances they were placed in was sure to be hidden from them. Besides, the disciples may have, in some measure, understood the things said with the head, yet not with the heart; and of the latter alone it is that the Evangelist seems here to speak, denoting that sort of imperfect comprehension which results from the *heart* being *stagnant* up, and unprepared to receive and entertain certain deep and mysterious truths. See Isa. xlv. 18. vi. 9, 10, compared with John xii. 40, and viii. 43.

35—42. *Healing of the blind man at the entrance into Jericho.* Comp. Matt. xx. 29—34. Mark x. 46—52, and see notes.

36. *τί εἶπεν αὐτῷ*] Lachm. inserts, but in brackets, *ἐν* before *εἶπεν*, from 6 uncial and 12 cursive MSS.; to which I can add some 8 or 9 Lamb. and Mus. copies; and certainly our Evangelist generally inserts *ἐν*; and as he is sufficiently exact in some other niceties of composition, it is probable, though not certain, that he used the Particle in the present case.

σου σέσωκέ σε. <sup>43</sup> Καὶ παραχρήμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.

XIX. <sup>1</sup> Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχά· <sup>2</sup> καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης· καὶ οὗτος ἦν πλούσιος· <sup>3</sup> καὶ ἐξίτηι ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. <sup>4</sup> Καὶ προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν· ὅτι [δὲ] <sup>†</sup> ἐκείνης ἡμέλλε διέρχεσθαι. <sup>5</sup> Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι. <sup>6</sup> Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν

<sup>43</sup> ἠκολούθει αὐτῷ] Mark adds ἐν τῇ ὁδῷ, 'on the way,' along the road,—a graphical touch. The following words, δοξάζων—τῷ Θεῷ, are peculiar to Luke, and state the result of the miracle, as on some other occasions. See supra ix. 43. xiii. 17. In fact, Luke (as Alf. remarks) of all the Evangelists takes most notice of the glory given to God on account of the miraculous acts of the Lord Jesus.

XIX. 1—10. Narrative respecting Zacchæus the publican.

1. διήρχετο] 'was passing through.' So Campbell and Wakefield, supported by the authority of the Syriac Version, and confirmed by the suffrage of Canon Tate, in a letter to me; wherein he adds, that 'Luke, in the use of the tenses, is remarkably, perhaps uniformly, correct. Thus, for instance, whenever he uses the expression ἔπορεύετο, we may be sure that something took place in the meanwhile, and on the way, which would not have been so if ἐπορεύθη had been used.'

— ὀνόματι καλ. Ζακ.] Some ancient MSS. and Versions are without καλ., which Mill and other Critics think ought to be cancelled; but wrongly. There is little doubt that the omission arose merely from certain Critics who considered καλ. as unnecessary and better away; not aware that such vestiges of the wordiness of early phraseology are found in the best Greek writers. Thus, for instance, Soph. Phil. 605, *ὄνομα ἀνομάζετο* 'Ἐλῆνος, and Ennius in his Med. 'quæ nunc nominatur nomine Argo.'

2. ἀρχιτελώνης] A sort of receiver-general or treasurer of the taxes of a district in which several inferior collectors were employed. See Recens. Synop. That Zacchæus was a Jew, and not, as some have imagined, a Gentile, is pretty certain from v. 9, and from his name, which is Hebrew, *ᾱ*. The occurrence of καὶ οὗτος after καὶ αὐτός may seem harsh; but examples from the Classical writers are adduced by Bornemann. It will, indeed, appear less so, if we consider the words καὶ οὗτος ἦν πλούσιος as in some measure a parenthetical clause. Render: 'and the man was rich.'

4. προδραμὼν ἔμπροσθεν] Similar pleonasmæ are adduced by Commentators from the Classical writers. Yet it may be doubted whether there is

here, strictly speaking, a pleonasm at all. There is rather an *emphasis of sense*, = 'running forwards, and getting before.'

— ἀνέβη ἐπὶ συκ.] lit. 'ascended at,' i. e. by going to a fig-mulberry-tree. (See my Lex.) This mode of obtaining a view of any object was not unfrequent, inasmuch that it gave rise to a proverbial expression. Thus Libanius: οὐδὲ *ἐκινῶντες τῶν παρατάξιων*—οὐτε *ὡς στρατηγός*, οὐτε *ὡς στρατιώτης*· ἀλλ' οὐδὲ ἀπὸ δένδρου ποθὲν ὑψήλου τῇ θείᾳ *ἡγεῖα* *ἔβη*.

— ἐκείνης] Supply δεοῦ, and indeed διὰ, which, though it be found in the common text, and in very many MSS., yet has no place in most of the ancient MSS., including a few Lamb. and many Mus. copies; and is, with reason, cancelled by every recent Editor. This ellipsis, however, as well as the similar one at v. 19, is so harsh, that Bornemann thinks there can be little doubt but that the true reading there is *ποτα*, and here *ἐκείνη*.

5. εἶδεν αὐτόν, &c.] The best Commentators are with reason agreed in referring our Lord's knowledge of the name and circumstances of Zacchæus to his Divine omniscience. See John i. 48, 50.

— ἐν τῷ οἴκῳ σου δεῖ με μείναι] Here δεῖ may mean either what is necessary to be done, as a means to some end (see Luke xii. 12. Acts xxvii. 21. ix. 6. xvi. 30, *τί με δεῖ ποιῆν, ἵνα σωθῶ*); or, what is arranged or decreed in the purposes of Divine Providence. The question, however, was hardly worth debating, inasmuch as the narrative shows that our Lord looked into his heart,—which must imply the other power.

— σπεύσας κατέβηθι:] The language and tone of command here employed by our Lord to a person of authority and wealth, though totally unknown to him, is remarkable; as is also the prompt obedience of Zacchæus to the order. The subjoined reason for the injunction ἐν τῷ οἴκῳ σου δεῖ με μείναι ('stay for the night') is equally so; where δεῖ does not merely denote 'purpose,' but 'determine purpose'; for I agree with Mr. Alford, that in these last days of our Lord's ministry every event may be considered as fixed and determined by a Divine plan, well adverted to in the expression 'I must.'



χαίρων. <sup>7</sup> Καὶ ἰδόντες \* πάντες διεγόγγυζον, λέγοντες· Ὅτι παρὰ  
 ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι. <sup>8</sup> Ἐκσταθεὶς δὲ Ζακχαῖος  
 εἶπε πρὸς τὸν Κύριον Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου,  
 Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τινὸς τι ἐσυκοφάντησα, ἀπο-  
 δίδωμι τετραπλοῦν. <sup>9</sup> Ἐἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι  
 σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο· καθότι καὶ αὐτὸς υἱὸς  
 Ἀβραάμ ἐστιν. <sup>10</sup> ἦλθε γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ  
 σῶσαι τὸ ἀπολωλός.

<sup>11</sup> Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν, διὰ  
 τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παρα-  
 χρήμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. <sup>12</sup> Εἶπεν  
 οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λα-  
 βεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. <sup>13</sup> Καλέσας δὲ δέκα  
 δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς·

7. For πάντες, Lachm., Tisch., and Alf. read πάντες, from most of the uncial and several cursive MSS.; to which I add most of the Lamb. and Mus. copies; and, since internal evidence is in its favour, I have now received it.

— ἁμαρτωλῷ] i. e. who by his occupation might be presumed to be such; and who, indeed, seems, from the subsequent context, to have been at least occasionally rapacious and unjust.—For καταλ. see note on Luke ix. 12.

8. σταθεὶς] Render: 'quum constitisset,' 'having stood forth publicly;' the posture of making declaration of his purposes of restitution and future amendment with present clarity.

— εἰ τινὸς τι ἐσυκοφ.] 'whatsoever I have exacted of any one by false information.' A sense of εἰ τις occurring also at Phil. iv. 8. 2 Thess. iii. 10, and al. On ἐσυκ. see note supra iii. 14, and my Lex. The ample extent of the alms (τὰ ἡμ. τ. ὑπαρχ.), and the fulness of the restitution thus publicly declared attest the sincerity of his repentance, and the genuineness of his faith. In the ἰδοὺ is implied publicity. It is not improbable that Zacchæus had heard the substance of the Parable of the unjust steward (supra xvi. 1) from some of his brother-publicans; and that the concluding words ποιήσατε ἑαυτοῖς φιλίαν—ἀδικίας had made a deep impression upon his mind. As to the Procent δίδωμι, as ascribed in by ἰδοὺ, it imports a finished transaction, in the half being actually given: but as to ἀποδίδωμι, it can, in the nature of things, only denote purpose as to the payment of the amount, which he should ascertain that he had unfairly exacted of any. The fourfold restitu-

tion was the largest measure of restitution recognized by the law of Moses; and Zacchæus' application of it to his own case showed his full readiness to make the amplest amends to any one whom he had wronged. Our Lord evinces his entire approbation of this promptitude of Zacchæus in doing the right thing immediately, by the announcement of the immediate offer of salvation to himself and his family, by the opportunity of salvation having that very day occurred to him. The πρὸς at v. 9 must not, with some Expositors, be rendered 'concerning;' for, though that signification does occur, yet never, I think,

after the phrase εἶπε δέ. And although Zacchæus is just after spoken of in the third person, yet we have only to suppose that the latter clause was addressed to the by-standers, and the former to Zacchæus, whose declaration required some reply thereto. I have pointed accordingly. At any rate we may suppose that our Lord's answer was so worded, as that, though directed to Zacchæus, it was meant also for the by-standers; who, indeed, seem alluded to in the reproof implied in the words καθότι, &c. q. d. 'inasmuch as he too, who, through his sins, was thought unworthy of being called a son of Abraham, has now, by repentance and faith in me, become restored to his birth-right with God, nay, reckoned a true Israelite (see Rom. ii. 28) and a genuine son of the father of the faithful,' Rom. iii. 11.

By οἶκος is meant the family, including the master of it, by whose example and precepts all its members would be brought into the way of salvation (see Acts x. 2).

11. προσθεὶς εἶπε] Meaning, by Hebraism, 'he went on to speak.' At δοκεῖν repeat τὸ a little before, and render, 'were supposing.'

Our Lord's words just before declared his Messiahship; and the Apostles, no doubt, supposed them to imply his speedy entrance upon his reign and assumption of the character of liberator of the Jewish nation. This erroneous opinion Jesus corrects in the following parable, on which the notes at Matt. xxv. 14, seqq. may with advantage be consulted, since the two parables are very similar, though not the same, and, in some respects, different in design.

12. εὐγενὴς] So said with reference to Christ's dignity, as born Son of Man, see Matt. ii. 2.

— λαβεῖν ἑαυτῷ βασιλ.] i. e. 'to receive institution to a kingdom, procure for himself royalty;' as was the case with Archæus, whom it is supposed our Lord had here in view; see Joseph. Antt. xvii. 11. Bell. ii. 6.

— καὶ ὑποστρέψαι] 'and [then] to return.' So Joseph. Antt. xvii. 6, 10, ἔξινον συγγνώμην αὐτῷ γινώσθαι πλεόναντι τὴν τὰ ἀρχὴν καταστήσασθαι, καὶ ἱκανίαν.

13. δούλους] By these are here to be understood persons holding office, like ministers of

Πραγματευσασθε ἕως ἔρχομαι. <sup>14</sup> Οἱ δὲ πολῖται αὐτοῦ ἐμίσησαν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. <sup>15</sup> Καὶ ἐγένετο, ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ, τίς τί διεπραγματεύσατο. <sup>16</sup> Παρεγένετο δὲ ὁ πρῶτος λέγων· <sup>ο Matt. 25. 20.</sup> Κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς. <sup>17</sup> Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. <sup>18</sup> Καὶ ἦλθεν ὁ δεῦτερος λέγων· Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. <sup>19</sup> Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. <sup>20</sup> <sup>†</sup> Καὶ ἕτερος ἦλθε λέγων· <sup>† Matt. 25. 24-26.</sup> Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· <sup>21</sup> ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἵρεις δ' οὐκ ἔθηκας, καὶ θερίζεις δ' οὐκ ἔσπειρας. <sup>22</sup> Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε· Ἦιδεις ὅτι ἐγὼ

state under a king, such as this person at length was. Comp. Jos. Antt. xix. 8, 3, τῶν ὑπηρετῶν τὸν ἐπιτηδειότατον, 'the most faithful of his court officers.'

— *παρὰμ. lex ἐρχειται*] 'employ it in business until I come.' See my *Lex.* in v. This was not unusual. Thus *Facioli. Lex.* in v. *peculium* says, that the juriconsults often use that term of the *stock* of money which was sometimes put into the hands of a slave by his master to employ. And, in proof of this, they say, that he held the *peculium*, but not the *property*, as being liable to give an account of its use.

[5. *ἵνα γὰρ, τίς τίς διαπραγμ.*] 'in order that he might ascertain what any one (each one) had gained by trading.' Such is the sense assigned by both ancient and modern Expositors down to Mr. Alf., who pronounces that such is not the sense; but 'what business each had carried on,' alleging in proof of the signif. Dion. Hal. iii. 72. But that is unsatisfactory evidence; and the sense so laid down is quite unsuitable, and presenting a circumstance inapposite. The various readings here only attest the various modes of correcting the composition; and certainly in pure Greek the plural would have been used in *πραγμ.*; or if the singular, the *τίς* would have been not expressed, but left understood.

16. *προσιργάσαστο*. In this use there is the same metaphor as that by which we say 'to make money,' viz. by investment in trade. Money so employed was said to be *ἐνεργον*; while what was allowed to lie dormant was said to be *ἀργόν*.

17. *ἰσθὶ ἐξουσίαν ἔχεις*]. Equiv. to *ἰσθὶ σε ἔχεις*, 'scias te habere,' 'know that thou hast,' &c.; for, according to a certain idiom (on which see *Matthias*, Gr. Gr. § 559), peculiar to verbs of *knowing*, &c., is added a Nom. of the Participle for an Infinitive preceded by a pronoun. So *Æsch.* A. 1660, *ἰσθὶ δάσων*. *Soph.* El. 298, *ἰσθὶ τί-σσοις*. *Aj.* 1174, *ἰσθὶ πημάνοιμος*. It is not, however, in the present passage and those above quoted, a mere circumlocution, but conveys a *stronger* sense than the verb would.

— ἐπ' αὐτῷ] This sense of the word, as denoting *authority over*, is rare in the Class. writers, and almost confined to the later ones. We have

here an allusion to the ancient Oriental custom of assigning the government and revenues of a certain number of cities to a meritorious officer as the reward of his services. On which see my note on Thucyd. i. 138. Transl.

20. *σουδαρίον* This term (which is of Latin origin) denotes such a *cloth* as was, among the ancients, generally used as a *kerchief*, but sometimes as a *napkin*. And from the Rabbinical writers it appears that such cloths were sometimes used to wrap *money* in and lay it by.

21. *αὐστηρός*] The word signifies, 1. (as applied to feeling) *dry, harsh*; 2. (as applied to the taste) *sour and crabbed*. In a metaphorical sense it signifies *severe and cynical*; or, in another view, *hard and griping*, which is the sense here and at 2 Macc. xiv. 30. Dio Chrya. Orat. 12, p. 207, *ἄνδρα αὐστηρόν*.

— αἰσὺς δ' οὐκ ἔθηκεν. This is exegetical of the preceding; and, like that in Matt. xxv. 24, seems to have been a proverbial mode of expression, to denote a grasping disposition. It is formed on that sense of αἰρῶ whereby it denotes, not simply 'to raise from the ground,' but (like the Ang. Sax. Hlifstan, and our old English *to lift*) denotes properly (in the Middle voice only) *to take up and off*; but was also used figuratively of *appropriating* any thing lost without inquiring for the owner. Hence it well designates that grasping spirit which exacts from others what it does not give to others; as in the case of a slave-master, who requires that personal service of his slave which he does not give him the power to render. In the application it well represents the language of the murmuring sinner against God, for demanding more of man than he has given him power to perform; see Rom. ix. 19, 20.

22. *ἄλλας ἑταίρους, &c.*] This (as Mr. Gros-  
well observes) 'is an exquisite specimen of irony  
and refutation at the same time. It meets and  
exposes his plea on the proper principle of the  
*argumentum ad absurdum*, and the *argumentum  
ad hominem*, both; admitting apparently the truth  
of his premises, yet showing that even on his own  
assumptions they led to a conclusion condemna-  
tory of himself.'

ἄνθρωπος αὐστηρός εἰμι, αἶρων δ' οὐκ ἔθηκα, καὶ θερίζων δ' οὐκ ἔσπειρα· <sup>23</sup> καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ [τὴν] τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; <sup>24</sup> Καὶ τοῖς παρεστῶσιν εἶπεν Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι· <sup>25</sup> (Καὶ εἶπον αὐτῷ Κύριε, ἔχει δέκα μνᾶς.) <sup>26</sup> Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ δ' ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>27</sup> Πλὴν τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεύσαι ἐπ' αὐτούς, ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου. <sup>28</sup> Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

<sup>29</sup> Καὶ ἐγένετο, ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ <sup>30</sup> εἰπὼν Ἐπάγετε εἰς τὴν κατέναντι κώμην ἐν ᾗ εἰσπορευόμενοι εὕρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν· λύσαντες αὐτὸν ἀγάγετε. <sup>31</sup> Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ Ὅτι ὁ Κύριος αὐτοῦ χρειαν ἔχει. <sup>32</sup> Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον, καθὼς εἶπεν αὐτοῖς. <sup>33</sup> Λύόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον; <sup>34</sup> οἱ δὲ εἶπον Ὁ Κύριος αὐτοῦ χρειαν ἔχει. <sup>35</sup> Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπὶ ῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν

g Matt. 21.  
10.  
Mark 11. 2  
—10.

— αἶρων δ' οὐκ ἔθηκα, &c.] There is here an allusion to the Mosaic law, mentioned by Philo ap. Euseb. Prep. Evang., δ' μὴ κατέθηκεν μηδ' ἀναιρεῖσθαι. And so Ælian V. H. iv. 1, οὐδὲν ὦν μὴ κατέθετο ἀναιρεῖται.

<sup>23</sup> τράπεζ[αν] The word denotes, 1. a table; 2. a money-table or counter, on which the money-changers did their business. But as those counters were, no doubt, provided with *tills* for the deposit of money, so τράπεζα came to mean, 3. as here, a place for the investment of money; just as our *bank*, derived from *βεβαξ*, originally only denoted a counter. The *τὴν* is absent from most uncials, and not a few cursive MSS. (to which I can add several of the best Lamb. and Mus. copies); and it is cancelled by the Editors from Matth. downwards. Internal evidence is against it, and it probably came from the margin.

— ἔπραξα] This sense of *πράσσειν* for *exigere* is found also in the Class. writers, but generally in the Middle voice. Yet Thucyd. i. 99 has ἀκριβῶς ἐπράσσειν.

Mr. Groswell has shown at large that the accessions which should have been made to the trust, under such circumstances, would be as liable to be claimed by the original owner, as the trust itself; and the mere non-use of his trust, according to his intentions, would be as much a violation of his rights, and as contrary to his wish, as its positive abuse in any conceivable way.

<sup>26</sup> Commentators are not agreed whether these are the words of our Lord, or of the King. According to the former view they may be supposed to be a *parenthetical admonition* to the disciples. This, however, would be very harsh, and make what is introduced in the next verse

still more so. The latter interpretation is, therefore, preferable, especially as being required by the parallel passage of Matthew.

There is a greater difficulty connected with ver. 25; which, though it be diminished, is not removed, by placing the words in a parenthesis; nor does any one of the various modes of handling them seem satisfactory. I would suggest that the difficulty may be obviated by supposing that the insertion was interposed to express, by the by, the comparatively unimportant fact, that while the king was pronouncing the words ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι, the by-standers made the brief demur couched in κύριε, ἔχει δέκα μνᾶς; and that the abruptness discernible in what is subjoined, is meant to represent graphically the mode in which he dealt with the demur; namely, by passing it over unnoticed, smothering, as it were, the objection by inculcating the great maxim of morals (also occurring at Matt. viii. 12. Mark iv. 25, supra viii. 18), on which his determination was founded, and which would form its sufficient justification. The rule of the distribution being, that he who had most of its proper reward already, should receive the greatest share of the residue and extra reward also.

<sup>27</sup> ἀγάγετε ὧδε καὶ κατασφ.] A custom derived from the barbarous ages; but, as appears from the Classical citations in Weiststein, long retained among the most civilized nations of antiquity. It has always been in use in the East, see 1 Sam. xv. 33; that having ever been the seat of peculiar atrocity in the punishment of criminals, and the treatment of captured enemies.

τὸν Ἰησοῦν. <sup>36</sup> Πορευομένοι δὲ αὐτοῦ, ὑπεστράνουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. <sup>37</sup> Ἐγγιζόντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, <sup>38</sup> λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις ! <sup>39</sup> Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. <sup>40</sup> Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράζονται. <sup>41</sup> Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, <sup>42</sup> λέγων· Ὅτι εἰ ἔγνων καὶ σὺ, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου—νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου <sup>43</sup> ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, <sup>44</sup> καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.

39—44. The Pharisees murmur: our Lord's reply. I agree with Mr. Alf., that the spirit of these Pharisees was just that of modern Socialism. The prophetic expressions used, and the lofty epithets applied to Him, who was in their view merely a διδάσκαλος, offended them.

40. οἱ λίθοι κεκράζονται.] Said to be a proverbial and hyperbolic form of expression, to denote that *it is a moral impossibility for a thing to be otherwise than it is*. Here, however, it is meant, that if those should be checked, God would even, miraculously, animate the very stones to celebrate his triumph. Of the examples adduced of this mode of expression the most apposite are Hab. ii. 11, 'The stone shall cry out of the wall, and the beam shall answer it' (meaning, that even if men should be silent, the very stones would exclaim): Pisdas ap. Suid. in v. ἀπορρήξαι, who says, Οὐκ, εἰ σιωπήσαιμεν, οἱ λίθοι τάχα Φωνάε ἀπορρήξουσι, τῶν πεπραγμένων. I add Æschyl. Agam. 36, οἶκος δ' αὐτὸν, εἰ φθογγὴν λάβοι, Σαφίστατ' ἀν λείξειν.

41. ἰδὼν τὴν πόλιν, ἐκλ. ἐπ' αὐτῇ.] Comp. what is in Jos. Antt. vii. 9, 2, said of David, on his being obliged to abandon Jerusalem, and flee beyond Jordan, as follows: γενόμενος δ' ἐπὶ τῆς κορυφῆς τοῦ ὄρους (namely, the Mount of Olives) ἀπασκόμενος τὴν πόλιν, καὶ μετὰ πολλῶν δακρύων, ὡς ἂν βασιλεὺς ἐκπεσὼν, πῆχτο τῷ Θεῷ. The difference, however, in that instance was, that David wept for himself; Jesus, for others, even his bitterest enemies. See note on Matt. xxiii. 37, where the words ποσάκις ἠθέλησα—καὶ οὐκ ἠθάλησα, added to the record of the tear-shedding of our Lord, attest the freedom of man's will to resist the grace of God.

42. εἰ ἔγνων.] On the force of this mode of expression a difference of opinion exists. Some take εἰ for εἴθε, 'would that thou hadst considered!'—a use sometimes found both in the Scriptural and Classical writers. Others, more properly, suppose an ellipse, *per apostrophein*, of εἰ ἂν ἔχοι, or such like; such *apostrophes* being frequent in language dictated by grief or strong

emotion. Render: 'if thou hadst but known.' The pathos is here increased by the high emphasis in καὶ σὺ; q. d. 'even thou,' or, 'thou too' (as well as my disciples), the metropolis of the country to which I was especially sent. Καὶ γε may be rendered, 'et quidem.'

— ἐν τῇ ἡμέρᾳ σου ταύτῃ.] Meaning, the present time, though so late, the καὶρὸς τῆς ἐπισκοπῆς intended to lead them to repentance.

— νῦν δὲ ἐκρύβη, &c.] Meaning, 'But now (by an inexcusable ignorance) thou rejectest the light offered thee; and therefore perish thou must.'

43. ὅτι ἤξουσιν ἡμ., &c.] (namely), 'that the days shall come adverse to thee,' *ἐπὶ σέ*, as it is said Gen. xlii. 36, *ἐπ' ἡμὶ ἐγένετο ταῦτα πάντα*. Here is both a prediction and a declaration, and, in some measure, description (with which comp. Is. xxix. 3, 4. Jer. vi. 3, 6) of the siege of Jerusalem; as will appear by referring to Josephus, Bell. v. 6. 2, 3. ix. 1, 11. 1, 5, which passages illustrate the first stage—the χάρακα περιβ.

— χάρακα.] 'a bank, or rampart.' So called from the *χάρακες*, or *strong poles*, which were driven down to preserve the *agger*, or mound of earth, in due form; see Thucyd. ii. 75. 2. So we have in Polyb. v. 2, 5, *χάρακα τῇ περιβολῇ περιέβαλον*. The next term *περικυκλώσουσι* denotes the effectual *blockade* of the city by the building of a wall, which could not be burnt, as the *χάραξ* had been.

44. ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί.] The best Commentators are agreed that there is here a *synchysis*, of demolishing the buildings, and of dashing the inhabitants, espec. the children, against the stones. Both these senses of *ἰδαφ.* were in use, and both here seem to be intended. The verb *ἰδαφ.* is to be applied both to *σε* and *τὰ τέκνα σου* in the two different senses which it bears,—namely, 'to level with the ground,' and 'to dash against the ground.' The former is the only sense known in the Class.; but the latter was doubtless in use in the language of common life, and is frequent in the Sept.

— τὸν καιρὸν τῆς ἐπισκοπῆς σου.] Some  
1 2

h Matt. 21.  
13, 15.  
Mark 11. 15,  
17.

45 <sup>h</sup> Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦν-  
τας ἐν αὐτῷ καὶ ἀγοράζοντας, <sup>46</sup> λέγων αὐτοῖς· Γέγραπται· Ὁ  
οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν  
ἐποιήσατε σπήλαιον ληστῶν.

1 Mark 11.  
15.

47 <sup>1</sup> Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχ-  
ιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι  
τοῦ λαοῦ· <sup>48</sup> καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν ὁ λαὸς γὰρ  
ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

a Matt. 21.  
23—27.  
Mark 11. 27  
—34.

XX. 1 <sup>a</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος  
αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένον, ἐπέστησαν οἱ  
ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, <sup>2</sup> καὶ εἶπον  
πρὸς αὐτὸν λέγοντες· Εἰπὲ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,  
ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; <sup>3</sup> Ἀποκριθεὶς  
δὲ εἶπε πρὸς αὐτοὺς· Ἐρωτήσω ὑμᾶς κἀγὼ ἓνα λόγον, καὶ  
εἰπατέ μοι· <sup>4</sup> Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀν-  
θρώπων; <sup>5</sup> Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι  
ἐὰν εἰπωμεν, Ἐξ οὐρανοῦ ἔρει, Διατί [οὖν] οὐκ ἐπιστεύσατε  
αὐτῷ; <sup>6</sup> ἐὰν δὲ εἰπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλι-  
θάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.  
<sup>7</sup> Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. <sup>8</sup> Καὶ ὁ Ἰησοῦς εἶπεν  
αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

b Matt. 21.  
28—40.  
Mark 12. 1—12.

9 <sup>b</sup> Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην

difference of opinion exists as to the import of *ἐπισκοπή*, which, as being a word of middle signification, admits of being taken for good or for evil. The latter is assigned by some Expositors; but the former (meaning the day, or time, in the favourable sense of being visited with the time of grace and mercy, mentioned at ver. 42) seems the more apposite. Comp. supra i. 68, 78. In this sense the word occurs in Job x. 12. So also 2 Cor. vi. 2, *καιρὸς ἐνπρόσδίκτος, ἡμέρα σωτηρίας*.

45, 46. Cleansing of the Temple. See on Matt. xxi. 12. Mark xi. 15—17.

47. *οἱ πρῶτοι τοῦ λαοῦ*] By these seem meant not the *πρεσβύτεροι* τ. λ., as Grot. and others think, but *οἱ ἀρχοντες* τ. λ. (as is expressed in MS. 130), as Beza explains; meaning the principal persons of the laity. So Mark vi. 21, *τοῖς πρώτοις τῆς Γαλιλαίας*. Acts xiii. 13, *οἱ πρῶτοι τῆς πόλεως*. xxv. 2. xxviii. 17, *οἱ πρῶτοι τῶν Ἰουδαίων*. Jos. Antt. vii. 9, 8, *οἱ πρ. τῆς χώρας*. x. 4, 5, *οἱ πρ. τῶν ἱερῶν*; and so in the Classical writers. See Steph. Thea. Dind. in v.

48. *ἐξεκρέματο αὐτοῦ ἀκ.*] 'hung on his words,' i. e. heard him with deep interest, implying admiration. Comp. Matt. xxii. 33, *ἐκπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ*. Of this sense of *ἐκπλήσθαι* and the Latin *pendere*, examples are adduced by the Commentators, of which the most apposite are Eunapius in *Ædisio*, *ἐξεκρέματο τῶν λόγων*. Themist., *Τριβωνίον ἐξεκρέματο*. Virg. *Æn.* iv. 79, 'pendetque iterum narrantis ab ore.'

his reply. Comp. Matt. xxi. 23—27. Mark xi. 27—33; and see notes.

1. *ἐπιστήσαν*] Render: not, 'came upon him, as if with a hostile intention, or for surprise or treachery;' but, simply, 'came up [to him],' 'approached,' as Luke ii. 38, *καὶ αὐτῇ—ἐπιστάσα, ἀνθωμολογᾷτο*, 'coming up,' &c.; also x. 40, *ἐπιστάσα δὲ εἶπε*, and often in Class. Thus it is merely equiv. to *προσῆλθεν αὐτῷ* in the passage of Matthew, and *ἔρχονται πρὸς αὐτὸν* in that of Mark.

5. The *οὖν* is cancelled by Tisch. and Alf., and bracketed by Lachm. There is, perhaps, authority sufficient to justify the latter course (the word is absent from several Lamb. and Mus. copies), but not the former.

6. *καταλιθ. ἡμᾶς*] Stoning was, indeed, enjoined in the Law of Moses as the punishment of idolatry, blasphemy, and other heinous offences; and its execution was committed, or permitted, to the people at large. Yet it appears from Exod. viii. 26, that such sort of irregular and tumultuary vengeance was in use *before* the Law. Nor was this confined to the *Jews*; for we find allusion to it in Hom. II. γ. 26, and Thucyd. v. 60. The priests, indeed, had not restrained the people in the exercise of that violence (see Joseph. Hist. xvi. 7, 5), because they found it occasionally a useful instrument to work their own purposes. When they could not legally convict their enemies of any imputed crime, they invited the populace to stone them, by what was called the *judicium veli*; see John x. 31. Acts xiv. 19.

9—19. Parable of the vineyard let out to hus-

XX. 1—8. Our Lord's authority questioned;

"*Ἀνθρωπός [τις] ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπεδήμησε χρόνους ἱκανούς.* <sup>10</sup> *Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ. Οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν.* <sup>11</sup> *Καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ κακῶν, δείραντες καὶ ἀτιμάσαντες, ἐξαπέστειλαν κενόν.* <sup>12</sup> *Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.* <sup>13</sup> *Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται.* <sup>14</sup> *Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία.* <sup>15</sup> *Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.* *Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;* <sup>16</sup> *ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.* *Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο!* <sup>17</sup> *Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε· Τί οὖν ἐστὶ τὸ γεγραμμένον τούτο· Ὁ λίθον ὃν ἀπεδο-* o Ps. 118. 22.  
Matt. 21. 42.

*κίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;* <sup>18</sup> *Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.* <sup>19</sup> *Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.*

<sup>20</sup> *Καὶ παρατηρήσαντες, ἀπέστειλαν ἐγκαθέτους, ὑποκρινο-* d Matt. 23.  
15—22.  
Mark 12. 13—17.

*μένους ἑαυτοὺς δικαίους εἶναι· ἵνα ἐπιλάβωνται αὐτοῦ λόγον, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.*

<sup>21</sup> *Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις· καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ'*

*bandmen.* Matt. xxi. 33—46. Mark xii. 1—12, and notes. The parable was spoken πρὸς, 'to' the people; but, as we find from v. 19, directed πρὸς, 'at' the chief priests.

<sup>11.</sup> *προσέθετο πέμψαι*] for πάλιν ἐπεμψαι at Mark xii. 4. This expression (as also that at xix. 11, *προσθεῖς εἶπε*) is an Hellenistic idiom formed on the Hebrew, and found in Gen. viii. 21. xviii. 29. Render: 'he proceeded to say.'

<sup>13.</sup> *ἴσως*] To the usual sense *perhaps* it is objected by Pearce, Campbell, and Schleusner, that this can have no place here, since the Spirit of truth could be under no doubt. Hence they would render it *surely*, adducing examples of that sense from the Sept. and the Classical writers, and referring to several notes of Critics. But the difficulty started is perhaps imaginary; for the term occurs in a *parable*, and thus may be supposed to be used *per anthropopatheiam*, and to keep up the *verisimilitude* of the story.

<sup>17.</sup> *ἐμβλ. αὐτοῖς*] 'looking fixedly at them,' to give greater effect to the subjoined address, in which the οὖν, as Alf. observes, infers the negation of *μὴ γένοιτο*, q. d. 'How then, supposing

your wish to be fulfilled, could this which is written come to pass?' On the quotation following see note on Matt. xxi. 42.

<sup>18.</sup> *λικμήσει*] So Dan. ii. 35, *λικμήσει πάσαι τὰ βασιλείας*, and Job xxvii. 21, *λικμήσει αὐτὸν ἐκ τοῦ τόπου*, 'shall make chaff of him, scatter him to the winds and bring him to an utter end.' So Plut. vii. 496, *τὴν τιφραν αὐτῷ λικμῶντες ἠφάνιζον καὶ διάσπειρον*.

<sup>19.</sup> *ἐν αὐτῇ τῇ ὥρᾳ*] 'at that very time,' 'that very instant,' as Luke ii. 58. These words (found in none of the other Gospels) have much meaning, as adverting to the attempts made to take Jesus, just after, by the same persons.

<sup>20—26.</sup> Our Lord's answer to an inquiry as to the lawfulness of giving tribute to Cæsar. Matt. xxii. 15—22. Mark xii. 13—17.

<sup>20.</sup> *παρατηρήσαντες*] 'watching for an opportunity.' Suppl. *καιρὸν*, as in Thucyd. iv. 26. 7, and often in the Classical writers. By *ἐγκαθ.* (on which see my Lex.) are meant lit. 'men suborned for the evil purpose in question, merely to give the chief priests a handle against Jesus, by bringing forward some saying that he might utter.'

ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. <sup>22</sup> ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ; <sup>23</sup> Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς. Τί με πειράζετε; <sup>24</sup> [ἐπι]δείξατέ μοι δηνάριον. Τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; ἀποκριθέντες δὲ εἶπον Καίσαρος. <sup>25</sup> Ὁ δὲ εἶπεν αὐτοῖς· Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. <sup>26</sup> Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

o Matt. 22.  
22—23.  
Mark 12. 18  
—27.

<sup>27</sup> Ὁ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, <sup>28</sup> λέγοντες· Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ἕάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξααστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>29</sup> Ἐπτά οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος, λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος· <sup>30</sup> καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος· <sup>31</sup> καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ [καὶ] οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· <sup>32</sup> ὥστερον δὲ [πάντων] ἀπέθανε καὶ ἡ γυνή. <sup>33</sup> Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. <sup>34</sup> Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου

Comp. παγιδεύειν καὶ ἀγρεύειν in the parallel passages of Matthew and Mark.

25. For εἰπ. αὐτοῖς, Tisch. and Alf. read εἰπ. πρὸς αὐτοὺς, from B, L, and 6 cursive MSS.; while Lachm. retains the text. rec.;—rightly, there being no sufficient authority to warrant the change; though it is possible that the text. rec. may have come from Matthew and Mark. The same remark applies to the reading τοῖνυν ἀπόδοτε, adopted by Tisch. and Alf., not Lachm., from B, L, and 2 cursive MSS.; for though the rarity of the position (occurring in N. T. only elsewhere in Heb. xiii. 13) may seem to entitle it to adoption, yet the very small number of copies having the reading forbid the change, and may induce us to suspect that the reading arose from the scribes.

27—40. Jesus' reply to the Sadducees respecting the resurrection. Matt. xxii. 23—33. Mark xii. 18—27.

27. On the construction here (where there is an idiom by which the principal subject of a sentence is sometimes put in *nomina*, even where the construction requires another case) see Bornem. and Winer's Gr. N. T.

—οἱ ἀντίλ. ἀν. μὴ εἶναι] I have now removed the lines after Σαδδ. and εἰπαι, considering that the above words come into construction with the rest, for the nominatives οἱ ἀντίλ. are put for Genitives, τῶν ἀντιλεγόντων, not by attraction, as Mr. Alford says, but by a sort of negligence of composition (though found in the best writers from Homer downwards), by which, as Bornem. here points out, 'the writer deviates from legitimate composition, by having in mind a different word from that which he has put on paper.' 'For,' continues Bornem., 'though it is admitted

that it ought to be accommodated to that noun which is circumscribed, yet we sometimes find it adhere to that word which serves to the periphrasis.' So Thucyd. i. 110, has τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη ἔξ ἱππὶν πολυμήσαντα, for -ων, where the construction is accommodated to the word which here serves to the periphrasis, πράγματα. See more in my note there, as also the passages adduced by Lobeck on Soph. Aj. 7. Trach. 965, and Plat. p. 270. The idiom connected with ἀντίλ. μὴ is one very common in the Classical writers, espec. Thucyd. and Xen.; but it does not follow because the other two Evangelists have not the ἀντίλ., that the sense is exactly the same in this passage of Luke, as in those of Matthew and Mark. In Luke it is stronger, the full import being, 'who strenuously deny that there is any resurrection.'

29. The οὖν here is transitive and continuative; as where, after some introductory matter, a transition is made to the matter itself in question. Of this use other exx. occur in Matt. xiii. 18. John iv. 5. xix. 40. Acts ii. 33. 1 Cor. vii. 26; and sometimes in later Greek writers, as Paleph. 932. 7.

31. καὶ οὐ κατέλιπον—ἀπέθανον] Several uncial and some cursive MSS. (including a few Lamb. and Mus. copies) have not the καὶ before οὐ, which is cancelled by almost all the recent Editors; but on insufficient grounds; for it seems to have been thrown out by the early Critics to avoid the too frequent repetition of the word. Perhaps, too, they stumbled at the *Prothysaron*, and endeavoured to soften it; forgetting that (as Bornem. observes) the primary sentiment is, rightly, placed before the secondary, as at ver. 28, and John xv. 6.

γαμοῦσι καὶ †[ἐκ]γαμίσκονται· <sup>35</sup> οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται· <sup>36</sup> οὔτε γὰρ ἀποθανεῖν ἐτι δύνανται· ἰσάγγελοι γὰρ εἰσι, καὶ υἱοὶ εἰσι [τοῦ] Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. <sup>37</sup> Ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μαυσῆς ἐμήνυσεν ἐπὶ τῆς Βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. <sup>38</sup> Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. <sup>39</sup> Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον· Διδάσκαλε, καλῶς εἶπας. <sup>40</sup> οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

<sup>41</sup> Ἐἶπε δὲ πρὸς αὐτοὺς· Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι; <sup>42</sup> καὶ αὐτὸς Δαυὶδ λέγει ἐν βιβλῳ Ψαλμῶν· <sup>43</sup> Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, <sup>44</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Δαυὶδ οὖν Κύριον αὐτὸν καλεῖ· καὶ πῶς υἱὸς αὐτοῦ ἔστιν;

<sup>32</sup> πάντων] is cancelled by Lachm., Tisch., and Alf., on strong, but insufficient authority.

<sup>34</sup> ἐκγαμίσκ.] It is almost impossible to determine the true reading, so that I have seen no case for change; but [ἐκ]γαμίζονται has the strongest external authority in its favour (and is found in almost all the Lamb. and Mus. copies), while ἐκγαμίσκ. has internal evidence in its favour.

<sup>35</sup> οἱ δὲ καταξ. τ. αἱ δ. τυχεῖν] 'who are thought worthy to obtain that world.' The term καταξ. is highly forcible, being somewhat stronger than would be the simple ἀξ., which is found in a similar passage of Æschyl. Prom. 247, τοῦτου τυχεῖν οὐκ ἤξιόηεν.

<sup>36</sup> οὔτε γὰρ ἀποθανεῖν δύνανται] The γὰρ is meant to show *why* they neither marry nor are given in marriage, viz. because they are not subject to death; and hence there is not, as here, need of procreation to make up what death takes away: comp. Artemid. iii. 13, ἀθάνατοι οἱ ἀποθάνοντες, ἐπεὶ μηκέτι τελευτῶντες. By this our Lord meant to impugn the Pharisaical notion of a *μετεμψυχοῦσι*; see 1 John iii. 2.

For οὔτε propriety of language would require οὐδέ; for another οὔτε after two just preceding would be not a little harsh; and I know not a single instance of οὔτε occurring *ethnics*. Xen. Mem. iv. 3, 14, seems, indeed, to present one; but I doubt not that the true reading there is, δρᾶται δ' οὐτ' ἐτιῶν, οὐδέ (no quidem) καταστήσας, οὔτε ἀτιῶν. And here οὐδέ is found in 4 uncial and 2 cursive MSS. (to which I can add a few Lamb. and Mus. copies), and edited by Tisch. and Alf. The same error (if it be such) was committed by the scribes at 1 Cor. iii. 2, where the common reading is ἀλλ' οὔτε ἐτι οὖν δύνασθε. But the best MSS. and several Fathers have οὐδέ, which has been received by the later Editors. However, I cannot venture to receive οὐδέ, unless on stronger authority; espec. since internal evidence is so strongly in favour of οὔτε.

—ἰσάγγελοι εἰσι] Meaning, not 'are equal

to,' but 'are *like* unto the angels;' equiv. to *ὡς ἄγγελοι* in the parallel passages of Matt. and Mark. In what this likeness consists, is their having spiritual bodies. The word is very rare; but it occurs elsewhere in Hierocles, *σῖβειν ὁ λόγος παραινῇ τοὺς ἰσοδαίμονας καὶ ἰσάγγελους*. By υἱοὶ τοῦ Θεοῦ are denoted not only 'those who resemble God in their dispositions and actions (see note on Matt. viii. 12, and xi. 19); but especially 'those who, having been regenerated by his Spirit, have thereby attained the adoption, so as to have the privilege of being sons of God;' see John i. 12, compared with 1 John iii. 1, 2. Rom. viii. 16—21. ix. 4. Gal. iv. 5. MSS. A, B, L, 157, with Basil and Nysse. have not the τοῦ before Θεοῦ, which is expunged by Tisch., though retained by Lachm.; and its absence is confirmed by Matt. v. 9, υἱοὶ Θεοῦ. Hence I have now bracketed the word. Probably the τοῦ crept in on account of the τῆς before ἀναστ., though the words are separate in construction. By υἱοὶ τῆς ἀναστ. are meant (by a Hebraism found at Matt. viii. 12, and elsewhere) 'partakers in the resurrection,' viz. unto *glory*.

<sup>38</sup> πάντες γὰρ αὐτῷ ζῶσιν] This seems to be an addition from the *Evangelist*, meant to confirm and illustrate the foregoing proposition, that 'God is not God of the dead, but of the living;' *ὡς πολλοὶ* as, they all live unto him, in dependence on him; and, in fact, live with respect to him. Comp. Jos. Maccab. § 16, where the martyr-father encourages his seven sons to die, rather than transgress the law of God, since they know that οἱ διὰ τὸν Θεὸν ἀποθνήσκοντες ζῶσι τῷ Θεῷ, ὥσπερ Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακώβ, καὶ πάντες οἱ πατριάρχαι, meaning that God considers them alive; because, if alive, their life is in his life, and, if dead, he can at any time recall them to life.

<sup>41</sup>—<sup>44</sup>. Question respecting Christ and David. Matt. xxii. 41—46. Mark xii. 35—37, where see notes.

<sup>42</sup>. ὁ Κύριος] See on Matt. xxii. 49.



h Mark 12.  
23—40.  
Matt. 23. 6,  
14.

45 h Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ  
46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν  
ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ πρω-  
τοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δεί-  
πνοις· 47 οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσσει  
μακρὰ προσεύχονται. οὗτοι λήφονται περισσότερον κρίμα.

a Mark 12.  
41—44.

XXI. 1 a Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν  
εἰς τὸ γαζοφυλάκιον, πλουσίους· 2 εἶδε δὲ καὶ τινα χήραν πενι-  
χρὰν βάλλουσαν ἐκεῖ δύο λεπτά· 3 καὶ εἶπεν Ἀληθῶς λέγω  
ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη πλείον πάντων ἔβαλεν·  
4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς  
τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ, ἐκ τοῦ ὑστερήματος αὐτῆς, ἅπαντα  
τὸν βίον ὃν εἶχεν ἔβαλε.

b 3 Cor. 8.  
12.

o Matt. 24.  
1—30.  
Mark 13. 1—  
32.

5 c Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ  
ἀναθήμασι κεκόσμηται, εἶπε· 6 Ταῦτα, ἃ θεωρεῖτε, ἐλεύσονται  
ἡμέραι ἐν αἷς οὐκ ἀφθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθή-  
σεται. 7 Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες· Διδάσκαλε, πότε  
οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;  
8 Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται  
ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ ὁ καιρὸς  
ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. 9 Ὅταν δὲ ἀκούσῃτε

45—47. Denunciation of the Scribes. Matt. xxiii. 6, 7, 13. Mark xii. 38—40, where see notes.

47. *προφ. μακ. προσεύχ.*] I still retain the text. rec. The reading of Lachm., Tisch., and Alf. originated in Mark xii. 40. See note on Matt. xxiii. 13.

XXI. 1—4. Comp. the more detailed account in Mark xii. 41—44. The comma which I have placed after *γαζοφ.* is, if not required by the parallel passage, at least permitted by it; and it is, I think, demanded by propriety of language; for I would not, with Bornem., suppose at *πλουσίους* an ellipsis of *εἶναι*; since, however, that idiom may be justified by examples, it is here inadmissible, as leading to a sense quite unsuitable. *Πλουσίους* is, indeed, in apposition with *τοὺς βάλλοντας*, and should be rendered 'nempe divites.'

4. *τοῦ περισσεύοντος*] For *τοῦ περισσεύματος*, which, indeed, is found in several MSS., but is there, doubtless, a mere *emendation*, introduced for better correspondence to *ὑστερήματος*, just after.—*Εἰς τὰ δῶρα*, abstr. for concrete; the *gifts*, for the *treasury* which received the gifts or donations, *τὸ γαζοφυλάκιον*, as in the parallel passage of Mark.

5—36. Our Lord's prophecy of his coming, and of the end of the times, Matt. xxiv. 1—5. xxv. 1—40. Mark xiii. 1—37.

5. In addition to the circumstances adverted to in the parallel passages of Matth. and Mark, viz. *παραποῖ λίθοι* and *παραποῖ οἰκοδομαί* (meaning the stones as *worked up* into the buildings), we have here *ἀναθήματα*, or 'votive offer-

ings laid up, or apart, from common use, and consecrated to Jehovah;' and which was the name given to those votive offerings hung up in the heathen temples, either out of gratitude for past benefits, or in hope of future favours, such as chaplets, vases, rich arms, or furniture; a custom which, as appears from several passages of the Maccabees and Josephus, had been adopted into the Temple at Jerusalem. That these *ἀναθήματα* were very numerous and rich, we find from 2 Macc. v. 16. ix. 16. 3 Macc. iii. 17, and Josephus.

6. *ταῦτα, ἃ θεωρ.*] On further consideration I cannot admit the accus. absol. of Bornem., still less the nomin. absol. of Alf.; but suppose, with the Pesch. Syr. and Arab. Versions, and most *modern* Versions and Interpretations, not indeed an ellipsis of *κατὰ*, but the use of *ταῦτα* as a *nomin. pendens* by an *anacoluthon*; an idiom by which (as Kühner says, Gr. Gr. § 477, 1) a word of especial significance, in a sentence, is placed at its beginning in the nomin. to represent it as the fundamental subject of the whole sentence, though the grammatical construction would strictly require a dependent case. So Platon. p. 474, *καὶ μὴν τὰ κ.τ.λ.* Thus here the full sense may be rendered, 'As for these things, (i.e. the stupendous buildings and their adornments), at which ye now gaze with admiration.' This intensity of meaning, not inherent in the verb, is imparted by the context, and the parallel passages of Mark, where the interrogation carries with it the force of *exclamation*.

8. The *οὖν* before *προσεύθ.* is cancelled by Tisch. and Alf., from B, D, L, X, and 2 cursive MSS.; but it is retained by Lachm., rightly.

πολέμους καὶ ἀκαταστασίας, μὴ πτοσηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον· ἀλλ' οὐκ εὐθέως τὸ τέλος. <sup>10</sup> Τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· <sup>11</sup> σεισμοὶ τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ καὶ λοιμοὶ ἔσονται· φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. <sup>12</sup> Πρὸ δὲ τούτων \* πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδίδόντες εἰς συναγωγὰς καὶ φυλακὰς, † ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· <sup>13</sup> ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον. <sup>14</sup> Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι. <sup>15</sup> ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνησονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. <sup>16</sup> Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν, καὶ συγγενῶν καὶ φίλων καὶ θανατώσουσιν ἐξ ὑμῶν· <sup>17</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· <sup>18</sup> καὶ θριξέτε ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. <sup>19</sup> Ἐν

9. ἀκαταστασίας] 'Ακαταστασία denotes that *unsettled state* which arises from sedition and faction, wherein the laws cease to have any force, and things are carried on by force and violence. The word is found only in the later Greek writers and in the Sept. See my Lex. in v.

— μὴ πτοηθῆ.] Equivalent to μὴ θροαίσθε in the passages of Matthew and Mark. Bornemann compares a passage of Plutarch, Moral. π. 451, where πτοαῖα καὶ φόβοι are conjoined.

11. φόβητρά] lit. 'objects of terror, terrific prodigies.' These verbals in *τρον* have all an active force, signifying what *causes*, or 'is productive of;' as φόβητρον, μίσσητρον, θιάτρον, ἱατρον, λούτρον, φέρετρον, θύρετρον, θάλητρον.

— καὶ is inserted before κατὰ by Tisch. and Alf., from MSS. B, L, and one cursive MS.; but Lachm. retains the text. rec.; rightly; since the authority for the change is quite incompetent. The other reading evidently arose from critical alteration.

12. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας] In the parallel passage of Matth. we have, πάντα ταῦτα ἀρχὴ ὧδίων; and in that of Mark, ἀρχαὶ ὧδίων ταῦτα. But the seeming discrepancy will disappear by taking πρὸ here not *physic. of place* (which is quite excluded by those passages), but *metaph. of what is 'momentous'* (as in 1 Pet. iv. 8. James vi.) or of what is *especial*, like the Latin *præ* as used for *supra*, *beyond*, *besides*. And such is the use of πρὸ in Plato, Menex. fin. πρὸ γὰρ ἄλλων. Hadian. v. 4, καὶ πρὸ τοῦ (read γὰρ) πάντων. Thus the sense will be: 'But, besides all these things (intimating that something worse will supervene), they will lay hands upon you,' &c. This is quite accordant with the words of St. Matth. and Mark, ἀρχὴ ὧδίων ἐστὶ, a phrase always intimating that the subsequent evils to be suffered are worse than the first.

— ἀγομένους] MSS. B, D, L, and some cursive ones have ἀπαγ., which is adopted by Tisch. and Alf., but rejected by Lachm., who also at John xviii. 13, and at xix. 16, alters ἀπαγάγον into ἀγαγον, on the authority of B, D, L. On the other hand, at Acta xxiii. 10, he alters ἀγαυ

into ἀπάγειν, on slender authority, and against the context, to which the sense of *carrying off* (namely, to punishment) is quite foreign. True it is that ἀπαγ. *here* may have come from critical alteration; but considering that Luke elsewhere (as infra xxiii. 26, and Acta xii. 19) uses the *judicial* sense (so suitable here), found also in John xviii. 13. xiv. 16. Matth. xxvi. 57. xxvii. 2, 31. Mark xiv. 44, and 53, and it is more probable that he used it *here*, and that δ. π. was omitted from the carelessness of the scribes.

13. ἀποβ. ὑμ. εἰς μαρτ.] The full sense, expressed and implied, is, 'This public persecution of you shall turn out to be a testimony to your innocence, and to the truth of the Gospel for which you suffer; also of your faithfulness in that cause.' The αὐτοῖς added in Mark denotes 'against them,' 'to their condemnation.' Comp. Phil. i. 28. 2 Thess. i. 5.

14. θέσθε οὖν εἰς τὰς καρδ. ὑμ.] i. e. 'lay it down in your minds as a firmly fixed and heartfelt principle,' &c.

18. There exists a close connexion between v. 17 and this verse, as will plainly appear by a comparison of the parallel passages in Matth. xxiv. 9—13, and Mark xiii. 13, and especially Matth. x. 22, though in none of these several passages are to be found the words καὶ θριξέτε ἀπόληται, which probably made *Marcion* (as we learn from Epiphanius) *cancel* them. But we have only to regard them as an insertion incidentally thrown in by way of *assuring* them, when in trouble and fearful peril, q. d. 'but ye shall suffer no material or serious injury,—none but what will be more than made up to you.' That the words ἐν τῇ ὑπομονῇ—ὑμῶν are meant to be connected with v. 17, is plain from Mark xiii. 13. Matth. x. 22, and even from Matth. xxiv. 10—13, where, as I have shown, the true connexion of v. 13 is with v. 9, and that vv. 10, 11, 12 form (as here) an interposed insertion; and hence I doubt not that the words of v. 19 here, ἐν τῇ ὑπομονῇ ὑμῶν, &c., τὰς ψυχὰς ὑμῶν are meant to intimate the same sentiment as that more plainly inculcated in those passages of Matth. and Mark, ὁ δὲ ὑπομένειν εἰς τέλος σωθήσεται. And though there

τῇ ὑπομονῇ ὑμῶν † κτήσασθε τὰς ψυχὰς ὑμῶν. <sup>30</sup> Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. <sup>31</sup> Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. <sup>32</sup> ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ \* πλησθῆναι πάντα τὰ γεγραμμένα. <sup>33</sup> Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὄργη [ἐν] τῷ λαῷ τούτῳ. <sup>34</sup> Καὶ πεσοῦνται στόματι μα-

be no particle δὲ, or such like, in our present copies, yet the Pesch. Syr. Translator had it in his, and so perhaps the Arab., Pers., and Æthiopic Translators. And even suppose no Article was written, it was only dropped for the sake of imparting more force to the words by the *asyndeton*. It only remains for me to observe, that I find the view which I have taken of the affinity of this passage to those of Matth. and Mark above adduced, supported by the opinion of Dr. Campbell, but he unjustifiably confines that affinity to Matt. x. 22; and errs far more widely in expressing the sense by 'save yourselves by your perseverance,' which, as he professedly understands the words to refer to *eternal* salvation (though he admits that this may have reference also to a temporal salvation), suggests the idea of any thing but sound doctrine. The above error was, doubtless, occasioned by his very imperfect knowledge of Greek, for the words could not by any possibility bear that sense; and as to the one assigned by Mr. Alford, who renders: 'By your endurance of all these things possess ye your souls'—(according to which the words will signify, as he explains, that this endurance is God's appointed way whereby their salvation is to be put into their possession); this is almost equally objectionable, since though the theology is somewhat more correct, yet it is not very scriptural; and the sense in question cannot be elicited without great violence. If I am not mistaken, the various unsuccessful methods of interpretation that have been propounded may be traced to a *false reading*. I do not now see how the reading κτήσασθε can be called for by Matt. xxiv. 13; and the paraphrase I have hitherto laid down is only produced by the amalgamation of both verses; making that of Luke an adjunct to that of Matth., which is objectionable. If we keep the passages distinct, and regard that of Luke as only another mode of expressing the same sense as that conveyed by Matth. and Mark, all will be right; but not unless we read κτήσεσθε, which is found in MSS. A, B, and several others, and has the support of both the Syriac Versions, as also the Vulg., Italic, Arab., and Æthiopic, and of Origen, Tertull., and Macar. Accordingly it was put into the inner margin by Griesb., and adopted into the text by Lachm., Tisch., and Alf.—perhaps rightly, for in MSS. the letters α and ε are often confounded by the scribes, and hence external evidence has not its usual weight. If it be admitted, there will still be the *double* sense which Dr. Campb. assigns, and which subsists in the kindred passages of Matth. and Mark, namely, 1. the *temporal* salvation, q. d. that by their

perseveringly bearing up under the evils in question they will, under Providence, preserve their lives; 2. the *spiritual*; that by their *perseverance*, under painful sufferings, in faith and duty, they will save their *souls*. This is a sense, which *ὑπομονή* not unfrequently bears. Of course the sense is not to be rigidly pressed, but taken *populariter*, especially considering that the whole discourse is not so much doctrinal as *prophetic*, and of course partakes of the usual obscurity thereof. The double sense here is exactly the same as the double sense in the passages of Mark and that of Matt. xxiv. 13, ὁ δὲ ὑπομένει εἰς τέλος—σώζεται, where, according to this view, the full sense intended is, 1. 'He who perseveres in faith and Christian duty until Jerusalem be destroyed, will be preserved in body from that awful destruction.' 2. 'He who perseveres in faith and duty unto the end of his course shall be saved by the salvation of his soul.'

20. στρατοπέδων] Meaning, 'encamped armies,' as in the case of a siege.

21. φευγέτωσαν εἰς τὰ ὄρη] Comp. Pa. cxxi. 1. By τὰ ὄρη are meant those mountains described in Pa. cxxv. 2, as 'round about Jerusalem.'

—ἐν μέσῳ αὐτῆς] Meaning, as appears from what follows, at Jerusalem itself; which was especially ἐν μέσῳ Ἰουδαίας, just as Delphi was said to be ἐν μεσομφάλῳ τῆς γῆς. So the Persic Translator renders, 'within the city itself;' doubtless from a very ancient marginal gloss which had crept into the text. At ἐκχωρ. supply ἐκ μέσῳ, taken from ἐν μέσῳ. So Numb. xvi. 45, ἐκχωρήσατε ἐκ μέσῳ τῆς συναγωγῆς αὐτῶν. By ταῖς χώραις may be meant (as in Acts viii. 1) the country parts of Judæa, whether towns or villages, &c., as distinguished from the metropolis, or the outlying provinces, especially those of Peræa.

22. ὅτι ἡμέραι ἐκδ., &c.] Meaning, 'for days of avengement (i. e. penal retribution) are those to be.' Τοῦ is for εἰς τὸ ὥστε, meaning, 'whereby will be fulfilled all that was written [in the prophets] respecting the final destruction of the impudent city.' See Dan. ix. 26, 27.

For πληρωθῆναι very many MSS., including not a few Lamb. and Mus. copies, have πληροθῆναι, which is received by most Editors, whom I have now chosen to follow.

23. ἀνάγκη] For θλίψις (which is found in the parallel passage of Matthew), a sense of the word occurring both in the Sept. and the Classical writers.

—ἐν τῷ λαῷ τ. ] The *ἐν*, not found in most MSS., is cancelled by the recent Editors.

χαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. <sup>25</sup> Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, † ἡχούσης θαλάσσης καὶ σάλου <sup>26</sup> ἀποφυγόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδο-

24. στόματι μαχ.] *Στόμα μαχ.* is said to be a Hebraism for *ἡ γῆ*, as in Deut. xx. 13. Yet examples of the same expression are adduced by Wetst. and Elsner from the Classical writers.

— αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη] A prediction fully verified by the statements of the Jewish historian, especially Bell. vi. 9, 2, cited by Wetstein, τοῦ δὲ λοιποῦ πλῆθους τοὺς ὑπὲρ ἑξ ἑτῆς θάλασσαν ἐπεμύεν εἰς τὰ κατ' Αἰγυπτῶν ἔργα, πλείστον δ' εἰς τὰς ἐπαρχίας διεδωρήσατο Τίτος, φθαρτοὺς μάλιστα ἐν τοῖς θαλάττοις εὐδῆρας καὶ θήριος· οἱ δὲ ἐν τῷ ἐξ ἑτῶν ἐπράθησαν.

— πατουμένη] Some take this to mean occupied, and consequently profaned. So Rev. xi. 2. 1 Macc. iii. 52, τὰ ἁγία σου καταπνέονται καὶ βιβήλωται. Others interpret, 'ignominiously treated.' So Cic. ad Attic. viii. 11, 'Consciscari miseram Italiam videbis proximaestate, et quatuor utriusque vi.' and Æschyl. Eum. 110, καὶ πάντα ταῦτα λάξ ὁρᾷ πατούμενα. The two significations, however, merge into each other, the full meaning being, that 'it shall be in the possession of, and under oppressive and insulting subjection to, the Gentiles, just as captives in war are trodden under the feet of the conqueror.'

— ἄχρι πληρωθῶσι καιροὶ ἐθνῶν] The sense of these words has been not a little disputed; and no wonder, since the prophecy is expressed in general terms, and of which the event predicted is only intimated, and probably is still in course of accomplishment. Some take it to be, 'the times when the Gentiles shall be visited for their sins;' see Jerem. xxvii. 7. Ezek. xxi. 25. xxii. 3, 4. xxx. 3. Yet that would suppose the words to be quite enigmatical. Others (as Lightf., Whitby, and Newton) understand 'the time when the number of Gentiles to be called to God shall be complete.' This, however, is negated by Rom. xi. 12, seqq. Others again refer the words to a period when the Jews shall be restored; i. e. when the times of the four great kingdoms predicted by Daniel shall have expired, and the fifth, or kingdom of Christ, shall be set up in their place, when the scattered sheep of Israel shall be again collected, and become one fold under one Shepherd, as citizens of the new Jerusalem. The simplest and most probable interpretation is, perhaps, that of Bp. Lonsdale, who assigns the following general sense:—'Jerusalem shall be in subjection to foreign nations (see on Matt. vi. 32) until the times appointed by God for the continuance of the Gentile dominion over it be fully accomplished and brought to a full end.'

25. τῆς γῆς] The recent Commentators in general understand this of *Judæa*; while the ancient ones take the expression in its usual sense, 'the earth.' Much may be urged in support of either view; nay, both may have place, according as the passage is referred to the destruction of Jerusalem, or that of the world; see note on Matt. xxiv. 3.

— συνοχή] A term denoting, like the Latin *angustia*, such anxiety as holds the mind as if it were enchained, hemmed in, and excluded from all hope and comfort. So 2 Cor. ii. 4, θλίψις καὶ συνοχῆς καρδίας. Hence it is often associated with nouns denoting distress. So Job xxx. 3, συνοχὴν καὶ παλαιπωρίαν; and Artemid. cited by Wetstein, τοῖς πένιαι, καὶ δούλοις, καὶ διδμείοις, καὶ καταχρύοις, καὶ τοῖς ἐν συνοχῇ οὖσι. 'Απορία denotens ἰσχυρὰ οὐκίαν, or the not knowing what to do. So Hdot. iv. 14, 1, ἀπορία τοῦ πρακτέου.

— ἡχούσης θαλάσσης καὶ σάλου] These words involve a difficulty which has occasioned both variety of reading and diversity of interpretation. To first advert to the former,—the MSS. A, B, C, L, M, X, and a few cursives of the same Family, with the Syriac, Persic, Arabic, Vulg., Italic, and Slav. Versions have ἡχοὺς θαλ., which is adopted by Griesb., Scholz, Lachm., Tisch., and Alf. The reading in question is very specious, but will not bear scrutiny; and it arose, I suspect, from certain ancient Critics, who stumbled at the intermixture of circumstances denoting, as they thought, *physical*, with those of *moral* agitation. Such, however, is frequent in the Old Test., and by no means rare in the New Test., especially in the Revelation; nay, is found in the Classical writers, as Æschylus. However, the words here must be understood chiefly in a metaphorical sense, as belonging to the same sublime description as that of Matt. xxiv. 29, and Mark xiii. 24, 25; where see notes. At σάλου supply ἡχούστος, taken from ἡχούσης preceding. Or we may suppose a sort of Hendiadys. By ἡχούσης θαλάσσης καὶ σάλου are, as Kypke observes, designated ἀκαταστασίαι 'et turbulentæ harum commotiones et tumultus.' Comp. Ps. lxxv. 7, He 'stilleth the raging of the sea, and the noise of its waves, and the tumult of the people;' where *strepitus maris* is explained by the following *fremitus nationum*. There is in both passages a nautical metaphor, like many in the Classical writers. So Soph. Œd. Tyr. 23, πόλιν γὰρ Ἠδὴ σαλεύει· κάνακοφλαίαι κάρα Βυθῶν ἔρ' οὐχ ὅλα τε φοινοῖν σάλου. See also Plut. Fab. Max. 37. Rom. 24. Theophyl. Sim. p. 72, 749, and comp. Pind. Pyth. iv. 464. Mr. Alf. indeed, pronounces the text. rec. to be an 'explanatory correction;' a wholly gratuitous supposition, and brings in a phrase of great harshness, 'despair on account of the noise' (as Alf. explains), and one not at all in Luke's manner. I continue to ascribe the reading to critical alteration, arising from ignorance of the construction, and yet more of the purport of the imagery. Yet the ἡχούσ. may in some of the copies have arisen from the termination -ης being, as often, written above, and then omitted through the carelessness of scribes. The figure denotes 'extreme agitation and utter distress of mind.'

26. ἀποφυγόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδ.] An Hendiadys for 'a fearful and

κλας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 27 καὶ τότε θύονται τὸν Τίον τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

28 Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύνετε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

29 <sup>d</sup> Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα· 30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἐαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. 31 οὕτω καὶ ὑμεῖς ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 32 Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. 34 Προσέχετε δὲ ἑαυτοῖς, μὴ ποτε † βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραυγῇ

d Matt. 24.  
22—25  
Mark 13. 28  
—31.

pectation.' Ἀποψυχ. seems only to mean (like *ἐκθνήσκω*), as we say to *die away with fear*. These words are very suitable to the nautical metaphor above noticed; for in such distress at sea men's hearts may be said 'to die in them for fear.'

— αἱ δυνάμεις τῶν οὐρ. σαλευθ.] These words have the same sense as at Matt. xxiv. 29, where see note. In fact, the present passage, Matt. xxiv. 29, and Mark xiii. 24, 25, are all of the same nature, and relate to the very same events; i. e. *primarily*, to the destruction of Jerusalem and the Jewish state; but *secondarily*, to the destruction of the world. The imagery seems formed upon a passage of Is. xiii. 10, 13 (which treats of the destruction of Babylon), where Bp. Lowth remarks (after Sir Is. Newton), that 'when the Hebrews intend to express *happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates*, they make use of images taken from the most striking parts of nature, from the heavenly bodies, from the sun, moon, and stars; which they describe as shining with increased splendour, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented seven-fold (see Is. xxx. 26); new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms is represented by opposite images: the stars are obscured, the moon withdraws her light, and the sun shines no more; the earth quakes, and the heavens tremble; and all things seem tending to their original chaos. See Joel ii. 10. iii. 15, 16. Amos vii. 9.'

28. ἀνακύνετε.] I have so pointed, with Markland, in order to indicate that *ἀνακ.* should not be construed with *κεφαλὰς*. The word, indeed, of itself signifies to 'raise up the body' (as opposed to *συγκύπτω*), and sometimes the head only. So Philo, p. 988, τὸν αὐχένα συμφοραῖς περιζόμενος, οὐδ' ὅσον ἀνακύνει σθῆθιν, &c. Hence it is figuratively used in the sense *animus excitare*, as in many passages adduced by Wetstein, Kypke, and Loesner; ex. gr. Joseph. Bell. Jud. vi. 8, 5, ὀλίγον ἀνακύναντες ἐκ τοῦ ὄθους. The term is used with allusion to the *contrary* effect of *σπονν* in making the head *hang down*. Diod. Sic. T. vi. 29, ὥστε αὐτὸν ἀνακύνει ταῖς

ἐλπίσι. Dio Cass. 518, 42, οὐδ' ἀνέκυνεν ἐπὶ πρὸς ἀκριβὴ παρήρσιαν ὁ δημοσ.

— ἐγγίζει ἡ ἀπολύτρωσις ὑ.] According to the *primary* application, this will signify, 'your deliverance from Jewish persecution, and the tribulations and calamities of Judea;' when, as is suggested by ver. 31, the kingdom of God, or the dispensation of the Gospel, shall be fully established. According to the *secondary* application, it will denote *redemption*.

30. ὅταν προβάλωσι.] Supply *καρπὸν* or *φύλλα*. So Dioscorid., cited by Grotius, *has προβάλλειν ἄνθος*.

31. ἡ βασιλεία τοῦ Θεοῦ] i. e. the Christian dispensation firmly established. See note on Matt. xxiv. 14.

34—36. These verses contain a caution to the disciples to be on their guard, lest they should be entangled unawares in the ruin that was coming on their country. But they seem meant for general application also to *all* disciples, of *all* ages, as a warning against being so stupified by the pleasures, and distracted by the cares, of this life, as to neglect due preparation, by watchfulness and prayer, for that *last* coming of Christ to judgment; of which the former advent, to execute vengeance on the Jewish nation, was but a type. Comp. Matt. xxiv. 37. xxv. 13.

34. βαρυνθῶσιν αἱ καρδίαι.] Very many MSS. and early Editions have *βαρυνθῶσιν*, which is adopted by Wetstein, Matthæi, and others, down to Scholz. But I suspect that the *η* arose from a confusion with *ω*, the abbreviations being very similar. It is a great confirmation of the common reading, that the Sept. Translators very often use *βαρύνεσθαι*, never *βαρύνεσθαι*. They have indeed the phrase *ιβάρυνθῃ ἡ καρδία* at Exod. viii. 15. ix. 7, 31. x. 1, and at Sap. Sol. ix. 15, φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν. So Hor. Sat. II. ii. 79, 'Quin corpus onustum Hesternis vitis animum quoque pregrasset una, Atque affixit humo divinx particulam auræ.' The term *κρατ.* being joined with *μῆθη* (as in Hadian. ii. 6, 9, *παρὰ μῆθην καὶ κρατῆλην*), they may be regarded as *synonymous*, with the exception of this slight difference,—that *μῆθη* denotes the *drunkenness fit itself*; *κρατῆλην*, 'the state of giddiness, head-ache, &c., which continues for the next day, or longer, and is a sort of

καὶ μέθη καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·<sup>35</sup> ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.<sup>36</sup> Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ, δεόμενοι ἵνα καταξιώθῃτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου.

<sup>37</sup> Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ἐξερχόμενος ἠυλίκετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.<sup>38</sup> Καὶ πᾶς ὁ λαὸς ὠρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

XXII. <sup>1</sup> Ἠγγίκε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα·<sup>a</sup> καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβούντο γὰρ τὸν λαόν.<sup>b</sup>

<sup>3</sup> Εἰσῆλθε δὲ [ὁ] Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον

*half-ebriety*,—a kind of *half-delirious stupidity*, only to be removed by another fit of μέθη. Here, however, it denotes neither the drunken fit itself, nor the half-drunken state which succeeds, but rather the *habit* of one and the other, —*debauchery*.

—*μήποτε*—αἰφν. ἐπιστῇ ἡ ἡμέρα ἐκείνη] Dr. Hales, S. Chr. vol. iii. 369, desiderates an antecedent to ἡ ἡμέ. ἐκ., to supply which he thinks it absolutely necessary that the 36th verse of the 24th chap. of St. Matthew should be inserted between vv. 33 and 34, to fill up the chasm of another verse hitherto unnoticed by Critics. But to so disentangle embarrassments of Harmony in the Gospels were to resort to more than Socinian rashness. How can we account for such a chasm in every copy of the original Greek, and of the Versions? Why should it have been removed, or could it have been passed over? Besides, no chasm can be proved to exist from the want of an antecedent; which, indeed, in an expression like the present is not needed, since the expression in question is a brief and highly emphatic one, denoting some particular day supposed to be well known to the reader, and standing for ἡ ἡμέρα ἡ μεγάλη, ἡ ἡμέρα τοῦ Κυρίου, equiv. to ἡ ἑσχάτη ἡμέρα, ἡ ἡμέρα τῆς κρίσεως. Indeed, ἡ ἐκείνη ἡμέρα so used occurs several times in N. T., e. g. Matt. vii. 22. 1 Thess. v. 4, in some uncial MSS., ἡ ἡμέρα ἐκείνη, in 2 Thess. i. 10, ἐν τῇ ἡμέρᾳ ἐκείνῃ, 2 Tim. i. 12, εἰς ἐκείνην τὴν ἡμέραν. 1. 18, ἐν ἐκείνῃ τῇ ἡμέρᾳ. 18, ἐν ἐκείνῃ τῇ ἡμέρᾳ. Heb. x. 25, ὅσα βλάπτει ἐγγίζουσιν τὴν ἡμέραν, where it cannot mean 'the day of judgment.' Moreover, exactly as ἡ ἡμέρα ἐκείνη in this passage of Luke, so is the yet more brief, though somewhat less emphatic ἡ ἡμέρα used by St. Paul in 1 Thess. v. 4, ἵνα ἡ ἡμέρα καταλάβῃ, meaning 'the day of the Lord' before spoken of; nay, it is, not without reason, supposed by Grot. that the Evangelist derived this expression from the Apostle; and the former often employs the same words and phrases as the latter, as if from personal communication.

<sup>35</sup> ὡς παγὶς γὰρ ἐπέλ.] Παγίς and σκάνδαλον are, like the Heb. פגע, frequent images expressive of calamity, espec. such as is sudden and unexpected (as here and in Rom. xi. 9), by which men are taken (like beasts in a trap) before they are aware.

<sup>37</sup>, <sup>38</sup>. These verses close the series of Christ's Discourses in Jerusalem, which began xxi. 1.

<sup>38</sup>. ὠρθριζε πρὸς αὐτόν] Ὀρθρίζω signifies, 1. to rise early; 2. to go about any business early; 3. and, when followed by a preposition denoting motion towards, to go or resort to any place; or, as here, person.

XXII. 1, 2. Conspiracy of the Jewish chief priests and scribes to put Jesus to death. Matt. xxvi. 1—5. Mark xiv. 1, 2; where see notes.

1. ἡ ἑορτὴ τῶν ἀζύμων] So Joseph. Bell. ii. 1, 3, τῆς τῶν ἀζύμων ἐνοστάσης ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται.

2. ἐξήτουν—πῶς ἀνέλωσιν αὐτόν] Here ἐξήτουν answers to the calling of the council, and the deliberation spoken of at John xi. 47. In which, and the consequent determination to put Jesus to death, the Priests and Scribes unwittingly fulfilled the prophecy at Ps. ii. 2, as adverted to by Peter and John, Acts iv. 27. At τὸ πῶς ἀνέλ. a. there is that idiom, by which the Article is prefixed to a whole clause, then to be considered as independent, and itself forming an object; as Acts iv. 21, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, and often elsewhere. See Matth. Gr. § 280.

—ἐφοβούντο γάρ] The γάρ has reference to a clause here suppressed i. e. ['but not on the feast day']; 'for,' expressed in the passages of Matthew and Mark.

3—6. Compact of Judas with the chief priests to betray Jesus. Matt. xxvi. 14—16. Mark xiv. 10, 11.

3. εἰσῆλθε εἰς τὸ Σ.] Not implying a physical entry of Satan into Judas,—not, indeed, any entry at all; for it is plain from John xiii. 27, that Satan had not yet entered into Judas; but to be understood of mental influence and instigation, i. e. by putting it into his heart to betray Jesus. As those who obey the Divine motions are said to receive the Spirit as a Divine guest, so Satan is said to enter into those who consent unto criminal suggestions. See John xiii. 2. Acts v. 3. Ephes. ii. 2, and the notes on Matt. iii. 16. iv. 1. Luke ii. 27. This view does not at all negative the personality of Satan; that being implied.

The Article before Σατ., not found in many MSS., including several Lamb. and Mus. copies,

Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα <sup>4</sup> καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς. <sup>5</sup> καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. <sup>6</sup> Καὶ ἐξωμολόγησε καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

c Matt. 26.  
17—19.  
Mark 14. 13  
—15.

<sup>7</sup> Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· <sup>8</sup> καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. <sup>9</sup> Οἱ δὲ εἶπον αὐτῷ Ποῦ θέλεις ἐτοιμάσωμεν; <sup>10</sup> Ὁ δὲ εἶπεν αὐτοῖς Ἴδου, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται <sup>11</sup> καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>12</sup> Κακεῖνος ὑμῖν δείξει \*ἀνάγαιον μέγα ἐστρωμένον ἐκεῖ ἐτοιμάσατε. <sup>13</sup> Ἀπελθόντες δὲ εὗρον, καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

<sup>14</sup> Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. <sup>15</sup> καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο

is cancelled by all the recent Editors; but perhaps without sufficient reason: for though the word, as partaking of the nature both of a *proper name* and an *appellative*, may either admit or reject it; yet as here three-fourths of the MSS. have it, and as it is almost always found in the New Test. with *Σατανᾶς*, except in the Vocative case, it is best to retain it here.

4. *στρατηγοῖς*] scil. τοῦ λαοῦ, expressed infra v. 42. By these I would understand, not, with some, the officers charged with the superintendence of the buildings of the Temple; but, with Lightf. and Bp. Middl., the commanders over those bodies of Levites who kept guard in the Temple, mentioned in Acts v. 26, and Joseph. Bell. vi. 5, 3, of whom one, the chief, is mentioned at Acts iv. 1, and sometimes in Josephus, as ὁ *στρατηγὸς τοῦ λαοῦ*. These *στρατηγοί*, however, were, properly speaking, not military, but civil officers, and, besides the duty above mentioned, acted as ‘*præfecti*’ and ‘*curatores Templi*’ generally.

6. On the terms *ἔξωμ.* and *συνθ.* denoting ‘compact and agreement,’ see my Lex. It is strange that so many learned Expositors, Beza, Wakef., Newc., and Translators of eminence, should explain ἄτερ ὄχλου, ‘apart from the multitude, or common people,’—a sense specious indeed, but not to be sustained on philological grounds, since it would almost demand the Article, τοῦ ὄχλου, and then a sense forced and harsh would arise. The true import is evidently best represented by the rendering of the ancient Versions and the most learned and judicious Commentators, ‘without tumult,’ which is supported by Acts xxiv. 8.

7. *θύεσθαι*] This term is used, because the slaying of the paschal lamb was a kind of sacrifice. Hence the phrase *פסחא*, *to slay the passover*, occurs in the Old Test. On this verse

to v. 13, see the notes on Matt. xxvi. 17—19, and Mark xiv. 12—16.

10. *εἰσελθόντων—βαστάζων*] Here for *συναντήσῃ*, several MSS. have *ἀπαντήσῃ*, which has been edited by Lachm. and Tisch. It is certainly a *plainer* term, perhaps more Classical, but evidently derived from the parallel passage of Mark. Render, ‘when ye have entered into the city, there will meet with you (join your company) a man carrying a pitcher of water.’ For *εἰσελθόντων ὑμῶν*, a Classical writer would have used *εἰσελθούσιν ὑμῖν*. Thus in Plat. Com. ‘Eort., frag. iii. p. 362, we have Ἐξίοντι γὰρ Ἀλκίον ἀπήνησιν φέρων μοι *κιστρίαν*.

13. *καθ. εἶρηκεν*] Lachm., Tisch., and Alf. edit *εἰρήκει*, from B, C, D, L, and one cursive MS. But I suspect that the reading arose from *critical correction*, though one wholly unnecessary, since the *pret.* may be taken in a *pluperf.* sense, as often in the New Test. and Sept.; e.g. *ἔφακε* in Luke i. 22, and John iv. 18, *ἐποκύνει* in Matt. xxviii. 2. In fact, the pluperf. form *εἰρήκει* occurs, I believe, no where in the Greek Test. or the Sept.—and, indeed, I cannot find any proof that it was ever used by the Classical, or, indeed, any other Greek writers.

15. *ἐπιθυμία ἐπεθύμησα*] A Hebrew idiom, as in Gen. xxxi. 30, *ἐπιθυμία γὰρ ἐπεθύμησας ἐπὶ λαοῖς ἐς τὸν οἶκον τοῦ πατρὸς*. Here Blackwall, Winer, and Bornem. produce what they call similar phrases from the Greek writers; but, in truth, they are not quite similar. In Hebrew the idiom has a strongly *intensive* force; in the Greek Classical writers scarcely ever so.

The reason why our Lord thus ardently longed for the arrival of the passover, was, 1. because he knew he should then enter on that conflict, which should terminate in a glorious victory over sin and Satan, and produce the most blessed results

τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν <sup>16</sup> Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. <sup>17</sup> Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπε· Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς· <sup>18</sup> <sup>d Matt. 26. 26—28</sup> Λέγω γὰρ ὑμῖν, <sup>Mark 14. 19—20</sup> ὅτι οὐ μὴ πῶ ἀπὸ τοῦ \*γενήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. <sup>19</sup> Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>20</sup> Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. <sup>21</sup> Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. <sup>22</sup> Καὶ ὁ μὲν Υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ παραδίδεται! <sup>23</sup> Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. <sup>24</sup> Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.

to his faithful people of every age. And as he was so soon to leave them, he wished to open his mind freely, and prepare them for the loss they were so soon to suffer, and the trials which were long awaited them; that they might bear the one and sustain the other. Doubtless, too, he then anticipated the period so shortly to arrive, when he should institute for their use, and that of his followers of all ages, the sacred feast appointed as a sacramental memorial of his death and passion.

16. οὐκέτι οὐ μὴ] Here is a negative of the strongest kind, and somewhat unusual; though examples are adduced by Bornemann from the Classical writers.—Ἐξ αὐτοῦ, 'henceforward.' This is also an expression extremely rare, and almost without parallel in the Classical writers. The next words, οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ are of the same character with those at Matt. xxvi. 29, and to be explained in the same manner; meaning, that 'he should hold no more social converse with them on earth, up to the period when the work of redemption by his blood (that sacrifice of which the Passover was the type) should be accomplished, and the kingdom of God established.'

18. I have now, with the recent Editors, adopted γενήμα. from very strong external authority (including most of the Lamb. and Mus. copies), confirmed by internal evidence.

19. τοῦτο ποιεῖτε, &c.] 'Do this'; namely, that which I have just done,—break bread, &c.

20. τοῦτο τὸ ποτήριον, &c.] Meaning, 'by the administration of this cup I institute a new religion, to be ratified by my blood.' comp. Matt. xxvi. 27—29. Mark xiv. 23—25, and also I Cor. xi. 23, 26.

—ἡ καινὴ διαθ.—] a brief form of expression for 'the sign of the New Covenant, which is to be sealed and ratified by my blood.' See note on Matt. xxvi. 28.

21. ἡ χεὶρ—τραπέζης] i. e. 'the hand (dipped with mine in the same dish).' Comp. Matt. xxvi. 23, and see notes. This is a highly figurative and truly graphic mode of describing treach-

ery of the basest sort, i. e. on the part of intimate friends, just as at Pa. xli. 9.

22. For καὶ—Υἱὸς, Tisch. and Alf. edit ὅτι ὁ μὲν Υἱὸς from B, D, L, one cursive, and the Copt. and Sahid. Versions; but Lachm. retains the text. rec.; very properly; since the external authority for the other reading is next to nothing, and internal evidence is quite adverse, it being evidently a critical alteration. As to Alf. accounting for the text. rec. by the remark that OTI is omitted before OTI, and the connexion supplied by καὶ, it is 'risu quam refutatione dignius,' and only shows Mr. Alford's slender acquaintance with Palaeography. See my note on Mark xiv. 21. That the Pesch. Syr. translators had the text. rec. is quite plain.

24—30. Dispute for pre-eminence: our Lord's reply.

24. ἐγένετο δὲ καὶ φιλονεικία, &c.] From the difference of circumstances, notwithstanding the identity of the thing itself, some Expositors have maintained that this represents an occurrence distinct from that recorded at Matt. xx. 20, and Mark x. 35; while others urge that 'we cannot suppose such a contention for superiority should have occurred immediately after so affecting a lesson of humility.' Accordingly they maintain that this is the same circumstance with that mentioned by Matthew and Mark, but here brought in out of the regular order, of which St. Luke is less observant than the other Evangelists. For myself, I regard this as quite an open question. From what Mr. Alf. has said it would appear that the occurrence of the contentious rivalry at this particular time is not altogether unaccountable. I should be inclined to regard his inference that 'the strife did happen at this time,' in the order related here, were not the data on which it is founded precarious, and scarcely admissible; at least as far as regards the supposing that there has been a transposition of some of the circumstances respecting these various contentions among the Apostles.

—τίς αὐτῶν δοκεῖ εἶναι μείζων] I have in my Lex. New Test. shown that the sense is



o Matt. 30.  
25—27.  
Mark 10. 43  
—44.

f Matt. 10.  
30.  
Heb. 2. 18.  
& 4. 10.

25 Ὁ δὲ εἶπεν αὐτοῖς· \* Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργεταὶ καλοῦνται· 26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν. 27 Τίς γὰρ μεῖζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. 28 Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· 29 ἵνα γὰρ διατίθεμαι ὑμῖν, (καθὼς διέθετό μοι ὁ Πατὴρ μου βασιλεῖαν,) 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ \* καθίσεσθε ἐπὶ θρόνων κρινόντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. 31 Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ

*existimatur, is accounted.* Bp. Pearce remarks, that if the reading δοκεῖ be retained, which he thinks it may (nay, he might have said *must*, for *ἐν εἰη* is evidently a mere altered reading, introduced, for its greater easiness, from the parallel passage of Luke ix. 46), we should read δοκεῖη. But this form is a mere barbarism. A far milder emendation would, indeed, arise by reading (so that we adopted the common Greek form of the optative) δοκοῖ. But there is not a single MS. that gives any countenance to such a reading; and hence the common one is best retained, though explained as if δοκοῖ had been read; for there is reason to think that, in the common Greek dialect, the Indicative mood was often used where strictness of propriety would call for the Optative, or the Optative with *ἐν*. With respect to the present passage, in τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων, there is much of the appearance of a pleonasm; and so thought the bold ancient Critics who altered δοκεῖ εἶναι into *ἐν εἰη* (found in the Cod. Cantab. and most of the ancient Versions), and so doing adopted what is found in a kindred passage, supra ix. 46; though even there no absolute pleonasm exists, but only a softening of the more direct and blunt form of expression, τίς *ἐν* εἰη.

25. εὐεργεταὶ καλοῦνται] Εὐεργέτης was among the Greeks a title of honour, assigned to all who had in any way deserved well of the monarch or state; and was the title arrogated by, and through flattery bestowed on, the princes or magistrates of antiquity. Comp. Joseph. Bell. iii. 9, 8, σωτῆρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. xi. 26. See Hdtot. iii. 140, and my note on Thucyd. i. 123, κίταί σοι εὐεργεσία.

26. Our Lord now takes occasion to explain the nature of his kingdom; intimating that it was established on different principles from those of the world, so that he who would be most advanced in his kingdom must be the most humble. At οὕτως supply ἵστασθε, equiv. to the fuller expression in Matt. xx. 26, οὐχ οὕτως ἵσται ἐν ὑμῖν.

—ὁ μείζων] From the antithetical word νεώτ., this has been by some supposed to denote 'one who is elder,' like the Latin *major*. But, from the parallel passage of Matth., it is plain that νεώτ. is rather to be accommodated to μείζων than *vice versa*; and Kypke has adduced several Classical authorities for νεώτερος in the

sense of an *inferior*. He shows that the expressions employed throughout have reference to office, or station in the kingdom of Christ.

27. Comp. John xiii. 13—17.  
28. πειρασμοῖς μου] Meaning 'the trials that have befallen me by persecution.' Comp. supra viii. 13 with Matt. xiii. 21; and see Heb. ii. 18. iv. 10.

29. On διατίθ. see my Lex. in v. In the former of the two exx. of the word here it means 'to engage for,' 'to promise;' in the latter, 'to grant,' 'to bestow.' See on Matt. xix. 28, and Rev. ii. 27. The subst. βασιλείαν belongs to both those verbs; q. d. 'I appoint to you—as my Father hath appointed to me—a kingdom, that ye,' &c.

30. καθίσεσθε] This, instead of καθίσθησθε, found in many of the best MSS., including several Lamb. and Mus. copies, has been received by all the recent Editors; and rightly; for, as Bornem. observes, the Future was more likely to be changed into the Subj. than the contrary. And that the Future is *meant* to be construed with ἵνα, is probable from a similar construction at John xv. 8.

31—34. Our Lord here directs his discourse to Peter (though intending his admonition for all present), in order to forewarn him, and put him on his guard against the temptation soon coming upon him; and also to supply him with an admonition, to be hereafter made use of on being brought to repentance. Although there is an evident connexion with the preceding, yet it is not so close as to confirm the absence of the words in MSS. B and L, and the Copt. and Sahid. Versions, from which Tisch. and Alf. cancel the words. Internal evidence may indeed seem against them; but it is in vain to oppose it to all the copies except two, confirmed by the Pesch. Syr., Ital., and Vulg. Versions. Mr. Alf. takes for granted the suddenness of the address, and the occurrence which might have occasioned it. Nothing, but what is devoid of proof, could justify the harsh abruptness of the address. I doubt not that in the ancient archetype, whence were derived B and L, the words were accidentally omitted.

31. ἐξητήσατο ὑμᾶς] See my Lex. New Test. in v., from which it is clear that the sense is, 'hath obtained his request that you should be delivered to him (for harm, even destruction).' This is not unfrequent in the Class. writers, but

σινιάσαι ὡς τὸν σίτον 33 ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου καὶ σὺ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. 33 Ὁ δὲ εἶπεν αὐτῷ· Κύριε, μετὰ σοῦ ἐτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι με. 35 Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπον· Οὐδένος. 36 Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. 37 Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· Καὶ μετὰ ἀνόμων ἐλογίσθη καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. 38 Οἱ δὲ εἶπον· Κύριε, ἰδοὺ μάχαιραι ἂν δύο. ὁ δὲ εἶπεν αὐτοῖς· Ἰκανόν ἐστι.

39 Καὶ ἐξελθὼν ἐπορεύθη, κατὰ τὸ ἔθος, εἰς τὸ ὄρος τῶν Ἑλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 40 Γενό-

mostly in the Active voice; yet exx. of the Middl. occasionally occur, as in *Æschyl.* Ag. 662. *Hdt.* i. 159. *Dion. Hal.* 1315, 7. *Xen.* An. i. 1, 3. *Eurip.* Hec. 49. *Med.* 971. But the obtaining for oneself, one's own purpose, is, I believe, invariably for good; not, as here, for evil. It is accordingly a peculiar form of expression, used by a strong figure of speech, with allusion to the narrative in *Job* i. 6—12, of the temptation, or trial, of *Job*, by Satan having obtained of the Lord power over him to try him in every way short of touching his life. By *ὅμας* is meant 'you all'; and by *σινιάσαι* (on which see my Lex.) is meant 'for to sift' ('in order to sift) you, put your fidelity and constancy of allegiance to the test by scrutiny. *Comp.* 1 Pet. v. 8 with *Amos* iv. 9, also *Milton*, *Par. Reg.*, 'Opportunity I here have had to try thee, *sift thee*.'

32. [πιστρίψας] Neut. for reciprocal, 'having recovered thyself from that lapse which will befall thee, by hearty repentance, and turning to God.'

35. The connexion here with the preceding context is obscure, and may best be traced by considering the purpose of our Lord in what he was now saying; namely, to forewarn his disciples of, and prepare them for, future trials. This could not be better done than by contrasting their past state with that so near at hand. They are apprised that a total change will shortly take place in their condition, which consequently will require a corresponding change in their plans and measures. Before he had sent them forth for a brief period only, and in their own country; in which case there was no need of long preparation in provisions for their journeys, or precautions against perils. But now they were to go forth to the world at large (see *Matt.* xxviii. 19), and would have to encounter every form of hardship, necessity, and peril (see 2 Cor. xi. 26, 27). Hence there would be need to provide for altered circumstances by suitable precautions.

36. [πωλησάτω—μάχαιραν] Here, under the form of injunction to do a thing, or perform a

duty at any sacrifice, we have conveyed no other than a prophetic intimation of impending perils, as opposed to the quiet and security of former times; our Lord here expressing himself after the manner of the ancient Prophets, who were accustomed to warn men of dangers near and enemies at hand, by representing the means commonly employed, and proper to be resorted to, under such circumstances.

37. [ἐτι τοῦτο—ἐν ἐμοί] The connexion is, 'After all that I have suffered, this last endurance remains,—namely, that I should (as was long ago prophesied of me) be brought unto an ignominious death. And as I have suffered, so must you; for the hatred and reproach encountered by the master shall extend to you his disciples.'—Τέλος ἔχει is synonymous with τελεσθῆναι, 'to come to completion by accomplishment,' and is used by the best Class. writers of the completion of predictions.

38. [ἰδοὺ μάχαιραι ὡς δύο] 'See here are two swords.' Since the road from Galilee to Jerusalem was infested with robbers, travellers, it may be supposed, took swords. Nay (as Schoettgen. has shown), at that time in Judæa even the Priests carried arms when on a journey. Inasmuch that, as we find from Josephus, even the pacific Essenes took swords when travelling. So *Bell.* ii. 8, 4, διὰ καὶ ποιοῦνται τὰς ἀποδημίας οὐδὲν μὴ ὅλας ἐπικυμοῖσθαι, διὰ δὲ τοὺς ληστές ἱκανοί.

—[ικανόν ἐστι] The best Commentators, ancient and modern, are agreed that *ικανόν ἐστι* has here a sense not unfrequent, in this and similar expressions in all languages (see the examples adduced in *Rec. Syn.*), as employed on occasions when we do not care to rectify a dull misapprehension, but dismiss both the person and the thing with 'It is very well; that will do.' See, however, note on *Matt.* xxvi. 46. Render, 'Enough!' So *Shaksp.* Macb., 'Dismiss me; Enough!'

39—46. Christ's agony at the Mount of Olives. *Matt.* xvi. 36—46. *Mark* xiv. 32—42. *John* xviii. 1. See the notes in ll.

μενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. <sup>41</sup> Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὥσπερ λίθου

g Mark 14.

βολήν καὶ θεῖς τὰ γόνατα προσήνχετο, <sup>42</sup> λέγων· ὦ Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ—πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω. <sup>43</sup> ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. <sup>44</sup> Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσήνχετο. Ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσπερ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. <sup>45</sup> Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, <sup>46</sup> καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

h Matt. 26.  
40, 41.  
Mark 14, 27.  
35.

i Matt. 26.  
47—51, 52.  
Mark 14, 48  
—49.

<sup>47</sup> Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας (εἰς τῶν δώδεκα) προήρχετο \* αὐτοὺς, καὶ ἤγγισε τῷ

41. ἀπεσπάσθη] Render: 'withdrew himself from them.' So 2 Macc. xii. 10, ἐκείθεν δὲ ἀποσπασθίσαντα σταδίον δέκα. Ach. Tat. ii. 10, ἀποσπάσθη μὴν ἡ Κλεία, ἡ δὲ παρθένος κατέλειπτο. So also in Plutarch, Op. Mor. p. 77, B, we have *δταν δὲ ἀποσπάσθη* in antithesis to *ἐν τῷ παρίναί*.

— λίθου βολήν] A rough mode of estimating distance, which originated in the simplicity of primitive times, and was afterwards retained in the ordinary phraseology used by writers who employed the language of common life. Thus Procop. p. 236, 17, *διεστίκει γὰρ αὐτοῦ ὅσον λίθου βολήν*.

42. εἰ βούλει—ἀπ' ἐμοῦ] Supply *παρίνεγκαι*. Or, rather, we may suppose a sort of *Apoptosis*, by which request is merely intimated, not expressed.

43, 44. These verses are rejected by some Critics, and bracketed by Scholz. But the external evidence for their omission is trifling (only *five* MSS. being without them), and the *internal* is quite in favour of the verses; since no reason can be imagined why they should have been introduced, but many why they should have been cancelled. That might very well happen, not only from the *heterodox*, who denied the human nature of Christ, but also from certain *orthodox*, but injudicious, persons; who, it should seem, regarded what is here narrated of Christ (similarly to what is elsewhere recorded, of his weeping over Jerusalem, and weeping at the grave of Lazarus) as unworthy of his exalted character, and affording too much countenance to the Arian heresy; and therefore, to take away a stumbling-block, removed the portion (thus I find them obelized in a few Lamb. and Mus. copies), whose genuineness, however, is attested by the weighty authority of Irenæus, iii. 22, 2, and Just. Mart. c. Tryph. p. 331.

44. ἀγωνίᾳ] Polyb. viii. 21, 2. iv. 56, 3.—for there, instead of *ἦσαν ἐν ἀγωνίᾳ*, must be read, *ἦσαν ἐν ἀγωνίᾳ*. On the nature of this *ἀγωνία*, and how it is to be understood, see a Dissertation of Hoffman, Lips. 1830, 4to.; also Bp. Jeremy Taylor's 'Considerations,' Works, vol. iii. p. 318, 324.

— ὥσπερ θρόμβοι αἵματος] It has been generally supposed, that our Lord's sweat was actually

blood, or at least bloody; and examples of such a phenomenon have been adduced. But the most eminent Expositors, ancient and modern, understand the meaning to be, 'his sweat became *like* drops of blood;' a sense, they think, demanded by the words themselves. Compare Acts ix. 19. Nay, Theophylact and Photius (Epist. 13) consider this as merely a proverbial mode of expression, by which it is said of those who labour, that they sweat drops of blood,—a view, however, quite inadmissible. Surely the very existence of the saying in the Greek, as well as in our own and other languages, at least attests the existence of bloody sweats, under excessive perturbation of mind or distress of body. See Lucan, Phars. ix. 809—14, where, among other expressions, we have *sudor rubet*. So that, after all, those who understand it of a sanguineous appearance in the sweat, probably take the most correct view; espec. as such sweats have been, by numerous authorities adduced or referred to by me in Roc. Synop., proved to have sometimes attended extreme mental agony. So Aristot. Hist. Anim. iii. 19, adduces an instance of sanguineous sweat from extreme agitation; and Dr. Mead, in his *Medica Sacra*, gives the same attestation from Galen. This view is, I would add, strongly supported by the following citation from an eminent medical writer, *Blainville*, for which I am indebted to the British Critic for 1831, p. 1: 'On l'a trouvée (la sueur) colorée en rouge dans une affection qui a reçu le nom de *Diapedese*, maladie dans laquelle il n'y a pas une véritable transpiration, mais qui constitue plutôt une *hémorragie* par exhalation, comme celle que l'on observe à la surface de la membrane pituitaire. Cette transudation a lieu dans les cas où, par suite d'une frayeur subite, ou d'une vive émotion, il se fait congestion; thus denoting a conflict of mind, a wrestling of spirit. In this rare sense it occurs also 2 Macc. iii. 14, 16.'

45. κοιμωμένους ἀπὸ τῆς λύπης] The force of the expression may best be understood by considering, that extreme grief has a stupifying tendency, and tends to induce a sort of heavy, though unrefreshing, sleep; an effect which is alluded to in Hom. Od. μ. 310. Quint. Curt. xiv. 13, 17, and other passages adduced by Wets.

Ἰησοῦ φιλήσαι αὐτόν. <sup>48</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἰούδα, φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως; <sup>49</sup> Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; <sup>50</sup> Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. <sup>51</sup> Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἐάτε ἕως τούτου! καὶ ἀνφάμενος τοῦ ὧτιον αὐτοῦ ἰάσατο αὐτόν. <sup>52</sup> Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους Ὡς ἐπὶ ληστήν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων; <sup>53</sup> καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ. Ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα· καὶ ἡ ἐξουσία τοῦ σκότους!

<sup>54</sup> Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. <sup>55</sup> Ἀφάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων

48. φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως;] The three terms contained in this assertion are all emphatical, and there is a sort of climax; q. d. 'Betrayest thou thy Master, and him the Son of Man, and that with a kiss?' Φιλήματι, as denoting that which constituted the greatest aggravation of the guilt, is purposely placed *first*, in order to be made most prominent.

49. εἰ πατάξομεν] El may here be rendered *sum*, as in Mark viii. 23, where see note. The full sense is: '[What] if we strike?'

51. ἔατε ἕως τούτου] These words (obscure from brevity) admit of two different interpretations, according as they are supposed to be addressed to the *multitude*, those who came to apprehend Jesus, or to the *disciples*. Agreeably to the *former* view, the sense is, 'Suffer me thus far,' i. e. to touch the ear of the wounded man, = 'leave me free till I shall have healed the wounded man.' This, however, besides supposing a very harsh ellipsis, yields a sense not a little frigid. According to the *latter* view, the expression will denote (by an ellipsis of αὐτοῦς after ἔατε), 'let them do what they please,—desist.' See more in Bp. Lonsdale, who ably, but not satisfactorily, maintains this interpretation. Indeed this ellipsis of αὐτοῦς is not a little harsh. The true ellipsis after ἔατε would seem to be rather τὸ πρᾶγμα; and ἔατε may well stand for ἀφετε, 'let alone.' There is also a peculiar pregnancy of sense, as in Thucyd. i. 71, μέχρι τούτου ὀπίσθω ὑμῶν ἡ βραδύτης, where see my note. Thus the sense will be, 'Let the matter rest [after its having proceeded] thus far' q. d. 'Enough of this.' After all, however, the interpretation may be regarded as an open question.

52. ὡς ἐπὶ ληστήν] The construction is: ἔξιλ. μετὰ μαχαίρων καὶ ξύλων ἐπ' ἐμὲ, ὡς ἐπὶ ληστήν; The ἐπὶ signifies *against*,—namely, for apprehension; as in Joseph. Antiq. xiv. 11, 6, ἐλθεῖν ἐπὶ Μάλιχον πείθει μετὰ ξιφιδίων.

53. ἀλλ' αὕτη—σκότους] There is here again

a certain obscurity, occasioned by the sense being, from intensity of feeling, but imperfectly developed. Some take the words to mean, 'This is the time most opportune for your purpose; this is the hour fitted for deeds of darkness,'—an interpretation supported by several passages adduced from the Classical writers. Others explain, 'This is the time destined and permitted by God, and this is the power of iniquity;' i. e. iniquity has obtained this power; αὕτη ἐστὶ being supplied before ἐξουσία. The *latter* sense is preferable; and the interpretation, as far as concerns the *first* clause, is confirmed and illustrated by Matt. xxvi. 45, 56, and Mark xiv. 49; inasmuch as the words here stand in the place of that declaration. The sense of the *second* clause, however, has not been so well cleared up. It should seem that ἐξουσία τοῦ σκότους is, as it were, a *personification* of the *Prince* of darkness, the Devil, called at Eph. ii. 2, ὁ ἀρχὸν τῆς ἐξουσίας τοῦ ἀέρος, and his subordinate agents ἐξουσίαι τοῦ σκότους. Of ἐξουσία, as used for ἀρχὴν, examples occur supra xii. 11. Rom. xiii. 1. 1 Cor. xv. 24. Eph. i. 21. iii. 10. Col. i. 16. ii. 10. Thus the complete sense is: 'This is the time when power is given you against me by the determinate counsel of God (Acts iv. 28), and in which the Power, or Prince of darkness, is permitted to exercise his rancour against me.' In the latter clause there is an ellipsis of αὕτη ἐστὶ, to be supplied from the preceding one. Moreover, that there is an emphasis on ὑμῶν, is clear from its position, and is certain from several other passages of the N. T., where the same position *before* the noun carries with it an emphasis, e. g. Matt. v. 16. xii. 16, and xx. 26, 27. Mark x. 43, 44. Luke xii. 30, 35, and xxi. 34. John xiii. 14. In all these passages the pronoun has more or less of emphasis, though the Commentators have rarely perceived it, and the early Critics, stumbling at the position, altered it.

55—62. Peter's three denials of the Lord. Matt. xxvi. 60—72. Mark xiv. 66—72. John xviii. 17, 18, 25—27. See notes in ll.

αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. <sup>56</sup> Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν. <sup>57</sup> Ὁ δὲ ἠρνήσατο αὐτὸν, λέγων· Γύναι, οὐκ οἶδα αὐτόν. <sup>58</sup> Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἀνθρώπε, οὐκ εἰμί. <sup>59</sup> Καὶ διαστάσης ὥσεί ὥρας μίας, ἄλλος τις διίσχυρίζετο, λέγων· Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. <sup>60</sup> Εἶπε δὲ ὁ Πέτρος· Ἀνθρώπε, οὐκ οἶδα δ' λέγεις. Καὶ παρὰ χρήμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν [ὁ] ἀλέκτωρ. <sup>61</sup> Καὶ

<sup>55.</sup> ἐκάθητο—ἐν μέσῳ αὐτῶν] MSS. B and L read μέσος αὐτῶν, which is adopted by Tisch. and Alf. But Tisch.'s second thoughts were here not wisest, and both he and Alf. had better have retained ἐν μέσῳ, with Lachm. I doubt not that μέσος was introduced by some Critic, whose purpose it was to get rid of the tautology existing in ἐν μέσῳ αὐτῶν and ἐν μέσῳ αὐτῶν: and he was induced so to do, by bringing to mind such passages as John i. 26, μέσος ὧν ἵστηκεν: Acts i. 18, ἐλάττει μέσος, where the adjunct is used instead of the adv. μέσον, with ellipsis of κατὰ, as in Aristoph. Ach. 571. Ran. 469. Eq. 388, ἔχεις μέσος. Jos. Ant. vi. 7, 3, οὗτοι—μέσοι κατόικηται, scil. αὐτῶν. And such is the use of *medius* in Latin. Yet there exists far too little evidence for the reading in question to warrant its being adopted; and indeed I am half inclined to think that μέσος is only an error of the scribes for μέσον, equiv. to κατὰ μέσον, as in Phil. ii. 15, according to the texts of Lachm. and Tisch., and perhaps in Matt. xiv. 24, as also occasionally in Sept., e. g. Numb. xxxv. 54, πόλις μέσον τούτων ἵσται ὅμι.

<sup>56.</sup> ἀτενίσασα αὐτῷ] 'having fixed her eyes intently on him.' See my Lex. in v.

<sup>57.</sup> ὁ δὲ ἠρνήσατο αὐτόν, λέγων, &c.] The MSS. B, D, K, L, M, S, X, Δ, and many cursives, to which I add 12 Lamb. and Mus. copies, also Trin. Coll. B, x. 16, together with the Syr., Ital., Pers., Ar., and other later Versions, have not the αὐτόν, which is bracketed by Griesb. and Alf., and cancelled by Lachm. and Tisch. And certainly there is much to countenance this. It would seem that the αὐτόν is not called for, considering that the denial here recorded was only of a certain allegation on the part of the damsel, that he was one of Jesus's companions and disciples, a denial not of a person, but of a thing. And, accordingly, the word has no place in the parallel Gospels of Matthew and Mark. But it is not improbable that each of these reasons may have occasioned the word's being thrown out by two different classes of Critics, the one on the former grounds, the other on the latter just adverted to. Nevertheless, the first reason is of no force when applied to the phraseology of the Gospels. And, as to the other, the persons who acted on it did not consider, that the words of the denial as contained in the several Gospels differ not a little. In the parallel passages of Matthew and Mark we have οὐκ οἶδα [οὐδὲ πιστεύω] τί σὺ λέγεις: in that of Luke, οὐκ οἶδα αὐτόν, 'I do not know the person you speak of.' It would seem to have been the intention of St. Luke to make as prominent as possible Peter's denial of his Master. Hence he used the words

οὐκ οἶδα αὐτόν. And hence at v. 61, we have πρὶν ἀλέκτορα φωνῆσαι ἀπαρνήσθαι με τρίς, in allusion to the words of Jesus recorded by the Evangelist supra, v. 34, οὐ μὴ φωνῆσαι ἀλέκτωρ πρὶν ἢ τρίς ἀπαρνήσθαι με εἰδέναι με. Thus, too, may we account for the Evangelist's writing at xxii. 57, notwithstanding the trifling verbal slip in phraseology, ἠρνήσ. αὐτόν. The extreme antiquity of the reading αὐτόν is attested by its being found in the Alexand. MS. and most of the other uncial MSS. As to Cod. Cant., it is wrongly alleged as authority for the omission, since the MS. originally had it (though afterwards it was removed by some Critics); and, accordingly, it is found in the Latin Version of that MS. Thus it appears that strong internal evidence is combined with overpowering external authority in favour of the authenticity of the word, which by all the rules of criticism ought to be retained in the text. Mr. Alf., profiting by the above critical discussion, has now removed the brackets, and traces the removal of the word to its absence from the parallel Gospels.

— λέγων· Γύναι, οὐκ οἶδ. α.] MSS. B, L, X, place γύναι after αὐτόν. How the position of γύναι came to be altered will appear from my note on John iv. 21. If Tisch. and Alf. had considered the matter in as expansive a view as I have there done, they would not have, injudiciously, caught up this alteration of the Alexandrian Critics. The position of γύναι last in a sentence, though frequent in the Poets—as Homer and Eurip.—is never, I think, found in the prose writers. As to the force of the γύναι, it may here fall under that head which I have treated of in my note *ubi supra*, where it is characterized as a term of courteous address.

<sup>58.</sup> ἕτερος] In the passage of Matthew we have ἄλλη, 'another maid-servant.' This discrepancy, however, may be removed on the principle suggested by Wetstein,—that ἕτερος may be used with reference to ἀδελφός being understood, which is sometimes used of a woman. Examples of this idiom are frequent. Thus Pausan. ii. 21, speaking of two women, τοῦτοι δὲ φασιν; and Soph. Elect. 977, τὰς τὸ κασιγνήτω. For εἶπεν Tisch. and Alf. read εἶπεν, from B, K, L, M, and six cursives, to which I could add a few Lamb. and Mus. copies; and internal evidence is rather in favour of the reading. Yet there is no sufficient authority for the change; as Lachm. saw, who retained the text rec.

<sup>59.</sup> διίσχυρίζετο] 'strongly affirmed,' as Acts xii. 15, and in passages cited by the Commentators.

<sup>60.</sup> The ὁ before ἀλέκτ. is omitted in several

στραφείς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ· "Οτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. <sup>62</sup> καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

<sup>63</sup> \* Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, <sup>k Matt. 26. 67, 68. Mark 14. 65.</sup> δέροντες· <sup>64</sup> καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ τὸ πρόσ-  
ωπον, καὶ ἐπηρώτων αὐτὸν λέγοντες· Προφήτευσον, τίς ἐστὶν ὁ παῖσας σε ; <sup>65</sup> καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

<sup>66</sup> <sup>1</sup> Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, <sup>1 Matt. 27. 1. Mark 15. 1.</sup> ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, <sup>67</sup> λέγοντες· Εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν. Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἶπω, οὐ μὴ πιστεύσητε· <sup>68</sup> ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ μοι, ἢ ἀπολύσητε. <sup>69</sup> Ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. <sup>70</sup> Εἶπον δὲ πάντες· Σὺ οὖν εἶ ὁ Υἱὸς τοῦ Θεοῦ ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι. <sup>71</sup> Οἱ δὲ εἶπον· Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας ; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

XXIII. <sup>1</sup> \* Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, \* ἤγαγον α. Matt. 27. 2.

uncial and cursive MSS.; to which I add most of the Lamb. and many of the Mus. copies; and, as internal evidence is rather against the word, I have placed it within brackets.

61. After φων. Tisch. and Alf. add *σήμερον*, from B, K, L, M, X; and about three cursives and two others insert it before φων.; to which I could add several Lamb. and Mus. copies; but it would nought avail, since internal evidence is against the word, which was more likely to be *brought in*, because thought necessary by some Critics, than removed by others, because not in Matthew and Mark; a principle against whose application I have already more than once protested. I suspect that the word was introduced from the Latin Versions.

66. τὸ πρεσβ. τοῦ λαοῦ] Luke alone, in this passage, and in Acts xxii. 5, gives this name to the Sanhedrim. At Acts v. 21 he calls it ἡ γερουσία.

— ἀνήγαγον αὐτόν] MSS. B, D, K, and many others, with Origen, read ἀπήγαγον,—manifestly a critical *alteration*, arising from a mistaken view of the true force of this *forensis* term, of which the exact sense is, 'brought him up for examination (*adduxerunt*, &c. two MSS. of the Ital. Vers.) unto their tribunal;' (So Acts xii. 4, ἀναγ. αὐτόν τῷ λαῷ. 2 Macc. vi. 10, and Xen. Hist. iii. 3, 11,) 'brought him up unto (i. e. before, as Coverdale) the council.'

67. εἰ σὺ—εἰπέ ἡμῖν] These words admit of being rendered in three different ways. 1. 'Art thou the Christ? tell us.' 2. 'If thou art the Christ, tell us [so].' 3. 'Tell us whether thou be the Christ [or not].' The first mode has far less to recommend it than the 2nd and 3rd, of which the former is, on account of its greater

simplicity and suitableness, entitled to the preference.

68. ἐὰν δὲ καὶ ἐρωτήσω] The best founded sense of this variously interpreted expression is, 'If I simply tell you [I am Christ], ye will not believe me; and if I *propose questions in argument*, to support my claim, ye will not answer me;' or, in other words (with Bp. Lonsdale), 'If, besides telling you that I am the Christ, I also *put questions* to you, in order to convince you that I have spoken the truth, ye will not answer me,' &c. For an instance of our Lord's *questioning* his enemies, with a view to expose their wilful unbelief, and of their declining to answer him, see supra xx. 1—7. Accordingly, I agree with Mr. Alf. in regarding these words as a sort of formal protest on the part of our Lord against the spirit and tendency of the question asked him, before he gives an answer to it; q. d. 'I am aware of the design with which this question is put; but, however (πλὴν in Matt.), the time is come for the plain avowal to be made,—ἀπὸ τοῦ νῦν, &c.' The πλὴν of Matt. introduces more of definiteness; but there is here greater force and gravity in the *Asyndeton*.

XXIII. 1. τὸ πλῆθος αὐτῶν] Πλῆθος. Render: 'cœtum,' 'the bulk,' 'the number sufficient to form a *quorum*;' and by αὐτῶν understand the chief priests, &c. Or πλ. may here have simply the sense *number*, without reference to great or small. So Thucyd. i. 47, τῶν ἑκακοσίων, ἀπὸ ἐλάσσονος πλῆθους, οὐ παρουνῶν, and elsewhere. ἤγαγον (instead of the text. rec. ἤγαγεν) is found in almost all the best MSS., and has been adopted by all the later Editors.

αὐτὸν ἐπὶ τὸν Πιλάτον. <sup>2</sup> ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. <sup>3</sup> Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων· Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις. <sup>4</sup> Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὗρισκω αἷτιον ἐν τῷ ἄνθρωπῳ τούτῳ. <sup>5</sup> Οἱ δὲ ἐπίσχυον λέγοντες· Ὅτι ἀνασεύει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. <sup>6</sup> Πιλάτος δὲ, ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· <sup>7</sup> καὶ ἐπηγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. <sup>8</sup> Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη· ἵαν ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἠλπίζε· τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. <sup>9</sup> Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. <sup>10</sup> Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνος κατηγοροῦντες αὐτοῦ. <sup>11</sup> Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης, σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθήτα λαμπρὰν, ἀπέπεμψεν αὐτὸν τῷ Πιλάτῳ. <sup>12</sup> Ἐγένοντο δὲ φίλοι

b Matt. 27.  
11.  
Mark 15. 2.

2. εὗρομεν] The full sense of this law-term is, 'we found, ascertained on due inquiry.'  
— κωλύοντα] 'hindering the payment of tribute to Caesar,' indirectly at least, by himself, claiming a kingship over the Jews; though, in fact, the kingship of the Messiah was only a spiritual sovereignty. See John vi. 15, and note.

5. ἐπίσχυον] lit. 'grew strong, or stronger, more vehement, or urgent,' in the accusation. The reading of D, H, and a few cursives, ἐνίσχυον, was derived from the Latin Version, *innuocabant*.

— ἀρξάμενος ἀπὸ τῆς Γ.] On this form see note at Matt. xx. 8. Here the *terminus ad quem* is added, ἕως ὧδε; where ὧδε is for ταύτης τῆς πόλεως.

9. ἐπηρώτα] 'interrogated him,' the word being used in a judicial sense, as John xviii. 21. Our Lord returned no answer to these interrogatories, as well knowing that they were not put from any desire to know the truth.

11. ἐξουθενήσας] 'having treated him with insult and ignominy.' How, and in what manner, see Matt. xxvii. 29, and Mark xv. 18; though what is here said is chiefly meant of Herod's στρατ.,—meaning, as in Acts xxiii. 10, 'his body-guards' in attendance.

— καὶ ἐμπαίξας, περιβαλὼν, &c.] Though almost all the Translators and Expositors conjoin περιβαλὼν ἐσθήτα with the ἀπέπεμψεν a little after, yet I doubt whether this was intended by the Evangelist. They seem to have done this merely for the purpose of getting rid of the awkwardness involved in two Participles coming together so soon after another Participle, ἔξουθενήσας. And, although this construction with what fol-

lows may seem borne out by Matt. xxvii. 29—31, yet it is not; since what is there recorded is the ἐμπαίξας of the Roman soldiers just before leading Jesus to crucifixion, not what is here recorded, the ἐμπαίξας of Herod and his body-guards. Accordingly, I am inclined to think that περιβαλὼν should be conjoined with the preceding ἐμπαίξας, regarding the second Participle περιβαλὼν as answering the purpose of the Latin gerund, and meant to denote the mode or manner of the thing,—namely, by putting on him a scarlet robe. Render thus: 'And having, in derision, arrayed him in a scarlet robe.' The Participle thus used to denote mode or manner is indeed rarely found, except after a verb; though sometimes after a participle, as here and in Joseph. Ant. xiv. 15, 7, αἰσθόμενος αὐτὸν διαμαρτυρότα παρακούσαντα, 'having got wrong by having disobeyed.' Eurip. Phœn. 1014, μολὼν κατηγορήσαν ἐμμ. Soph. El. 652, ἐννοῦσαν—εὐήμερουσαν. Moreover, instead of three participles associated in one clause, we have in Eurip. Suppl. 231, no less than four.

12. ἐγένοντο φίλοι] 'were made friends.' See Acts iv. 27. It is observed by M. Saurin, that 'the reconciliation of Herod and Pilate is more wonderful than their enmity.' The enigma, however, is solved by the profound remark of the Stagite, that 'it contributes much to the formation of friendship, or to the recovery of it, to either love or hate the same person; to be engaged, no matter how, as *colleagues in the same business*.' That, in the present instance, was the putting down of the Gospel; and in doing this the interchange of civilities would tend to promote the reconciliation. Comp. Eschyl. Agam. 659.

ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων  
 προῦπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. <sup>13</sup> Πιλάτος δέ,  
 συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχοντας καὶ τὸν λαόν,  
<sup>14</sup> εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον,  
 ὥς ἀποστρέφοντα τὸν λαόν. καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνα-  
 κρίνας, οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὃν κατηγορεῖτε  
 κατ' αὐτοῦ· <sup>15</sup> ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς  
 αὐτόν· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.  
<sup>16</sup> Παιδεύσας οὖν αὐτὸν ἀπολύσω. <sup>17</sup> Ὁ ἀνάγκην δὲ εἶχεν ἀπο-  
 λύειν αὐτοῖς κατὰ ἑορτὴν ἕνα. <sup>18</sup> Ἀνέκραζαν δὲ παμπληθεῖ,  
 λέγοντες· Αἶρε τοῦτον! ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν!  
<sup>19</sup> ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν τῇ πόλει καὶ φόνον  
 βεβλημένος εἰς φυλακὴν. <sup>20</sup> Πάλιν οὖν ὁ Πιλάτος προσεφώ-  
 νησε, θέλων ἀπολύσαι τὸν Ἰησοῦν. <sup>21</sup> Οἱ δὲ ἐπεφώνουν, λέ-  
 γοντες· Σταύρωσον, σταύρωσον αὐτόν! <sup>22</sup> Ὁ δὲ τρίτον εἶπε  
 πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανά-  
 του εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. <sup>23</sup> Οἱ δὲ  
 ἐπέκειντο φωναῖς μεγάλαις, αἰτοῦμενοι αὐτὸν σταυρωθῆναι· καὶ  
 κατίσχυνον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. <sup>24</sup> Ὁ δὲ Πιλάτος

c Matt. 27.  
16, 18, 22, 23,  
20.  
Mark 15. 6—  
8, 15.

— ἐν ἔχθρᾳ] Classical usage would require  
 ἐπ' ἔχθρᾳ, as in Thucyd. i. 69. Schleusn. and  
 Kuin. say that προῦπ. has the force of an adverb  
 here and at Acts viii. 9. But, in fact, ὑπάρχειν  
 here follows the construction of τυγχάνειν, and  
 ὄντες could not be dispensed with. For though  
 we may say εἶναι ἐν ἔχθρᾳ, yet we cannot, with  
 due respect to propriety of language, say ὑπάρ-  
 χειν ἐν ἔχθρᾳ.

<sup>14</sup>. οὐδὲν εὔρον—ὃν κατηγορ. κατ' αὐτοῦ]  
 The general sense here is sufficiently obvious;  
 but the construction is somewhat contort, and  
 requires that elucidation which the Commenta-  
 tors have failed to give. It may be best laid  
 down as follows: εὔρον οὐδὲν αἴτιον ἐν τῷ ἀν-  
 θρώπῳ τούτῳ [περὶ τούτων], ὃν κατηγ. κατ'  
 αὐτοῦ, where the ὃν stands, by attraction, for α.  
 The Prep. περὶ here left understood, is expressed  
 in Thucyd. viii. 85, ἐνέπειμψεν Γαυλίτην ὄνομα  
 —κατηγορήσασθα τῶν Μιλήσιων περὶ τοῦ  
 φρουρίου. Render: 'I have found no criminal-  
 ity in this man respecting those things which  
 ye lay to his charge.'

<sup>15</sup>. καὶ ἰδοὺ οὐδὲν ἔδειον θαν.—αὐτῷ] This  
 is rendered in the E. V. and most other Versions,  
 'and, lo, nothing worthy of death is done unto  
 him.' Yet how such a sense can be extracted  
 from the words I see not. It should seem that,  
 according to the opinion of many eminent Com-  
 mentators, αὐτῷ here is (as often in the Greek  
 writers) to be taken for ὑπ' αὐτοῦ; the πεπραγ-  
 μένον being understood of Jesus, not of Pilate.  
 And this is quite agreeable to the use of the  
 phrase πράσσειν τι εἶξιν θανάτου elsewhere.  
 So Luke xxiv. 35, ἠγνώσθη αὐτοῖς. I have  
 pointed accordingly.

<sup>16</sup>. παιδεύσας] 'having chastised.'—Παιδεύειν  
 properly signifies 'to educate a child'; and then,  
 from the adjunct, 'to correct,' either generally,  
 or in some particular manner, expressed or un-

derstood, but usually of a milder sort of correc-  
 tion. Here punishment by flagellation is meant,  
 which however may, as Hammond thinks, have  
 been proposed to the people by Pilate, as a  
 lighter punishment, to serve instead of a heavier.  
 And this sort of scourging was usual among the  
 Jews for offences not capital; and also indeed  
 among the Greeks and Romans, being adminis-  
 tered especially in cases where the offender could  
 not be convicted on certain proof, and yet had  
 evidently been guilty of some misdemeanour.  
 Now, as Pilate was evidently averse to inflicting  
 capital punishment, so he perhaps thought that  
 this flagellation might, by exciting the compas-  
 sion of the multitude, do away with the other.  
 He might even think, that in awarding this  
 punishment he was administering wholesome  
 correction to one whom he regarded in the light  
 of an imprudent fanatic, as appears from his ad-  
 dress, John xviii. 37, οὐκ οὖν βασιλεὺς εἰ σύ;  
 and that question of careless contempt, τί ἐστὶν  
 ἀληθές;

<sup>17</sup>. ἀνάγκην εἶχε] A phrase very much like  
 the Latin *opus habere*, yet occasionally found in  
 the later Class. writers. The kind of necessity  
 will depend upon the context. Here that of  
*custom* is meant, as in Heb. ix. 16. See Acts  
 iii. 14.

<sup>18</sup>. αἶρε τοῦτον] i. e. 'Away with this man to  
 death!' So John xix. 15, ἀρον, ἀρον· σταύρωσον  
 αὐτόν, and Acts xxi. 36. So also the word is  
 used in Joseph. Antt. xvi. 1, 1, ἀραμύνω τοὺς  
 δδαιφούς. And so sometimes the Latin *tollo*  
 and the Heb. *מָצָא*.

<sup>21</sup>. ἐπεφώνουν] Render: 'shouted there-  
 upon, responded to,' scil. ἐπὶ τοῖς ἰρημίμοις.

<sup>23</sup>. ἐπέκειντο φωναῖς μεγ.] 'instantant alta  
 voce,' 'were urgent with him in loud voices.' So  
 Aristoph. Equit. 252, καί, καὶ δῖσκε, καὶ  
 τάρτατε—καπικαίμενος βόα, ἐπὶ ἐξ vociferu.



ἐπέκρινε γενέσθαι τὸ αἵτημα αὐτῶν <sup>25</sup> ἀπέλυσε δὲ [αὐτοῖς] τὸν διὰ στάσιω καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾔθουντο τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

d Matt. 27.  
22.  
Mark 15. 21.

<sup>26</sup> α Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου, [τοῦ] ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ. <sup>27</sup> Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. <sup>28</sup> Στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν! <sup>29</sup> ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι· Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν! <sup>30</sup> Τότε ἄρξονται λέγειν τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς! καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς! <sup>31</sup> Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; <sup>32</sup> Ἦγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναireθῆναι.

24. ἀπέκρινε] 'judicando decrevit,' 'decided.' The word may denote the final adjudication, or decree, of a judge. So Plutarch, 864, B, ἀπαγαγὼν τοὺς ἀμότυπας καὶ ἐπικρίνας, &c. But it should rather, I think, be regarded as employed in a popular sense, like the Lat. *decernere*, and Eng. to *make up one's mind*, determine on any course of action.

25. ἀπέλυσεν δὲ αὐτοῖς] i. e. 'he pardoned at their request;' αὐτοῖς being a dat. commodi. In many MSS., including many Lamb. and Mus. copies, &c., the αὐτοῖς is not found; and it is cancelled by Griesb., Scholz, Tisch., and Alf., but without sufficient reason. Lachm. has bracketed the word; which is all that I feel warranted in doing, though internal evidence is rather against it.

26. τοῦ ἐρχομένου] The τοῦ, not found in the greater part of the MSS., including most of the Lamb. and Mus. copies, and early Editions, is cancelled by almost all Editors. Propriety of language will not admit it; and it seems to have arisen from the *εἰς* preceding.

—ὀπισθεν τοῦ Ἰ.] i. e. he laying hold of the hind part, and Jesus of the fore part.

27. αἱ καὶ ἐκόπτοντο] Render: 'who also were bewailing themselves and lamenting him.'

28. μὴ κλαίετε ἐπ' ἐμέ, &c.] Meaning, 'Weep not so much for me as,' &c. 'Here,' observes Grotius, 'our Lord speaks agreeably to the manner of men, who weep rather for their own evils, than for those of others.' So Soph. Phil. 339, οἷμας μὲν ἀρκεῖν σοὶ γὰρ καὶ τὰ σ', αἰ τάλαι, 'Ἀλγήμεθ', ὥστε μὴ τὰ τῶν πῶλος στέναι, q. d., 'If you could see the calamities which await you and your children, you would have no tears left for me.' Of the former many perished in the siege of Jerusalem; but on their children chiefly fell the miseries here spoken of.

29, 30. How awfully the predictions contained in these verses were fulfilled at the destruction of Jerusalem, the narrative of the great Jewish historian abundantly attests. The first of these verses alludes to a pathetic circumstance, to which numerous parallels from the ancient writers are adduced by Price, Grotius, and Wetstein. The

second contains a yet more touching feature of this graphic sketch; with which may be compared similar descriptions in Is. ii. 19. Hos. x. 8. Rev. vi. 16, 17. ix. 6. See espec. Hos. ix. 12—16. So Joseph. Bell. ii. 6, 2 (speaking of what had taken place under Herod's reign), αἰα, πλίσσων γοῦν ἀνηρημένων ὑπ' αὐτοῦ, τοιαῦτα πεποιθέναι τοὺς καταλειφθέντας, ὥστε μακρῶς εἶσθαι τοὺς ἀπολωλότες. Here, however, I cannot agree with Kuinoel and certain recent Commentators, that 'per montes et colles intelliguntur cavernæ et speluncæ;' see Matt. xxiv. 16. To suppose any allusion to the caves as *places of refuge* (though during the siege of Jerusalem some took refuge in subterranean vaults and sewers) would be to mar the beauty of the idea, which simply expresses that they would even wish for speedy death to rid them of their troubles. So Bp. Lonsdale remarks, that this is a strongly figurative description of a people in such extremity of terror and despair, as to desire to be buried under their own mountains and hills, rather than meet the wrath of an offended God, alluded to in the passages of Scripture above referred to.

31. ἐν τῷ ὑγρῷ—γένηται:] A proverbial form of expression, which, as here applied, may be, with Bp. Lonsdale, thus understood: 'If these things be done to me, who am as unfit to be destroyed as a green and flourishing tree (comp. Ps. i. 3. lii. 8), what shall befall those Jews, who, by their wickedness, shall have become as fit for destruction, as dry wood is fit for fire!' Comp. Ezek. xx. 47, where the words 'every green tree, and every dry tree,' seem descriptive of the persons who, in Ezek. xxi. 3, 4, are called 'the righteous, and the wicked,' who are there spoken of as about to be destroyed. This view is confirmed by the admirable exposition of Theophyl. (probably derived from Chrysost.), εἰ ταῦτα ποιοῦσιν ἐν ἐμοὶ ἐγκάρψι, καὶ διειθαλί, καὶ διέξω, διὰ τὴν θεότητα, τί γένηται ἐν ὑμῖν ἀκαρποὶ καὶ πάντῃ δικαιοσύνης ζωοποιοῦ ἰσχυρισμοῖς; Comp. 1 Pet. iv. 12—18 with John xv. 6, where see notes.

32. Most Commentators are of opinion that

33 \* Καὶ ὅτε ἀπήλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, <sup>o Matt. 27. 33, 37, 39, 42. Mark 15. 22, 24, 31.</sup> ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 \* Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασι τί ποιοῦσι! Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. 35 Καὶ εἰστήκει ὁ λαὸς θεωρῶν ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες· Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. 36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, 37 καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν. 38 Ἦν δὲ καὶ ἐπιγραφή γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

39 \* Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, <sup>o Matt. 27. 44. Mark 15. 22.</sup> λέγων· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῆθαι σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41 Καὶ ἡμεῖς μὲν δικαίως ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον

Christ is here reckoned with the malefactors, agreeably to what was said supra xxii. 37, καὶ μετὰ ἀνόμων ἠγορίσθη, and because he was so considered by the Jews. This view, however, as it involves no little harshness, must not, and, indeed, need not be adopted, if, with many of the best Commentators, we regard κακούργοι as not in concord, but in opposition, with ἴπσοι; by which the expression will be equiv. to οἱ ἦσαν κακούργοι. So in Thucyd. iv. 67, οἱ δὲ μετὰ τοῦ Δημοσθένους Πλαταιῆς τε ψιλοὶ καὶ ἱπποὶ, περίτολοι (for οἱ ἦσαν π.), ἀνῆλθον, &c. See another example in Routh's Reliq. Sac. iv. 117.

By this term κακούργοι are, it is supposed, not mea. t. strictly speaking, 'robbers,' but 'insurgents, brigands.' It is true that these are called by Matth. and Mark λῃσταί. But λῃσταί and κακούργοι were, as Kypke and Wetstein have shown, convertible terms; and from the examples they have adduced, it is clear that both of them were applied not only to robbers, but to plunderers and ravagers in war. On the latter term see Thucyd. ii. 67. vii. 4, 10, ii. 22. iii. 1. vi. 6; and on the former, Thucyd. iv. 2. viii. 40, and my notes there. Probably, however, the persons in question were both insurgents and robbers; persons who, having taken up arms on a principle of resistance to the Roman oppression, were, indeed, professedly opposed to the Romans only; but, when engaged in their lawless courses, made less difference between Romans and Jews than they at first set out with doing.

34. Πάτερ, ἄφες αὐτοῖς, &c.] The complete construction is an Accus. of the thing (the offence) and a Dat. of the person, i. e. the doer of it, as in Matt. vi. 12. As to the next words, οὐ γὰρ οἶδασι τί ποιοῦσι, 'they know not what they are doing,' considering that they were uttered probably at the very time when the soldiers were nailing our Lord to the cross, they

must have especial reference to them, who, as Romans, were probably ignorant of our Lord's true character; yet we cannot but suppose that the prayer likewise included such of the Jews as, through ignorance, had been instrumental in procuring his condemnation and death. Comp. Heb. iii. 17. xiii. 27. 1 Cor. ii. 8. Our blessed Lord, compassionating their ignorance, whatever might be its cause, implores God to pardon them, praying that opportunity for repentance might be granted to the guilty, and that pardon might be extended to such as should lay hold on the mercy of God. I agree with Mr. Alf., that between the two members of this prayer lies the work of the Spirit, leading to repentance—the prayer, that they may have their eyes opened, and know what they have done. Comp. 2 Tim. ii. 25, 26.

35. σὺν αὐτοῖς] This is to be closely connected with ἐξεμυκτήριζον; as if the sentence had been thus written: καὶ εἰστήκει ὁ λαὸς θεωρῶν καὶ μνηστῆριζον. Συνεξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες, λέγοντες, &c. The thing is more clearly expressed in the passages of Matth. and Mark, where it is said that the people, or 'passers-by, reviled him, &c.; and likewise also the chief priests mocking him, with the scribes and elders, said, He saved others,' &c.

38. ἦν δὲ καὶ ἐπιγραφή γεγραμμένη ἐπ' αὐτῷ] See note on Matt. xxvii. 37, and Mark xv. 26. The Turks have at this day the same custom (which was also that of the Romans. See Sueton. Domit. 1, and Calig. 32), and the ἐπιγραφή is called γαῖφα.

40. οὐδὲ φοβῆθαι σὺ τὸν Θεόν, &c.] The best Commentators are agreed that the οὐδὲ must be connected with σὺ; q. d. 'Dost thou, too, not fear God,—seeing that, &c. In other words, 'Art thou so void of the fear of God, as to rail at this person in his sufferings, though thou thyself art undergoing the same punishment with him?'

41. οὐδὲν ἄτοπον] not 'nothing amiss,' as our

ἐπραξε. <sup>42</sup> Καὶ ἔλεγε τῷ Ἰησοῦ Μνησθήτι μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. <sup>43</sup> Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῇ παραδεισῷ.

g Matt. 27.  
45, 46, 50, 54,  
55.  
Mark 15. 33,  
34, 37, 39, 40.

<sup>44</sup> Ἦν δὲ ὥσει ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐννάτης. <sup>45</sup> Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. <sup>46</sup> καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. καὶ ταῦτα εἰπὼν ἐξέπνευσεν. <sup>47</sup> Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γινόμενον, ἐδόξασε τὸν Θεόν, λέγων Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. <sup>48</sup> Καὶ πάντες οἱ συμπαραγερόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γινόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. <sup>49</sup> Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.

h Matt. 27.  
57—60.  
Mark 15. 43,  
46.

<sup>50</sup> Καὶ ἰδὼν, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, <sup>51</sup> (οὗτος οὐκ ἦν συγκατατεθειμένος

common Version, from Tyndale, renders (a rendering also adopted by Wakef. and Newc.); but, 'nothing base, unseemly, unbecoming (lit. 'out of place'), unsuitable to a good man.' This sense (occurring also at Acts xxv. 5) is very peculiar. The only other examples I know are in Polyb. v. 11, 3. xviii. 37, 9. Dio Cass. p. 54, 6. 500, 74. 543, 6. 998, 68. Ed. Reim.

<sup>42</sup> ὅταν ἔλθῃς ἐν τῇ βασιλ. σου.] Render, 'when thou comest in thy kingdom [and glory]', as in the expression at Matt. xvi. 28, also ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, Matt. xvi. 31, where see notes. That a person, who could thus speak, must have been aware of our Lord's declarations respecting his coming in a glorious and heavenly kingdom, can scarcely be doubted. If not, as some maintain, a disciple of our Lord, yet that he recognized Jesus as the Messiah is certain. But what notion he had formed of the Messiah we have no means of ascertaining; whether also he expected an immediate translation of Jesus to his kingdom, or one to be entered on at the day of judgment, we cannot say; but the latter is probable from our Lord's word, σήμερον. All we know assuredly is, that he believed in the Messiahship of Jesus, and entreated to have an interest in the kingdom (of whatever nature that might be, whether temporal or spiritual) which he believed him come to establish.

<sup>43</sup> σήμερον μετ' ἐμοῦ, &c.] It is a point not a little discussed by Commentators, both of ancient and modern times, what our Lord intended the penitent malefactor to understand by the *paradise* here promised. Chrysostom, Euthymius, Grotius, Wetstein, and the most eminent Expositors are agreed that no countenance was here meant to be given to Jewish fables, or the notions of the Essenes, still less the Pharisaical ones (like the Mahometan) of a *paradise of sensual delights*. Also that we are not to suppose that by *Paradise* is here meant *heaven*. The term *παράδεισος* (probably derived from the Sanscrit *Paradisa*, through the Hebr. פֶּדֶס) was, we may suppose, applied to those *parks* and *plea-*

*sure-grounds*, stocked with beasts for the chase, pertaining to the country residences of eastern monarchs or princes (see Neh. ii. 8, comp. with Eccl. ii. 5), in which view the term frequently occurs in Xen. and other Greek writers. It was employed by the Sept. to denote a *garden* to walk in, watered by a river, for the growth of plants and fruits, and especially the *Gan*, or garden of Eden; and in later Jewish usage (Jos. Antt. xviii. 1, 3. Bell. ii. 8, 11. iii. 8, 4. Chagiga on Cohel, vii. 16), it was applied to denote that *pleasant abode* in Hades appointed for the reception of the just, until they should, after the day of judgment, be again united to their bodies in a future state; see Josephus, Bell. Jud. iii. 8, 4. ii. 8, 11; the *intermediate state* of faithful souls,—that between death and the resurrection to bliss,—where, like Adam and Eve in Eden, the just are admitted to a participation of the *true tree of life*, which 'is in the midst of the *Paradise of God*.' This, indeed, Chrysostom has shown, was the idea entertained of *Paradise* by all the *orthodox* believers of his time. The sense, therefore, intended to be expressed was, that 'the penitent malefactor might hope from the mercy of God for something far beyond what the Jewish teachers attached to the idea of *Paradise*; even a secure and quiet retreat for the time, which should intervene between death and the resurrection; and also (which was implied in the other) an admittance into the regions of that eternal felicity, of which the other was but a foretaste and earnest.'

<sup>47</sup> ὄντως—δίκαιος ἦν.] See notes on Matt. xxvii. 54, by which a method of removing the minute discrepancy between the accounts of the Evangelists will suggest itself. Thus, too, we see how suitable *ὄντως* is to this passage of Luke, as *ἀληθῶς* is to those of Matthew and Mark; in the first of which the sense is, 'This was truly [what he appeared to be] a just person;' in the second and third, 'This was really the personage he claimed to be, the Son of God.'

51. οὐκ ἦν συγκ. τ. βουλῇ καὶ τ. πρ.] The

τῇ βουλῇ καὶ τῇ πράξει αὐτῶν) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ  
 52 οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.  
 53 Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. 54 Καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε.

55 Ἡ κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνελ-  
 λυθύναι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὥς  
 ἐτέθη τὸ σῶμα αὐτοῦ. 56 Ὑποστρέψασαι δὲ ἠτοίμασαν ἄρώ-  
 ματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντο-  
 λήν XXIV. 1 τῇ δὲ μετὰ τῶν σαββάτων, ὄρθρου βαθείος, ἦλθον  
 ἐπὶ τὸ μνήμα, φέρουσαι ἃ ἠτοίμασαν ἄρώματα· καὶ τινες σὺν  
 αὐταῖς.

2 \* Εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημαίου,  
 3 καὶ εἰσελθούσαι σὺν εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ. 4 Καὶ  
 ἐγένετο, ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, 5 ἅν-  
 δρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις.

full sense is, 'had not assented to their counsel, or taken part in the deed done by them.' How συγκ. comes to have this sense see my Lex. in v.

— προσεδέχετο τὴν βασιλείαν τ. 6.] This expression (which occurs also at Mark xv. 43) means, 'he, in firm faith, was expecting the coming of the Messiah.' It is, however, implied in the context, that he believed Jesus to be that Messiah. Thus the present expression is nearly equivalent to the one used, in this same case, by Matt. xxvii. 67, ἠμαθήμενος τῷ Ἰησοῦ, and John xix. 38, ὃν μαθιρήτη τοῦ Ἰησοῦ.

53. ἐν μνήματι λαξευτῷ] i. e. 'hewn out of the solid rock' (so Matthew and Mark have 3 ἐλατόμενον ἐν τῇ πέτρᾳ); not, as the term would import in a Classical writer, 'of hewn stone.' Indeed all the Jewish μνημεῖα were subterranean caves or vaults, and (in so rocky a country) would of course have to be cut out of the solid rock.

54. ἐπέφωσκε] 'was just dawning,' i. e. commencing. As the Sabbath commenced in the evening of the preceding day, the expression ἐπέφωσκε requires to be taken by a metaphor which may seem strange. Yet it is justly observed by Kuinoel (after Wetstein), that however incongruous it might sound to Greek and Roman ears, when they heard of the evening, or approach of night, expressed by ἐπέφωσκε, yet to Jewish ones it was so familiar that it could present no harshness.

XXIV. 1. μετὰ] for πρὸς, by Hebraism. — ὄρθρου βαθείος] lit. 'at deep dawn,' while one yet needs a light. Βαθεῖος is often used with words denoting time, espec. evening, night, or the dawn of day, as here. With respect to ὄρθρου, Hemsterhus. on Lennep Etymolog. in v. says, 'the phrase properly means, "when the day already dawns forth;" and that by rendering it here *primæ* *no* discrepancy will be involved with the accounts in the other Evangelists.' The only expedient is, however, unnecessary; and

seems to have been resorted to from a notion that the word had something to do with light; which is not the case. The word may rather be said to denote that period which immediately precedes day-light, i. e. the morning twilight (see Lobeck in Phryn. p. 276), what Gray alludes to in his fine line, 'The breezy call of incense-breathing morn;'—better 'the breezy stir.' So an old English writer, in a passage which may have been in Gray's mind, says, 'The crowing of the cock, the noise of little birds, every small stirrings waketh them.' The word derives its origin from ὄρω, to stir; and denotes properly that slight stir of the air which ushers in the dawn. This will account for and illustrate the use of the epithet βαθεῖος, also found in the purest Greek writers. It is strange that Lachm., Tisch., and Alf. should have adopted the reading βαθείος, though supported by strong authority; to which I could add not a few Lamb. and Mus. copies; but it would nought avail, since the reading is a manifest *laciism*. Mr. Alf. says it may be an old form of the Genit.; but he should have proved that such a form ever existed.

4. διαπορ.] Lachm., Tisch., and Alf. read ἀπορ., from B, C, D, L. But in addition to infinitely stronger external authority, *internal* evidence is in favour of διαρ., considering that while the compound verbs often pass into simple, not so the contrary. Besides, the term διαπορ. was likely to be used by the Evangelist, since it occurs often in his Gospel and in the Acts, but not elsewhere in N. T.

— ἀστραπτούσαις] The term does not mean, as some explain, 'streaming out light;' it merely denotes 'the shining of pure whiteness,' and may be rendered, 'dazzling white.' So Luke ix. 29, ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστραπτον. Also Mark ix. 3, ἱμάτια σιδηρένια. White garments are, indeed, appropriate to angelic messengers, see John xx. 12. Acts i. 10; and hence the expression is employed of the *accepted* of God, Rev. iii. 4, 5. See note on John xx. 12.

5 Ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 Οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη. μνησθήτε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7 λέγων "Οτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα, καὶ πᾶσι τοῖς λοιποῖς. 10 Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥστε λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθῶνια κείμενα μόνα· καὶ ἀπήλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

c John 20.  
5, 6.

d Mark 16.  
12.

13 d Καὶ ἰδὼν, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κόμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλὴμ,

5. κλιν. τὸ πρόσ.] Τὸ πρόσωπον is put for τὰ πρόσωπα, as in Matt. xvii. 6, and Rev. vii. 11, and sometimes in Sept., espec. in the phrase ἐπὶ πρόσωπον ἵπαιον. Many ancient MSS. have τὰ πρόσωπα, evidently from a marginal explanation, though by Tisch. injudiciously adopted into the text. The term κλιν. indicates *that mixed feeling*, of reverence and of terror, which forbade them to look up; agreeably also to the notion (founded on Exod. iii. 6, xix. 27. Judges xiii. 20, et al.) which regarded it as highly dangerous to look at any heavenly appearance.

— τί ζητεῖτε, &c.] This, as appears from the citations in Wetstein, was a popular adage among the Jews to denote that any one is employing himself to no purpose.

— τὸν ζῶντα] 'one who is alive,' 'a living person.' The "deeper meaning" sought by Origen, and caught up by Olsh., and nearly so by Alf., is a baseless fancy.

10. αἱ λοιπαὶ] 'the other women;' meaning that company of women who, along with the two Marias and Joanna, are mentioned so frequently in this history; see supra viii. 3.

11. ἐφάνησαν ἄλλως τὰ ῥήματα αὐτῶν] 'seemed idle talk.' Comp. Lucian Tim. i. ἅπαντα ταῦτα ἄλλως ἤδη ἀνετίφην.

— ἠπίστουν αὐταῖς] It is not meant that they believed them to have *fabricated* the account, but as regarding them in the light of *foolish women*; since, as it is truly observed by Thucyd. vi. 33, οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι διαγγέλλοντες, οὐ μόνον οὐ πείθουσιν, ἀλλὰ καὶ ἄφρονες δοκοῦναι εἶναι.

12. With this verse compare John xx. 4—12. Lachm. brackets, and Tisch. cancels, the verse, but solely on the authority of D and some Latin copies;—a most insufficient warrant, and, when standing alone, next to nothing. Alf. grants that it could not have been interpolated from John xx., but for a reason only entertained to coun-

tenance his vain notion that 'the two passages had a common origin.'

— παρακύψας] Παρακύπτειν prop. signifies 'to stoop to any thing,' and espec. 'to stoop in order to look down or into any thing.' This last is the sense in the present passage, and in Theocr. Id. iii. 7, τοῦτο κατ' ἄντρον παρακύπτουσα.

— μόνα] scil. τοῦ σώματος, 'apart from the body of Jesus.' So John xvi. 32.

— ἀπῆλθε, πρὸς ἑ. θ.] The sense here will depend upon the construction. Πρὸς ἑαυτὸν may be construed either with the preceding, ἀπῆλθε, or the following, θαυμάζων. Several ancient and some modern Commentators adopt the former mode, adducing in its support certain passages from the Classical writers and from the New Test. But of the latter only one is to the purpose, John xx. 10, ἀπῆλθον οὖν πρὸς ἑαυτοὺς οἱ μαθηταί; and, at all events, that will only show that such might be the sense, if the context should permit it. Yet this it does not; for as to the sense which they assign, 'he went home to his inn or lodging,' it is truly observed by Campbell, that 'it seems more probable from infra v. 24, and John xx. that Peter did not go directly home from the sepulchre, but returned to the place where the Apostles and disciples were assembled.' Hence it is better to construe the words with θαυμάζων, as is done by most Expositors, ancient and modern (supported by the authority of all the best ancient Versions and Theophylact); espec. as, from the occurrence of the similar expression, διαλογίζοντο πρὸς ἑαυτοὺς at xx. 14, it appears to be very suitable to the style of the Evangelist.

13. δύο ἐξ αὐτῶν] These words must be referred to v. 9, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα, καὶ πᾶσι τοῖς λοιποῖς. The two persons here mentioned are, with reason, supposed to have been of the number of the Apostles, or at least of the Seventy. The name of one of those persons the Evangelist has recorded; that

ἡ ὄνομα Ἑμμαοῦς<sup>14</sup> καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.<sup>15</sup> Καὶ ἐγένετο, ἐν τῷ ὁμίλῳ αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς.<sup>16</sup> οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.<sup>17</sup> Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποί; <sup>18</sup> Ἀποκριθεὶς δὲ ὁ εἰς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς [ἐν] Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ

of the other he has omitted to mention, and has thereby exercised the misplaced ingenuity of the Commentators in guessing it.

— Ἑμμαοῦς] There were two places of this name; one a *town*, 160 stadia from Jerusalem, and often mentioned in Josephus, the Books of Maccabees, and the Rabbinical writings; the other (the one here meant) a *village* distant only 70 stadia. These persons probably lived at Emmaus, and were returning thither from the feast of the Passover.

14. ὁμίλουν πρὸς ἀλλήλ.] 'were conversing with each other.' This signif. of ὁμ. is rare in the Class. writers, but not unfrequent in the Hellenistic ones.

16. οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρ.] It is not agreed among the Commentators, whether this *being prevented* proceeded from natural causes, or supernatural. The ancients and early moderns take the *latter* view, and attempt to trace the *mode* in which this was effected; adducing several passages of the Class. writers, where a similar effect is ascribed to the influence of some Deity, ex. gr. Soph. Aj. 85, *ὅς τ' ἀποκρύπτει βλάβαν καὶ δαδρόκοντα*. The more recent Commentators ascribe it to *natural* causes, taking the word metaphorically; and refer the hindrance to the inattention of the observers, or to our Lord's being so situated as not to be distinctly seen, espec. with the change of apparel mentioned at Mark xvi. 12. According to *this* view it is considered as an Oriental and popular mode of expression, importing that they were prevented from recognizing, i. e. *failed* to recognize him. But *ἐκρατοῦντο*, when coupled with *διηνολήθησαν* just after, is far too strong a term to permit us to suppose aught less than *Divine agency*, on either the body or the mind, or both. Comp. Mark xvi. 12. John xxi. 4. Though, as there is a marked *economy* in all the preternatural operations of the Deity, it is not for us to pronounce *how far* that agency might be exerted, or how far the natural causes might *contribute* to the effect in question. Be that as it may, the words ought to be rendered, 'their eyes were held fast, so that they did not see him,' i. e. recognize him.

17. The various readings of the only five MSS. that present any variety (for all the Lamb. and Mus. MSS. have the text. rec.) are evidently only *three several modes of removing the difficulty* involved in the construction—namely, either by omitting the words *καὶ ἔσται*, or by altering *ἐσται* to *ἔστησαν* or to *ἐστάνθησαν* :—but the strongest external authority, confirmed by internal evidence and the Pesch. Syr. and Vulg. Versions, forbids any conjectural emendation; and the supplying of *τι* (proposed by Beza, Kuin.,

and Bornem.) supposes an unprecedented ellipsis. Were there any competent authority for the omission of *καὶ ἔσται*, there would be no difficulty in supposing an ellipsis of *ὄντας*. See Matth. Gr. § 549, 6, Oba. 3, and Jelf's Gr. § 705. But the authority of MS. D, notorious for its falsification, is next to *nothing*. But why all this fluctuation of judgment? The construction is merely one partaking of the slight irregularity, occasioned by that resorting to the language of *common life*, which is observed on occasions in which strong emotion makes the writer, or speaker, forgetful of the strict rules of grammatical propriety. So here the *verb* is used where rigid propriety of language would have required the *participle* *ὄντας* with *σκυθρωποί*, and in that case no ellipsis of *ὄντας* would be admissible. In short, the matter is placed almost beyond doubt by a passage of Soph. Aj. 327, *τοιαῦτα γὰρ πᾶσι καὶ λίγῃ κἀδύρεται*, which Brunk renders, 'tales nimirum vobis, et *questus*, edit'; evidently considering this use of the second *verb* in Indicat. as standing for the *Participle*, *ἀδύρομενος*. Nevertheless, Tisch. and Alf. catch up this manifest *παράδοξον*, found in MS. D, regarding the text. rec., *καὶ ἔσται*, as an insertion to break a harshness, where it is plain the words were *removed* to avoid a difficulty in construction, which Origen more effectively removed by cutting out all these words. The text. rec. must be retained, and regarded as a slight flaw in composition, occasioned by bringing in the graphic, which has here a fine effect (the term *σκυθρ.* may be rendered 'sad-visaged'; as in Milt. Par. L. x. 23, 'dim sadness did not spare, | that time, celestial visages'; yet, mix'd with pity, violated not their bliss.' So I would point, to do justice to an incomparably fine thought.

— ἀντιβάλλετε] The word properly signifies 'to toss backwards and forwards,' as a ball; but is here used of the reciprocation or interchange of *remark* in conversation, or discussion. So 2 Macc. xi. 13, *πρὸς ἑαυτὸν ἀντιβάλλων*, 'reasoning with himself.' The reading *ἀμφιβ.* (commended by Wakef.) of some ancient MSS. (not the Leicr. MS., teste Jacks.) came from the *polishing* school; and the passage of Pindar adduced by Wakef. only confirms my opinion.

18. σὺ μόνος παροικεῖς, &c.] Some difference of opinion exists as to the exact import of these words. The ancient and earlier modern Commentators take the sense to be, 'Art thou the only sojourner in Jerusalem who art ignorant of these things?' The later Expositors, however, from Whitby and Wolf downwards, take *παροικεῖς* in the sense 'art thou a stranger?' and regard the words as a form of speech applied to those who are ignorant of what is doing around

ἔμφοβοι γενόμενοι· ἐδόκουν πνεῦμα θεωρεῖν. <sup>38</sup> Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ; καὶ διατὶ διαλογισμοὶ ἀναβαίνουνσιν ἐν ταῖς καρδίαις ὑμῶν; <sup>39</sup> Ἰδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. <sup>40</sup> Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. <sup>41</sup> Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς· Ἐχετε τι βρώσιμον ἐνθάδε; <sup>42</sup> Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου. <sup>43</sup> καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. <sup>44</sup> Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ Προφῆταις καὶ Ψαλμοῖς περὶ ἐμοῦ. <sup>45</sup> Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς· <sup>46</sup> καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, <sup>47</sup> καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξά-

n John 30.  
27.

o John 31.  
10.

p Matt. 18.  
31. & 17. 23.  
& 30. 12.  
Mark 8. 31.  
& 9. 31.  
& 10. 33.  
supra 2. 22.  
& 12. 31.  
& 24. 6.

q Supra v.  
30.  
Ps. 22. 7.  
Acts 17. 3.

r Acts 18.  
28.

1 John 2. 12.

it was peculiarly suitable, as addressed to them in their present state of alarm, and coming from Him who had, before his death, said, 'My peace I leave with you.' See John xiv. 27.

37. πτοηθέντες καὶ ἔμφοβοι, &c.] This extreme fear doubtless arose from the suddenness of the appearance. So Quintil., cited by Wetstein: 'Inopinata subito amici mei species effulsit: obstupui, totumque corpus perfudit frigidus pavor.'

38. διαλογισμοὶ ἀναβ.] By διαλ. is meant 'reasonings,' 'discussions by mutual questionings.' This fig. use of ἀναβαίνειν with διαλ. occurs with αὐτὸς ἐν τῇ καρδίᾳ at Acts vii. 23. 1 Cor. ii. 9, and also in the Sept. at Is. lxxv. 17. Jer. iii. 16, and elsewhere; answering to the Heb. בְּהַרְגֵּזוֹ בְּלִבּוֹ.

39. ψηλαφήσατε—ἔχοντα] The reading, presented by the MS. D, supported by some MSS. of the Italic, ought not to have received any countenance from Lachm. The βλέπετε, for ἴδετε, is a mere gloss, and the ἴδετε is strongly supported by the words of an exceedingly ancient writer, St. Ignat. ad Smyrn. § 3 (nay, as Bp. Pearson, on the Creed, p. 452, thinks, the Hebrew Gospel of St. Matthew, from which I grant Ignat. may have derived the words), who, referring to this circumstance, says: λάβετε, ψηλαφήσατέ με καὶ ἴδετε, ὅτι οὐκ εἰμι δαιμόνιον δαίμονος, where the με serves to defend the με of our text; and the words οὐκ εἰμι δαίμονος supply a good illustration of the scope of our Lord's address.

— πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει] From the citations adduced by Wetstein and others, it is plain that both the Jews and the Gentiles alike believed in the immateriality of departed spirits. See Hom. Od. xi. 217, and Virg. Æn. vi. 700. And so Max. Tyr. Diss. xv. 1, οὐ γὰρ σάρκα ἐστι δαιμόνιον φύσις, οὐδὲ ὀστέα οὐδὲ αἷμα, agreeably to Ovid, Met. iv. 443, 'errant exsangues, sine corpore et ossibus

umbra.' It is, however, the opinion of the recent Commentators in general, that our Lord is not to be understood as confirming those notions, but as meaning to show his hearers that, according to their own ideas with respect to the nature of spirits, he could not be one. But that is a very unsatisfactory view; and I quite agree with Dr. Burton, that our Lord's assertion must not be taken as representing merely the popular notion concerning spirits, but as declaring the truth of the matter from Him who is the Truth; not only as knowing what is in man, but what is Man, whether corporeal or incorporeal, in the body or out of the body.

41. ἀπιστούντων αὐτῶν ἀπὸ τῆς χ.] This is sometimes the case on the occurrence of events very felicitous, which happen suddenly and unexpectedly. We think the news too good to be believed, and fancy we are dreaming. So Ovid: 'Tarda solet magnis rebus inesse fides.' Liv. xxxv. 40, 'Vis silimet, præ necopinato gaudio, credentes.'

42. ἀπὸ μελισσίου κηρίου] A frequent food with the ancients, espec. among the ascetics. So Porphy. Vit. Pyth. 34, says of Pythagoras: τῆς δὲ διαίτης τὸ μὲν ἄριστον ἦν κηρίον, θ μέλι· δαίτην δὲ ἄρτος ἐκ κυχλίου.

44. οὗτοι οἱ λόγοι (scil. εἰσι) οὗτοι ἔλ. &c.] Meaning: 'The words spoken by me, when I was with you, imported that all things written of me (that I should die, &c.) should be fulfilled.' The Psalms stand for the Hagiographia, as being the chief book of that division.

45. διήνοιξεν αὐτῶν τὸν νοῦν.] This is quite distinct from the explanation of the Scriptures supra v. 27, and imports an enlightening of the mind by assisting the natural powers; and it may also include inclining and disposing the mind to attend to the knowledge in question.

47. ἀρξάμενον ἀπὸ Ἱ.] That the commencement should be made from Jerusalem, was a prerogative of the Holy City.

μενον ἀπὸ Ἱερουσαλήμ. <sup>48</sup> Ὑμεῖς δὲ ἐστε μάρτυρες τούτων. <sup>a</sup> Job 12. 27.  
<sup>49</sup> Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρὸς μου <sup>t</sup> John 14.  
 ἐφ' ὑμᾶς ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλήμ, ἕως οὗ <sup>20.</sup>  
 ἐνδύσησθε δύναμιν ἐξ ὕψους. <sup>& 15. 28.</sup>  
<sup>& 16. 7.</sup>  
<sup>Acts 1. 4.</sup>  
<sup>& 2. toto.</sup>

<sup>50</sup> Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν καὶ ἐπάρας <sup>u</sup> Acts 1. 12.  
 τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. <sup>51</sup> Καὶ ἐγένετο, ἐν τῷ <sup>v</sup> Mark 16.  
 εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν <sup>10.</sup>  
 οὐρανόν. <sup>52</sup> Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς <sup>Acts 1. 9.</sup>  
 Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης. <sup>53</sup> καὶ ἦσαν διαπαντὸς ἐν  
 τῷ ἱερῷ, αἰνούντες καὶ εὐλογούντες τὸν Θεόν. ἀμήν.

<sup>49.</sup> καὶ ἰδοὺ, ἀποστέλλω τ. ἰ.] The ἰδοὺ is absent from D, L, and a few cursive MSS., owing either to carelessness on the part of the scribes, or to the temerity of the Critics, who deemed it unnecessary; which also caused it to be passed over in some ancient *Versions*. The clause has occurred elsewhere, e. gr. Matt. xxviii. 7. Mark v. 22 (where Tisch. rashly cancels it), 2 Cor. xiii. 1. Rev. iii. 11. v. 6. vi. 12. xv. 6. The ἰδοὺ derives confirmation from Matt. xi. 10, ἰδοὺ ἐγὼ ἀποστέλλω, and Luke x. 3, ἰδοὺ ἐγὼ ἀποστέλλω. For ἀποστ., Tisch., in his *second* Ed., and Alf. read ἐξαπ., from B, L, X, Δ; while Lachm. retains the text. rec.,—very properly; since there is not sufficient authority (I find no confirmation in the Lamb. and Mus. copies) to warrant any change, though that would yield a very *suitable* sense. The case is different at Acts xiii. 26, where Lachm., from strong authority of MSS., adopts ἐξαπ.στέλλει,—perhaps rightly. See my note.

— ἐνδύσησθε] Ἐνδύεσθαι answers to the Heb. נָשָׂא, and the Latin *induere*; but, like them,

when taken in conjunction with δύναμις, denotes that supernatural energy from on high so indispensable to qualify them for their important functions. It is true that almost every Translator, ancient and modern, has assigned to ἐνδύσ., a *passive* sense, 'until ye be *endued* with.' But there is no proof that ἐνδύσ. was one of those verbs of which the fut. middle was used in a *passive* sense. And in N. T. this very form ἐνδύσομαι, ἐνδύσωμαι, several times occurs in a *mid.* sense (Matt. vi. 25. Mark vi. 9. Luke xii. 22), but never in a *passive*. And such is the case in the *Classical* writers. Hence it would seem that this is one of those many future middle forms used apparently in a *passive*, though, in reality, in a *middle* sense. See Jelf, Gr. § 364, 4, a.

<sup>52.</sup> προσκυνήσαντες αὐτόν] The term here must denote no less than the *performance of religious worship*, now first rendered to Christ by the Apostles, even though absent and invisible; a decisive proof of their opinion of his *Divinity*.



# TO KATA IOANNHN

## ΕΥΑΓΓΕΛΙΟΝ.

a 1 John 1.  
1, 2.  
Rev. 19. 13.  
infra 10. 23.  
26.

I. 1 \* *ἘΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.* 2 *Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.*

Of all the Gospels this must be considered the most important, both as regards the subjects treated of, and the doctrines thence to be deduced. In no other have we the real Person of the Redeemer so fully exhibited; inasmuch that with reason was it called by the Fathers *THE SPIRITUAL VOLUME*. While the other Evangelists chiefly occupy themselves in narrating the events which marked our Lord's earthly course, St. John applies himself, almost exclusively, to record the *Discourses* of Christ, and whatever, either of words or deeds, was calculated to show forth his majesty and glory, his Divine origin, the nature of the office committed to him by the Father, and the efficacy of his death as an atonement for the sins of the world. The other Evangelists have, indeed, inculcated this fundamental course of Christian doctrine, but only occasionally and incidentally; St. John, professedly and systematically. In fact, the purpose of St. John in writing this Gospel differed materially from that of the other Evangelists. It was not to write a *History of the life of Christ*, but to select, with the utmost effect, some of the most remarkable parts of his personal history, in order thereby to introduce, and bring forward in outline, some of the most important of his *discourses*, in which he spoke of Himself, his person, and his office; intending thereby to demonstrate his *Divine nature*, to show the excellency of his office, and to vindicate the truth, as to doctrine, against the Jews and Judaizing Christians of those times, and sceptical persons of every age,—who, whether from the influence of error or deep-rooted prejudice, should entertain notions derogatory to the honour of the Saviour. This the Evangelist has effected; not by resorting to subtlety of argument, but by stating the *evidences of facts*, and urging the authority of our Lord himself. Accordingly, as St. John did not intend to write the *life of Christ*, he commences, not with his birth by the Virgin Mary, but carries us back beyond even the creation of the universe, and teaches that our Saviour existed *before that period*. He commences with a *PROEM* (forming, in some measure, the sum and substance of the whole Gospel; or, rather, a kind of Introduction, or

Programme, placing us on such a platform of observation, as may afford a survey of the actions, and discourses, and the closing scene, which sealed the whole; thus imparting a tone to the whole of the following Gospel), which has been justly termed the *Golden Proeme*, and which Augustin tells us a Platonic Philosopher said ought to be written in letters of gold, and hung up in all the churches. On its contents, see note on i. 1—18. To advert to the subsequent matter;—after adverting to the strong testimony of John the Baptist, and recording the commencing miracles wrought in Cana of Galilee and the Temple of Jerusalem, it seems to have been the intent of the Evangelist to furnish his readers with some specimens of the *Discourses of Christ*, in order thence to establish and illustrate the positions laid down in the Introductory matter. For, in each year of Christ's ministry, St. John has narrated certain actions and *miracles*, and recorded certain *discourses*, in which our Saviour spoke of his person and office. These *actions*, however, he seems to have related principally with a view to the *discourses*, which gave rise to them. As to the *miracles*, it was not his intention to accumulate as many instances as possible of the miraculous powers exerted by Christ; but only to select such as were best adapted to the purpose of his Gospel. The *later discourses* of our Lord, and the history of his passion, death, and resurrection, St. John has more fully detailed, both that Christians might be assured of the *reality*—disputed by the Jews—of his death (to which so great an efficacy attached); and that they might be convinced of his *resurrection*, and the *glory* into which he was afterwards received. It is, too, from this Gospel especially that we collect the actual state of the controversy of the Christians with the Jews.

To advert to the personal history of the Evangelist himself;—suffice it to say that, as being the son of a respectable, and probably somewhat opulent master fisherman at Bethsaida, he must have had a tolerable education; and, although without pretensions to learning properly so called, could by no means be termed illiterate. He and his brother James had probably received an ex-

3 <sup>b</sup> Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν δ <sup>b</sup> Eph. 3. 9.  
 γέγονεν. 4 <sup>c</sup> Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώ- <sup>c</sup> Col. 1. 17.  
<sup>d</sup> Heb. 1. 2.  
<sup>e</sup> Infra 5. 20.  
<sup>f</sup> 8. 12.  
<sup>g</sup> 2. 5. & 12. 46. 1 John 5. 11. Ps. 36. 6.

cellent *religious* education, under the sedulous care of their mother Salome,—who had been long “looking for the consolation of Israel,” and was afterwards devotedly attached to the Redeemer,—had been well grounded in the Scriptures; if not in the original, yet in the Syro-Chaldee, and in the Sept. Versions; and were probably not wholly unversed in the Rabbinical learning of the day. From the time that they received their immediate call from Christ, they became first his disciples, then his constant attendants; and, lastly, were appointed, with others, as Apostles, of whom John formed one of the three principal and most valued. With respect to the *character* and *disposition* of the Evangelist;—we have every reason to think that it was frank and amiable, yet uniting suavity with firmness. Hence he became the object of our Lord's peculiar regard and confidence; which he repaid by the most devoted attachment to his Master, who had so great affection for him that he was called His *ἀγαπητός*.

The *genuineness* of the present Gospel is unquestionable; not only as being attested by the strongest internal evidence (namely, in its style and peculiar character, the circumstantiality of its details, and the evident marks of the writer's having been an eye-witness of most that he relates), but from the strongest *external* evidence, in an unbroken chain of testimonies from writers in the Apostolical age down to that of Epiph., Chrys., and Jerome. It was, indeed, never disputed, until lately by Bretschneider—whose doubts, however, have been, as he confesses, entirely removed by the very able writers who came forward to maintain the authenticity of the Gospel—and since by Baur and Strauss, whose arguments have been completely refuted by others of their own countrymen, and recently by Davison, in his Introduction. On the genuineness of two portions of it, namely, the narrative of the woman taken in adultery, ch. viii. 1—11, and also of ch. xxi., see the notes there.

To advert to the *characteristics* of this Gospel. The Evangelist has a style and manner peculiar to himself, uniting plainness and softness with sublimity of character; not such as results from art, but such as is engendered by largeness of conception, united with a natural simplicity of expression; and which, coming from the heart, speaks to the heart. As to the diction, it is comparatively pure, though considerably Hellenistic, and even Hebraistic, in its character. The Hebrew characteristic is, however, chiefly apparent in the manner in which sentences are connected, which is totally different from that of Paul, and even of Luke. John generally connects sentences by *καὶ*, *οὖν*, and *καὶ*, and is above all the writers of the New Test. remarkable for a very sparing use of the Particles,—where, indeed, his want of mastery over the Greek language is most apparent; which, notwithstanding, scarcely ever prevents him from employing appropriate terms to express his ideas, and suitable diction wherein to embody them. For a delineation of the chief peculiarities of phraseology the reader is referred to the able Synopsis of

Credner, or to its epitome in Davison, also to the more elaborate work of Luthardt, which presents some words and idioms not readily elsewhere found; though the general stock of words at the Evangelist's command seems to have been somewhat limited.

This Gospel is, however, notwithstanding the simplicity just adverted to, by no means without its *difficulties*, which may be accounted for in various ways. 1. From the abstruseness of the subjects treated on; besides that (as observes Campb.), it does not appear to have been our Saviour's intention to express himself in such a manner as to be equally intelligible to all. Nay, his own disciples he brought only by little and little to the full knowledge of his doctrine. 2. From the obscure cast of style and manner of the writer. 3. From the strongly Hebraic character of the composition; and that not only in the acceptance of words (some of which are peculiar to himself), but in the structure of sentences, and espec. in the use of the Tenses; where *Enallage* of Past, Present, and Future is not unfrequent. Hence, after all the labour which has been so profusely bestowed upon it by learned and pious Expositors, there is not any book of the New Test. of which the interpretation has been so uncertain, and, in a great degree, undetermined.

But, to advert to some important *circumstances* connected with this Gospel,—namely, as to the *place* where, and *time* when, it was written,—the unanimous voice of antiquity testifies that the *place* was Ephesus. For this we have the weighty testimony of Irenæus; and, as the facts of the Evangelist's life, as far as they are known,—are in harmony with this attestation, there is, as Davison observes, no good reason, nor any resulting advantage, for setting aside so weighty an authority. Indeed, on this all the principal modern inquirers are quite agreed. On the *time*, however, considerable difference of opinion exists. It has been the *general* opinion, both of ancient and modern inquirers, that it was drawn up about the *close of the first century*: while some of those who are fully able to judge of such matters (as Lampe and Lardner), suppose it to have been written, at any rate, before the destruction of Jerusalem; though they differ as to the exact date. The *former* opinion, however, would seem most agreeable to ancient authority: although the testimonia adduced are almost entirely from writers (such as Epiphanius, Theodoret, and Jerome) of a period too far removed from the Apostolic age to have much weight. In fact, the only ancient authority they allege is Irenæus ap. Euseb. Eccl. Hist. v. 8 (where, however, it is merely said that John wrote *after* the other Evangelists), and another passage cited from him by Lardner, vi. 187, from which it has been inferred, that this Gospel was written very long after the destruction of Jerusalem. But the opinion may have originated in the notion (prevalent both in ancient and modern times) that this Gospel was written for the especial purpose of confuting the heresies of Cerinthus and the Gnostics as to the person of Christ, and partly of confuting the notions of the

ο *Intra* α. 19. πῶν. δ ° καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

Sabeans, or Johannites. Now if we inquire what evidence can be alleged for that opinion, several expressions in the *Proems* are pointed out, and a few others occurring up and down in the Gospel. Yet these cannot, without considerable influence from *imagination*, be thought to give any great countenance to it; and Expositors best acquainted with the contents of this Gospel (as Calvin, Lampe, Tittman, Kuinoel, and Tholuck) are decidedly of opinion that the notion is unfounded, and that the design of St. John in writing this Gospel was of a *general nature*,—namely, to convey to the Christian world just notions of the real nature, character, and office of that great Teacher, a Saviour, who came to instruct and to redeem mankind. So John himself says, xx. 31, 'These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name.' So long, however, as the opinion prevailed, that the Gospel was a *polemical* one, and written to confute heresies, men were obliged to suppose almost as late a date, as the life of the Evangelist would permit, for the publication of the Gospel; since the heresies in question were not prevalent before the latter end of the first century.

To advert to another opinion as to the purpose of the Gospel, that it was written to supply the deficiencies and omissions of the former Evangelists;—for this there is very slender foundation, at least in the *Gospel itself*. And when it is attempted to unite this notion with the very *late date*, the inconsistency is patent; for if the date were what those inquirers allege, and if St. John wrote to supply certain deficiencies in the former Gospels, why are so many things unaccountably omitted? as, for instance, the remarkable fulfilment of our Lord's prophecies respecting the destruction of Jerusalem; which would have tended in the highest degree to confirm whatever the Evangelist intends to prove. Moreover, if St. John meant, as they say, to supply the omissions, and confirm the authority, of the preceding Evangelists, is it likely that he would have suffered thirty or forty years to elapse without doing either one or the other? Those, indeed, who contend for a late date, ground their arguments not only on *external* testimony, but on *internal evidence*,—namely, the *contents* of the Gospel. The Evangelist, they allege, considers those whom he is addressing as little acquainted with the Jewish customs and names; since he gives various explanations, even more frequently than St. Mark and St. Luke. The reason of which, they think, was, that, at the time when St. John wrote, many more Gentiles had been converted; and thus it became necessary to explain several circumstances, which required no explanation while the Jewish Polity was in existence. These arguments, however, are rather specious than solid. For the very same reasons, in nearly the same degree, might exist some thirty years earlier. Upon the whole, it should seem that there is no conclusive evidence adduced for the *very late date* assumed by some. On the other hand, many arguments are pressed much too far in favour of an early date, even *before* the destruction of Jerusalem. To advert to a few of both;—

Lampe, Tittman, and others appeal to ch. v. 2, 'there is at Jerusalem by the sheep-market, a pool having five porches,' &c. as a proof that this Gospel must have been written before the destruction of Jerusalem; since it recognizes the city as *in being* when the words were written. To this others make answer, by remarking, that writers 'do not weigh their words so exactly;' and that 'the Present there may be put for the Past tense.' But the former is a frivolous excuse, and in its present application savours of irreverence; and as to the latter, such a confusion of tenses would, in narration, involve a harshness intolerable. To the utter destruction of Jerusalem, Josephus, Bell. vii. 1, bears decided testimony. And notwithstanding the city might in the course of some twenty-five years have been partially rebuilt,—though of this no historical evidence exists, nor could well be expected,—we have reason to think that the Roman emperor did not demolish every edifice in the city, but allowed some to remain for the use of the garrison thereat, just as was the case at Athens after its destruction by the Persians. That the pool of Siloam remained is clear from the testimony of Eusebius and Jerome in their Topography of Jerusalem; so that though the Romans might destroy it, by closing it up, they might permit the porticoes to remain for the convenience of the Roman soldiers who should use it as a bath. And I agree with Davison, that it is quite natural for the pool with its porticoes to be described as situated *ἐν τῇ προβολῇ*, 'at the sheep-gate,' even though the gate had been destroyed; of which many instances occur in various cities of our own country formerly having walls and gates. But, to advert to an argument which must exclude any date so early as before the destruction of Jerusalem,—the character of the Gospel (as Davison well remarks) points to a *period subsequent* to the destruction of the Jewish polity,—when the writer, freed from Jewish prejudices, would be able, unfettered, to take a comprehensive view of the Christian religion, and accordingly exhibit, as we find is the case, a maturity of religious development. Besides, the diction of the Gospel certainly attests a writer far more familiar with the Greek language than the author of the Apocalypse; one who had lived among persons speaking it vernacularly, and been accustomed to use it in oral communication with them. In short, apart from all external evidence, I agree with Greswell and Davison, that the lateness of the publication would seem an incontrovertible point, by disputing which little advantage or credit can ever be gained.

Nevertheless, there are various considerations alleged by Lücke, Luthardt, and Alfrod, which strongly forbid our extending that lateness so far as towards the end of the first century. The *style* of the Gospel is, as Lücke has remarked, that of a matured, but not very aged, much less effete writer. In short, Luthardt and Alf. have given good reasons for thinking that the Gospel could not have been published earlier than A.D. 70; nor later than A.D. 85. I should prefer the latest date within that ample verge. Had, indeed, St. John written so late as the *close of the first century*, he

6 δ' Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ· ὄνομα αὐτῷ <sup>d Matt. 2.1. Mark 1.5, 20. Luke 2.2. & 7. 37. Acts 12. 24.</sup> Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ

would surely have done *more* towards repressing the heresies of the Gnostics, Cerinthians, and others, than merely employ a comparatively few expressions intended to repress their dogmas. If, however, the expressions in question should appear to be such as to imply a *settled purpose* in the writer, we may suppose that, together with the above-mentioned *general design*, adverted to at ch. xx. 31, there was united a *particular one*,—namely, to encounter, even by anticipation, those heretical notions, which probably were, even at the period above stated, starting up like weeds in the rising corn. The ancient Fathers, indeed (as Irenæus, Tertullian, and Epiphanius), tell us that John wrote his Gospel to counteract the errors of the early Heretics;—a view which cannot be substantiated, though that may have been one *main* purpose. Other Fathers, somewhat later in age, but with ample means of obtaining information from early sources, adopt what is now called the *supplementary hypothesis* as to the design of St. John in his Gospel. So Clem. Alex. ap. Euseb. Hist. Eccl. vi. 14, affirms τὸν Ἰωάννην, ἔσχατον (scil. ὄντα), συνιδόντα, ὅτι τὰ σωματικά ἐν τοῖς εὐαγγελίοις (I conject. ἐ. τοῖς 5 εὐαγγ.) δεδόλωται· προτραπέντα ὑπὸ τῶν γυναικῶν, πνεύματι θεοφοροῦντα, πνευματικόν (I conject. πνεύματι τε) ποιῆσαι εὐαγγέλιον, and further states, supra iii. 24, that 'while the other Evangelists wrote the history of the Official life of our Lord after the imprisonment of the Baptist, John, wishing that there should be a *complete account*, recorded in his Gospel the circumstances which *preceded* that event.' Such is the general sense of the passage as expressed by Alf.; but it deserves to be drawn forth more at large. This indeed has been done by Davison, but in a too free, and not altogether exact version. At τὰ κατ' αὐτὸν supply χρόνον, and render accordingly. Of the words τῶ κατ' αὐτὸν εὐαγγελίῳ παραδόναι, αὐτὸ τε τοῦτ' ἐπισήμηναι the sense is, 'and committed them to his Gospel; and this very fact he has clearly marked out.' The concluding sentence of the whole deserves attention; though from some corruption in the text, and no little misapprehension on the part of the Interpreters, its sense has been indistinctly represented. The words are, Εἰκότως δ' οὖν—παρὰ πῶς λαλῶμεν. Read περιφύλ., and render the whole thus: 'Accordingly, with good reason has John passed over in silence the fleshly genealogy of our Lord, inasmuch as it was previously written by Matthew and Luke,—but has commenced with the *θεολογία*, the doctrine of the Divinity (of our Lord), as if that subject had been carefully preserved for *him*, as a superior person, by the Divine Spirit.' I must not omit to notice, that at the *preceding* passage of Eusebius the somewhat dark expression τὰ σωματικά—(which has been strangely misconceived by the Latin Translator, and not less so by Dav. and Alf., who render 'carnal things')—means [merely] *corporeal* and *external*, as opposed to *internal* and *spiritual*. Compare 1 Pet. ii. 5, οἶκος πνευματικός—πνευματικὴς θυσίας, 'spiritual,' as opposed to 'corporeal.' Thus σωματικά is nearly equiv. to ψυχικά, as used in James iii. 15. Jude 19, and so ψυχικῶς is explained by σωματικῶς in the Lex.

MS. Colbert. Notwithstanding what has been said so speciously urged by German Theologians, and set forth to the most advantage by Davison and Alf., I cannot bring myself to believe that St. John was quite *unacquainted* with the three preceding Gospels when he was writing his own. The remote antiquity of the Traditions recorded in the above passages of Eusebius is unquestionable; and when Mr. Alf. says he 'knows of no authority *ab extra* for them,' he is merely playing the Sophist. Davison grants that this view agrees substantially with the tenor of the Gospel, and with what is there recorded; and he does not hesitate to avow that the attempts which have been made to throw discredit on the accounts that have come down to us, on the testimony of Tradition, seem to him gratuitous.—On the whole I agree with him, that as the main object was not a doctrino-polemical one, so was it not for the *especial* purpose of supplying things wanting in the other three Gospels, since the supplementary hypothesis seems to be, notwithstanding that some truth lies at its basis, untenable. What led to the state of things existing at the time when St. John wrote, has been discussed at large by Dr. Davison, in whose general views I find little or nothing to object to; though in the drawing them forth there is much that is gratuitous, and more that is shadowy and imaginative. In discussing how far some truth lies at the foundation of the Supplementary hypothesis, he admits, indeed, that the far greater part of this Gospel is *supplementary* to the narratives already known to the Christians at Ephesus; but he maintains that it was not the Apostle's *object* to supply what was wanting to the three first Gospels, though he has adduced most important additional particulars connected with our Lord's words and works, which really *do supply omissions*, and thereby render the Evangelical History complete for the purposes of the Christian life; thus filling up the circle of truths necessary for the "perfecting of the saints," so as to complete the inner and holier places of the Temple of the Lord. And this,—I agree with Mr. Alf.,—ranging *under* it all *secondary* aims and purposes, is what we must term the *great* object of the Evangelist: to *advance*, purify from error, and strengthen that maturer Christian life of *knowledge* (the *true*, in opposition to the *false γνώσις* against which he contends), which is the fullest development of the Spirit in men; and this by setting forth the Person of the Lord Jesus in all its *fullness* of 'grace and truth' (John i. 17), in all its manifestation in the flesh, both by signs and wonders, and by discourses; and its *glorification*, through sufferings and death, by exaltation to the right hand of the FATHER.

I. 1—18. In this noble Proem, or Prologus, to this Gospel, the principal *purpose* of the Evangelist is, as in the whole subsequent work, to set forth the Eternal Word of God, the source of all existence, life, and light, as having become flesh, having dwelt among men, been *witnessed* to by John the Baptist, been *rejected* by his own people generally, but *received* by some who had power given them to become sons of God; in short, shown to be the Perfecter

ο Ἰνφρ 8. 19. τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. <sup>8</sup> Οὐκ ἦν ἐκεῖνος  
 & 8. 12. τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. <sup>9</sup> Ἦν τὸ φῶς  
 & 9. 5.  
 & 12. 46.

and End of God's revelation of himself; which was partially made known in the law, but fully declared in Jesus Christ; the eternal pre-existence of the Logos; his essential unity with God, though personally distinct from him; his working in the creation of the world, and in the enlightening of men, however non-apprehended, or misapprehended, by them,—even before his manifestation in the flesh.

1. ἐν ἀρχῇ, ἦν ὁ Λόγος] One cannot but notice the truly august majesty and dignity contained in this brief but comprehensive introductory clause, probably formed on the simple but noble commencement of Genesis, ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

At ἐν ἀρχῇ understand τῶν πάντων, from the subsequent context at v. 3, πάντα—ἐγένετο. The expression answers to the Heb. מֵרֵאשִׁית in Gen. i. 1, and denotes 'the origin of all things.' That ἀρχῇ must have this sense, and not that contended for by the Unitarians, 'the beginning of the Gospel dispensation,' is ably evinced by Dr. Pye Smith, Scr. Test., vol. iii. 68, sqq. On account of the ἦν, many Commentators, indeed, explain the phrase to mean 'before the creation of the world;' referring, in support of this sense of ἐν ἀρχῇ, to John xvii. 5. Eph. i. 4, and Prov. viii. 23; in which last passage the meaning is more exactly defined by the preceding πρὸ τοῦ αἰῶνος and the following πρὸ τοῦ τῆν γῆν ποιῆσαι. But neither in the passage of Proverbs, nor in the one before us, has ἐν ἀρχῇ properly that sense; nor can it ever have it. It is only implied from the context; and no wonder, since what was existing at the creation of the world must have existed before it.

—ὁ Λόγος] On this most important subject (to which the limits of a work of this nature must be quite inadequate) the reader is referred to Tittman, pp. 27—29, and Kuin. Proleg. § 7. 13—90, or to the Epitome thereof in my Recens. Synop.; also and espec. to Lücke's and Olshaus. Comment, or to its substance in Alford, not omitting Dr. Pye Smith's Scrip. Test., vol. iii. p. 70. Whatever may have been the source whence St. John derived this term, all the most competent judges are agreed, that it designates a real subsisting Being, and not an attribute, as Wisdom or Reason. Indeed, the personality of the Logos is manifest from the whole passage.

—πρὸς τὸν Θεόν] The phrase εἶναι πρὸς τὸν Θεόν denotes close union (see Basil, cited by Lücke), so as to be in nature one with God; Lat. apud; Fr. chez; and in the present context, compared with infra xvii. 5, and 1 John i. 1, (where see note,) cannot be thought to mean less than communion of the Divine nature, and participation of the Divine glory and majesty, implying also a community of actions and counsels; meaning, as Dr. Smith expresses it, that 'the Word existed in the eternal period before all creation, naturally and essentially one Being with the Deity, yet possessing some species of relative distinction.'

This assertion is repeated in the next verse, in order to more fully explain what is meant by this communion with God, and to show how the Son evinced his majesty, and the Divine power which he had with the Father.

—καὶ Θεὸς ἦν ὁ Λόγος] The sense is clearly, 'and the Logos was God;' ὁ Λόγος being the subject, and Θεὸς the predicate, as in John iv. 24, πνεῦμα ὁ Θεός, and 1 John iv. 8, ὁ Θεὸς ἀγάπη ἐστίν. For, according to the idiom of the Greek language, it is the noun which is preceded by the Article that is the subject: the other is the attribute; ex. gr. ἡ ἀρετὴ πλουτὸς ἐστίν. The temerity of Crellius, who, to destroy this irrefragable testimony to the Godhead of Jesus Christ, proposed to alter Θεὸς to Θεοῦ, met with well-merited chastisement from Bengel and Wetstein. Some, after his time, have attempted to compass the same end, by maintaining, that as Θεὸς has not the Article, it should be taken in a lower sense, to denote a God. But that position has been completely overturned by Bengel, Campbell, Middl., Kuinoel, and Smith.

2. The Evangelist here reverts to the two first clauses of v. 1, which he now combines, in order to glance at the Creative Works, which especially belong to the Logos.

3. πάντα δι' αὐτοῦ, &c.] By πάντα we are to understand all things in the world = ὁ κόσμος, v. 10.—Ἐγένετο, 'were brought into existence;' for ἐκτίστω. See Pa. cxlviii. 5. Many take διὰ as denoting the instrumental cause, as in Heb. i. 2. But there is no reason to abandon the opinion of almost all the ancient, and the most eminent modern Interpreters, that it denotes the efficient and principal cause, as in Rom. xi. 36. 1 Cor. i. 9. Gal. i. 1, and often elsewhere. As to the passage of Hebrews, it is of quite a different nature from this of St. John; since in the latter only one agent is spoken of, but in the other two agents are adverted to. Thus the Logos is described as being 'very God,' and Creator of the universe; who, on account of his communion with the Divine nature, hath an equal power with the Father, and, by his co-operation with the Father, created the world.

The next words καὶ χάρις—γίγνεται are usually explained as yielding, by a Hebrew parallelism, an identity of sentiment with the foregoing clause,—the same thing being expressed both by affirmation and by negation. But it should seem that we have not merely the same thing expressed, but a much stronger sentiment. Even the dialysis οὐδὲ ἔν has an intensive force, containing, as Bp. Bull, Dr. Smith, and Mr. Alf. have shown, a more distinct and positive denial of the eternity and uncreatedness of matter, as held by the Gnostics.

4. Lightfoot observes, that to the physical creation by the Logos is here subjoined a new and moral one by the same. Strictly speaking, however, there is here (as Chrysostom and Tittman remark) a reason given for what has been just affirmed, implying that the Logos is the source of all life to the creature. Comp. 1 John v. 11, and infra vi. 33. The general sense of καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθ. is that 'He is the source of both natural and spiritual life, and also of light and knowledge;' for, as Lampe has shown, all knowledge, purity, and happiness arise from this life, which is the light, i. e. the true, equiv. to the only true light to every man (v. 9). The reading of D, ἐστὶν for ἦν, injudiciously adopted by Lachm., sprang either from a

τὸ ἀληθινὸν δ' φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. <sup>10</sup> Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, <sup>11</sup> καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup> εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι

marginal *scholium*, or rather a rash Critical alteration, which, though caught up by Origen, its source may be traced back to the Ital. Vers., and probably arose from *Heracleon* (a Gnostic of the 2nd century), mentioned by Origen. That the Pesch. Syr. Translators had ἦν in their copies cannot be doubted. Both ancient and modern Commentators have stumbled at ἦν, from not seeing its true force, which, when drawn fully out, shows that it contains a deeper and fuller sense than *ἵσται*, though the force of that may be included therein. And here Lampe is, as often elsewhere, *instar omnium interpretum*, to whose admirable Exegesis I can only refer my readers.

5. καὶ τὸ φῶς φαίνει] *Scotia* is in Scripture a frequent image of ignorance and sin, and also the death, or *misery*, consequent upon it, as φῶς is of ζωή. See Is. ix. 2. Matt. iv. 16. Acts xxvi. 18. Here the word is put (abstract for concrete) in the place of οἱ ἰσχυρισμοὶ τῇ διανοίᾳ, Eph. iv. 18, namely, those immersed in ignorance, idolatry, and vice, and consequently far removed from light and virtue, holiness and happiness; in short, all except those adverted to at v. 12, such as received the light and the Life-giver. Thus the sense is: 'And this salvation was offered to wretched, corrupt, and miserable man; but (or, nevertheless) the plan of salvation they did not comprehend, much less accept and embrace.' Comp. v. 11, which vindicates this sense of a passage whose meaning has been variously laid down.

6—18. The manifestation of the Logos, Jesus Christ, the Son of God incarnate in our flesh.

6—8. The scope of these verses, of which the two first recite briefly what is in vv. 19—36 narrated in detail, is to show that *John the Baptist*, whom many so magnified, was not the Christ, but one sent by God to bear witness of him; and to prove, even on the evidence of John himself, the infinite superiority of Jesus to that Prophet; q. d. 'To bear witness of this light, and further its reception, was John sent from God; not as being himself that light,—namely, the Messiah,—but to bear witness to the Divine mission of Him who was so.'

6. ἐγένετο ἄνθρωπος, &c.] Lit. 'there was a man raised up, or brought forward, as a messenger from God.'

7. εἰς μαρτυρίαν, ἵνα μαρτ.] Here there is not so much a repetition of the same thing in plainer terms, as rather, in ἵνα μαρτ., &c., an *επαποθέσις* upon εἰς μαρτυρίαν τοῦ φωτός. John was not only a *Forerunner* of the Messiah (as he is described in the three first Gospels), but a WITNESS, such as he is represented in this Gospel. After our Lord's baptism in the river Jordan, John's former character ceased, and his latter commenced. Even up to his death John ceased not, on all proper occasions, to bear decided testimony to the exalted character of Jesus—namely, that he was the true Light, in order that all men, through his witness, might believe in Jesus.

8. οὐκ ἦν ἰκεῖνος τ. φ.] The expression is emphatical, q. d. 'He was himself not that Light, but only the burning and shining light of that

generation, in which he was raised up to bear testimony to the Light, to the end that all these might, through him, believe in the Light.' The caution of the Evangelist in thus putting a decided negative as to John being himself the Christ, and of John's similar caution in his decided disavowal thereof (see vv. 19—23), arose from the disposition of some of the Jews to regard John the Baptist as himself the Christ.

9. ἦν τὸ φῶς τὸ ἀληθινόν] Render: '*that* (meaning *He*) was the true light.' In the sense of *reality* there is here implied genuineness, attested by originality. See infra vi. 32. xv. 1, and elsewhere.

The next words ἐρχ. εἰς τὸν κόσμον are commonly taken with πάντα ἄνθρωπον. But the best Commentators are now agreed that they should be construed with τὸ φῶς; since in the former construction the words would seem unnecessary, and never occur in that sense; whereas in the latter the phrase is very weighty, and well suited to the connexion. Moreover, ὁ ἐρχόμενος εἰς τὸν κόσμον was an usual phrase to designate the Messiah. See vi. 14. xviii. 37. And so at iii. 19. xii. 46, he is designated as a 'light coming into the world.' Finally, the other sense would require the Article after ἄνθρωπον. Not to say that the sense usually assigned would be scarcely reconcilable with facts. Nor is the interpretation above stated without the support of ancient authority; since so the passage was taken by the author of the Test. xii. Patr. p. 578, τὸ φῶς τοῦ κόσμου τὸ δοθὲν ἐν ἡμῖν πρὸς φωτισμὸν παντὸς ἀνθρώπου. I find the punctuation, which I have hence adopted, in all the most ancient Lamb. and Mus. copies. With respect to the scope of the declaration, it seems to be this, 'which [by] coming into the world enlighteneth every man' (comp. Tit. ii. 11); i. e. every one who is willing to receive or admit this (comp. παραλαβὸν αὐτόν, v. 11). Comp. iii. 19. xii. 46.

10. ἐν τῷ κόσμῳ ἦν] These words affirm the appearance and existence of the Logos on earth in a human form,—i. e. that he became incarnate. In this and the following verse there is a kind of *climax* in the four particulars now presented concerning the True Light; q. d. 'The only and true Saviour came to, and abode in the world,—a world created by him, but which (meaning 'the men of the world'), nevertheless, knew Him not, did not choose to know Him, recognized Him not as such. Nay, though he came to his own people especially, yet even they received him not as their Lord Christ.' The best Expositors are agreed, that τὰ ἴδια, sub. οἰκῆματα, can only mean his own country, or people; a sense of which numerous examples are adduced by Krebs, Wetst., and Kypke. The metaphor (as observes Smith, Scrip. Test.) is that of a sovereign over a state, or the head of a family over his household. The Jews, indeed, might be called Christ's own people, as being the peculiar people of God, and consequently of Christ, as united in the Godhead, and being the King of Israel; thus constituting Judea his own inheritance in possession.

g Rom. 8. 18.  
Col. 3. 35.  
s Pet. 1. 4.  
i John 3. 1.  
h Infra 3. 5.  
James 1. 18.  
1 Pet. 1. 24.  
1 Matt. 1. 18.  
g 17. 2.  
Luke 1. 31.  
a 2. 7.  
2 Pet. 1. 17.  
Col. 1. 10. & 2. 3. 2. Heb. 2. 14, 16. Isa. 40. 5.

αὐτὸν οὐ παρέλαβον. <sup>12</sup> ε "Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς  
ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα  
αὐτοῦ. <sup>13</sup> h οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ  
ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. <sup>14</sup> i Καὶ ὁ  
Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ ἐθεασάμεθα

12. From the Jews, who rejected Jesus as their Saviour, the Evangelist turns to those, whether Jews or Gentiles, who received him.

—ὅσοι δὲ ἔλαβον α.] The reasoning may be carried out in full thus: 'His countrymen, as a body, rejected him. Yet his coming was not utterly without effect. Some few did acknowledge him as the Word of God, and the Light of men. And to such as *did* (or hereafter should) he gave the privilege of adoption into the number of God's children.' Note, *ἐξουσία* here denotes *privilege* or *prerogative*; a signif. sometimes occurring in the later Class. writers and the Sept. By *τέκνα Θεοῦ* are meant those who have experienced the birth from above mentioned at iii. 3—7;—a birth produced by the Holy Spirit of God; and consequently the latter is inseparable from the former; and 'to be born of the Spirit' is equiv. to 'being a son of God,'—one thus admitted to sonship;—the most supreme blessing a created being can receive, comprehending both the privileges of Christians in the present state, and their felicity in the future; a blessed resurrection and a glorious immortality; in short, to be eternally as happy as infinite Goodness, united with infinite Wisdom, can make men.

13. οἱ οὐκ—ἐγεννήθησαν] Meaning, 'who became such; obtained that privilege of sons, not by virtue of ancestry, as the Jews were God's children (Deut. xiv. 1) through their descent from Abraham, nor by any affinity or connexion of human descent, but by the free grace of God, through the working of his Holy Spirit.' The plural *αἵματα* is used by way of adaptation to *ἔδωκεν* before; though, of course, what is here applied to those who received Jesus as the Christ during his abode on earth, is equally applicable to those who *should*, at any future period, receive him. The plural *αἱμάτων* is also used to denote all the degrees of consanguinity and lines of descent, and has reference to the several ancestors from whom the children of Israel boasted their descent, as Abraham, Isaac, and Jacob; see 2 Cor. xi. 22, sq. This use of the word in the plural is very rare; but I have noted it in Eurip. Ion, 693, ἄλλων τραπεῖς δὲ αἱμάτων, and Lycoph. Cassand. v. 804, 1249. The two phrases *ἐκ θαλ. σαρκ.* and *ἐκ θαλ. ἀνδρός* designate the natural mode of descent, as opposed to the *spiritual* one proceeding from the adoption of God.

14. καὶ ὁ Λόγος σὰρξ ἐγένετο.] This is closely connected with ver. 10, *ὃν τῷ κόσμῳ ἤν,* and is a resumption of what was there said; q. d. 'And [accordingly] the Logos was clothed with a human body, and sojourned among us [men].' This addition of the *human* nature to the Divine implies that *conjunction* by which the same person is both son of God and son of Man. *Σὰρξ* is, for *σάρκις*, 'having a fleshly nature,' such as that of man. Comp. Artemid. ii. 35, *ἐάν τε γὰρ σὰρκινος οἱ θεοὶ φαίνονται.*

—ἐσκήνωσε] Here there is no need to sup-

pose (with Lampe and Schoottgen) any reference to the *Schechina*; the sole object of the Evangelist being to prove that the Logos became incarnate. The full sense is that laid down by Wetstein: 'He who had dwelt in heaven descended from thence, that he might *sojourn* with men.' For *σκηνοῦν* signifies 'to take up one's quarters, or sojourn.' And it is here used in preference to *ζῆν*, with allusion to the life of man as a *sojourn*; and because it better designates that *familiariter vivere*, which seems here intended; suggesting that *familiar intercourse* and that *intercommunity* of all the functions of human life (according to the expressive terms elsewhere, Acts i. 21, *εἰσῆλθε καὶ ἐξῆλθε σὺς ἡμᾶς*), which evidenced our Saviour to have been really and substantially *man*, as well as God.

The next words *καὶ ἰθεασάμεθα*, &c., may be considered as, in some measure, another proof that the Logos became incarnate; yet they seem meant also to intimate, that though he was really *man*, yet he was also something far more; namely, *Son of God*; implying a community of the *Divine* nature. *Ἐθεασάμεθα* is a very significant, and even emphatic, term; q. d. 'Yea, we *distinctly* saw his glory.' Now there were many ways in which his disciples saw the *glory* of Christ; namely, in his *miracles* (see ii. 11); and not only in acts which evinced *power*, but *wisdom* and *goodness* also,—in that unspeakable *love* to men, for which he was content to suffer death, even the death of the cross, for their salvation. Nay, some of the Apostles had seen his glory in his Transfiguration on Mount Tabor. However, I am now inclined to think that the glory here spoken of may be especially that which was given to Christ in his *mediatorial capacity*, i. e. in his twofold nature, as differing from his glory as God and his glory as man. See John i. 14. xvii. 5 and 22. Though these, and the other evidences of Christ's glory in his mediatorial capacity, John did not choose to *specify*, being content with affirming it to have been *δοξάν ὡς μονογενοῦν παρὰ Πατρός*, 'such a glory as might be expected in a Being the only-begotten Son of the Father; who accordingly is (as it is said, Heb. i. 3) the ἀπαύγασμα τῆς δόξης, καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ. The *ὡς* (as Chrysostom and Tittman remark) expresses not *similitude*, but *identity* and truth; meaning 'truly such.' On the full sense of *μονογενής*, a term peculiar to John, as put for *μόνος γεννητός*, see Lampe, Tittman, Dr. Smith, and my Lex. in New Test.

With respect to the construction of the passage, many, as Kuinoel, in order to avoid a slight irregularity, would make the words *καὶ ἰθεασάμεθα*—*Πατρός* parenthetical, referring *πλήρως* to *ἐσκήνωσαν*. A procedure which does violence to the whole sentence, in which the words thus attempted to be separated from the rest, are any thing but parenthetical. We may best regard

τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς 'παρὰ Πατρός, πλήρης  
χάριτος καὶ ἀληθείας.

15 <sup>k</sup> 'Ιωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων· Οὗτος  
ἦν, ὃν εἶπον· 'Ο ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν' ὅτι  
πρῶτός μου ἦν! 16 <sup>l</sup> Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς

k Matt. 2. 11.  
Mark 1. 7.  
Luke 1. 16.  
Infra ver. 26,  
et seqq.  
J. 1. 9.  
Col. 1. 19.  
2. 9.

the words *πλήρης χάριτος καὶ ἀληθείας* as *continuation* of the foregoing idea, and intended to *carry on* the feeling of devout admiration, inherent in *δόξαν ὡς μονογενοῦς παρὰ Πατρός*. I am of opinion, that *πλήρης* is put, not by enallage, for *πλήρης*, found in D and a few other eopica, and confirmed by Theoph. and Euthymius, but by a certain negligence as to style, involving *anacoluthon*, frequent in the present Evangelist (which, indeed, may be recognized more or less in the best writers), for *πλήρους*, as agreeing with *μονογενοῦς*, viz. the Logos. I am now disposed to reject the Hendiadys supposed by almost all Expositors; because, by keeping the words *χάρις* and *ἀληθ.* separate, we may consider the terms as (to use the words of Mr. Alf.) 'setting out the two sides of the Divine manifestation in Christ,—*χάρις*, as the result of Love to mankind,—*ἀληθ.* as the unity, purity, and light of His own character.'

15. Having appealed, in a general way, to the testimony borne by the Baptist to Jesus, the Evangelist now proceeds to mention *what* that testimony was; and by *κέκραγε* he intimates that he uttered it *openly, ex animo, and decisively*.

—ὁ ὀπίσω μου ἐρχόμενος] Meaning, 'He who enters (i. e. is to enter) upon this office after me, He of whom I am the forerunner;' in which sense *ἐρχομαι* frequently occurs in the New Test., and sometimes in the Sept. The interpretation of *ἔμπροσθέν μου γέγ.* is uncertain; since the words may be understood either of *time* or of *dignity*. According to the *former* view the clause *ὅτι πρῶτός μου ἦν* must be considered as expressing the same sense as the preceding; and thus the meaning will be, that 'though he came *after* him in both birth and entrance into office, yet that he had *existed* long before him.' According to the *latter*, which seems preferable, the meaning will be, 'This is He of whom I said, He who cometh into the world [or entereth on his office] after me, is become of greater dignity than myself,—inasmuch as [by his own Divine nature] He was [always] before me; i. e. more honourable than I.' This verse is in some measure parenthetical, being meant to incidentally *confirm*, by this weighty testimony, the foregoing assertion, that the Word was made flesh; thereby showing that John bore solemn witness (*μαρτ.*) to the pre-existence of this Divine Personage. Thus the matter contained in v. 16, forms a *continuation* of what was said at v. 14, taking up what was said in *πλήρης χάριτος*, and further developing the idea of *plenitude* thereby conveyed. It is observable, that the force of *μαρτ.* is not a little raised by the subjoined words, καὶ κέκραγε λέγων: for worthy of attention is the *peculiar* sense of the term *κράζω*, here and infra, vii. 28, *ἐκράξεν ἐν τῷ ἱερῷ διδάσκων*, &c.; vii. 37, *ἐκράξε λέγων*· 'Εάν τις διψᾷ, ἐρχέσθω, &c.; xii. 44, *ἐκράξε καὶ εἶπεν*· 'Ο πιστεύων εἰς ἐμὲ, &c. Now here, as united with *μαρτυρ.*, implying the giving testimony, it expresses that the de-

claration was *public and decided*. And so, too, at vii. 28, we may understand *ἐκράξε λέγων*. The peculiar expression *ἔμπροσθέν μου*, though it is more frequently used of *time*, yet cannot, with due regard to the context, be supposed used otherwise than of *dignity* (as it is done by the framers of our authorized Version); a sense which (notwithstanding what Wetst., Tittm., and Kuin. affirm) is found not only in Plato, p. 805, and Demosthenes, p. 1296, but also in the Sept. at Gen. xlviii. 20. Lampe, who has most ably discussed the interpretation, satisfactorily shows that the sense of the clause must be: 'He who cometh after me [in time] is [as the Christ] more honourable than I, inasmuch as He was [and is by his own eternal nature as God] existing before me.'

16—18. It has been disputed whether these verses are from the Baptist or from the Evangelist. The *former* opinion has been adopted by many Interpreters, though (as Tittman observes) 'it lies open to the objection, that what is contained in these verses could hardly have been said by John the Baptist of himself, his own times, and that of his disciples.' They are rather the words of the *Evangelist*; who, in using the term *πληρώματος* (answering to the Hebr. מִלְּךְ, which denotes the *sum* of any thing, and also *plenty*) seems to have had reference to the expression *πλήρης χάριτος καὶ ἀληθείας* at ver. 14 (for this verse is a continuation, and confirmation, of what was said at ver. 14, ver. 11 being in some measure parenthetical), and meant by it to express the idea of *exuberant abundance*. Thus *ἐκ τοῦ πληρ. αὐ.* means, 'from his rich storehouse of benefits and blessings.' Of the controverted phrase, *χάριν ἀντὶ χάριτος*, the only interpretation deserving of adoption is that of those who regard it as a periphrasis of the superlative, like the Hebr. חֵן עַל חֵן; an idiom not unknown in the Greek Classical writers. Thus Theogn. Admon. 344, *δοῖναι ἀντ' ἀνιῶν ἀνιάς*. The sense will thus be, 'grace upon grace.' Render, 'Yea, of this fullness (i. e. his exuberant abundance) have we all received [grace], even grace upon grace, blessings superlatively great, by continual accessions one upon another,—a rich abundance of spiritual gifts.' So Plato i. 334, cited by Wetstein, says the Deity, after giving *τὰς πρώτας χάριτας, εὐαὐθις ἑτέρας ἀντὶ ἐκείνων, καὶ τρίτας ἀντὶ τῶν δευτέρων, καὶ διὰ τὰς ἀντὶ παλαιωτέρων ἐπιδίδωσι*. See also Philo, cited by Loesner. The notion, however, of *superadding* does not here come in. A few Expositors, with some appearance of reason, render, 'grace in us, answering to [each] grace in him; faith, love, humility, purity, obedience in Him, reflected, as in a mirror, in the hearts of His people. By *ἡμεῖς* is meant all who believe in Him, with the faith spoken of at v. 12, and not, as some of the heretics thought, a favoured few;—meaning themselves. "The Gnostics and the Corinthians," observes Dr. Waterland, "talked much of the



m Exod. 20.  
1, &c.  
Deut. 5. 4,  
&c.  
n Ez. 22. 30.  
Deut. 4. 12.  
infra 6. 44.  
1 John 4. 12.  
1 Tim. 6. 16.  
Matt. 11. 27.  
Luke 10. 22.  
Ecclus. 55.  
31.  
o infra 6. 22.

παντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. <sup>17</sup> ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. <sup>18</sup> Ἐθὼν οὐδεὶς ἑώρακε πώποτε ὁ μονογενὴς Υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.

<sup>19</sup> Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱερουσολύμων ἱερεῖς καὶ Λευῖτας, ἵνα ἐρωτήσωσιν

*πλήρωμα* or *fulness* by which they meant a *fictitious plenitude* of the Deity, in which the whole race of *Æons* was supposed to subexist, and into which all *spiritual* men (such as they esteemed themselves) should hereafter be *received*. It was the doctrine of the Valentinians, and probably of the elder Gnostics also, that they were themselves of the *spiritual* seed, had *constant grace*, and could not fail of being admitted into the *plenitude* above; while others were, in their esteem, *carnal*, had *grace*, but sparingly or occasionally, and that so as not to bring them so high as the *plenitude*, but to an *intermediate* state only. But St. John here asserts (whether, however, with reference to the Gnostics is not certain) that *all* Christians equally and indifferently, all believers at large, have received of the *plenitude* or fullness of the divine Logos, and that not sparingly, but in the largest measure." It has been well pointed out by Maldonat, that the "fulness of the saints differs from the fullness of Christ in three respects, 1. Grace and the Spirit are in others by *participation* only, as rivers have their waters from the fountains; but in Christ they are *original* and of *himself* only. 2. In Christ they are *infinite* and above measure. And, accordingly, it is said, further on, iii. 34, οὐκ ἐκ μέτρου δίδωσι (τῷ Υἱῷ) ὁ Θεὸς τὸ πνεῦμα. 3. The saints cannot *communicate* their *graces* to others (much less their merits); whereas the gifts of the Spirit are in Christ as a fountain-head to impart these to his members."

<sup>17</sup> ὅτι ὁ νόμος—[ἐγένετο] In these words are *exemplified and illustrated* the benefits received from Christ by his disciples; and the grace and fullness of the Gospel is opposed to the rigour and narrowness of the Law. The Law was given *as a benefit* to the Israelites; yet it was harsh and burdensome, its blessings scanty, and those confined to one nation; whereas the Gospel imparts its blessings, through Christ, plentifully to the whole human race. This *χάρις* Christians receive from the *πλήρωμα* of Christ, since to him (as it is said at iii. 34) οὐκ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα. On the force of *χάρ*, see note *supra* 14.

<sup>18</sup> Here the sentiment of v. 17—implying the superiority of the Gospel over the Law—is *confirmed* by adverting to the clear knowledge of God (no otherwise to be obtained than from One intimately conversant with God) which has been communicated by Christ, the only-begotten Son of God. The precise connexion is faint and obscure; but it may be what Alf. lays down thus, —[*'Moses could not give out the πλήρωμα of grace and truth, for he had no immediate sight of God, nor can any mere man have, —Θεὸν οὐδ' ἑώρακ' hath seen' (or 'will ever see'). No other ever did or could do this, because 'no one knoweth the Father save the Son, and he to whom the Son will reveal Him,' Luko x. 22. By ἑώρακε is here to be understood not 'seeing'*

only by corporeal vision, but *knowing*; and not 'knowing' only, but, as in Luke x. 22, so 'thoroughly knowing' as to be able to *fully declare* God (comp. Ecclus. xliii. 31, τίς ἑώρακεν αὐτὸν καὶ ἐκδηγήσεται;), to declare both the *nature* of God (the Godhead as existing in the mysterious union of three Persons in one God) and his *purposes* in the redemption of man,—and the several offices of the three Persons of the blessed Trinity in the great work of man's salvation.

By ὁ μονογενὴς—[ἐξηγήσατο] it is meant that 'he alone who is nearest and dearest to God,—even his only-begotten Son,—hath fully disclosed him' (i. e. his nature, attributes, will, &c.). As to the peculiar expression ὁ ὢν εἰς τὸν κόλπον, I am now inclined to think, with Chrys., that it is derived from the intimate union of parents and children (comp. 1 Kings iii. 30, and Lam. ii. 12), arising from *συγγένεια*, but here denoting, as Chrys. says, *ἐνότης τῆς οὐσίας*. And so Euthym. (from some other Greek Father) says that the expression marks τὸ γνήσιον τοῦ Υἱοῦ, καὶ ὁμοούσιον, καὶ ἀχώριστον. In our own language we use the prefix 'bosom' before a substantive, as denoting the closest intimacy, but with no reference to consanguinity. In *ἐκείνος* there is a strong emphasis, implying exclusion of any other. As to ἐξηγήσατο, it is true that both the verb and its verbal noun, ἐξηγήτης, were, as we find from the numerous passages adduced by Wets. and others, technical terms used of the declaration of Divine matter, and the interpretation of the Divine oracles; but I agree with Lücke that the word is, agreeably to the simple style of John, to be taken in its ordinary meaning.

<sup>19</sup>—<sup>28</sup>. The witnesses borne by John the Baptist to Jesus before the Deposition of inquiry from the Sanhedrim.

<sup>19</sup>, <sup>20</sup>. The Evangelist, again reverting to John, points to the well-known public testimony of John, given by him to the great Council of the Sanhedrim, which had the charge of religion. Render: "And this is the testimony of John [concerning himself]: When the Jews had sent from Jerusalem Priests and Levites to him, saying, *Who art thou?* then he confessed and denied (or dissembled) not [who he was]; yea, he avowed, 'I am not the Christ.'"

—οἱ Ἰουδαῖοι] Meaning those who are elsewhere called οἱ ἀρχόντες τῶν Ἰουδ.,—namely, the Sanhedrim, who had the authority of making inquiry into the pretensions of prophets, and of which the persons sent were a deputation. There is no reason to suppose, with some, that the Evangelist has not given the *whole* address; for the τίς in the question evidently refers to the *kind* of prophetic character claimed by John, which implied an inquiry, 1. whether he was the Christ; 2. whether he was Elias. The form *ὅ*

αὐτὸν Σὺ τίς εἶ; <sup>p</sup> καὶ ὁμολόγησε, καὶ οὐκ ἠρνήσατο. <sup>20</sup> καὶ ὁμολόγησεν "Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. <sup>21</sup> καὶ ἠρώτησαν αὐτὸν Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· Οὐ. <sup>22</sup> Εἶπον οὖν αὐτῷ· Τίς εἶ; ἵνα ἀποκρισὼν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; <sup>23</sup> Ἐφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου! καθὼς εἶπεν Ἡσαίας ὁ προφήτης. <sup>24</sup> Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. <sup>25</sup> καὶ ἠρώ-

p infra 2. 28.  
Luke 2. 12.  
Acts 12. 28.  
q Deut. 12.  
15.

r Isa. 40. 2.  
Matt. 2. 2.  
Mark 1. 2.  
Luke 2. 4.  
supra ver.  
15.  
s Deut. 12.  
15.

τίς εἶ was (it appears from Wetstein's citations) not unusual, as addressed by those who demanded to know any one's authority to act in any business. Though the Sanhedrim knew that John's ancestry did not accord with that which had been predicted of Christ; yet, when they bore in mind what had happened to Zacharias in the Temple, and that his mother was of the lineage of David, they might think it possible that he was the Messiah; especially as it was not absolutely determined among the doctors whether Christ was to be born at Bethlehem or not.

— ὁμολόγησε—καὶ ὁμολόγησεν These words contain the strongest *assertation* possible, since the two methods, assertion by affirmation and by negation of the contrary, together with a repetition of the affirmation, are here united. The sense above assigned to ὁμολ., 'he avowed' (i. e. 'openly and explicitly declared'), is required by the *negatives* that occurs in the proposition, which forms the *subject* of the verb ὁμολόγ., and is confirmed by a similar use, however rare, in Xen. Cyr. vi. 3, 24, τοῦτον γὰρ τίς ἂν τάττοι, οἳ καὶ αὐτοὶ ὁμολογοῦσι ('avow,' lit. 'say plainly,' 'do not dissemble') μηδὲ μίαν μάχην ἂν ὑποκρίναι ἐκ χειρὸς.

20. Lachm., Tisch., and Alf. read ἐγὼ οὐκ εἰμὶ, from six uncials and one cursive;—quite insufficient authority; espec. since internal evidence is equally balanced. The same var. lect. occurs at iii. 28, where Tisch. and Alf. retain οὐκ εἰμὶ ἐγὼ.

21. τί οὖν (scil. ἐστὶ); A popular form of expression; q. d. 'What is it, then, you mean to say?' The reading of MS. B, σὺ οὖν τί; is evidently a false correction.

— Ἠλίας εἶ σύ; Having disavowed all pretensions to be accounted 'the Christ,' their next thought was that he might be Elias, whom they expected to re-appear upon earth just before the coming of their Messiah; espec. as the whole appearance of John (Matt. iii. 4, comp. with 2 Kings i. 8), and his announcement that the kingdom of God was at hand, must have brought to their minds the prophecy of Malachi. In the MSS. C, L, and 33, the σὺ is absent, as also in some copies of the Ital. Version, and in Cyril and Origen; and in several of the most ancient Lamb. and Mus. copies the (:) does not appear. Thus the *declarative* form will be used, as oft. in the Class. writers,—not so much for affirmation, as that an interrogation is *implied*; q. d. 'So then thou art Elias, art thou not?' But the direct interrogation found in all the copies but a very few, and confirmed by the Pesch. Syr. Version, is far more suited to the gravity of the

occasion, and to the simplicity of the Evangelist's style.

— οὐκ εἰμὶ i. e. not in the sense in which the question was asked, i. e. not personally, that Elias who had been taken up into heaven, and whose return to earth was expected; though in another sense he might be called Elias, as he came in the *spirit* and *power* of Elias; see Matt. xi. 14.

— ὁ προφήτης εἶ σύ; It is plain that this cannot mean Elijah, since that would involve a vain repetition. The Article shows that it must denote *some particular prophet*. The best Commentators, ancient and modern, are of opinion that *Jeremias* is meant; q. d. 'the prophet promised' (namely, in Deut. xviii. 15, 19. See Acts iii. 22), who, they supposed, would appear previously to the advent of the Messiah, to recover the ark of the covenant which he had hidden; see 2 Macc. ii. 5.

22. τίς εἶ; lit. 'what sort of a person art thou?' 'what character dost thou bear?' whether prophet or not?

23. ἐγὼ φωνή, &c.] Meaning, that 'what they ask they will find sufficiently answered in the words of the Prophet' (Is. xl. 3), 'the voice of one crying in the wilderness, &c.; for He it is who is there spoken of.

24. ἦσαν ἐκ τῶν Φαρισαίων] Why not (it may be asked) of the Sadducees too, since they also went to John's baptism? Because the Pharisees formed by far the greater part of the Sanhedrim, and held the whole power in their own hands. So Josephus, Antiq. xviii. 1, 4, πρῶσταται δ' ἀπ' αὐτῶν (scil. Σαδδουκαίων) οὐδὲν ὥς εἰπὼν· ὁπότε γὰρ ἐπ' ἀρχὰς παρίστανται ἀκούσι μιν, καὶ κατ' ἀνάγκας, προσχωροῦσιν δ' οὖν οἱ Σαδδουκαῖοι λίγην. The reason of this explanation (as Alf., indeed, says) is not very clear. Lücke refers it to the apparent hostility of the next inquiry; while Alf. asks whether it might be to throw light on their question about *baptizing*, as the Pharisees were the most precise about all ceremonies, lustrations, &c. But the former mode is far-fetched and yet jejune. The latter is preferable; but it would suppose the words to be those of *explanation*; which they are not,—unless, indeed, the reading of Lachm., Tisch., and Alf. be adopted from MSS. A, B, C, L, and Origen, by which the *οἱ* is removed; but the authority for cancelling it is quite insufficient; espec. since internal evidence is in favour of the *οἱ*, which was more likely to be absorbed by the *αἱ* preceding, than introduced by the Revisers. Besides, the Pesch. Syr. and Vulg. Versions strongly confirm the *οἱ*. Alf. says, 'it was introduced to make it clearer that the whole do-

τησαν αὐτὸν καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ  
 ὁ Χριστὸς, οὔτε Ἑλίας, οὔτε ὁ προφήτης; <sup>26</sup> Ἀπεκρίθη αὐτοῖς  
 ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι μέσος δὲ ὑμῶν  
 ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε. <sup>27</sup> Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχό-  
 μενος, ὃς ἔμπροσθέν μου γέγονεν οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα  
 λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. <sup>28</sup> Ταῦτα ἐν \*Βη-  
 θανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

† Matt. 3. 11.  
 Mark 1. 7.  
 Luke 3. 16.  
 Acts 1. 5.  
 & 11. 16.  
 & 10. 4.

putation were intended; and he renders, 'And they, i. e. the whole, were (or 'had been') sent by the Pharisees.' But no dependence can be placed upon a sense so *wrong* out of the words, and founded on the cancelling a word not likely to have been removed from all the copies but *four*, and all the most weighty Versions. In short, the word must be retained, and regarded as a remark, intimating (as Maldon., Brug., and Lampe are agreed) *how* it came to pass, and *why* the interrogation calling John to account was founded on baptism (the administration of which they thought confined to Christ, or, at least, to prophets); and 'since (observes Lampe) the greatest part of their theology consisted in defining ceremonies and external rites, espec. washings (as appears from Mark vii. 3, 4), they thought that the cognizance of such matters particularly pertained to them.'

25. *τί οὖν βαπτίζεις, &c.*] Baptism had been hitherto confined to *Gentiles*, on their becoming proselytes to Judaism; and it had been unusual to baptize Jews. Now the Pharisees supposed that the power of baptizing *Jews*, and thereby establishing a new Religion, was confined to the Messiah, and his precursors the Prophets; who, they thought, would return to life for that purpose. Hence they were desirous of knowing on what authority John had introduced such an innovation; and they presumed, from this circumstance, that he claimed, in some way or other, a Divine mission, either as the Messiah, or as a Prophet, or some other authorized Legate.

— οὐρα ἥλ., οὐρα] MSS. A, B, C, L, and 5 cursives (I add 1 Lamb. and 3 Mus. copies) have οὐδὲ—οὐδὲ, which reading is edited by Lachm., Tisch., and Alf., though against evidence of every kind, both external and internal; since it is plainly a mere *alteration*, having for its purpose to introduce purer Greek: the οὐδὲ—οὐδὲ being found supra v. 13 confirms the suspicion.

26, 27. *ἐγὼ βαπτίζω, &c.*] The general sense is, 'I only baptize with *water*; mine is but a baptism subordinate, and preparatory to that of One far superior,—from whom a very different and far superior baptism may be expected. Moreover, He whom you look forward to, and by whose authority I do this, is *among* you, though unknown to you.' The *σάκης*, edited by Tisch., not Lachm. and Alf., instead of ἔστηκεν, from only three MSS., seems a mere critical alteration, from those who were ignorant of the idiom (occurring also in 1 Cor. vii. 37, *εἰ ἔστηκεν ἰδραῖος*, by which the Perf. ἔστηκεν is used for the Pres. *σάκει*. See Buttm. Gr. § 107, 2). Tisch. and Alf. cancel the words at v. 27, *αὐτός ἐστιν, ὃς ἔμπροσθέν μου γέγονεν*, on the authority of only B, C, L, and 7 cursive MSS. The latter clause *may* have been interpolated from v. 15; but the former *must* be genuine,

since otherwise the Baptist will be made to express himself (for no imaginable reason) most enigmatically. It was removed by Critics, who cancelled what seemed to them unnecessary, and involved a breach of Classical propriety. See note on Matt. vi. 4.

26. *μέσος ὑμῶν*] This use of *μέσος*, with a genit. of *thing*, is found, though very rarely, in the Class. writers (as Herodian iii. 9, 5); but used, as here, with a genit. of *person*, it is, I believe, there unprecedented. As to Joa. Bell. iii. 8, 8, adduced by the Commentators, the genit. is not expressed, but left to be supplied from the context, as also in Joa. Ant. vi. 7, 3, also as *understood* in Virg. *Æn.* v. 76, 'Ibat—magnā, mediū, comitante catervā.' However, *medius* in Latin is so used, as Ovid. *Fast.* v. 67, 'Et *medius* juvenum, non indignantibus ipia, Ibat.'

The *δὲ* after *μέσος* is wrongly cancelled by Lachm., Tisch., and Alf., from MSS. B, C, L. The particle, which cannot well be dispensed with, was probably omitted either by the ignorance of the scribes, who were unable to decipher the mark of abbreviation for *δὲ*, or through mere carelessness.

27. *αὐτός ἐστιν—γέγονεν*] The full sense intended is: 'This is he who was to come after me, but to be before me in dignity.' I agree with Olshausen, who maintains that the declaration of John, that the Messiah was actually standing among, though then unknown to, them, was virtually an answer to their question, as to the legitimization of his claims to be a prophet, a *σήμερον*, that he was sent from God.

28. *Βηθανία*] This reading (instead of the Vulg. *Βηθαβάρη*) found in almost all the best MSS. (including almost all the ancient Lamb. and Mus. copies), has been adopted by all the Critical Editors from Matth. and Griesb. downwards, and almost all the early Editions. The common reading they suppose to have proceeded from a mere conjecture of Origen, who, because the situation here does not correspond with that of Bethany, where Lazarus and his sisters lived, made the change in question; forgetting that there are in all countries several places of the same name. So in Judaea there were Bethsaida, Bethlechem, Cana, and Emmaus. And Bethany, from its signification (namely, 'a ferry-place' or 'passage') was very likely to be one. Moreover, *this* Bethany seems meant to be distinguished from the other by the addition, *πέραν τοῦ Ἰορδάνου*. The meaning, indeed, of the name *Bethabara* is almost the same with that of *Bethany*; since *both* of them denoted the *ford* or *ferry* at which the Jordan was crossed in the way from Jerusalem to Perea. Inasmuch that many learned men are, with reason, of opinion that Bethabara and Bethany were only two different names for the same place. We may suppose that Bethabara

29 Ἡ ἐπαύριον βλέπει [ὁ Ἰωάννης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 30 Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 31 κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ,

u Exod. 12. 8.  
Isa. 53. 7.  
infra ver. 30.  
1 Pet. 1. 19.  
Acts 8. 32.  
x Supra ver. 16.

was the more *ancient* one, and the original name of the place (probably the Bethabara of Judg. vii. 29), but that in the time of Christ it was usually called *Bethany*, as then better designating its situation (probably at about five miles from the embouchure of the Jordan into the Dead Sea); the original crossing by *ford* having now been changed to that by *ferry*; though notwithstanding this, the old name (of which many examples might be adduced) still continued in use. Inasmuch that in the time of Origen it seems to have been by the inhabitants called Bethabara. Hence he changed the reading to that name.

29—34. *A further testimony borne by John the Baptist to Jesus.*

29. τῇ ἐπαύριον i. e. the day after the mission of the Priests and Levites. The words ὁ Ἰωάν., which I bracketed, have been cancelled by Lach., Tisch., and Alf., on rather strong authority; which I can confirm from several ancient Lamb. and Mus. copies; and internal evidence is at least equally divided.

— Ἴδε ὁ ἀμνὸς τ. Θ., &c.] ‘Behold Him, who is the Lamb of God, who expiatieth the sins of the world’—‘who was appointed by God to be offered as a sacrifice of atonement for the sins of the whole world.’ Jesus is in Scripture characterized by the designation of *Lamb*, with allusion to the paschal lamb *typifying* him, and the lamb daily offered up at the evening sacrifice, *representing* him. Moreover, he is designated as the *Lamb of God*, with reference to his being appointed and approved by God as the all-sufficient sacrifice for the sins of men. In this view John the Baptist must have considered Jesus, when he called him *Lamb*, namely, as suffering and dying *like a victim*; for it is clear that he meant to represent our Lord as *one dying*, and that in the *place of others*, by his subjoining the words ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου by way of explication. Now the phrase αἴρων τὴν ἁμαρτίαν answers to the Hebr. γַן נַפְשׁוֹ וְנַפְשׁוֹ נָשָׂא, which never signifies to *remove* sins, i. e. *extripate* iniquity from the earth (as many recent Interpreters suppose), but to *forgive* sins (as in Gen. i. 17. Exod. xxxiv. 7. Numb. xiv. 19. Ps. xxxii. 1, 5. 1 Sam. xv. 25. xxv. 28), or to *pay the penalties of sin*, either one’s own, or others’, as in Exod. xxviii. 30. Lev. v. 1. x. 17, where are conjoined, as synonymous, the formulas to *bear the sin* of the people, and *expiate* and to *atone* the people with God. Therefore the formula ‘to *bear sins*,’ must denote ‘to be punished, because of sins,’ ‘to undergo the punishment due to sins.’ Again, as ‘to *bear one’s own sins*’ denotes ‘to be punished for one’s own sins,’ so ‘to *bear the sins of others*’ must mean ‘to be punished for the sins of others,’ ‘to undergo the punishment which the sins of others have deserved.’ Moreover, Christ is said ‘to bear the sin of the *whole world*,’ and therefore the interpretation above mentioned can have no place. There is, besides, in these formulas a manifest allusion to, and comparison with, a *piacular* vic-

tim. For such a victim was solemnly brought to the altar, and then the Priest put his hands over and upon the head; a *symbolical action*, signifying that the sins committed by the persons expiated were *laid upon the victim*: and when it was slaughtered, it was then said to *bear or carry away* the sins of the expiated; by which it was denoted that the victim paid the penalty of the sins committed, was punished with death in *their place*, and for the purpose of freeing them from the penalty of sin. Therefore when Christ is called the *Lamb bearing the sins of the world*, it is manifest that we must understand one who should take upon himself the sins of men, so as to pay the penalties of their sins, and in their stead, for the purpose of freeing them from those penalties. In short, αἴρων denotes, in its full sense, ‘taking away by having borne;’ and thus it is well adapted to express the *atoning sacrifice* of Christ for the sins of the world.

30—34. John now mentions *how* he obtained this knowledge, that Jesus was the Messiah; namely, by an express revelation from God. Up to the period of his baptism, our Lord, it seems, had passed for a mere man. He was first made known as *Messiah* by John at his baptism, and through him to the multitude. Whether John had before any personal knowledge of Jesus is variously disputed. Certain it is that he did not know him to be the *Messiah*. That knowledge he obtained by a Divine revelation, which had given him the *sign* whereby he should recognize the Messiah, namely, the descent of the Holy Spirit, in symbolic figure, upon him. That sign he saw in Jesus, and was therefore sure he was the very personage.

30. For *περι*, Lachm., Tisch., and Alf. read *ὕπρι*, from B, C, and Origen. But external authority is next to nothing; and internal evidence is in this case equally balanced, considering that *ὕπρι* may have been an alteration of the Alexandrian Critics, as in Mark xv. 24, *περι πολλῶν ἐλχυν*, though at Acts xii. 5, *προσυχὴ ὑπὲρ αὐτοῦ*, they have substituted *περι*, which has been adopted by the above Editors; and yet the sense ‘in his behalf,’ ‘for his benefit,’ is surely more suitable than, ‘about, respecting his welfare.’ On the other hand, at Col. i. 3, *περι ὑμῶν προσυχ.*, they edit *ὕπρι*, notwithstanding that *περι* derives confirmation from Col. iv. 3, *προσυχ. περι ἡμῶν* in all the copies, as also in 2 Thess. i. 11, and iii. 1. In Rom. i. 8, *ἐχαριστώ ὑπὲρ πάντων*, Lachm., Tisch., and Alf. edit *περι π.*, which is confirmed by 2 Thess. i. 3, and 1 Cor. i. 4. But in 1 Cor. i. 13, *ἐσταυρώθη ὑπὲρ ἡμῶν*, Lachm. and Tisch. have not done well in editing *περι ὑμ.* from only two MSS. B, D, and in the face of internal evidence; not to mention that the term *ἐσταυρ.* requires, what is a *weightier* adjunct, *ὕπρι*, which is besides very frequently used after verbs or nouns implying the suffering of evil, or death, *in behalf* of any one, *in his cause*.

31. κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ', &c.] This

y Matt. 3. 16. *διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.* 33 *Ἔτι καὶ ἐμαρτύρησεν*  
 Mark 1. 10. *Ἰωάννης, λέγων ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡς [εἰ]*  
 Luke 3. 21. *περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.* 33 *Κἀγὼ οὐκ*

x Matt. 3. 11. *ἤδεν αὐτόν ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκείνός μοι*  
 Acts 1. 5. *εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ'*  
*αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ.* 34 *Κἀγὼ*  
*ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.*

35 *Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθη-*  
 τῶν αὐτοῦ δύο. 36 *καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι,*

is repeated at v. 33, which is explanatory of v. 31. A certain difficulty here presents itself, which is this:—In the portion of St. Matthew we read that John wished *not* to baptize Christ, as not needing his baptism; while in the present he expresses that he did *not know* him when he came to be baptized. We may, I think, best suppose with Mackn., that while John must have personally known Jesus, have been aware of his holy life, and therefore have refused to baptize him with the baptism of repentance, which he needed not; yet that he *knew him not* as the Messiah. I am still further of opinion, that considering that John had been expressly told (i. 33) that a definite sign would be given him to point out the Messiah, namely by the visible descent of the Spirit, he might therefore not presume, before seeing the sign, to pronounce any one to be the Messiah, while yet his knowledge of the circumstances of Christ's birth and life might strongly incline him to believe that he would be declared so; and that feeling might dictate the address in the passage of St. Matthew, which certainly indicates no more than respect and veneration, and contains no distinct acknowledgment of Jesus being the Messiah. (H. J. Rose.) Thus it is as much as to say, in the words of De Wette, 'This testimony does not rest upon my long personal acquaintance with Him, but upon that which happened during my baptizing.'—'Ἄλλ' Ἰωὴ φανερωθῆ, &c., should be rendered: 'But to the end that he should be made manifest to Israel am I come baptizing with water.' It is not said that this was the *sole*, but that it was the *chief* end; and that only as being an end leading to another more important one; for I agree with Alf. that it is only as a spiritual preparatory, through repentance, for the knowledge of Him, that John regarded his baptism; not as any thing making Him known to all.

—*ἐν τῷ ὕδατι*] Lachm. and Tisch. cancel, and Alf. (ed. 1) brackets the τῷ, from MSS. B, C, G, L, X, and 12 cursive ones, confirmed by some Fathers. But their authority is slender in a case of this kind; and besides that external authority for τῷ is greatly superior (thus I find it in all the Lamb. and Mus. MSS.), there is here a certain weight from internal evidence, considering that the word was more likely to be *left out*, through carelessness, or for the purpose of making what is here said square with vv. 26 and 32, than *put in* for any cause whatever, since it seems wholly unnecessary, and the force of the Article difficult to be accounted for;—and yet scarcely more so than at Acts x. 47, *μήτις τὸ ὕδωρ*, though there the article is found in *all* the

MSS. In either passage, however, the article has a certain force, namely, that of *notoriety*, q. d. not as Alf. 'the water which it is my custom to use, am using'; but 'the water which serves to purification, ministering the baptism of repentance'—which is the force of the article in Rom. vi. 4, τὸ βάπτισμα, and Col. ii. 12, *συνταφίσαντες ἐν τῷ βαπτίσματι*.

33. *μῖνον ἐπ' αὐτόν*] In some way, and by some appearance, not revealed to us, the Holy Spirit was so manifested to John, as not removing from Jesus, after having settled on him; and that, probably, to point out to the Baptist the presence of Him to whom he was the fore-runner.

34. What is here said is not so much, as Alf. thinks, 'a solemn reiteration of his testimony';—which might seem a vain repetition, inasmuch as it meant, as Calvin remarks, to intimate 'nihil se dubium proferre; quia Deus probe et penitus illi comperta esse voluit, quorum futuris esse mundo testis.' See more in Calv., and also in Lampe.

—*μαρτ.*] is a more significant term than *μαρτυρῶ* would have been, denoting that 'he hath borne and doth bear testimony,'—an act continuing, and for all future time.

35—43. On account of the above testimony, supposed to be the Evangelist himself, of John, Andrew, and another of John's disciples, and, through Andrew, Simon Peter, become known to Jesus.

35. *τῇ ἐπαύριον*] Namely, two days since this testimony was borne, and after the mission of the Priests and Levites.

—*εἰστήκει*] 'was standing,' i. e. was there.

—*Lachm., Tisch., and Alf. cancel the ὁ before Ἰωάν.,* but only on the authority of B, L, and one cursive MS.; an authority quite insufficient, *espec.* considering that I find the ὁ in all the Lamb. and Mus. MSS., and internal evidence is entirely in its favour.

36. *ἐμβλέψας*] 'having fixed his eyes intently upon him;' with that deep interest which he would naturally feel on beholding the long-expected Messiah; see note on Matt. xii. 49. Stier well remarks, that these 'first words of the Teacher and Martyr (τῷ ζῆντι καὶ ἐρχεσθαι καὶ ἰδεῖν) bear upon them that unequivocal stamp of majesty and lowliness, which is impressed on the whole of his subsequent speech and action. They commence (continue he) with the most simple forms of address, seemingly arising from the circumstance of the moment: but when we think who utters these words, we perceive the beginning of the shining forth of his

λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. <sup>37</sup> Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. <sup>38</sup> Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς· <sup>39</sup> Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἐρμηνευόμενον διδάσκαλε) ποῦ μένεις; <sup>40</sup> Λέγει αὐτοῖς· Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα [δὲ] ἦν ὡς δεκάτη. <sup>41</sup> <sup>b</sup> Ἦν <sup>1</sup> <sup>1a</sup> Ματθ. 4. Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. <sup>42</sup> Εὕρισκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὕρήκαμεν τὸν † Μεσσίαν, (ὃ ἐστὶ μεθερμηνευόμενον [ὁ] Χρι-

glory in them; so that soon does the *master-word* rise to its true dignity and authority in *giving the new name*, in *piercing the hidden heart*, in the *disclosure of what was deeply secret*, and in the promise of yet far greater things." He further remarks on the words τῷ Ἰησ. περιπατοῦντι at v. 36 ('walking in still abstraction'), 'waiting for his hour in full preparation for the world, and sin'.—στραφεὶς, at v. 38, 'turns about,' awaiting for some one to come unto him, and aware that the time was now come—and θεασάμενος, 'looking upon' the two first given to him by the Father, and addressing them in words of mild graciousness—all which would form a striking subject for the consecrated pencil of a great artist. Euthym. remarks, that 'the question, τί ζητ., is merely meant to win them over to him, and to inspire them with courage, thus paving the way to the subsequent ἔρχεσθε.' This is the truth, but not the whole truth, which is fully opened out by Stier, who concludes with words adapted to the use of the Preacher on this interesting portion. 'Those only who *seek* come truly to him; but as they come they are met by the testing word, "*What seek ye?*" and wherefore from me?" We must first of all be taught, by the glance of the Searcher of hearts *turned full upon us*, and by this question which he asks, *what* it is that we as men and sinners seek and need: then shall we ever, more and more, discover that it is Himself alone whom we seek, because in Him all that man seeks is found.' By addressing him by the title Ῥαββί = διδάσκαλε, they intimate their wish to become his disciples; and emboldened by Jesus' graciousness, they venture to ask him further, *where abidest thou?* whether speaking of a fixed habitation, or of a temporary sojourn (and the term admits of either sense), is uncertain. At any rate, there is a *wink* latent in the question, q.d. 'we would forthwith cultivate thy nearer and still more private fellowship, so as to hear and learn of thee *μεθ' ἡμετέρων*,' as says Euthym.

40. ἔρχεσθε καὶ ἴδετε] Jesus does not tell them *where* he abode, but, to encourage them, graciously bids them follow him, and they would see; implying an *acceptance* of their proffered discipleship. However, Stier may be right in discerning a deeper tone than one merely permissive, namely, that of *invitation*, even that of the urgency of love. He further remarks, that ἔρχ. καὶ ἴδετε, though an ordinary mode of address in common life, was used under some circumstances,

and with great solemnity—as at the grave of Lazarus, John xi. 31. Cant. iii. 11. Rev. vi. 1—7, of the heavenly visions. Accordingly, 'They came and saw the lowly abode of Divine Majesty, and stayed with the Lord the remainder of that day; so staying from 'the tenth hour' (four o'clock in the afternoon) until, we may suppose, the usual time for retiring to rest, probably about nine o'clock. Thus for four or five hours they "behold his glory, full of grace and truth;" they beheld, as it were in faith, the heaven open upon the Son of Man (infra 50, 51). All this we may infer from the subsequent admiring words of Andrew to his brother Simon, "we have found the Messiah."

—For ἴδετε, Tisch. and Alf. read *ὄψεσθε*, from MSS. B, C, L, and 6 cursives, with some Versions; but Lachm. retains the text. rec.; rightly; since the other is a manifest *alteration* coming from certain Critics, who, it seems, stumbled at an unusual expression, somewhat peculiar as a form of soliciting attention to a matter of moment (occurring also at v. 47, where see note; and xi. 34. Rev. vi. 2. Ezek. viii. 9), and perhaps not found in regular composition. Lachm. and Tisch. have, very properly, removed the *δι* after *ἔρα*, since for this internal evidence is added to external authority. Yet the same principle of criticism should have induced them to decline receiving the *οὖν* after *ἦλθας*, offered them by five of their favourite MSS., considering how remarkably the style of St. John is deficient in connective particles. Very properly have the above Editors removed the *δι* after *ἐμβλέψας* at v. 43, from strong external authority, confirmed by internal evidence. Alike proper is their removal of *ὁ* before *Χριστόν* at v. 42, and perhaps of *ὁ* before Ἰησ. at v. 44.

42. For *Μεσ.* here and at iv. 25, a large number of the best MSS. (including all the Lamb. and many Mus. MSS.) have *Μεσ.*, which is confirmed by several of the most ancient Greek Fathers, and is preferred by Matth., though not adopted by any recent Editor. Yet it *might* have been, since, besides very strong external authority, here and elsewhere, it has the support of internal evidence, considering that *Μεσ.* was more likely to be altered to *Μεσ.* (in consequence of the Latin mode of speaking) than the reverse, and it is more agreeable to the Hebrew original *מָשִׁיחַ*. The Editors were here too much swayed by the testimony of the MSS. A, B, and at iv. 25, C, D. But the testimony of the B is only indi-

o Matt. 16.  
18.  
d John 12.  
21.  
e infra 21. 2.  
Gen. 2. 15.  
& 22. 18.  
& 40. 10.  
Deut. 18. 18.  
9 Sam. 7. 12.  
Isa. 7. 14.  
& 9. 6.  
& 40. 10, 11.  
& 53. 1, &c.  
Jer. 32. 5.  
& 53. 14.  
Ezek. 34. 23.  
& 37. 24.  
Dan. 9. 24.  
Micah 6. 2.  
Zech. 6. 12.  
& 9. 9.  
f Matt. 2. 23.  
Luke 2. 4.  
infra 7. 41, 42.

στός.) <sup>43</sup> καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας [δὲ] αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἰ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς· (δὲ ἑρμηνεύεται Πέτρος.)

<sup>44</sup> Τῇ ἐπαύριον ἠθέλησεν [ὁ Ἰησοῦς] ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὗρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. <sup>45</sup> Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. <sup>46</sup> Εὗρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. <sup>47</sup> Καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;

rect; for the collators (none of them very exact) might easily mistake *Mss.* for *Mss.*

The reading *πρῶτον* for *πρῶτος*, edited by Lachm. from some uncial and several cursive MSS. (to which I could add some Lamb. and Mus. copies) is evidently a gloss, for the more difficult, but equally correct reading; espec. since the use of *Adject.* for *Adverb* is an idiom occurring not only in the Class. writers but in the Scriptural, e. gr. Mark iv. 28. John viii. 7. Of course it is implied that both disciples went to seek Simon, but that Andrew was the *first* to find him (comp. xx. 4, ἦλθε *πρῶτος* εἰς τὸ μνημεῖον), which seems intimated in the use of the *Adject.* However, to the half-learned Critical Reviser the marginal Scholium *πρῶτον* was more intelligible, by which the sense becomes this, that Andrew lighted on without seeking, or found after seeking, Simon, *first* of the two in time. But the *Adject.* is scarcely less appropriate, by which the literal sense will be, that Andrew was the first in finding Simon, of whom both had been in quest; though that the other, an unnamed disciple, was the Evangelist himself is next to certain. In John xx. 4, the sense is, that John was first (of the two) in coming to the tomb. Thus it appears, that though where *πρῶτος* is used the *Adverb* *πρῶτον* might have satisfied the sense, yet the *Adjective* is, strictly speaking, not *put* for the *Adverb*. Even in Rom. x. 19,—which passage is espec. appealed to in proof of the use of *πρῶτος* for *πρῶτον*,—that is hardly the case, as will appear from my note. So, too, in 1 John iv. 19, *πρῶτος ἠγάπησεν ἡμᾶς* (where almost all Critics unite in taking *πρῶτος* as standing for *πρῶτον*, which, indeed, is found in not a few MSS., and represented in most of the ancient Versions) the *Adjective* has its force, the sense being, 'because He was the first in loving.' That Andrew should have *first* of the two lighted upon and met with Simon must, as Lampe points out, be ascribed to the Providence of God in directing his steps, as in the case of Isaac and Rebecca, Gen. xxiv.

<sup>43</sup> καὶ ἤγαγεν] Tisch. and Alf. cancel the *καὶ*, from MSS. B, L; while Lachm., rightly, retains it; the abbreviation for *καὶ* being doubtless absorbed in the final *s* of the foregoing word. The *αὐτὸν* after *ἤγαγεν* ought not to have been bracketed by Alf., since it is absent from only one MS., the B, and that probably from the carelessness of the scribe. The *δὲ* after *ἐμβλέψας* is with reason rejected by Griesb., Scholz, Lachm., Tisch., and Alf., for both external authority (since

it has no place in the Lamb. MSS. 528, 1178, 1179, and several Mus. ones) and internal evidence are against it. The full force of *ἐμβλέψας* is, 'having looked fixedly,' or 'earnestly, upon him.'

<sup>44</sup> ἀκολουθεῖ μοι] A form of speaking equiv. to 'become my disciple;' and sometimes used by the Grecian Philosophers. Thus Socrates ap. D. Laert. ii. 48, says to Xenophon, ἵππον τοῖνυν καὶ μάναθαι. In the present instance, however, it imported far more than mere discipleship,—namely, the embracing of Christ's doctrines and following his example. In short, it expresses, as Stier remarks, in one term the whole *disciple-life* of all who have really come, and have seen, and is the early type of all that is wrapped up in that oft-repeated call; and of that which is connected with it, when it is last heard, at the close of St. John's Gospel, xxi. 19—22, where see note. But the fullest account of what is meant in this expression, so pregnant in sense, is to be found in Lampe's elaborate discussion, which I commend to the reader and Preacher.

—ὁ Ἰησοῦς is absent from most of the uncial and about 20 cursive MSS. (to which I could add most of the Lamb. and many of the Mus. copies), and it is cancelled by Matthæi, Griesb., Lachm., and Tisch., who, however, insert the words after *λέγει αὐτῷ*, on the authority of the same MSS. except two. Mr. Alford expresses ὁ Ἰησοῦς in neither one place nor the other. But there is no *authority* for doing this. I still prefer to retain the words, within brackets, in the former position.

<sup>46</sup> Ναθαναήλ] Supposed to have been the same with the *Bartholomew* mentioned by Matthew; 1. because all the rest of John's followers mentioned in the chapter were received into the number of the Apostles; 2. because John nowhere makes mention of Bartholomew, nor the rest of the Evangelists of Nathanael; 3. because Luke vi. 14, in his list of the Apostles, puts Bartholomew after Philip, with whom Nathanael was converted. This opinion is, moreover, confirmed by *Bartholomew's* being a *surname*, as is plain from the simple *Θαλμαῖος* (Heb. *תלמי*) occurring in Josephus. The meaning of that is *son of Thol*. The reading *Ναζαρέτ*, adopted by Lachm., Tisch., and Alf., from MSS. A, B, L, X, and a few cursive ones (to which I can add several Lamb. and Mus. copies), is probably (for the reasons given by Tisch. in his Proleg.,) but not certainly, the genuine reading.

<sup>47</sup> ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;]

Λέγει αὐτῷ Φίλιππος· Ἔρχου καὶ ἴδε. <sup>48</sup> εἶδεν ὁ Ἰησοῦς <sup>h Pa. 22. 12. Matt. 4. 11. Luke 4. 42. & 24. 4. Acts 1. 10.</sup> τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι. <sup>49</sup> Λέγει αὐτῷ Ναθαναὴλ· Πόθεν με γινώσκεις; ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν εἰδόν σε. <sup>50</sup> Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ· Ῥαββί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. <sup>51</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι ἐπὶ σοὶ εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μεῖζω τούτων ὄψει. <sup>52</sup> h Καὶ λέγει

As we should say, 'can any thing extraordinary come out of,' &c. It seemed little probable to Nathanael that a prophet, much less the *Messiah*, could come out of Galilee, still less from Nazareth; which was but a mean country town, whose inhabitants, as indeed all the Galilæans, were held in contempt by the Jews; the cause for which has been attributed to their being a mixed race, partly of Gentile origin, very corrupt in their morals, and proverbially boorish and stupid. Lachm., Tisch., and Alf. prefix *ὁ* to Φίλιππος, from MSS. B and L; but without reason, for the external authority (I find it in none of the Lamb. and Mus. MSS.) is quite insufficient to establish it, and internal evidence is very much against it. It probably arose from the *ω* at *αὐτῷ*.

— ἔρχου καὶ ἴδε.] A proverbial formula, equivalent to 'Judge for yourself; seeing is believing.'

48. ἀληθῶς [Ἰσρ.] for ἀληθῆς [Ἰσρ.]. Comp. Plutarch de Is., Ἰσραὴλός ἐστι ἀληθῶς. The appellation *true Israelite* (denoting one who imitates the virtues of the Patriarch Israel, see Rom. ii. 28, 29. ix. 6, one who is worthy of the name and privileges thereof) was given, among the Jews, to persons remarkable for uprightness and integrity; comp. also Rom. ii. 28. In the words ἐν ᾧ δόλος οὐκ ἔστι, there is supposed to be a reference to what is said of Jacob, Gen. xxv. 27. But it should rather seem that we have here a phrase derived from Ps. xxxii. 2. xiv. 8 (comp. 1 Pet. ii. 22), to designate a man of undoubted integrity towards men, and unfeigned piety towards God; what Martial Epigr. i. 40. 4, calls, 'vera simplicitate bonus.'

49. πόθεν με γ. Meaning, 'whence knowest thou my disposition and character?' Nathanael, who appears to have overheard what was said of him, seems here to hint that Jesus had been previously *informed* of his character by his friends. In order, therefore, to remove this supposition, and show Nathanael that he knew him, not from the information of Philip, or of any other person, but from his *own* knowledge,—our Lord mentions, what none could know but Philip and Nathanael, πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν, εἰδόν σε. Now this circumstance of *sitting under the fig-tree* Chrysostom and Theophylact, with the best modern Commentators, well illustrate by supposing that Philip had found Nathanael under a particular fig-tree, and had then, as often before, conversed with him about Christ (that conversation and religious meditation, nay, prayer, were not unfrequently carried on under fig-trees is proved by the Rabbinical citations of Lightf. and Schoett.); and

that now our Lord mentions this in order to evince his divine power. And no wonder; for there had been a conversation of only *two*, nor was there any one present, who could tell what had passed at it. That a conversation *was* alluded to, held at some time previous, and in a particular place, identifying it, and distinguishing it from any other, is plain. "Nathanael (observes Stier) understands something not ordinary and of every day life, but special and mysterious, connected with a time when he had repaired to his fig-tree, not for refreshment and solace, but for meditation, reflection, and prayer. There had been a solemn transaction between him and his God—quite alone, as he thought; the prayer of repentance, of deep longing for the 'Consolation of Israel,' and whatever else may have occurred. 'Then,' said the Lord, 'I saw thee—saw and knew thy inner man before God—saw the true Israelite in thee.'" A proof this of supernatural knowledge, and consequently of a Divine commission.

50. σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ εἶ, &c.] Equiv. to 'Thou art the Messiah.' See Pa. ii. 7, infra xi. 27. Matt. xvi. 16. Luke xxii. 70. To this usual expression, to denote the Messiah, Nathan. adds that of *ὁ βασιλεὺς τοῦ Ἰσραὴλ*, *King of Israel*; one of the titles designating the expected Saviour, and which is applied to Christ in various parts of the Gospel; but not so frequently as that of *Son of David*. This, from the circumstance that, under the Jewish theocracy God was King of Israel, has been supposed to allude to the *Divinity* of the Messiah. But I agree with Calv. that Nathanael can hardly have meant the appellation in any other than its popular import of earthly Kingship.

— For σὺ εἶ ὁ βασιλ., Lachm., Tisch., and Alf. read, from A, B, L, and one cursive MS., σὺ ὁ βασιλεὺς εἶ; but on slender grounds. I suspect that the transposition (which would here be out of place) arose from accident, the scribes inadvertently omitting the *εἶ* after σὺ, and then inserting it after ὁ βασιλ.

— Before εἶδόν Lachm. and Tisch. insert *ὅτι*, from MSS. A, B, G, L, and 5 cursive ones; but without sufficient authority: and internal evidence is against the *ὅτι*, which was, I doubt not, brought in by the Critics.

51. πιστεύεις.] On the scope of this address. Commentators differ; some recognizing *reproof*, others, more properly, *praise*. In applying this commendation, our Lord distinctly specifies, for praise, that one thing for which his eyes have looked from the beginning, and ever will look (Jer. v. 3), with which Man must come to Him,



αὐτῶν Ἀμὴν ἄμην λέγω ὑμῖν, [ἀπ' ἄρτι] ὤψεσθε τὸν οὐρανὸν ἀνεφρότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν γῆλον τοῦ ἀνθρώπου.

II. <sup>1</sup> Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. <sup>2</sup> ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. <sup>3</sup> Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν Οἶνον οὐκ

in order from Him to learn it still better, *Faith*; q. d. "Well, thou art come to me in the *right way* [πιστεύσαι γὰρ δὲ τὸν προσερχόμενον τῷ Θεῷ, Heb. xi. 6]: thou longest [and hast prayed] and hast sought: thou hast come, seen, and heard; and thou hast *believed*: I say, then, for thy further faith, 'thou shalt see greater things than these;' yea greater and greater." But principally do these words intimate to Nathanael, that if he believed by reason of this single, and comparatively slender, proof of our Lord's Divine power, his faith would acquire greater and greater strength, when the far stronger proofs of His glory should be brought to view.

52. ἀπ' ἄρτι is cancelled by Lachm., Tisch., and Alf. from MSS. B, L, and the Vulg. and Ital. Versions. It may have been interpolated from Matt. xxvi. 64; but no reason can be imagined how it should have crept into *all* the MSS. but two; for I find it in all the Lamb. and Mus. MSS. It is strongly confirmed by the Pech. Syr. Version; and, though Alf. says, that, with or without ἀπ' ἄρτι, the sense will be much the same, yet, on his own showing, the presence of ἀπ' ἄρτι as denoting continuity, 'from this time forward,' continually, is far more suitable to the context, and is confirmed by Rev. xiv. 13, comp. with John xlii. 19. xiv. 7.

— With respect to the words ἀπ' ἄρτι—γῆλον τοῦ ἀνθρώπου, it has been disputed whether they should be taken *literally*, to denote such angelic manifestations as those recorded at Matt. iv. 11. xxviii. 2. Luke ii. 9, 13, 22. Acts i. 10; or *figuratively*, in the sense, 'henceforth shall ye see the power of God and His Providence most signally displayed to defend and protect me; ye shall see far *greater* works than this,—even signs and mighty deeds wrought by me, such as to prove of a truth that I am the Son of God.' The former view was adopted by many ancient and earlier modern Commentators; but the latter has been maintained by those of after times, and especially the recent Expositors; and it is far preferable, inasmuch as the angelic ministrations were *past* events; but it fails through not seizing the right gist of the question, in its true scope. The strongly figurative language couched in "the heavens opened;" though in its primary sense denoting such interposition from above as should evince the Divine Power of Jesus, yet in its secondary, but more important, even august, sense, must denote the *opening of heaven* by the Gospel dispensation, whereby the heaven, which had been closed to sinful man, was opened by the Mediator of the New Covenant.' Thus there is here a *double* sense;—one, as respected Christ personally; the other, as he was Son of Man, the representative of the human race. The first regarded the proof of his being sent from God; the second, of God's having come to man and visited

him. Upon the whole I agree with Luther and Calvin, that when Christ became man, and had entered on his ministerial office, then was 'heaven opened,' and it remains open; and I agree also with Lücke, Olsh., and Alf. that the *opening of heaven* is a symbolical expression, denoting the impartment of Divine grace, 'to help in time of need,' and the revelation from on high of Divine truths; also that the words, plainly pointing at the ladder of Jacob, Gen. xxviii. 10—17, intimate, that what the Patriarch then saw, with the outward sight, was hereafter to be viewed by the eye of faith;—intimating that through the Son of Man were henceforward to descend all impartments of grace from above.

II. 1—11. *The first miracle, of turning water into wine, in fulfilment of the declaration, supra i. 52.*—By τῇ τ. is meant 'the third day' after Nathanael's calling, or 'the third day' after Jesus' departure from Beth. into Galilee.

1. Κατὰ τῆς Γαλ.] It should seem that τῆς Γαλ. is added, to distinguish it from some *other* Cana in one of the other divisions of Judea; and Joseph. Vit. § 16, mentions Cana as a *κώμη* τῆς Γαλ., meaning one of those populous country towns, which he elsewhere says abound in Galilee. Dr. Robins. Bibl. Res. iii. 204, seqq. has shown that Kāna el Jellil, about three hours N. of Nazareth, is the true site of the place where the miracle was wrought.

2. ἐκλήθη] 'was invited.' On what ground, whether of *relationship*, or of *acquaintance*, Jesus was invited, has been variously conjectured. It is most probable that the bride, or bridegroom, or both, were related to his mother Mary, who, it is supposed, had been *προμνηστερία*, or *συμφερωγός*, and had been already there making arrangements for the feast, since it is plain that she had the chief direction therein. The house is conjectured to have been that of Alphaeus, or Cleopas, who married the sister of Jesus's mother. The disciples invited were probably those recently called, including John; but on what ground we are left to speculate.

3. οἶνον οὐκ ἔχοντες] Equiv. to δὲσπερὶ οἶνος, 'the wine is falling short.' Comp. Gen. xliii. 2. This might very well happen, without supposing any excess on the part of the guests, since these festivities lasted a considerable, though not any certain, number of days; not to mention the probable accession of many beyond the number of guests originally expected, attracted to the company by the presence of Jesus.

On the *intent* with which Mary addressed these words to our Lord, some difference of opinion exists. To omit several frivolous and wholly gratuitous suppositions, it should seem (according to the view adopted by Chrysostom, of the ancient, and almost all the earlier modern Com-

ἔχουσι. <sup>4</sup> Ἄγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοὶ, γύναι; οὐπω ἔχει ἡ ὥρα μου. <sup>5</sup> Ἄγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὁ τι <sup>6</sup> ἂν λέγῃ ὑμῖν, ποιήσατε. <sup>6</sup> Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἑξ <sup>a</sup> 2 Sam. 16. 10. & 10. 22. <sup>b</sup> 1 Kings 2. 12. <sup>c</sup> Mark 7. 3.

mentators) that the words, while intimating the inability of the host to provide a further supply of wine, were intended to convey a hint to our Lord, that he should remove the want by a miracle,—a miracle most suitable wherewith to commence his ministry, as it would supply a decisive proof of his Divine mission, and, while benefiting her friend, or relative, would most signally evince his own Divine power. Certainly the directions given by Mary to the servants mark such an expectation of miraculous agency; an expectation, indeed, warranted by the wonderful circumstances of her Son's birth and childhood, and the recent testimony to his Divine mission by John the Baptist. Whether our Lord had, as Lücke supposes, and Stier is inclined to think, given some positive reason to expect that he would show forth his glory by miracles, is more than we are warranted in saying. That he had already worked some, but in secret, as Calv. supposes, is wholly gratuitous and utterly improbable.

4. *τί ἐμοὶ καὶ σοὶ, γύναι;* These words cannot import (as some have supposed) strong reprehension; for that would seem unmerited by the address preceding. As far as the opinion rests on the expression *γύναι* it is groundless, this being, as I have already shown, a form of address used even to the most dignified persons, and, in fact, employed by Jesus to his mother on the most affecting of all occasions. In fact, they are a formula taken from the language of common life, and must be interpreted according to the occasion, and the circumstances of the case. It usually implies reproof of causeless interference, q. d. 'What hast thou to do with me' (i. e. with what belongs to me)? And such would seem to be the sense here; though it was probably modified by the tone of voice, and softened into a mild remonstrance with her for interfering with him, in a matter where her parental claim to respect could have no authority over him; espec. as his period of filial subjection to her (meant now to be announced) was at an end.

Of the words following, *οὐπω ἔχει ἡ ὥρα μου*, the full sense is, 'The time [for what you suggest] is not yet come.' See on Matt. iii. 15, —implying that He alone was the proper judge of that season, and would seize it when it arrived; thus mixing comfort with mild reproof. That time would be when the wine was quite exhausted, which it probably now was not (for the words *οἶνον οὐκ ἔχ.* are hyperbolic), whereby the reality of the miracle would be undoubted.

5. *Ἄγει, for λέγει*, found in 8 uncial and many cursive MSS., also in some Lamb. and Mus. copies, and half approved by Tisch., was an alteration of those Critics, who did not perceive the propriety of the Subjunctive mood (expressed in all the ancient Versions); q. d. 'whatsoever he may say to you,' not 'shall say,' as Wakef. and Campb. render: for there is not, properly speaking, a use of the Subjunct. for the Fut. Indic., the presence of *ἂν* forbidding this. Moreover, the *ἂν* (which belongs to the relative pron.

and not the verb) serves to impart an indefiniteness, by annexing the notion, 'be the person who he may, or the thing what it may,' as in Hom. Od. i. 158, *ἔτινε φίλ', ἢ καὶ μοι νηυσθήσαι*, ἔτι κε νέεσθαι; 'whatsoever I may say?'—Ποιῆσαι signifies, not, as ποιῶντες, 'be doing the thing,' but 'have it done directly'; for this use of the Aorist Imperat. denotes not only, as Kühner says, the momentary character of the action, but also its urgent nature, as demanding it to be done forthwith.

6. *ἑδρίαὶ λίθ.* Lachm., Tisch., and Alf. read, from B, L, X, and one cursive MS., *λίθ. ἑδρ.*—but without good reason. The authority for this is insufficient, and the reading probably proceeded from the scribes inadvertently changing the position. All the Lamb. MSS. have the text. rec. except the Cod. Ephes., which has not *λίθ.*, that word being evidently omitted *propter homotelet.*, and if so, its archetype must have had the text. rec. Lachm. and Tisch. place *καίμεναι* after 'Ιουδαίων, with MSS. B, L, X, and one cursive MS.—very insufficient authority, and in opposition to internal evidence; the reading being no other than one of four, or five, modes of amending the position of the words in this somewhat homely piece of composition, in which, however, perspicuity will be sufficiently imparted by pointing off the words *καίμεναι κατὰ*—*Ιουδαίων*, either by placing commas or two —.

The position, according to the texts of Lachm., Tisch., and Alf., supposes an altogether harsh transposition, where transposition seldom occurs. According to the above view, the words *ἦσαν ἑδρίαὶ ἑξ* connect closely with *χωροῦντες*, and the words *καί. κ. τ. καθ. τ. ἰ.* may be rendered (as they are in the Pesh. Syr. Version), 'placed [there] for the purpose of purification (or washing of hands before meals) practised by the Jews,' of which mention is made at Matt. xv. 2. Mark vii. 3, 4. The above use of *κατὰ* to denote 'purpose, object,' is indeed rare, but examples of it occur elsewhere, of which one must suffice, in Plut. Alex. c. 35 (a 'locus geminus gemellus' with the present), *κατὰ τύχην πολλοὶ παρήσαν ἀγγαλὰ πρὸς τοὺς λουτροῦν ὕδατος διὰ χειρῶν ἵκοντες*. From the Catena in Joann. edited by Cramer, p. 199, and from Euthym. and Theophyl., it plainly appears that these *ἑδρίαὶ* were vessels of a very large size, probably filled by pipes from the domestic cisterns, which supplied the place of a fountain. The quantity of wine thus created has been shown to be 126 gallons,—far too large a quantity to have been brought in, by whatever collusion, unobserved. But, besides that the largeness of the quantity would the more manifestly prove the miracle, this cannot be considered enormous for many days' consumption, if we take into account the great number of guests already assembled to partake of it; to which more would now be added by the fame of the miracle, and from curiosity to see the Worker of it. Not to say that we need not suppose *all* the wine to have been used. The surplus, if any, would be acceptable to the newly-married couple.

κείμεναι, κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. <sup>7</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. <sup>8</sup> Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ καὶ ἤνεγκαν. <sup>9</sup> Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, (καὶ οὐκ ᾔδει πόθεν ἐστὶν οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος, <sup>10</sup> καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθύσῃσι, τότε τὸν ἐλάσσων· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως

c Supra 1.14. ἄρτι.

<sup>11</sup> Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς

8. ἀντλήσατε] 'draw forth,' which was done with an implement like our cock; so iv. 7. vii. 15, also in the Sept., and in Xen. and Plato, and espec. Phœdr. Metall. frag. 1. 30, πλεῖστα κύλικας οἶνον ἡντλουν διακονεῖς τοῖς βουλομένοις πιεῖν.

— ἀρχιτρικλίνῳ] 'the director of the feast,'—namely, the person appointed to superintend the preparations for, and management of a feast; to examine the provisions and liquor brought forward, and pass among the guests to see that they were in want of nothing, and to give the necessary orders to the servants (see Ecclus. xxxii. 1). This ἀρχιτρικλίνος is to be distinguished from the *συνποσιάρχης*, βασιλεὺς, or *στρατηγός*, of the Greeks, and the *moderator*, *arbiter*, or *rex conviviū*, of the Romans. This latter was one of the *guests*, chosen sometimes by lot, who presided at the table, and prescribed rules in regard to drinking, &c. Whereas the former was usually a hired official,—sometimes a domestic,—answering to the *τραπέζοποιοὺς* of the Greeks, and the *Tricliniarches* of the Romans. As confirmatory of which Juvenecus, in his Hist. Evang., terms the Architricleinus a 'summus minister.' The wine was, as usual, handed to the Architricleinus, in order that he might taste and see whether it were worthy of being set before the company.

9. ὡς—τὸ ὕδωρ οἶνον γέγ. Render: 'As soon as he had tasted [by way of testing] the water that had become wine.' I entirely agree with Mr. Green, Gram. N. T., p. 272, that the expression (put by concord) ὕδωρ οἶνον γέγ. is not a mere epithet, but a predicate, as in Hdol. vii. 46, γλυκὺν γέυσας τὸν αἰῶνα, which he thinks serves to account for the very unusual syntax, and the accus. of thing after γεύομαι. And accordingly he lays down the canon, 'that γεύομαι governs the accus. of a noun having associated with it, by concord, a term which is not a mere definite epithet, but a predicate.' Yet γεύομαι has sometimes the accusative of thing even when not accompanied by such a predicate. Thus in an ancient poet, cited by Aristot. Poet., § 37, as emended by Tyrwhitt, οὐκ ἂν γεύομενος τὸν ἱκέτιον ἐλλίσσορον, where Tyrwhitt adduces, as an example of the accus., Plat. Comic., τὸ γὰρ ἔφημά σου γεύομενος, ἰδανὸν ἐκροφῆσας, where he might have confirmed his emendation from Antigon. Caryst. c. xx., ἀγρόλεθρον δ' τῶν μὲν ἐγχεῶριον αἰγῶν οὐδέμια γέεται, though I suspect that for δ' should be read οὐ, since it is required by the context. Here I would point as follows: γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν·

—οἱ δὲ διάκ. ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ—φωνεῖ. The ἐστίν stands for ἦν, the sense being, 'how it became such.' This permutation of tense is espec. found, as here, in narrative and secondary propositions, as again at iv. 1, ὅτι ἤκουσαν ὅτι ποιεῖ καὶ βαπτίζει.

— I still continue, with Lachm., to retain the marks of parenthesis (which have been removed by Tisch. and Alf.), and apply them to the same words. I would render thus: 'And he knew not whence it was; but the attendants who had pumped in the water knew.' This is confirmed by the Pesch. Syr., Persic, and Coptic Translators; and so even, I think, the Vulg., though the Editors point as if the parenthesis commenced at οἱ δὲ διάκονοι. However, that Jerome intended the words to be taken as I suggest, I doubt not; and indeed so, I find, they are pointed in the very early and rare Edition, *penses me*, of De Lyra, printed by Henry Eggestein, and also in an early MS. of De Lyra in my possession, also in the very ancient Lamb. MS., probably of the eighth century.

10. τίθῃσι] 'sets on [the table].' So Bel and Drag. 11, τὸν οἶνον τιθ. And so sometimes in the Classical writers. The present tense denotes what it was customary to do. Μεθύειν, from μέθω (probably derived from the Northern word *Mæd* or *Meik*), signifies to moisten; and μεθύσθαι, 'to be moistened with liquor,' and, in a figurative sense (like the Latin *madere vino*), 'to be filled with wine.' In Classical use it generally, but not always, implies intoxication. In the Hellenistic writers, however, as Josephus, Philo, and the LXX, it (like the Hebr. *נָשָׂא*, as Gen. xliii. 34) seldom denotes more than 'drinking freely,' and the hilarity consequent; which is probably the sense here. It is to be considered, however, that the Architricleinus is not speaking of the guests present, but only makes a general observation as to what was usual on occasions like the present.

— τὸν ἐλάσσων] 'minius potabile.'—τὸν καλόν, 'the fine, choice.'

— σὺ τετήρηκας τὸν καλόν, &c.] To preclude the idea of any deception as to the water thus become wine, our Lord orders it first to be carried to the Director of the feast, who, being by his office obliged to observe the strictest sobriety, could not but pronounce correctly as to the quality of what was thus handed to him by the servants.

11. ταύτην. ἐπ. τὴν ἀρχ.] The τὴν is cancelled by Lachm., Tisch., and Alf., from A, B, L, and 3 cursive MSS. (to which I add Scriv. γ,

ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσε τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. 13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν

and Trin. Coll. B, x. 16), with some Greek Fathers, but without reason. The weight of evidence derived from *Fathers* is, in such a case, very slender; and usually, as here, pulls two ways. The MSS. which are without it are so few, that we may rather suppose the *τὴν* to have been left out through inadvertence on the part of the scribes. The mark of abbreviation for *τὴν* may have been mistaken for the *ν* ἱφαιλυτοῖς; and I find this *ν* ἱφαιλκ. in two Lamb. MSS., 1177 and 1179 (as indeed in all the ancient Mus. copies), and also the *τὴν*, which Bp. Middl. shows is required by propriety of language. Undoubtedly the *τὴν* was more likely to be left out by scribes than put in by Critical Revisers. I would render, 'This beginning made,' not 'did Jesus,' which brings in a weightier sense than that yielded without the *τὴν*,—namely, as Alf. renders, 'This wrought Jesus at the beginning of his miracles.' Of course the *glory* mentioned is that at supra i. 14 (where see note), and the miracles espec. set forth the glory of the Logos δι' οὗ πάντα ἐγένετο, and by whom, therefore, it was easy for water to be made to become wine.

—σημεῖον] *Σημεῖον* properly signifies, 1. a mark or token, by which any thing is known to be what it is, and thus is distinguished from something else; 2. a pledge or assurance, taken in evidence; 3. a token of Divine interposition, A MIRACLE, either 1. in confirmation of the Divine power or legation of the worker of it; or 2. a miracle simply; in which case it is either joined with *τίμας*, or stands by itself. A miracle may be defined, with Bishop Maltby, Sermon, 'every sensible deviation from, and every seeming contradiction to, the laws of nature, so far as they are known to us.' 'By thus expressing myself,' says the learned Prelate, 'I would guard against an objection which has been made to the language employed by some advocates, as well as enemies of Christianity, when they represent miracles as violations of the laws of nature.' Dr. Brown, a profound metaphysician, and the successor of the celebrated Dugald Stewart, contends that miracles, *a priori*, are possible; that they are not violations of the laws of nature, and are capable, under certain circumstances, of being made credible by testimony. 'The possibility,' says Dr. Brown, 'of the occasional direct operation of the Power which formed the world, in varying the usual course of its events, it would be in the highest degree unphilosophical to deny; nor can we presume to estimate the degree of its probability. The laws of nature, surely, are not violated when a new antecedent is followed by a new consequent; they are violated only when the antecedent being exactly the same, a different consequent is the result. A miracle is not a violation of any law of nature. It involves, therefore, primarily, no contradiction, nor physical absurdity. It has nothing in it which is inconsistent with our belief of the most undeviating

uniformity of nature; for it is not the sequence of a different event, when the preceding circumstances have been the same: it is an effect that is new to our observation, because it is the result of new and peculiar circumstances. The antecedent has been by supposition different; and it is not wonderful, therefore, that the consequent also should be different. While every miracle is to be considered as the result of an extraordinary antecedent, since it flows directly from a higher power than is accustomed to operate in the common train of events which come beneath our view, the sequence which it displays may be regarded, indeed, as out of the common course of nature, but not as contrary to that course.' Such being the case, therefore, I apprehend, a miracle may be defined, 'such an interposition and direct agency of Almighty power, as either 1. brings forward certain phenomena, which, though not at variance with the general laws of nature, are yet effected without being, as consequents, the result of antecedent causes, and which may be termed *preternatural*; or 2. such a direct agency of Omnipotence as produces phenomena which the common course of nature (i. e. the ordinary concatenation of antecedents and consequents) never produces; for example, raising the dead, &c., which may be termed *supernatural*.' In the former class we may number the healing of the sick, the passage of the Red Sea by the Israelites, through the influence of a strong West wind which drove back the waves; the burning of Sodom and Gomorrah. In the latter the passage of the Jordan recorded in the third chapter of Joshua; the standing still of the sun at the prayer of Joshua, and the change of water into wine; which last (as appears from the citations in Rec. Syn.) was by the heathens regarded as especially evincing Divine power. Thus they attributed it to some of their gods; and Philostratus did not hesitate to claim it for his Apollonius.

12. κατέβη εἰς Καν.] Our Lord went down with his mother and brethren and disciples to Capernaum, probably, as the Oxford *Catenist*, Cramer, suggests, for the purpose of cherishing and recreating his mother previously to his taking her to other and very stirring scenes, where he should carry forward his miraculous works. In the mean time he would give her here a rest, which must, however, have been short, 'of not many days,' because the Passover was nigh at hand, which they would all, of course, attend; therefore they made a stay there of only a few days.

13—22. Our Lord's first visit officially to Jerusalem at the Passover, and the cleansing of the Temple from profanation.

13. τὸ πάσχα] The best Commentators, ancient and modern, are generally agreed that St. John mentions *four* Passovers as occurring during Christ's ministry, of which they reckon *this* as the first; that mentioned at v. 1 the second;

d Matt. 21.  
12.  
Mark 11. 18.  
Luke 19. 45.

Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. <sup>14</sup> καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθήμενους. <sup>15</sup> καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε. <sup>16</sup> καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν Ἀρατε ταῦτα ἐντεῦθεν μὴ ποιεῖτε τὸν οἶκον τοῦ Πατρὸς μου οἶκον ἐμπορίου. <sup>17</sup> Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστὶν Ὁ ζῆλος τοῦ οἴκου σου \*καταφάγε-

that at vi. 4 the third; and that at which Christ suffered as the fourth. Thus his ministry will extend to three years and a half.

14. εὗρεν—πωλοῦντας] It is plain that this circumstance was prior to, and consequently different from, the similar one recorded at Matt. xxi. 12, sq. There, indeed, seems a great propriety in this symbolical action (which intimated the purification of the Jewish religion) being used both at the beginning and the close of Christ's ministry.

—καὶ τοὺς κερματιστὰς καθήμενους] Render καθ., 'not sitting,' as do Campb. and Wakef., but simply (in absolute construction) *seated*, viz., at the τράπεζα, or 'money-counter,' the term being used *graphice*. This is confirmed by a Rabbinical writer, Aruch, who says,—'There was always a little table fixed before the money-changers, on which they received or paid the money;' and accordingly these τράπεζαι were like our *counters*; with this difference, however, that they were fixed much nearer to the floor: so that the money-changers could not but sit to pursue their business; indeed, that is in the East at the present day the common posture of all tradesmen waiting in their shops.

—βόας] Render, not, 'oxen,' but *cattle*; including oxen and cows and calves. The number of victims of *all sorts* sometimes amounted to 2,500,000, and it is certain from the Rabbinical writers that immense traffic was carried on in beasts and birds for victims; and, as may be imagined, much extortion practised; a great part of the profits of which accrued to the priests. Even at the best very great indecorum must have been occasioned.

The κερματισταὶ here are the same as the κολλυβισταὶ at Matt. xv. 12; namely, 'the changers of the larger coin into the κέρματα or κόλλυβοι, i. e. the smaller.'

15. φραγέλλιον ἐκ σχ.] 'a scourge of ropes,' or 'bands,' made of rushes, &c., strowed for the cattle to lie down upon—such as were used for tying up the cattle. We need not, however, suppose much, if any, use made of the φραγέλλιον (and that chiefly for the beasts): this being merely meant to serve as a symbol of authority. Indeed, there was no need of stripes. The traffickers, conscious of the unlawfulness of their proceedings, would not hesitate to obey Christ's injunctions; especially as even a non-commissioned person had a right to interfere in the removal of a glaring abuse, and the crowd of approving by-standers, especially of Zelotes, would be ready to enforce that obedience.

—κέρμα] The word denotes any kind of *small coin*, from κέρω. For the most ancient

larger coins (especially the Oriental) being (like Spanish rials) of a square form, admitted of being cut, so as to form the lesser kind of money; and ἐξίχαι is a term especially suited to the dispersion of such *minute* coin. MSS. B, L, X, and 83, and Origen read τὰ κέρματα, which is placed in the inner margin by Lachm.; nevertheless it is no other than an alteration of the Alexandrian Critics, aware as they were that this collective force of the singular κέρμα was condemned by the Atticists, as being ordinary Greek (see Pollux vii. 190. ix. 87). Yet this idiom is used by the very pure Attic writer, Eubulus ap. Athen. p. 568, F, where for κέρματα the metre would have allowed κερμάτων, had the writer chosen to adopt it: but he thought a mean word more fitted to a low and mean subject. It does not, I believe, elsewhere occur in any pure Greek writer, and very rarely in any Greek writer at all; the only examples known to me being the following,—Timæi Lex. Platon. p. 48, where he explains ἀργυράμοιβοι by ὁ κέρμα (money) ἀντὶ ἀργυρίου (read ἀργύρου, from Suid. Lex.) δολασσόμηνος, 'one who changes money for silver metal.' Joseph. Bell. ii. 14, 6, κανὼν περιφύροντας ἐγρόνουν αὐτῷ (namely Florus the Procurator) κέρμα, where, however, κέρματα is read in the MSS. Bigot and Lugd. Bat., and has been adopted by Dindorf, but injudiciously, since internal as well as external evidence is quite in favour of κέρμα, which was likely to be used by a Jewish-Greek writer. In fact κέρματα there comes from the same quarter as τὰ κέρματα here; and the same class of persons have exercised their function on a multitude of passages in Josephus as well as the New Test.—a fact to which the learned Editors seem to have been stone blind.

16. τὸν οἶκον τοῦ Πατρὸς μου] Thus claiming to be the Son of God; since the prophets never address the Deity as their Father, but only as their God.

17. The δὲ after ἐμνήσθ. is absent from MSS. B, L, X, and the Coptic Version, and is bracketed by Lachm. and cancelled by Tisch. The same uncertainty that here exists is found elsewhere in St. John's Gospel, e. gr., vi. 35. vii. 41. ix. 9, 87. xvi. 20. xix. 14. xxi. 12, 20. But though the Evangelist's composition is peculiarly *αισιώδης*, yet here the absence of a particle were too harsh to be supposed.

—καταφάγεται μὲ] External authority is so greatly in favour of this reading, for the text. rec. κατέφαγέ μὲ, that that reading (which originated in the third Stephanic, and was derived from the Erasmus editions) may be said

ταί με. 18 Ἐπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ. <sup>18</sup> Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; 19 Ἐπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς. Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 Εἶπον οὖν οἱ Ἰουδαῖοι. Τεσσαράκοντα

18 Matt. 12.  
28. & 10. 1.  
Mark 8. 11.  
Luke 11. 33.  
infra 6. 30.  
5 Matt. 26.  
51. & 27. 40.  
Mark 14. 58.  
& 15. 29.

to be nearly destitute of solid proof. Internal evidence also is in favour of *καταφάγεσθαι*, as being Alexandrian form, of frequent occurrence in the Sept. Yet the active form is not unfrequent in the Sept., and has place in the passage of the Psalms adverted to in all the copies. But this is not strictly a quotation. We must bear in mind, that *καταφάγεσθαι* is a Deponent Midd.; and that, almost as often as it occurs in the Sept., it is taken in a Future sense; but at Job xxii. 20, and Eccles. vi. 2, the Heb. Fut. is taken in a Present, or Aorist sense, of what is *customary*. I conjoin the passage of Job with that in Eccles.; for I doubt not that the Sept. had in their copy *ἔφαγε*, as the Syr. Translator must have had: though then the Future will have to be taken, like the Greek Aorist, in a Present sense, as in our common Version. The reading *κατίφαγε* arose from the termination *εσσι* being written above (as I find in the Codex Eph., Lambeth) as an abbreviation, and then omitted by the Copyist.

18. *ἀπεκρ. οὖν*] The *οὖν* is absent from six cursive MSS. (to which I could add a few of the most ancient Lamb. and Mus. copies), and several later Versions, and is marked as probably not genuine by Griesb., but retained by Lachm., Scholz, Tisch., and Alf. Nevertheless the occurrence of two other readings *δι* and *τότε* tends to increase suspicion. Inasmuch that were there more of external authority for the removal of the word, I should be inclined to bracket it. The case of *ἐμνησθησαν* *δι*, supra v. 17, where see note, is quite in point here. Taking, however, for granted the genuineness of the Particle, we may render, 'accordingly the Jews addressed him, and said.' It is not quite clear whether by οἱ Ἰουδαῖοι be meant the Jews at large, or the chief priests and rulers of the Jewish people, who had the authority of putting such a question as the following. The Commentators are divided in opinion. Lampe and Tittm. take it of the *people at large*; Kuin. and most other Commentators, ancient as well as modern, of the *priests and rulers*: the latter view I prefer, as being more agreeable to the usage of John and the circumstances of the case; which seem to show that such must be the sense intended, q. d., 'Since thou presumest, of thine own authority, to abolish and reform what we have permitted, *show* thine *authority* thus to assume the office of a prophet, by the usual evidence of working miracles.' Now the Jewish people might have the power to speak such words, but the priests would be more likely to use them, as having been especially annoyed, and were, as they thought themselves, aggrieved by such *αἰθερία*. And, what is more, we find that on other altogether similar occasions (if not, as some eminent Expositors are of opinion, the same), the priests, &c., were those who put the question, *ἐν ποῖα ἐξουσία ταῦτα ποιεῖς*; Matt. xxi. 23. Indeed that οἱ Ἰουδαῖοι may be regarded as equivalent to the *priests and rulers of the people*, is certain from several passages in which this peculiar form of expression has place

in St. John (though not in the other Evangelists); e. g. supra i. 19, *ἀπιστοῦσαν οἱ Ἰουδαῖοι* *ἐξ Ἱερουσολύμων* (by which expression all the best Commentators explain to be meant οἱ Ἀρχόντες τῆς Ἰουδαίας, the Sanhedrim) *ἱερεῖς καὶ Λαῖται*, ἵνα ἱρωτήσωσιν αὐτόν. Σὺ τίς εἰ; and v. 10, Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τιθεραπειμίνῃ, &c. v. 15, ἀπῆλθιν καὶ ἀνήγαγε τοῖς Ἰουδαίοις, and 16, ἰδὼσκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, καὶ ἰζήτουν αὐτὸν ἀποκτείνειν. vi. 41, ἐγγύγιον οὖν οἱ Ἰουδαῖοι ὅτι εἶπεν. vii. 1, ἰζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, and perhaps 11 and 13; as also viii. 44. ix. 18 and 22, *βία* xviii. 12, οἱ ὑπηρέται τῶν Ἰουδαίων, and v. 14. xix. 38, *κεκρυμμένους διὰ τὸν φόβον τῶν Ἰουδαίων*. The best mode of accounting for this remarkable form of expression is to suppose, with Lampe, that they are called the Jews, as being *representatives* of the Jewish people, forming, as such, a kind of ecclesiastical parliament.

— ὅτι ταῦτα ποιεῖς;] Render, 'since thou doest these things.' As the seeming reference is only to the casting out of the money-changers and the hucksters, one might, for ταῦτα, have expected τούτο. But it is observable that the best writers not unfrequently use ταῦτα for τούτο, and so John i. 51. 3 John 4, meaning 'such sort of things as this.' However, it is possible that the interrogators had reference to *other acts*, whereby our Lord had claimed to be a Prophet, as in professing to work a miracle. See on Matt. xxi. 23, where ταῦτα is used certainly with reference to *more* than teaching and preaching the Gospel; namely, to the recent casting out of the money-changers and traffickers; nay, as Fritz. maintains, also to the working of miracles.

19. *Λύσατε τὸν ναόν*] Our Lord here refers his interrogators to the same proof that he had done on another occasion, recorded by Matt. xii. 38. He was also pleased to express his meaning by an *acutè dictum*, so worded as to draw the attention of the by-standers; the understanding of which, however, was probably aided by *action*; our Lord perhaps pointing to his own body, the Temple of the Logos. Thus the Hebrews used to call the body *הַמִּשְׁכָּן*, *σκῆνος*; see note on 2 Cor. v. 1. Nay, Philo calls it *τεπὸν*, with reference to the dignity of the soul which tenants it. Indeed, *δέμας* and *δομὴ* (found in the sense of *body* in Lycoph. Cass. 783) both denote a *building*; and St. Paul often speaks of the body of a Christian as being a *temple* of the Holy Spirit. The Imper. has here, as often, a *permissive* sense (q. d. you may destroy), differing little from the *hypothetical* one. 'Be it that you destroy my body,' as you have defiled the Sanctuary, and set at nought the remonstrance of the Lord of the Sanctuary, &c. In *ἐγερῶ* ('I will raise it up') we have an irrefragable proof of Divinity, since such language would be unsuitable to any created being whatever.

20. *τεσσαράκοντα—ἔτος*] 'Forty and six years hath this Temple been a building.' A rendering permitted by the use of the Aorist, and required by facts. For though it was then the

καὶ ἐξ ἑτεσιν φικοδομήθη ὁ ναὸς οὗτος· καὶ σὺ ἐν τρισὶν ἡμέραις  
ἐγερεῖς αὐτόν; <sup>21</sup> Ἐκείνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος  
αὐτοῦ. <sup>22</sup> Ὅτε οὖν ἠγγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ  
αὐτοῦ ὅτι τοῦτο ἔλεγεν [αὐτοῖς]· καὶ ἐπίστευσαν τῇ γραφῇ,  
καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. <sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύ-  
μοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα  
αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. <sup>24</sup> Αὐτὸς δὲ ὁ  
Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν  
πάντας· <sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ  
τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

1 Infra 9. 64.  
Acts 1. 24.  
Rev. 2. 22.

46th year since the time when Herod commenced the building, it was not yet completed. Herod formed it on a dilapidated one originally erected by Zorobabel, using the old materials, and sometimes building on the old foundations. In consequence of which,—and especially as it was raised by parts, the old buildings being gradually pulled down, and new ones erected in their place,—so the edifice was still commonly called Zorobabel's, and the second Temple.

22. ἔλεγεν] 'dicebat,' 'did say.' Αὐτοῖς is absent from all the uncials and very many of the cursive MSS., including most of the Lamb. and Mus. copies, and has been cancelled by Griesb., Scholz, Lachm., Tisch., and Alf.; with reason; since internal evidence is quite against it, and the earliest Versions have it not.

— ἐπίστευσαν τῇ γραφῇ] i. e. by a comparison of those parts of the Old Test. (including Pa. xv. 10) which predict the Messiah's rising from the dead, with the words of Jesus, treasured up in their minds, and the fact of his resurrection, they thoroughly believed what the Scriptures declared, and were convinced of the Divine mission of Jesus.

23. ἐν τ. Ἱερουσ.] Very strong external authority, including several Lamb. and Mus. copies, is there for the insertion of τοῖς after ἐν, which is, with reason, admitted by all the recent Editors; considering that to external authority may be added internal evidence, as existing in the greater probability of the word's being put out than brought in. Its use is, indeed, very rare, found only in St. John's Gospel, and there only, besides the present passage, at v. 2. xi. 18, and x. 22, where it has place in the text. rec., though above half of the uncials MSS. and many others have it not.

— The ἐν before τῇ ἑορτῇ is bracketed by Lachm., from one MS. (B); but that arose solely from Critical emendation, prompted by a wish to remove tautology, and to improve the Grecism, perhaps with an eye to Luke ii. 41, ἱεροσολύμοις —is Ἱερους. τῇ ἑορτῇ τοῦ πάσχα, but forgetting that John's style is not Luke's, and not bearing in mind the kindred passage, infra iv. 45, ἐν Ἱερους. ἐν τῇ ἑορτῇ, where ἐν was, in like manner, removed by the Critical framer of the text of the MS. D.

24. οὐκ ἐπίστευεν ἑ. αὐ.] either 'did not trust his person to them;' or rather, 'did not place implicit confidence in them.' To supply after πάντας, ἀνθρώπων, as is done in our authorized Version, and by most Commentators, rests on no good grounds; for the ellipse is scarcely

ever found in the case of the plural; and, as to the passage a little further on, iii. 30 and 31, that (as will appear from my note there) supplies no real example. The word here to be supplied can be no other than αὐτόν, to be fetched from αὐτοῖς preceding, as was done by Augustin and other Fathers, and by all the most eminent modern Commentators from Grot. downwards. When G. Wakefield proposed the singular version, 'because all knew him,' one might suppose that he was here *aliquid agens*, had he not in his note informed the reader that 'he still (namely, in his 2nd edit.) thought his translation right,' for a reason which he subjoins, but which is utterly without any force; not to mention that the sense he thus assigns to the πάντας would require the article τὸν to be prefixed. And it is impossible to imagine any thing more calculated to detract from the force and emphasis of what is here a word highly significant and fraught with meaning, namely, the pronoun αὐτόν, of which the sense is *he himself*, in contradistinction to all human information or testimony, so denoting a prerogative of Divine omniscience; which truth, here implied, is plainly expressed in the words following, v. 25, καὶ ὅτι, &c., 'et quidem ita ut,' &c., meaning that he had no need of any such information, or testimony, concerning any man, since he thoroughly knew what was in man, every man; an irrefragable evidence as to our Lord's Divinity, see 1 Kings viii. 39, and Heb. iv. 12, to point out which seems to have been a principal aim proposed to himself by the Evangelist; on which purpose see the able remarks of Maldonati.

25. περὶ τοῦ ἀνθρ.] Lachm. and Tisch. cancel the τοῦ, but without the authority of any one MS., for no valid proof is there that MS. B is without it. As to the authority of Origen; it is very slender, since he so often quotes loosely, and does not pay much regard to the presence or the absence of the Article. He probably thought—as did the Syr., Arab., and Persic Translators,—that the sense is 'any man,' and not seeing how that could consist with the Ἀρέτε, left it out. Nevertheless, considering that it has place in every MS. (all the Lamb. and Mus. copies have it), it must be retained, and be explained as best we may. Nor is there any great difficulty; for why should not the Article have the same force here as at Matt. iv. 4, and Luke iv. 4, οὐκ ἐπ' ἄρτω μόνο ζῆς. ὁ ἀνθρώπος. Matt. xv. 11, bis, κοινοὶ τὸν ἀνθρώπον, 18 and 20, κοινοὶ τὸν ἀνθρώπον. Mark ii. 27, διὰ τὸν ἀνθ.—ὁ ἀνθρώπος. 1 Cor. ii. 11, τὰ τοῦ

III. <sup>1</sup> \* Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος <sup>k</sup> Ἰνφρ 7. 52. & 19. 30.  
 ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. <sup>2</sup> <sup>l</sup> Ἰνφρ 9. 10. <sup>ss.</sup> αὐτὸν <sup>ss.</sup> Acts 10. 38.

*ἀνθρώπου*—τὰ τοῦ Θεοῦ? Thus imparting a generic sense, namely, not so much for 'all men' as in a still stronger acceptation, *mankind*, the race of man, including every individual of the same.

III. We are now advanced to a most important narrative, in which, as it has a bearing on the fundamental doctrines of the Gospel, more than usual care should be taken to trace the true intent of the Evangelist in recording this transaction; and to ascertain the real import of the terms in which it is expressed. Now the *design* of the sacred historian was here, as in other parts of his Gospel, to set forth the glory of the Lord; and, in the present instance, especially to illustrate his *omniscience*. Another important point, as a key to unravelling the difficulties of the whole portion, is the *true character* and *real motives* of Nicodemus in seeking this interview. There, however, no little obscurity exists, since on these points we have no direct information from the Evangelist, but are left to collect the required information from the narrative itself; which, while it doubtless contains the *substance* of what was said by our Lord, yet probably records but a *part* of what was said, at least, by Nicodemus. Hence no little diversity of opinion exists as to the character and motives of this ruler. Some ascribe to him *integrity, candour, and modesty*, united, however, with *timidity*; and they suppose his motives in seeking this interview to have been of the most honourable kind. Others paint his character in very different colours, ascribing his visit to *pride*, cloaked under pretended humility, *craftiness*, and *disimulation*, subservient to a purpose of treachery. Between these opposite views a middle course will probably conduct us nearest to the truth. We may suppose him to have been a proud, and at the same time a timid, and in a great degree a worldly-minded, man; though, it should seem that, in his character, the good preponderated over the evil; and his motives in this visit appear, upon the whole, to have been good. If this Nicodemus was (as is generally thought) the Nicodemus of whom so much is said in the Rabbinical writers, we may gather some information, which will prove important towards ascertaining his real character and views. He is there described as a man of unbounded wealth, of magnificent liberality, and of piety the most ardent; inasmuch that they ascribe to him the working of miracles. His splendid fortunes were, however, they say, attended by a reverse almost as great as that of Job. If to this we add (which we learn from the Evangelist) his official character, as a Ruler, and his high renown for learning, as the teacher of Israel, we have the picture tolerably complete. Now it is obvious, that a person so circumstanced,—with much to *lose*, and nothing, in a worldly point of view, to *gain*, by any change of religion in the Jewish nation,—would be naturally disposed to favour the *present state of things*, and to be tardy in embracing a new religion; and especially one so persecuted and evil spoken of as the Christian. No person of his rank in life had hitherto embraced it; and,

accordingly, he might think that great caution was necessary on his part. Uneasy doubts had probably long weighed on his mind. His *reason* was, on due inquiry, convinced that the evidence for the Messiahship of Jesus was of the strongest kind; and he could not but consider, with alarm, what would be his punishment if he neglected so great salvation. But to *yield* to these convictions, and *openly* embrace the Gospel, involved sacrifices of the severest kind; all that was considered valuable in life, nay, probably life itself. Now Nicodemus was not one of those who are ready to give up *all* for religion's sake. In short, with many prejudices of the *mind*, was, doubtless, united a latent unsoundness of the *heart*. His convictions of the reality of our Lord's pretensions had probably been gradual, but were now *decided*. Yet he was not prepared to make those unparing sacrifices, which the circumstances of his case demanded. Not venturing openly to avow what he secretly believed, he resolves, like most timid and selfish men, to steer a *middle* course; and, with the usual expedient of cowardice, seeks to do that *privately* which he was afraid to do *publicly*; and, accordingly, he seeks an interview *by night*, in order to be *secretly* admitted to discipleship. From the manner in which that interview was conducted, it is plain that our Lord fully penetrated into his real character. And if we bear in mind the various prejudices and infirmities of the man, in conjunction with his recent and sincere, but not deeply rooted, faith in Christ,—we shall be enabled to ascertain the real scope of what our Lord addressed to him. It seems to have been the especial intent of our Lord first to *humble* that *pride* of rank, wealth, and talents, which had, it seems, induced Nicodemus to think that Jesus would receive *him* as his convert on easier and less humiliating terms than those which he required from *the people* at large,—namely, that of submitting to public baptism, and thus owning his need of repentance, and a total change of character. We cannot, of course, ascertain precisely the *nature* of the information for which Nicodemus meant to have applied, had he been allowed to propound all his inquiries. But they were probably on the *nature and properties of true religion, and the way in which those imperfections, which he could not fail to discern in the Jewish, might be remedied*. He commences the conversation with a sort of half-proud, half-flattering compliment, expressive of the conviction of himself and all who weighed the evidence of miracles to prove a divine mission, that Jesus was at least a *teacher sent from God*. Whether Jesus were the MESSIAH or not, Nicodemus was probably *uncertain*; and perhaps one chief purpose of his visit was to ascertain that point, in a close and confidential interview. Fluctuating between hope and fear, doubt and conviction, he was resolved to know how far the doctrines of Jesus, when stated in private and confidential communication, did, or did not, coincide with the notion which he had formed of the Messiah.

1. ἦν δέ] The δὲ ought not to have been passed over in our Translation, but rendered *now*; for it has a continuative and explanatory,



2<sup>m</sup> Tit. 2. 8.  
supra 1. 13.  
Gal. 6. 16.  
3 Cor. 5. 17.  
James 1. 13.  
1 Pet. 1. 22.  
1 John 2. 9.

νυκτός, καὶ εἶπεν αὐτῷ Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ. 3<sup>m</sup> Ἀπεκρίθη [ὁ] Ἰησοῦς

or exemplificatory force, as in Mark iv. 37. John vi. 10. Acts xxiii. 13. Rom. iii. 22. 1 Cor. x. 11. xv. 56. Accordingly there is a connexion of this portion, vv. 1—21, with the foregoing narration; and the narration is resumed at ver. 22. The purpose of the Evangelist, in the present narrative, was to *illustrate* our Lord's intimate acquaintance with men's characters, and perfect knowledge of the human heart; of which the transaction here recorded affords a remarkable example.

2. *πρὸς αὐτόν*] I have now chosen to defer to the authority of the Critical Editors of the New Test., who have all adopted the reading *αὐτόν* (which I find in several Lamb., and yet more of the Mus. copies); and, indeed, internal evidence is quite in its favour, considering that it is the more difficult reading, and not to be accounted for, except on the principle of its being the true reading. The passage which I have adduced, John xix. 39, does not detract from the authority of the MSS. here, which have *αὐτόν*, for no certainty is there that *αὐτόν* was an alteration of the Critics; nay, more probable is it, that it was the original reading, of which *τὸν Ἰησοῦν* was probably a marginal or interlineary gloss introduced at a very early period. No difficulty would have been found as to *αὐτόν*, had Biblical Critics perceived the *main purpose* of the Evangelist in the following narrative, which was, to illustrate the omniscience of our Lord, as strikingly set forth by the case of an individual, one of no ordinary distinction and eminence among his contemporaries; who, with all his high pretensions as a *Master in Israel*, was yet, by the great MASTER of all, discovered to himself and to others as, after all, wanting in the light which really enlightens, and in the knowledge which alone is able to save. Accordingly the present portion is so closely connected with the preceding context, that *αὐτόν* will appear to be more *suitable* than *τὸν Ἰησοῦν*, and may have been used in order to suggest the connexion and the scope of the narrative.

—*οἶδαμεν*] The plural here must not be taken for the singular (which in a private conversation would be harsh in the extreme); nor taken impersonally, which is a mere device for the nonce, and to take it, with Alf., as expressing the true conviction of both Nicodemus and his fellow *Ἀρχόντες*.—In the latter case showing the conclusion of their own minds,—in contradistinction to their public declarations, is futile. Alf. indeed sees in this an *important fact*, which renders the Jewish Rulers inexcusable. But the fact requires *proof* of its existence. The most simple and natural mode of viewing the plural, is to trace in it an allusion to some other of his fellow-rulers (as Joseph of Arimathea, who had come to the same opinion with himself), which is confirmed by xii. 42, *ὅμοι—ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστανται εἰς αὐτόν*. Nicodemus, it would seem, came himself to know, and may have been sent on the part of others who wished to know, the character of this extraordinary Person, who had wrought such miracles.

The position of the words *ἀπὸ τοῦ Θεοῦ*

(placed out of the natural order) was not accidental, but had for its purpose to impart greater force to the sentiment; and accordingly I would render: 'We know that [it is] from God [not man] that thou hast come, as a teacher of Israel.' That the Pesch. Syr., Vulg., Æthiopic, and Persian Translators saw this, plainly appears from their Versions. I cannot agree with Schleiermacher and Stier, that there is involved in the term *ἐρχόμενος* a recognition by Nicodemus of the *Messianic* mission of Jesus, that it expresses his being *ὁ ἐρχόμενος* (Matt. xi. 3. al.); for though the term might *admit* of that sense, yet, as Lampe and Tittm. show, it is plain that Nicodemus did not *as yet* entertain such deeply spiritual thoughts as would be contained in *ἐρχόμενος ἀπὸ τοῦ Θεοῦ, ex celo veniens*, occurring infra iii. 31. That is quite consistent with the subjoined word, *διδάσκαλος*, for, as Mr. Alf. observes, "who of the Jews ever expected a *teacher* to come from God? they looked for a *King* to sit on the throne of David, a *Prophet* to declare the Divine will; but never a *mere Teacher*." I agree with Lampe, that what Nicodemus at that time recognized in our Lord was, that he was a Teacher *extraordinary*, sent immediately from God, as were the Prophets of the Old Test., and such as was John the Baptist, who, supra i. 6, is characterized as "sent from God."

3. *ἀπεκρίθη—ἐὰν μὴ, &c.*] It is, with great probability, supposed by Beza, Calvin, Lampe, Tittman, and Kuinoel, that this reply of our Lord interrupted Nicodemus in his address; and that, in order to increase his faith, by evincing his perfect knowledge of what was passing in the mind of the Jewish teacher, our Lord, without waiting till he should have propounded his inquiries, *anticipated* him, by replying to them, while only *in thought*. What those inquiries were, has been much disputed. The earlier Commentators suppose them to have been on the *mode of attaining eternal salvation*; but most recent Expositors, on the *person of the Messiah*, and the *nature of the salvation* to be expected. There is, however, no reason why these views may not be united. The question, however, hinges on the force of the expression *γεννηθῆναι ἀπὸ Θεοῦ*. Many recent Expositors (as Rosenm. and Kuinoel) maintain that it here denotes a total change of *sentiment and opinion* as to the Messiah, the nature of his kingdom, and the benefits thereof. But no *proof* has been made out, that the expression in question was ever used merely of a change of *sentiments and views*. Besides, it is plain, from a comparison of these words with those at vv. 5, 7, that such cannot be the sense here intended. It should seem that our Lord did not intend to advert to any *particular* heads of inquiry meant to be propounded by Nicodemus, but to cut off all such discussions at once, by laying the axe at the root of the prejudices and errors, which struggled with his faith, and made him only *half* a believer,—declaring that there must be an entire change of heart, disposition, &c., as implied in the sincere

καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι ἂν μὴ τις γεννηθῇ ἄνω-  
θεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ. <sup>4</sup> Λέγει πρὸς  
αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον  
ὄν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον  
εἰσελθεῖν καὶ γεννηθῆναι; <sup>5</sup> Ἀπεκρίθη [ὁ] Ἰησοῦς· Ἀμὴν <sup>n Supra v. 2.  
Eph. 5. 20.  
Heb. 10. 22.</sup> ἀμὴν λέγω σοι ἂν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος,  
οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>6</sup> Τὸ γε- <sup>o Rom. 8. 5.  
1 Cor. 2. 14.  
& 15. 47.</sup>

embracing of a new and spiritual religion, before he could hope for salvation through the Messiah. The phrase *ἀνωθεν γενν.* is plainly equiv. to *ἀναγεννηθῆναι*, or *παλιγγενεσία*, which denotes properly a *new birth*, as in Artemid. Onicr. i. 13, but figur. a *complete alteration* and thorough *reformation*. Our Lord, however, evidently intended far more than that,—as appears from v. 5, which is of no little importance in determining the sense here. So Calvin well remarks: “Verbo *renascendi* non partis unius correctionem, sed *renovationem totius naturae* designat.” And Luther, too, observes that this is as much as to say: “My teaching is not of *doing* and *leaving undone*, but of a total change in the man to do them; so that it is not *new works* done, but a *new man* to do them; not another *life* only, but another *birth*,” by being *born anew*, as the Pesh. Syr. and Vulg. express it. So Barnab. ad Cor. xvi. says, with allusion to this passage and Eph. iv. 24, *πάλιν ἐξ ἀρχῆς κτίεσθαι*. And what is true of life and works is also applicable to *knowledge* and *learning*, a teaching for which Nicodemus, as a disciple of Christ, especially came, but which were equally inefficacious. That Nicodemus understood Christ's words in the manner above explained, there can be no doubt; for the expression was a common one among the Jews to signify an *entire change of heart and life*; though it was almost always connected with baptism as the *symbol* or *pledge* of it. The expression, therefore, of Nicodemus, in his answer, ver. 4, *γεννηθῆναι*, and *δεύτερον γιννηθῆναι*, must not be taken, with many Expositors, in a *physical*, but in a *moral* sense, q. d. As it involves not only a physical impossibility, but a moral unfitness, for an aged man to be born again, so it involves as great a moral unfitness for such a person to be figuratively ‘born anew, afresh,’ by a total change of mind and heart; meaning probably to hint that there would be a far greater moral unfitness in *his* case, a man of his great consequence in all respects; such as ought to exempt him from ordinary probations and empty ceremonies. So that the expression, as compared with the explanatory phrase at v. 5, must here include the notion of this change as being effected by Baptism and the influence of the *Holy Spirit*, as, indeed, is plain from the declaration of John the Baptist, Matt. iii. 11, and Luke iii. 16, *ἐν ᾧ (He, Christ) ἡμεῖς βαπτίζομεν ἐν Πνεύματι ἁγίῳ καὶ ὕδατι*, meaning, as opposed to his own baptism with water only. Accordingly, baptism with water and the Spirit (comp. Tit. iii. 5, *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας*), can alone introduce to the kingdom of heaven; and the mere *idea* conveyed under it, to which certain German Neologians lower the sense in an

empty *symbolism*, can effect nothing. In the same united form of the two elements of baptism our Lord afterwards ordained the rite for perpetual use as a sacrament of his Church, in the expressive words of his parting address to his disciples, Matt. xxviii. 19. Mark xvi. 16, *πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες—ἁγίῳ Πνεύματος. Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται*, &c.

—ὁ Ἰησ.

The *ὁ* is absent from several uncial, and not a few cursive MSS., including 2 Lamb. and several Mus. copies, and is cancelled by Lachm., Tisch., and Alf. Internal evidence is equally balanced, but external authority is in favour of the word, which may be bracketed, but ought not to be cancelled. At v. 5 there exists the same var. lect.; but external authority *against* the *ὁ* is far stronger, including 8 Lamb. and Mus. copies, so as almost to warrant its removal.

5. To the difficulty raised by Nicodemus, in order to a solution, our Lord replies by simply repeating his former assertion, but with a slight addition, for elucidation, *ἐξ ὕδατος καὶ Πνεύματος*, in order to show that it was not a natural, but a spiritual birth of which he had spoken, and leaving *ἀνωθεν* (for *ἐξ ἀρχῆς* = ‘anew’) to be understood, as unnecessary to be expressed; intending also to set forth the *indispensable necessity* of this regeneration by water and the Spirit, in order to the attaining of everlasting salvation; for that, as the mere natural, or animal, life depends upon flesh and blood, so does the *spiritual* life depend upon the baptism by water and the Spirit. Moreover, the former phrase, *εἰσεῖν τὴν βασιλ. τοῦ Θεοῦ*, is here explained by *εἰσελθεῖν εἰς τὴν βασιλ. τ. Θ.*, so that it cannot but mean, as Bp. Turtton (against Wiseman) has said, ‘become [by actual discipleship] a true member of the Christian Society about to be established.’

6. τὸ *γεννηθῆναι*—*ἵστι*. To show the *necessity* of this total change our Lord directs Nicodemus' attention to the natural condition of Man;—man as he is by nature in the circumstances of his natural birth; and so to intimate that another change was indispensable; q. d. The nature which a man derives from his parents is ‘fleshly,’ ‘corruptible,’ *σαρκικὸν γέννημα*, as Euthym., after Chrys., explains; but the nature which he receives from the Spirit is spiritual and incorruptible. As to the use of the neuter, where we might well expect the masculine, Bengel and Alf. think that the neuter is here used, as denoting not only the universal application of this truth, but the very first beginning of life in the embryo, “*notat ipsa prima stamina vitæ*.” But this surely involves harshness and a jejuneness of sentiment. The most satisfactory

p Eccl. 11. 5.  
 1 Cor. 2. 11.  
 q Infra 6.  
 65, 66.  
 r Isa. 40. 21.  
 & 66. 8.  
 Jer. 31.  
 31—34.  
 Ezek. 36.  
 56, 57.  
 & 37. 9, 10.  
 s Infra v. 23.  
 & 7. 16.  
 & 8. 58.  
 & 12. 40.  
 & 14. 26.

τοῦ πνεύματος πνεῦμά ἐστι. <sup>7</sup> Μὴ θαυμάσῃς ὅτι εἶπόν σοι  
 Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. <sup>8</sup> τὸ πνεῦμα ὅπου θέλει πνέει  
 καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ  
 ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.  
<sup>9</sup> Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα  
 γενέσθαι; <sup>10</sup> Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ  
 διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; <sup>11</sup> Ἀμὴν

solution of the difficulty is that of Lampe, who remarks that our Lord here employs the former rather than the latter, "ut doceret, se non diversas personas, sed tantum diversas qualitates, respicere; ita ut eadem persona, in qua est corruptio ex carne nata, capax nihilominus etiam sit novæ alicujus qualitatis per Spiritum producendæ."

<sup>7</sup> μὴ θαυμάσῃς] 'Thou must not wonder,' 'be in amazement; emotions, perhaps, which the visage of Nicodemus now denoted, that he felt at what had been said as to the ἄνωθεν γεννηθῆναι; and in order to remove these feelings our Lord was pleased to exemplify the thing by a very apposite and striking illustration.—ὅμως is ποῦ, as Alf. says, 'the weighty word in the passage,—our Lord could not avoid using the plural; and there may be an allusion to Nicodemus' ἡμᾶς—but θαυμάσῃς, expressive of amazement at a thing, as if utterly incredible, or incomprehensible; as, indeed, T. Aquin. observes, "Sciendum est, quod duplex est admiratio: Una devotionis, secundum quod aliquis magnalia Dei considerans, cognoscit ea sibi incomprehensibilia esse; unde relinquitur admirationi locus, secundum illud Ps. xciii. 4, 'Mirabilia in altis Dominus'; et alibi, cxviii. 129, 'Mirabilia testimonia tua'; et ad hanc homines sunt inducendi, non prohibendi. Alia est infidelitatis, dum quis ea quæ dicuntur, non credens, miratur. Unde dicitur Matt. xiii. 57, quod 'mirabantur in doctrinâ Christi'; et sequitur quod, 'scandalizabantur in eo'; et ad hanc admiratione Dominus Nicodemum removet, inducens exemplum, cum dicit, 'Spiritus ubi vult spirat.' In Johan. Evang. Lect. ii."

<sup>8</sup> The argument here is, that, however amazing this twofold regeneration may seem, it is not to be thought impossible, any more than many wonderful phenomena in the natural world; which are obvious enough to the senses, though their causes defy all explanation; q. d. 'for if, in the natural world, powerful effects are produced by unseen and unknown causes, much more may it be so in the spiritual world.' In order to illustrate this spiritual truth, our Lord subjoins a popular example from the wind,—on the causes of which, or its laws, we are confessedly quite ignorant. Inasmuch that, both the Hebrews and the ancients in general, used to denote any thing unknown or obscure by comparing it with the wind. See exx. in Wolf and Wets. I add Xen. Mem. iv. 3. 14, where, in proof of the existence of the ἀόρατα ἐκ τῶν γιγνομένων, we find instances the thunder and lightning, and then the winds, as follows: & δι ποιοῦνται, φανερά ἡμῖν ἐσσι, καὶ προσιόντων αὐτῶν ἀισθανομεθα. Ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχῇ, εἴπωρ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θείου μετέχει· ὅτι μὲν γὰρ βασιλεύει ἐν

ἡμῖν φανερὸν, ὁράται δὲ οὐδ' αὐτῇ, ἃ χρῆ κατανοοῦνται—τιμᾶν τὸ δαιμόνιον. The literal sense of the words is, 'The air (in motion), the breath of wind (the breeze) bloweth.' Thus πνεῦμα is used for the Clam. πνοή, to denote a gentle puff of air in motion; though πνεῦμα is used in Hdor. vii. 16. 1, πνεύματα ἀνέμων, 'puffs of wind.' So understood, we have a case in which, as Alf. says, the οὐκ οἶδας is more applicable than in that of a violent, steadily-blowing wind, a stiff wind, which would be here wholly unsuitable.

In ὅπου θέλει there is implied, in the Application, the freedom of Divine grace by the Spirit, 2 Cor. xi. 11, both as to nations and to individuals. The words οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος are intended to apply the comparison; q. d. 'so it is with,' &c., meaning that there are points of resemblance between the effects of the wind in nature, and those of the Spirit in him who is born of the Spirit; and that they are of a kind which every one must ascribe to the Author of all good. He cannot, indeed, trace the exact process by which that heavenly agency was employed for this effect; but he does not the less believe its reality. This may be thought sufficient to refute the view taken by some professing Christians, who think they can fix the time and the manner of the working of the Spirit in the soul of man, though they are as undefinable as they are various; the persons being really born again, though in a way unseen and incomprehensible to human understanding.

<sup>9</sup> On hearing this, Nicodemus, partly perplexed with what seemed obscure, and partly confounded with what, though he partly understood, he was not prepared to receive, exclaims, with unfeigned surprise, not unmingled with distrust, nay, unbelief, πῶς δύναται ταῦτα γινέσθαι;—a mode of expression which, however, Dr. South regards as a form of simple amazement at the above dictum of regeneration, as a great paradox and a sort of impossibility; and, he remarks (what is indeed a melancholy truth), that 'this is saying no more than the hearts of most men living are apt to feel concerning most of the articles of the Christian faith; who thus might appropriate to themselves the words of him who, humbled under a sense of the weakness of his wavering, if not staggering faith, exclaimed, "Lord, I believe; help thou mine unbelief!" (Mark ix. 24.) The saying may, however, imply a request for further information. Our Lord, however, before he communicated this, chose to humble Nicodemus' pride by adverting to his ignorance of what, as 'a teacher of Israel,' he might have known; because the Prophets of the Old Test. had, though obscurely, intimated these truths; see Isa. xlix. 21. lxxviii. 8. Ezek. xxxvi. 26, 27. xxxvii. 9, 10. His humiliation must have been great indeed, if the

ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακάμεν μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. <sup>12</sup> Εἰ τὰ ἐπί-

expression ὁ διδάσκαλος, in our Lord's reply, should mean, as Bp. Middleton, with great reason, supposes, 'the teacher of Israel,' a title which he goes so far as to compare with those given, in the middle ages, to the great Schoolmen; one of whom was called the *Angelic Doctor*, another, the *Admirable*, and a third, the *Irrefragable*.

10. ὁ διδάσκ.] All the Lamb. and Mus. MSS., as well as all others, have the Article, ὁ, and accordingly it ought not to be passed over. The force ascribed to it here by Bp. Middleton is ably maintained, and certainly it is greatly preferable to that assigned by Mr. Green (Gr. of N. T. Dialect, p. 221), who supposes that some particular individual of eminence was uniformly invested with the title of 'the Rabbi of Israel,' and that Nicodemus was at that time the possessor of this distinction;—a supposition this, both gratuitous, and carrying with it far less probability than that of Bp. Middleton, besides being liable to a grave objection from which that is free. But the only way by which the learned prelate's view can be placed on any thing like a sure footing is, by adducing *some* one passage from the Rabbinical writers, *proving* that such a mode of speaking was adopted to mark the *highest distinction* in any line. Yet neither Lightfoot, nor Schoettg., nor Meuschen, adduces any thing of the kind. Their illustrations are only apposite on the supposition that the Article is pleonastic. The ancient Versions, espec. the Vulg., cannot be expected to render here much service; nor do they, except the Pesch. Syr., though the two English Translators of the latter Version, Etheridge and Murdoch, both render the Syr. **ܡܠܝܚܐ** by 'a teacher,' as if the Pesch. Syr. Translators read διδάσκαλος, or regarded the Article as pleonastic. But the above Translators pass unnoticed the final **ܐ** emphatic, which may have been meant to give additional force to the word. The same emphatic form is found in the Version of the Pesch. Syr. at Mark v. 35, and Luke viii. 49, where the Greek original has τὸν διδάσκαλον, as the context demands. But in above a dozen other passages they use this emphatic form where the Greek διδάσκαλος is without the Article in all the copies. Yet in all of them διδ. is in the *Vocative*, which circumstance may account for the **ܐ**, which will thus answer to the sign of the Vocative in Lat. and Engl. 'O.' However, in Rom. ii. 20, διδάσκαλον is rendered by this emphatic form, the Translator rendering freely, as if in the original there was τὸν διδάσκαλον; and accordingly, at Rom. xii. 7, he renders ὁ διδάσκων by this emphatic form. Though Murd. renders as if it were the subst. διδάσκαλος. Yet that will not prove that he supposed any such form to denote *pre-eminence*, q. d. κατ' ἐξοχὴν: nor is that idea called for in the present passage by the context; all that is required being, 'the teacher of others,'—which is all the reference needed by the Article. Nor is there any difficulty in supposing that in the Hebrew-Greek phraseology of St. John ὁ διδάσκαλος may stand for ὁ διδάσκων. No need is there to suppose any such hyperbolic title as Bp. Middleton takes for granted. From the learned and able remarks

of Dr. Lightfoot (Works, vol. v. p. 42), it will appear that the distinction of being *Divinity Professor*, and a most dignified authoritative member of the Sanhedrim, is quite sufficient to point the argument, which is, as Dr. Lightf. shows, parallel to that of St. Paul, Rom. ii. 21, ὁ οὖν διδάσκων ἑαυτὸν, σιαντὸν οὐ διδάσκει; espec. considering that in that whole passage, Rom. ii. 17, 23, though the Apostle only uses the term οὐ 'Ioudaïos, yet he may glance at the *Jewish Teacher*, the class of persons like Nicodemus and Gamaliel.

That the reproof conveyed in our Lord's words, "and art ignorant of these things?" is *not*, as some have imagined, too severe, has been most ably shown by Dr. Lightf. *ubi supra*. He points out how that ignorance, in the class of authoritative teachers above mentioned, had arisen,—namely, not from the doctrines in question being insufficiently revealed in the Old Test., but mainly from the blindness and perversity of the teachers. "How (says Dr. Lightfoot) Regeneration is taught in Ezek. xi. 19. Ps. i. 1, and other such texts, and how a new birth by baptism and the Spirit is taught in Ezek. xxxvi. 25, 26, he and the rest of his nation, *might* have learned; but 'they had eyes and saw not,' &c." Hence our Lord might justly reprove Nicodemus for daring to be a teacher, nay, a *leading* teacher, of others in things which concerned their souls and their eternal state, and yet himself knew not the chief, choicest, and, indeed, primary doctrines that concerned the one or the other.

11. ὁ οἶδαμεν—μαρτυροῦμεν] Many of the best Expositors are of opinion that the plural is intended here agreeably to the usage of persons in authority. See Mark iv. 30. But this is quite a gratuitous fancy, involves a harshness, and would be foreign to our Lord's manner, wholly removed from any worldly arrogance. The use of the plural may be best ascribed partly to a certain *modesty*, which, by the use of the plural for the singular, seeks to avoid any appearance of *egotism*, or vain glory, and partly to a certain *delicacy*, by which our Lord here, in addressing an eminent teacher of Israel, chose thus to express himself, though in a spirit of uncompromising plainness, yet with less of *pointed personality* than would have been conveyed by the singular. That our Lord here spoke of *Himself*, and himself only (as almost all the ancients were agreed), clearly appears from the next verse, in which he says: 'If I have told you,' &c., and may further be inferred from v. 32, where John the Baptist says the very same thing of Christ as Christ here says of himself. Comp. Rev. i. 5. iii. 14. To take the expression, with Alf., as a proverbial one is not only gratuitous, but uncharacterizes and dispiritualizes this touching address. The next clause, ὁ ἑωρ. μαρτ., is still more significant than that which preceded. And both are expressive of that *complete knowledge* which the Son, as united with God the Father, could not but possess. There is also implied knowledge by a *virtue of his own*, and not imparted by revelation.

12. Having, at v. 11, asserted the *authority* with which he was invested as a Teacher sent from God, and made his claim to absolute truth in

a Infra 6. 22.  
 23, 51, 62.  
 Acts 1. 24.  
 1 Cor. 15. 4.  
 Prov. 30. 4.  
 Deut. 32. 13.  
 Eph. 4. 9, 10.  
 1 Num. 21. 9.  
 2 Kings 18. 4.  
 infra 8. 28. & 13. 33.

γαία εἶπον ὑμῖν, καὶ οὐ πιστεύετε πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπου-  
 ράνια, πιστεύσετε; 13<sup>a</sup> Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν,  
 εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ Υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν  
 τῷ οὐρανῷ. 14<sup>a</sup> Καὶ καθὼς Μωϋσῆς ἔψαψε τὸν ὄφιν ἐν τῇ

every statement, and unerring knowledge and wisdom in every doctrine, our Lord here points out the improbability of producing conviction in greater matters, when his endeavours to convince upon the smaller had been thus unsuccessful; q. d. 'If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?' as much as to say, The same absence of impartial inquiry—the same disposition to measure every tenet, offered to your consideration, by your own confined views or perverse prepossessions—the same unwillingness to examine the grounds upon which, as Teacher of Israel, you have grounded your pretensions to superior sagacity and sanctity,—these very same causes, which prevent you from believing what is more obvious to your understanding, will betray you into still more criminal incredulity, when I expatiate upon a subject of far greater difficulty and moment. By τὰ ἐπουράνια (as Raphaelius has shown) denoted 'earthly doctrines,' such as that of regeneration by water and the Spirit, so called because they are things done upon earth, conversant with earth, and therefore comprehensible. By ἐπουράνια (as the same writer proves) are meant the purposes of God for the salvation of man; involving the doctrines mentioned in the subsequent part of this discourse, and also other doctrines, which, though not adverted to in this conversation, were afterwards revealed by the Holy Spirit; namely, the mysterious union of Christ with God, and his being subject unto death not only for the Jews, but for the Gentiles, as the vicarious sacrifice of Christ for the sins of the whole world; such as are by St. Paul termed μυστήρια.

13. The connexion, however obscure, may be traced by supposing the following link in the chain of thought: 'Yet to One alone, even the Son of Man, belongs the knowledge of these heavenly things. He alone knoweth and can declare the counsels of God.' The general sense of this verse (which may have a reference to Prov. xxx. 4) is, that 'no one hath ever ascended to heaven, to bring down this knowledge from heaven; nor can any one, except the Son of Man (even Christ), reveal the purposes of God for the salvation of man; in other words, 'no one knoweth the counsels of God but he who is come down from God:' inasmuch as 'to speak of these things requires intimate knowledge of them by sight; and as no one hath ascended into heaven and returned, so no one is qualified to speak of heavenly things but he who, leaving his abode in heaven, came down to speak of them.'—Of ὁ ὢν ἐν οὐρ., 'Who is (not 'was') in heaven,' the full sense is, 'whose proper dwelling-place is in heaven.' Thus the general sense may be what Mr. Alf. lays down,—that the Son of Man, the Word made flesh, was in, came down from heaven; nay, was in heaven, even while here; and ascended up into heaven when he left the earth;—and by all these proofs, speaking in the language of accomplished redemption, does the Lord say that He alone can speak of τὰ ἐπουράνια,

&c. to men; and convey the blessing of the new birth to them.

14. Our Lord does not content himself with stating that Nicodemus would not believe, if he told him of heavenly things, but he intimates his own peculiar knowledge of these things, showing that no mere man hath so understood these heavenly things as the Son of Man, who came down from heaven to reveal them. Having asserted that the Jews would not believe him when he spoke of heavenly things, and declared, that the knowledge of these is peculiarly His 'who had been in heaven;' he selects a most striking instance of that which the Jews refused to admit, and which He himself knew and came to reveal. He simply lays before Nicodemus two, as instances of the many purposes of Divine wisdom for the salvation of men, which unassisted reason never could have pointed out—his own Divine nature, and his sacrifice on the cross—purposes which, till revealed, might well be called mysteries—purposes which, having been revealed, instead of being any longer mysterious to the human mind, became at once level to our comprehensions, credible to our reason. Accordingly, there is at and from this verse forward a transition to the Person of Christ, and redemption by his blood, introduced by an intimation of the reason why he came into the world. In order to this he illustrates his design, and the momentous consequences of his coming, by a reference to the case of the brazen serpent of old; which by Moses, in obedience to the Divine command, was lifted up, as a symbol of forgiveness and redemption to Israel, and every one who looked up at it lived. Our Lord declares that he must (as it is decreed in the counsel of the Father that he should) be lifted on high, as was the brazen serpent in the wilderness; thus signifying, by a twofold comparison, 1. by what death (even the death of the cross) he should die, and, 2. the purpose of his death, as stated at v. 15. Thus, then, he intimates that, as in old times they who had been bitten by serpents were directed to look on the brazen image of the serpent (which is with reason supposed to be a type of Him who hath said, 'Look unto me and be ye saved, all ye ends of the earth,' Is. xlv. 22), and thus looking, might be healed; so now may sinners, who come to the foot of the cross, look up unto their crucified Saviour with a sure faith that they shall be healed of the moral diseases of their corrupt nature. The comparison evidently lies between the brazen serpent lifted up on the pole, and the first lifted up on the cross, and then exalted, Saviour. See Erakine, On the Brazen Serpent; who remarks, that "the same thing is predicated of both; both are lifted up, and cognate consequences follow,—body-healing on the one hand, and soul-healing on the other." A further and deeper correspondence is traced by Erakine; a. gr., that "as the brazen serpent was made in the likeness of the serpent which had bitten them, so was our Saviour made ἐν ὁμοίωματι σαπῆδος ἀμαρτίας." Rom. viii. 3. See more in Erak.,

ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν Τῖον τοῦ ἀνθρώπου 15 ἵνα <sup>u Infra v. 30. & 6. 47. Luke 19. 10. 1 John 5. 10.</sup> πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

16 Ὡς γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Τῖον αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Τῖον

αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ <sup>x Rom. 5. 8. & 8. 32. 1 John 4. 9.</sup> μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Τῖοῦ τοῦ Θεοῦ. 19 Ἀυτὴ δέ ἐστιν ἡ κρίσις· ὅτι <sup>y Infra v. 30. & 12. 47. Luke 9. 55. 1 John 4. 14.</sup> <sup>z Infra 5. 24. & 6. 40, 47. & 30. 31. & Supra 1. 5, 10, 11. & 4. 12.</sup>

ubi supra. Indeed, the correspondence was pointed out by Euthym., Theophyl., August., and T. Aquin., whom see. A Continental divine has well observed, in reference to the correspondence between the type and the great Anti-type, that 'as the brazen serpent was made in the likeness of the living one, without the venom, so was our Lord made in the likeness of man, without the stain and guilt of sin.'

15. *ἵνα πᾶς—αἰώνιον*] Here the corresponding clause to the type is left understood; yet there is a sufficiently distinct reference to the purposes and the effects of our Lord's being thus lifted up. And this is stated both negatively and affirmatively. Now those purposes were, 1. to save the human race from utter perdition by sin, original and actual; 2. to acquire for them eternal salvation. The effects were, 1. deliverance from perdition; and 2. restoration to that favour of God which is 'better than life.'

— *εἰς αὐτόν*] Lachm. and Alf. read *ἐν αὐτῷ*, with MS. A.; Tisch., *ἐν αὐτῷ*, with MS. B. But these are both mere alterations of Critics, who did not bear in mind that *πιστεύειν εἰς* with accus. is almost peculiar to St. John, though found once in Matt. and once in Mark.

The words *μὴ ἀπόληται, ἀλλ'* are cancelled by Lachm., Tisch., and Alf. from B, L, and 7 cursive MSS. (to which I can add nothing), with some later Versions and Fathers. The reading *ἐν αὐτῷ* was an alteration for greater plainness. That Alf. should think it used this once by John to imply our Lord's exaltation (!!) is extraordinary. Had that been the original reading, the *εἰς αὐτόν* in all the MSS. but one would be unaccountable. Internal evidence is, indeed, rather against the words, which may have been, as Mr. Alf. pronounces, interpolated from v. 16; but the vast weight of external authority, confirmed by the Pesh. Syr. and Vulg. Versions, decides that they are genuine. They were, I suspect, removed by fastidious Critics, to get rid of a tautology.

16—21. Many Expositors, from Erasm. down to Tholuck, Olsh., and Lücke, maintain that our Lord's discourse breaks off here, and that the rest, to v. 21, contains the remarks of the Evangelist. This they infer from certain repetitions from the style, and from other matters of doubtful disputation. But the opinion is unworthy of any serious refutation, and scarcely deserved the complete refutation which it has received from Stier and Alf.

16. The expression *τὸν κόσμον* is,—as Grot., Lightf., and Tittman remark,—used to intimate, that the salvation to be attained by the Saviour, was to be extended to all the nations of the

earth, even to every individual of the human race, in contradiction to the notion of the Jews, that he would come to bless and save their nation alone. Comp. 1 John ii. 2. There is great force in the term *ἠγάπησεν* (the weightiest in the sentence), which points at the great truth declared by St. John repeatedly in his first Epistle, at ii. 5. iv. 8, 16, ὁ Θεὸς ἀγάπη ἐστίν, thus pointing at love as the one ground in the Divine counsel for the redemption of man; just as in the next clause the salvation of man is the one grand purpose of that counsel. In the term *μονογενῆ* there is allusion to the offering up of Isaac, in order to call to Nicodemus's mind, as Alf. thinks, the love there required, the substitution there made, and the prophecy there uttered. The force of the emphasis in *μονογ.*, 'whereby God commendeth his great love to us' (Rom. v. 8), is drawn forth with even more than his usual ability by Calvin. 'Ἐδωκεν' is here equiv. to *παρέδωκεν* in Rom. viii. 32; and also in *ἐπέσπετο* there is an allusion, as Stier says, to the *ὅτι ἐπέσπετο* in Gen. xxii. 16, and signifies, 'hath delivered him to death;' implying that he was a ransom for a sinful world.

17. What is said from v. 17 to 21 is levelled against the Jewish notion, that the Messiah would come for the benefit of the Jews only, nay, would rather destroy the Gentiles.

— *οὐ γὰρ ἀπέστειλεν—αὐτοῦ*] Meaning, 'God sent his Son into the world not to exercise severe judgment and inflict harsh punishment on any nation of the world; but that every individual of them all might, through his atonement, be put into the way of salvation.'

18. The same truth is here repeated (as at v. 16; v. 17 being illustrative; q. d. 'and no wonder that any one, who believeth on him, shall be saved, since the very purpose of God's sending his Son was, that the world should be saved by Him'), but so as to show that there will be no distinction between Jew and Gentile, since every one, of whatever nation, will have part in this salvation. Our Lord, however, engrafs upon it another sentiment in *ἤδη κέκριται*,—namely, that he who refuses the offer of salvation, is for this not only doomed to perdition, but is already as good as punished, so certain is his condemnation; nay, is self-condemned, and past all hope of salvation. By a similar mode of expression it is said by Joseph., Bell. ii. 8. 6, that the Essenes thought that he who cannot be believed without resorting to an oath, *ἤδη καταγγεσθαι*.

19. *αὕτη—ἡ κρίσις, &c.*] The nature, and the ground, of this decisive condemnation is now set forth, by saying that 'the light is come into the

τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

b Job 34. 13, et seqq.

c Eph. 5. 8.

20 b Πᾶς γὰρ ὁ φαῦλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.

d Infra 4. 1.

22 d Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν.

world; and yet (καὶ for καὶ τοι) that men (the world at large) have loved and do love (the true force of the Aorist) the darkness (of unbelief and sin) [rather] than the light [of truth and virtue], because their practices were evil: lit. 'evil were their practices,' 'habits of action.' By what is here said, it is intimated that unbelief is not a speculative error of judgment, into which an honest mind may fall, but originates in the enmity of the heart to God; and that Christ is not the cause of any evil such men suffer by not listening to his doctrine, but that the blame rests solely on themselves, who are indisposed to receive the truth, though coming with the fullest evidence; and who spurn the gracious offer of salvation, to their own perdition. So that if, notwithstanding the gracious offer of salvation through Christ, men spurn that offer, and refuse to receive the truth, though coming with the fullest evidence, they do this at their peril, and shall perish by their own fault.

20, 21. The sentiment at the last clause of v. 19 is here illustrated, our Lord showing how it comes to pass that any should thus reject the counsel of God to their perdition, and close their eyes to the light,—namely, because the light of truth is against them, by disclosing their own ruined and lost state. In short, the words are an illustration of ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα,—where the reading of Lachm., Tisch., and Alf., from 6 uncial and several cursive MSS. (to which I can add a very few Lamb. and Mus. copies), is unsustained by competent evidence, and weakens the force of the declaration. A very unbalanced change of text, too, is that of αὐτοὶ τὰ ἔργα, by Lachm., Tisch., and Alf. The discourse concludes with a sentiment of general application (aimed at the Pharisees at large), showing the evil effects of a corrupt life on all inquiries after truth, and evincing (to use the words of an old writer), that 'when truth is against a man, a man is against truth.'

20. ὁ φαῦλα πράσων] Lit. 'he who practices evil things,' i. e. commits them habitually. On ἀεγχθῇ see note at Eph. v. 13, and my note on Thucyd. vi. 38.

21. ὁ δὲ ποιῶν τὴν ἀλήθειαν] The idea of truth here is that of rectitude and goodness, as opposed to what is evil and wicked. Similarly as in 1 Cor. xiii. 6, ἀλήθεια is opposed to δόκμα. Yet the phrase ποιῶν τὴν ἀλήθειαν is so rare, that it has been supposed peculiar to St. John. This, however, is overturned by the fact, that it often occurs in the Rabbinical writers. Its propriety is well vindicated by the remark of Doddridge, that 'there really is a truth or falsehood in actions as well as words.' Indeed, as Bp. Warburton has finely observed in his Sermon on

2 Pet. i. 5, 'Truth and Virtue are twin-born sisters, with only a name of distinction; truth being speculative virtue, and virtue practical truth.'

— ὅτι ἐν Θεῷ—εὐλογ.] Meaning that 'they are wrought in God,' i. e. in his faith and fear, with a single eye to his approval, as the great end of human action, by those living and acting in and unto him, doing all to his glory. So Euthym. and Theoph., Thom. Aquin., Calv., and Mald. Alf. refers it to 'the candle of the Lord being kindled within him, and he himself being born again in the kingdom of God.' But true as this is, it is only a part of the truth. The full import of what is contained in this *locutio prænans* is ably opened out by Lampe in his elaborate Analysis, where, however, it only forms one of the five heads. He says that the principle of action in such persons is from God by the new birth, whereby they are of God (1 John iv. 46, v. 19), and sanctified in God (Jude 1). Accordingly, all their good works are the work of God in them, who worketh in them, not only to will, but to bring that will into work (Phil. ii. 12). Whatever they do that is right is the fruit of the Spirit of God in them (Gal. v. 22), in whom they walk (Gal. v. 25). Accordingly Mr. Alford brings in 'the candle of the Lord' quite out of place.

22—24. Soon after this conversation our Lord left Jerusalem, and withdrew, with his disciples, into the more retired parts of the country, in the neighbourhood of John the Baptist (who took occasion to bear another decided testimony to him), where he preached and collected followers, and his more stated disciples baptized them.

22. εἰς τὴν Ἰουδ. γῆν] Not, 'into the land of Judæa,' since any one in Jerusalem must necessarily be in Judæa; but 'the territory,' or country parts, of Judæa, as distinguished from its metropolis; just as we speak of the country, as opposed to the town.

It is not said to what place our Lord went to after his baptism. We may, I think, not improbably conjecture it to have been Bethany, or Bethabara, where John had been baptizing; on which see note supra i. 28. It should seem that John had removed from Bethabara to Ænon, in order that the Samaritans might the more conveniently come to his baptism.

— ἐβάπτιζεν] Namely, through the medium of his disciples; for Christ did not himself baptize. See iv. 2. Thus what a king's servants do, is often spoken of as done by himself. Our Lord declined himself baptizing, because baptism bound the persons to religious obedience to himself, and might therefore, with less ostentation, be administered by another; partly, too, because of the evil which might have attended it, from the per-

23 \* *Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ,* <sup>o Matt. 3. 6.</sup>  
 ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.  
 24 *οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης* <sup>Mark 1. 5.</sup>  
*ἔγενετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ \** <sup>Luke 3. 7.</sup>  
*Ιουδαίου περὶ καθαρισμοῦ.* <sup>1 Sam. 9. 4.</sup> <sup>† Matt. 14. 2.</sup>  
 25 *Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ* <sup>g Supra 1. 7.</sup>  
*εἶπον αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ* <sup>15, 26, 34.</sup>  
*μεμαρτύρηκας, ἶδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς* <sup>Matt. 3. 11.</sup>  
*αὐτόν.* <sup>Mark 1. 7.</sup> <sup>Luke 3. 16.</sup>  
 26 *Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρω-* <sup>h 1 Cor. 4. 7.</sup>  
*πος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾗ δεδομένος αὐτῷ ἐκ τοῦ οὐρανοῦ.* <sup>James 1. 17.</sup> <sup>Heb. 5. 4.</sup>  
 27 *Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ* <sup>i Supra 1.</sup>  
*Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.* <sup>30, 32.</sup> <sup>Mal. 3. 1.</sup>  
 28 *Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ* <sup>Matt. 11. 10.</sup> <sup>Mark 1. 2.</sup> <sup>Luke 1. 17.</sup> <sup>& 7. 37.</sup>

sone baptized by himself overvaluing themselves on that account.

23. Σαλείμ] The spelling of this name varies in the MSS. One uncial, and not a few cursive MSS. have Σαλήμ, which I find also in not a few Lamb. and Mus. copies. But external authority is quite in favour of Σαλείμ, and so also is internal evidence, considering that *ei* is often altered by the scribes into *η*, by what is called *Itacism*. The spelling Σαλείμ is also confirmed by Eusebius, and by the Onomasticon of Jerome, both of whom fix the place at 8 Roman stadia s. of Bethshean, in or near the valley of the Jordan. And nothing has yet been said to show that that is *not* the place; for, as to the reason stated by Alf., that "thus it would be in *Samaria*, whereas it was more likely that John should have been baptizing in *Judaea* than in *Samaria*"—it is insufficient to establish the matter, and leaves open the formidable objection,—but if *not* at the above site, *where* then are we to fix the place? As to Mr. Alford's own attempt to fix it at the Shellim (Sept. Σελειμ) mentioned at Josh. xv. 32, where at 61 we have Αἰνῶν—those two places were far distant; and accordingly the Shilhim at v. 32 cannot be the Σαλείμ spoken of by St. John. Still less successfully has Schleusn. endeavoured to identify it with the Shalim (Sept. Σαλιμ) of 1 Sam. ix. 4, because it is quite plain, from the context, that this town must have been rather within the tribe of Benjamin (or very near to it, on the southern declivity of Mount Ephraim), and at a very great distance (40 miles) from the Ænon here mentioned. Strange is it that Reland should, in his *Palest.*, p. 977, say of Σαλείμ, '*locus aque abundans*,' as if the words ὕδατα πολλὰ ἦν *icai* did not refer to Αἰνῶν, which must, by the force of its Hebr. original, *ayn*, denote as much; since it is *not*, as Alf. says, an intensive form of *ayn*, but formed on the Chaldee plural, *ayn*, *Fountains* (comp. Καλοὶ—λίμνες, Acts xxvii. 8). I quite agree with Dr. Robinson, that it was situated in one of the lateral valleys running down to the valley of the Jordan from the west, the place mentioned in Judith iv. 4.

25. Instead of the text. rec. *Ἰουδαίου*, very many MSS., Versions, and Fathers, have *Ἰουδαίον*, which (including most of the Lamb. and Mus. copies) is adopted by almost all the Editors from Wetstein downwards; and with rea-

son; for the ellipsis of *τινός* is frequent, whereas that of *τινῶν* would be anomalous. Besides, the change of *Ἰουδαίου* into *Ἰουδαίον* was likely to take place, from the *plural* just before. This Jew may be supposed to have been one of those who had been baptized by Christ's disciples.

—περὶ καθαρισμοῦ] Some understand this of the comparative merit, or efficacy, of John's baptism with that of Jesus, or the various ceremonial washings founded on tradition; but it should rather seem that the discussion was on the nature, efficacy, and necessity to Jews of baptismal purification, as *καθαρισμὸς* signifies in 2 Pet. i. 9: which, however, was closely connected with another on the comparative efficacy of the baptism of John, or that of Jesus, with the Jewish. If the nature of *Christ's* baptism were duly considered, it might well be thought that that of John was unnecessary.

26. *ἦν μετὰ σοῦ*] Namely, for baptism; meaning, 'was baptized by thee.' The words *ᾧ σὺ μεμαρτ.* perhaps have reference, not so much to the testimony borne by John to Jesus, as to the increase of Jesus's celebrity, and the credit consequent on it. They thought that John, through excess of modesty, had exaggerated the dignity of Jesus; whom it is plain they did not consider as the Messiah.

27—30. John here represses their jealous feelings for the honour of their master, by showing that there was no real ground for them. To avoid, however, the impropriety of any *seeming* comparison, where none could exist, he gets rid of personality, by couching what he has to say under a brief moral maxim of general application—that 'all superiority and success come from God,' and therefore ought not to excite envious feelings in those whose progress seems impeded by it. In this it is implied, that no one entrusted with a Divine commission must exceed his commission. John then proceeds to show that *he* has ever acted on this principle; reminding them of his public and private avowal, that he was *not* the Messiah, but only his Forerunner. And he takes the opportunity of bearing still stronger testimony to Jesus's Messiahship than he had before done.

29. *ὁ ἔχων τὴν νύμφην*, &c.] The subject is here illustrated by a similitude derived from common life (as in Matt. ix. 15, and Mark ii. 19); in which the Baptist compares Christ to



ἐσθικῶς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ  
 νυμφίου. Αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. 30 Ἐκείνους  
 δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31 Ὁ ἄνωθεν ἐρχόμενος  
 ἐπάνω πάντων ἐστίν ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ  
 τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων  
 ἐστὶ· 32 καὶ ὁ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ καὶ  
 τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 Ὁ λαβὼν αὐτοῦ

k Infra 5. 22.  
 & 17. 2.  
 Matt. 22. 18.  
 Eph. 1. 21.  
 1 Pet. 2. 22.  
 Rom. 9. 8.  
 1 Infra 5. 30.  
 & 8. 20.  
 m 1 John 5.  
 10.  
 Rom. 8. 4.

the bridegroom at the marriage feast, and himself to the *παράνυμφος*, or *bridesman*, i. e. a friend who had been employed to negotiate the marriage, and had acted as his agent throughout the whole affair. There were indeed *two* such persons; one on the part of the bridegroom, the other on that of the bride; who, as they had at first, before the marriage, acted as agents, afterwards served as *mediators*, to preserve harmony between the new-married pair. The allusion at *ἐσθικῶς*—*χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου* is variously traced. But the words are, with most probability, supposed to allude to the ceremony of the *formal interview*, previous to marriage, of the betrothed pair; who were brought together by the bridesman into a private apartment, at the door of which they were themselves stationed, so as to be able to distinguish any elevation of voice on the part of the future bridegroom in addressing his intended bride; from which, and from the *tone* of it, they would easily infer his satisfaction at the choice made for him by them, and feel corresponding joy. The sense, then, may be thus expressed: 'As at a marriage the bridegroom is the principal person, and his bridesman willingly cedes to him the preference, and, rejoicing in his acceptance, is content to play an under part, so do I willingly sustain the part of a humble forerunner of Christ.'—*Πεπλήρω.* 'is consummate.' An expression (as Schoettgen observes) used by the Rabbinical writers to denote the bliss of a future state; ex. gr. Sohar Chadaach, p. 42, 2, 'They exercise themselves in the praises of God, and thus is their joy made complete.'

30, 31. The Baptist goes yet further, and, to cut off all future occasion for comparison, shows that there will be less and less room for it; since the celebrity of the one must increase, that of the other decrease; and so resplendent will be the glory of the former, as to cast that of the latter entirely into the shade, and cause it to fade away like the morning star, or the waning moon, at sunrise. (Euthym. and Tittman.) At v. 31 is shown the vast difference between Christ and all others, and his infinite superiority to them.

31—36. It has been not a little disputed whether these are to be considered as the words of John the Baptist, or of the Evangelist. The latter is the opinion of many recent commentators, as Kuin., Lücke, Olsh., and Thol., and is grounded on the style and manner being like that of the Evangelist. But such is surely a very precarious sort of argument. Besides, as Tittman remarks, 'there is a complete connexion of these words with the preceding, without the interposition of any expression, from which it could be inferred that what follows is from the Evangelist.' Nor is there any reason why the Evangelist should have

subjoined these words, and thus chosen to confirm by his own judgment the testimony of the Baptist; which must have been to his readers deserving of entire credit. On the other hand, there are obvious reasons why this portion should be from John the Baptist; for in it he seems to have intended to *confirm* what he had just said,—namely, that, inasmuch as He must increase, but himself decrease, the precedence is due, not to him, but to Jesus.

31. ὁ ἄνωθεν ἐρχόμενος, &c.] The absence of any particle to introduce what follows from this verse to the end of the chapter, will by no means prove that they are not from the same speaker (namely, John the Baptist), since the *asyndeton* here, as frequently elsewhere, serves to strengthen the assertion, of which the purpose is to show *only* such *must* be the case, namely, because the one is from heaven, and, accordingly, is above all.

—ἐκ τῆς γῆς, for γῆινος, equiv. to χοῖκός at 1 Cor. xv. 47, with an implied notion of what is gross and sensual as opposed to what is heavenly and spiritual.

—ὁ ἐκ τοῦ οὐρ. ἐρχόμενος] Supply καὶ ἐκ τοῦ οὐρανοῦ λαλεῖ, to correspond to ἐκ τῆς γῆς λαλεῖ. An antithesis evidently involving the Divinity of the Lord Jesus. At ὁ ἑώρακε καὶ ἤκουσε supply ἐξ αὐτοῦ, i. e. ἐν τῷ οὐρανῷ. The meaning may be thus expressed: 'A mere man is not endued with that knowledge of Divine things, has not that intimate acquaintance with the secret counsels of God, which He possesses who is of celestial origin (to whom God giveth not the Spirit by measure, v. 34); he therefore teacheth, and can teach, only what is earthly, incomplete, and imperfect. But he who cometh from God knoweth the counsels and speaketh the words of God; and as he possesses a nature superior to man, so he possesses a knowledge of divine things far above that of the Prophets.'

With the expression ὁ ὢν ἐκ τῆς γῆς Wetstein compares the Classical γῆγενής, or γῆινος (*terrestrial*), as opposed to οὐράνιος. Very similar are the words of Æschyl. in Stob. Sermon. Eth. p. 98, τὸ γὰρ βροτῶν σπέρμ' ἱφηνείρια φρονεῖ. See also 2 Eedr. iv. 21, 33. Such, however (he shows), as have received this testimony, have no reason to be ashamed of the paucity of their number, since they have God as the author of their faith; and He is surely abundantly sufficient to them. See more in Calvin.

33, 34. These verses are closely connected together, and I have adjusted the punctuation accordingly, as in R. Stephens's edition. An emphasis too rests on ὁ Θεός, which is in antithesis to the foregoing αὐτοῦ (Ἰησοῦ) ὁ μαρτυρεῖ. By ἀληθής is designated, as Lampe points out, the great attribute of the Deity, his perfect TRUTH,

τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. <sup>34</sup> Ὁν ἢ Eph. 4. 7.  
 γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ  
 ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. <sup>35</sup> Ὁ Πατὴρ ἀγαπᾷ  
 τὸν Υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. <sup>36</sup> Ὁ πρὸς  
 στεύων εἰς τὸν Υἱόν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ Υἱῷ  
 οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

IV. 1<sup>a</sup> Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι  
 Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, <sup>2</sup> (καί-  
 τουγε Ἰησοῦς αὐτοὺς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ),

'*veritas ac veracitas.*' How each of these terms applies to the Deity, and suits the present occasion, he has ably pointed out. Answering to ἀληθής here is ἀληθινός at 1 John 5. 3, and Rev. iii. 7. vi. 10. 2 Cor. i. 18. The course of argument here pursued is as follows: 'He who hath received the testimony of Christ as true, hath thereby solemnly acknowledged (lit. 'set his seal to,' 'attested,' his acknowledgment) that the words of God [spoken by Christ] are true; for Christ, the Sent of God (called, Heb. iii. 1, δ' Ἀπόστολος τοῦ Θεοῦ), speaketh the very words of God, as from heaven (see Deut. xviii. 18 sq.), the words themselves, as if God Himself spoke, and not, like the Apostles, ἀπὸ λόγια Θεοῦ, so that, in the words of Calv., 'in thus receiving Christ, we have in reality to do with God, since Christ came from God; and God it is who speaks by him.' Moreover, the connexion of these with the next words may be thus traced: ['And he may well speak the very words of God to the utmost extent:] for God giveth [unto him] without limit the spirit of truth, and not [as he does to human prophets, by measure and sparingly]. Comp. 1 John v. 10. Comp. Xenoph. Symp. iv. 43, where, speaking of the riches of the mind and soul as consisting in truth, &c., imparted by Socrates to Antisthenes, he says that this wealth makes free, adding, Σωκράτης οὕτως, παρ' οὐ ἐγγὺς τούτων τὸν πλοῦτον ἐκτενάζει, οὐτε ἀριθμῶ οὐτε σταθμῶ ἐπάρκει μοι' (did not furnish it to me by measure and by weight, i. e. sparingly;) ἀλλ' ὅπως ἰδυνάμην φέρεισθαι (i. e. lit. carry off for my use) τοσούτον μοι παρ-αδίδου.

33. Ἰσφράγισεν is a very forcible term for *idare, attest, confirm, profess* his belief; a metaphor taken from deeds signed and sealed. For as testimonies of contracts were confirmed by the addition of a seal, any confirmation of truth was called *σφραγίς*; and as, by the imposition of a seal, any thing is rendered unsuspected of fraud, hence *σφραγίζω* came to mean 'confirm,' as here and in Eph. i. 13. 2 Cor. i. 22. Wied. ii. 5, and in some passages of the Classical writers.

35. πάντα δίδωκεν] Meaning the regulation of all things respecting man and his salvation, as unlimited a gift as that of the Spirit without measure.

36. δὲ πιστεύων, &c.] The Baptist concludes with a solemn repetition of the great truth, which is the very key-stone of the Gospel, and which, as such, was stated by our Lord to Nicodemus supra iii. 16.

— ἔχει is not simply for ἔξει; but the Present

is used to show the certainty of the thing; q. d. 'it is laid up for him.' Nay, a Present sense may be justified, if we suppose the meaning to be, 'is in possession of that principle, which places him in the pathway of salvation, and which, if it be not his own fault, will terminate in everlasting salvation.' By δὲ ἀπειθῶν is not merely meant 'he who refuseth to yield this faith;' for the expression ἀπειθῶν, instead of μὴ πιστεύων or ἀπιστῶν, was probably used to imply disobedience, as well as disbelief;—intimating that the faith to which the promise of salvation is here annexed is alone based on a principle of unreserved obedience to Christ. Indeed he who obstinately refuses belief cannot obey. At the same time, even without the antithesis, it would be implied in πιστεύων that his belief was a source of obedience. Upon the whole, the full sense of the passage is well expressed by Bp. Jebb as follows: 'He who with his heart believeth in the Son, is already in possession of eternal life; he, whatever may be his outward profession, whatever his theoretic or historical belief, who obeyeth not the Son, not only does not possess eternal life, he does not possess any thing worthy to be called life at all. But this is not the whole; for as eternal life is the present possession of the faithful, so the wrath of God is the present and permanent lot of the disobedient; it abideth on him, not being removed by the atoning merits of the Redeemer.'

IV. The above decided testimony of the Baptist to the celestial character of Jesus, taken in conjunction with the miracles wrought by the latter, had, it seems, made considerable impression on the minds of the people, and had both attracted the notice and excited the displeasure of the rulers, who sought to lay hold of him. Our Lord, however, it is probable, continued for some time yet in the more remote and retired parts of the country, preaching and collecting disciples. At length, so great was the umbrage taken by the Rulers, that, in order to avoid anticipating that which should be, our Lord left Judæa for Galilee, to go to Capernaum; and in his way thither, through Samaria, occurred the conversation here recorded with the Samaritan woman; which led to a confession of His Messiahship by the Samaritans; and the circumstances attendant on the whole affair tend not a little to illustrate the real character of our Lord.

1. μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰ. 'is making and baptizing more disciples than John.'

2. οὐκ ἐβάπτ. 'Partly for the same reason N N 2

b Gen. 23.  
19. & 48. 32.  
Jos. 24. 32.

<sup>3</sup> ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.  
<sup>4</sup> Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. <sup>5</sup> Ἐρχεται  
οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην \* Συχάρ, πλησίον τοῦ  
χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. <sup>6</sup> ἦν δὲ ἐκεῖ  
πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς, κεκοπιακὸς ἐκ τῆς ὁδοπο-  
ρίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ ὥρα ἦν ὥσει ἔκτε. <sup>7</sup> Ἐρ-  
χεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. Λέγει αὐτῇ ὁ  
Ἰησοῦς· Δός μοι πιεῖν. <sup>8</sup> (οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν

that Paul did not baptize, at least usually; and for other reasons that may be imagined.

3. πάλιν] This is absent from 10 uncial and several cursive MSS. (to which I add 7 of the most ancient Lamb. MSS. and many more of the Mus. copies), and several Editions, confirmed by some later Versions; and its absence is approved by Mill, Griesb. and Matth. But it has place in B, C, D, L, M, and the great body of cursive MSS., confirmed by the Pesch. Syr. and Vulg. Versions; and it is retained by Lachm., Tisch., and Alf. Yet it was more likely to be inserted (because of supra i. 44), than removed.

4. ἰδεὶ δὲ αὐτὸν δ.] It was so far necessary, as being in the direct road, and by a much shorter route than through Perea, being the one usually taken by the Galilaeans. So Joseph., Vit. 52, says, πάντως ἰδεὶ τοὺς ταχὺ βουλομένους ἀπελθεῖν (namely, from Jerusalem to Galilee) δι' ἐκείνης (Samaria) πορεύεσθαι. He calls it a three-days' journey. Yet the other route was occasionally taken; and Jesus might have some reason for taking the more direct way beside that of speed,—namely, with a view to the evangelization of Samaria.

5. ἔρχεται εἰς] 'cometh (came) unto,' i. e. as far as; for from v. 6, it appears that he rested outside of the city, while his disciples entered it, to procure provisions, and on returning from thence found Jesus talking with a Samaritan woman.

— Συχάρ] This, found in very many MSS., including all the Lamb. and all the more ancient Mus. copies, for text. rec. Συχήμ, has been received by all the best Editors. The place was originally called Συχήμ, from the name of the person of whose family Jacob bought the land, and built an altar. See Gen. xxxiii. 18. The name is supposed to have been altered by the Jews by way of contempt (as Βεελζεβοὺλ for Βεελζεβοῦθ) to Συχάρ, to denote the drunkenness (from ἡνυμ, 'drunkard,' or the 'falsehood' in idolatry, from ἡνυ, 'falsehood,' 'deceit,' 'fraud,' of the inhabitants; and this seems preferable; espec. since it is confirmed by a most ancient authority, the Test. xii. Patr. p. 564, ἵσταται ἀπὸ σήμερον Συχήμ (read Συχ.) λεγομένη πόλις δαυνίτων, read δαυνίτων, and see note on Rom. i. 31.

6. ἐκαθέζετο οὕτως] Rejecting, with reason, the sense assigned to the οὕτως by several Commentators, therefore, or afterwards, I have hitherto given the preference to the view of those who take the οὕτως as standing for οὕτως ὡς ἦν or ὡς ἔτυχε: adducing as examples Acts xxvii. 17, οὕτως ἐφύροντο, and Hor. Od. ii. 11, 17, 'jacentes sic temere.' This, however, though supported by the authority of the ancient Commentators, would seem somewhat forced and

factitious. Besides, such is not really the sense in the above passage of Acts; and in that of Horace it is only communicated by the added word temere. Hence I am now inclined to think that the οὕτως simply denotes consequence, as when one event follows another, either in the change of events, or from some cause, as in the present case: and thus its sense may be expressed accordingly; a use occurring in Acts xxvii. 17. Hom. Od. v. 146, οὕτως νῦν ἀπόμενται, and Soph. Aj. 1182, κείμεαι δ' ἀμέριμνοι (uncared for) οὕτως, where the Commentators explain οὕτως, as they do in the present passage, by sic temere. But it there signifies, in an emphatic sense (as in Hom. Il. xxi. 184, καὶ οὕτως), by the circumstances and condition described above, v. 1175, 1181,—namely, wet and starved. The situation was well suited to the purpose of refreshment, since wells or fountains, from their coolness (being in the East almost always shaded by trees), are usually chosen by travellers as places for rest and recreation. So Philostr. Vit. Apoll., ἀριστοποιουμένων δὲ αὐτῶν πρὸς πηγῇ ὕδατος.

— For ὥσει, Lachm., Tisch., and Alf. edit ὥς, from A, B, C, D, L, and one cursive MS. (to which I can only add one Lamb. copy);—a very slender authority for the word, espec. since internal evidence is in favour of ὥσει, which was more likely to be altered by the Critical Revisers into ὥς, than the contrary by the scribes. Thus, in almost every instance where ὥσει occurs, the MS. D, and sometimes one other or more of its fellows, has ὥς, undoubtedly from emendation; for this use of ὥσει instead of ὥς before words of number in the sense about is Hellenistic; though it must be admitted that the several Evangelists, Mark, Luke, and John, do occasionally use the purer Greek ὥς.

7. δός μοι πιεῖν] The verb is here employed as a noun, as often in the Greek Classical writers. So Athen. p. 4, ἔρχεται μοι πιεῖν.—For πιεῖν here and at vv. 9 and 10, the MSS. A, C, D, L, fluctuate between πῖν and πῖν, of which two readings Tisch. edits the latter, while Lachm. and Alf., with myself, adopt neither. Were I to choose between the two, I should prefer πῖν, for which there exists greater authority at this verse, and nearly equal at vv. 9 and 10. Moreover, πῖν occurs in MS. D at Mark xiv. 25. Indeed, πῖν has every appearance of being a mere barbarism (and that arising from the carelessness of the scribes), as being quite inconsistent with any rules of contraction, and, I believe, nowhere else found; for as to the line of the Epigrammatist Lucilius (Anthol. Pal. ii. 140), directed against grammarians—Οἷς οὐ σκῶμμα λέγειν, οὐ πῖν φίλον—there the best MS. has πῖν

εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.) <sup>9</sup> ὁ Λέγει οὖν αὐτῷ ἡ <sup>c</sup> Luke 9. 52, 53. γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν <sup>infra 8. 43.</sup> αἰτεῖς, οὐσης γυναικὸς Σαμαρεῖτιδος; οὐ γὰρ συγχρῶνται Ἰου- <sup>Acts 10. 28.</sup> <sup>3 Kings 17.</sup> <sup>d</sup> Ps. 36. 8, 9. <sup>10</sup> δ' Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ <sup>11</sup> <sup>Jer. 2. 13.</sup> <sup>Zech. 14. 8.</sup> <sup>infra 6. 25.</sup> <sup>87. 38, 39.</sup> <sup>17. Rev. 7. 10.</sup> <sup>21. 6.</sup> <sup>22. 1, 17.</sup> <sup>3. Jer. 2. 13.</sup> ἡδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστίν ὁ λέγων σοι· Δός μοι πιεῖν σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἂν σοι ὁ ὕδωρ ζῶν. <sup>11</sup> Λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>12</sup> Μὴ σὺ μείζων

(which is, I doubt not, the true reading, and the form arose from a blunder of the scribes). Liddell, indeed, in his Lex. in v., refers for the forms *πῖν* and *πῖν*, besides the passage of the Anthol., to Meinecke, Euphor. Fr. 105. But I find no such writer as Euphorion, and I doubt whether such a writer ever existed. Probably he meant *Euphron*; but I can find no such form as *πῖν* or *πῖν* in the Fragments of Euphron, as collected by Meinecke. Nay, I can discover no vestige of *πῖν* any where, neither in the Sept. nor in Josephus; and I suspect it to have been a form almost confined to common life, though it might be adopted by a *Poet* to suit his metre; and hence I should rather think it came from the scribes than that it should have been used by St. John. I suspect, however, that Itacism alone produced this barbarous *πῖν*; thus in Lamb. 1193 (swarming with Itacisms) we have in all three passages *πῖν*, but by Itacism for *πῖν*, which is found in all the other Lamb. MSS.

9. *πῶς σὺ, Ἰουδαῖος ὢν* That he was such, she had inferred from his dress and language; for the Ephraimitish dialect differed from that of the rest of Israel, as the Galilean from the rest of Judea. She expresses wonder at any favour, however small, being asked by a Jew from a Samaritan. So Raschi, in his Gloss. on the Gemara, says, 'it is an abomination to eat the bread or drink the wine of a Samaritan.' On the origin of this reciprocal hatred between the Jews and the Samaritans I have treated at large in Recena. Synop. The reason why the woman asked this question the Evangelist subjoins (for the information of his Greek readers) in the words *οὐ γὰρ*, &c., where *συγχ.* must be understood of *familiar intercourse and society*; thus Euthymius explains by *οὐ κοινωνοῦσι*; for the intercourse of *buying and selling* was still kept up. *Συγχρᾶσθαι* signifies properly 'to use any thing in common with others;' which implies more or less of *society*. This last use, however, is only found in the later writers. The earlier ones employ instead of it *ἐναλλάσσεσθαι*, as Thucyd. i. 121.

— The *οὐσης* is removed by Lachm., Tisch., and Alf., from before *γυναικὸς* to after *Σαμαρεῖτιδος*, but only from 4 MSS. (A, B, C, L);—very insufficient authority, espec. as all the Lamb. and Mus. ones have the ordinary position; and contrary to internal evidence, considering that the change was manifestly made for the purpose of improving the composition.

10—15. Here our Lord does not expressly notice the woman's narrow prejudices, but directs her attention to matters of far greater importance. (Scott.)

10. *τὴν δωρεὰν τοῦ Θεοῦ* The import of these words has been seldom judiciously interpreted, chiefly from not perceiving the *comprehensiveness* of the phrase. The ancients generally, and most early modern Expositors,—as Beza, Pias., and Calv.,—take it to mean *CHRIST himself*; and this is, indeed, an *implied* sense. But, since the Messiah is no where else called by this name, and there would be something too limited for the occasion, others (as Grot., Lampe, Rosenm., and Kuin.) take it, in a more extensive sense, to mean 'the favour which God graciously vouchsafes to thee, in this opportunity of knowing the Messiah, and receiving the offer of free salvation from himself;' 'in which,' says Lampe, 'is included also the means for obtaining it,—faith [and grace].'<sup>10</sup> See Rom. vi. 25, and compare Acts viii. 10. xi. 17. Heb. vi. 4. *But* these senses are, indeed, involved in the general idea; but the former is the more important, espec. as it may include the *gift of the Holy Spirit*, procured by Christ, and bestowed by him. See vii. 37—39. The water may be, as Alf. thinks, the point of connexion, whereby to direct the woman's thoughts to the proper quarter, or, as Calv. says, '*acuerere mulieris desiderium*.' This enlarged view of the import of words, so pregnant in meaning as these, is confirmed by the authority of Calvin, who, in an able note, remarks, 'Ut ad remedium quis aspiret, eum prius necesse est malis suis affici. Itaque Dominus non ebrius, sed sitientes; non saturos, sed famelicos invitat, ut comedant et bibant. Et quorsum ad nos mitteretur Christus cum Spiritus plenitudine, nisi nos vacui essemus?' The *third* of the above senses is drawn forth, and distinctly marked, in the next words, *ὕδωρ ζῶν*.

The expression properly signifies *running water* (as that of fountains and rivers), in opposition to the dead, i. e. stagnant, water of pools or cisterns. It occurs in Gen. xxvi. 19, and Levit. xiv. 5, where Joseph. expresses it by *πηγαῖον καὶ αἰνῶνιον ὕδωρ*. The Classical writers, for *ζῶν*, use the epithets *αἰθρόντων*, or *αἰνῶνων*; nay, Plato has *ἱμνυχον ὕδωρ*. In this *natural* sense the woman understood the expression. But our Lord employed it figuratively for *ζωοποιούν*, denoting the blessings of the Gospel, espec. the gift of the Holy Spirit, and the fulfilment of the various promises of a similar import in the Old Test.; see the marginal references. It is, indeed, common in the Scriptures and the Rabbinical writers to liken unto spring water that which refreshes and blesses the souls of men. See *infra* vii. 38. Rev. xxi. 6. Prov. x. 11. Eccles. xv. 3. xxiv. 21, and espec. Jerem. ii. 13, which seems the origin of the expression.

12. *μείζων* 'a person of more consequence.' This has reference to what our Lord had just

ἐλ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς  
 ἐξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ ;  
 13 Ἴ' Απεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ  
 ὕδατος τούτου διψήσει πάλιν 14 εἰς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος,  
 οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ † διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ  
 ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου  
 εἰς ζωὴν αἰώνιον. 15 Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι  
 τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.  
 16 Λέγει αὐτῇ ὁ Ἰησοῦς· Ὅτι παγε φώνησον τὸν ἄνδρα σου, καὶ

before said, 'If thou hadst known *who* it is that speaketh to thee.' The words following are as much as to say, 'It was good enough for our ancestor Jacob, who himself drank of it, &c.; which he would not have done, if he had known a better. If thou canst show us a better, thou wilt, in that respect, be greater than Jacob.'—Οἱ υἱοί, i.e. the family in general, including the servants, as in Gen. xlv. 11. This, and the mention of the cattle conjoined, is agreeable to the simplicity of early times, especially in the East.

13, 14. Our Lord does not directly answer her inquiry, but intimates something from which the answer may be inferred; showing that he does not depreciate Jacob or his well, but that, however great was the benefit bestowed by the Patriarch, he can bestow a far greater, and thus is superior to Jacob.

14. οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα. i.e. 'shall have his desires for ever satisfied.' (See Rev. vii. 16.) Meaning, that such shall be the vivifying effect of the 'word of life,' as to satisfy the most ardent desires of the soul; which, placing its happiness in God and his worship, no other desire will be thought of any importance; and so like that *good* spoken of by an ancient Philosopher (Seneca, Epist. 'quod non fiat in dies deterius, quo non melius possit optari.' Also, that such is the nature of that truth, that by its purifying and sanctifying influence on the soul, it is, as it were, an ever-springing fountain of holy affections, producing comfort here, and everlasting happiness hereafter.

— The reading of Lachm., Tisch., and Alf., διψήσει for διψήσῃ, from MSS. A, D, and several cursives, I find in not a few of the Lamb. and Mus. copies; and, as internal evidence is in its favour, it is probably, but not certainly, the true reading.

— πηγὴ ὕδατος ἀλλομένου, &c.] To drink, Lampe observes, signifies to fully imbibe Christ's doctrine. Of which, and of πηγὴ and also ἀλλασθαι, as involving the idea of perennial abundance, he adduces several examples; to which I add, Philostr. Vit. Apoll. iv. 24, λόγων κρατῆρες ἱσταντο, καὶ ἡρώοντο αὐτῶν οἱ διψῶντες. Plutarch, p. 387, διψῶν ἡρώοντο πηγῆς, namely, the wisdom of Socrates.

15. δός μοι, &c.] It is a matter somewhat disputed whether this was spoken in *simplicity*, or *ironically*; i.e. half in banter, half in earnest. The best Commentators, ancient and modern, adopt the *former* view, which carries with it the stamp of truth; for that a person of this description should have thus taken our Lord's words in

a literal sense, was quite probable. As to the *latter* view, it is founded upon what Alf. terms 'the complication of the woman's character,' which he, by implication, professes to be able to master (all purely gratuitous). *Non ego!* That the woman speaks in earnest, and with some faint apprehension of the sense intended by Jesus, I doubt not. Euthym. (after Chrysa.) truly remarks, ὅτι ἰτίρας φύσει ὕδωρ δίδωσιν, ὑψηλοτίρας, ἀνέσταν· ὑπέλαβι δὲ τὸ δίδωμαι ἀναμετακινῶν τυγχάνει ταύτης τῆς διψῆς τῆς αἰσθητῆς. Ὅθεν οὖν ἐλκοῖτο (levis, 'a good, easy person') ἡ γυνὴ αὕτη, οὐ γὰρ ἀπλῶς εἰδέετο τὰ λεγόμενα, ἀλλὰ μετὰ πολλῆς συζητήσεως. It would seem, that it is Mr. Alf. who has not been able to enter into the woman's character; the complication of which is purely in *his imagination*, or in that of his German guides.

16. After αὐτῇ the words ὁ Ἰησ. are absent from MSS. B, C, and Origen, and are cancelled by Tisch. and Alf., while Lachm. reads, with MS. A, Ἰησοῦς, but in brackets. I should be inclined to follow his example, considering that internal evidence is rather against the words; but this I have not done, because the mark of abbreviation for Ἰησοῦς (written obscurely, or become illegible from damp) in the ancient archetype, might very easily be passed over by the scribe. I find that all the Lamb. and Mus. MSS. have the words.

— φώνησον τὸν ἄνδρα σου] This direction might, at first sight, seem little to the present purpose; but upon a nearer inspection we shall see how admirably, by this sudden transition from what was above her *understanding* to something immediately appealing to her *conscience*, our Lord contrived at once to fix the attention of the woman; and, by the answer which he knew would be returned, give himself an opportunity of displaying such a supernatural knowledge, as would at once prove him to be a 'Teacher sent from God,' and lead to her subsequent conviction that he was no less than the Christ, the promised Messiah.

For τὸν ἄνδρα σου, Tisch., in his 2nd Ed., and Alf., read σου τὸν ἄνδρα, from MS. B, and 6 cursives only; while Lachm. retains the text. rec.,—perhaps with more caution than sound judgment, since internal evidence is quite in favour of σου τὸν ἄνδρα; which I am enabled further to confirm from some Lamb. and Mus. copies. The ἄνδρα οὐκ ἔχω of MSS. C, D, L (to which I can add nothing), and one cursive MS., arose, I doubt not, from critical emendation; whence also sprung the ἔχεις for ἔχω of

ἐλθέ ἐνθάδε. <sup>17</sup> Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν Οὐκ ἔχω ἄνδρα. **Λέγει αὐτῇ ὁ Ἰησοῦς·** Καλῶς εἶπας, "Ὅτι ἄνδρα οὐκ ἔχω"  
<sup>18</sup> πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν, ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ·  
τοῦτο ἀληθὲς εἶρηκας. <sup>19</sup> **Ἡ δὲ λέγει αὐτῷ ἡ γυνή·** Κύριε, θεωρῶ  
ὅτι προφήτης εἶ σύ. <sup>20</sup> **Ἡ οἱ πατέρες ἡμῶν** † ἐν τούτῳ τῷ ὕδατι  
προσεκύνησαν καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν  
ὁ τόπος, ὅπου δεῖ προσκυνεῖν. <sup>21</sup> **Ἡ δὲ λέγει αὐτῇ ὁ Ἰησοῦς·** Γύναι,

the MS. D, and the omission of the *ov* in D at the next verse.

17. καλῶς] Not said ironically (see note supra v. 15), but simply, for ἀληθῶς, as is plain from the words following.

18. οὐκ ἴσται σ. d.] 'is not [really] thy husband.' It appears that the woman had been five times married; but whether those marriages had been dissolved by death, or by divorce, does not appear. *Both* might be the case; and as divorce was then shamefully prevalent, this implies no certainty of infidelity on the part of the woman; to represent whom (with some Commentators) as a harlot, is unjustifiable; though this is better than the other extreme, into which some recent Expositors run, of representing the woman as free from all blame, by supposing that, though not actually married to this person, she was *exposed* to him. That would require the *οὐ* to be taken for *οὐδέν*; which is a straining of the sense, and is refuted by the words οὐκ ἔχει ἀδελφὰ; and as *δὲ* ἡ γὰρ implies *cohabitation*, she cannot be acquitted of living in *concubinage*; which, however common in the East, and though neither there, nor in the West, then accounted very disgraceful by the multitude, yet was held, by persons every where of any pretensions to virtue, as sinful and impure, because transgressing the primeval and sacred institution of matrimony.

19. *Θαυρῶν ὅτι προφήτης εἶ σὺ*] The woman is justly amazed that a *Stranger* should be acquainted with the general tenour of her life. (See v. 29.) Such knowledge she knew could not be acquired but by Divine revelation, and therefore she justly inferred that Jesus must be at least a *prophet*; and, as such, be a proper authority to appeal to for the solution of the controverted question, as to the comparative holiness of the Jewish and the Samaritan places of common national worship. To this question our Lord so answers as to give her to understand, that it is not necessary to discuss it at all; since there was at hand such a total change of religious institutions, as to render it nugatory. To advert to matters of criticism, as to the text. The Cod. D, and some very early MSS. of the Vulg. are without the *ὅ*, which, I suspect, was put out by rash Critics, as superfluous:—and, indeed, the same MS. leaves out *σὺ* in Matt. xxvi. 73; as also in Mark iv. 30, where it is undoubtedly genuine; which it is, again, at John viii. 53, though not found in many MSS., and cancelled by Lachm., Tisch., and Alf. So far from being *here* superfluous, it is highly *emphatic*, and the very position of *προφ.* before, and not after, *εἰ σὺ*, has an *intensive* force; as in Heb. i. 5 (where, cited from Ps. ii. 7, are the words *ὡς ποῦν εἰ σὺ*). And John i. 49, *ὁ βασιλεὺς εἶ, μὴν* in MSS. A, B, L. would supply another example, if we could be sure of the reading; but that, as I

have shown, is not the case. Here the very position in question has an intensive force, and serves to enhance the avowal. However, the words are, I apprehend, those not of confession (as they are generally regarded) but of *conviction*, and that arising from *inference*. The woman concludes, from the knowledge which the Stranger evinces of her whole life, that he is certainly a *prophet*,—a term which was applied not only to those who predicted future events, but to those who could reveal things hidden, and which, without immediate Divine revelation, could not be known. So Samuel showed to Saul what was in his heart, 1 Sam. ix. 29. See also 2 Kings v. 25, vi. 12. Moreover, the term *θεωρεῖ* does not merely bear the sense to *perceive*, but 'fully to *comprehend* by the mind, and by the exercise of the reason, discover and know.' Comp. Demosth. p. 1224, λογίζεται τις ὑμῶν καὶ θεωρεῖ τὸν τρώτοιν, &c.

20. *in τούτῳ τῷ θρει* | i.e. Mount Gerizim, on which the Samaritans maintained that Abraham and Jacob had erected an altar, and offered sacrifices to Jehovah; and, therefore, that the Deity had willed *blessing* to be pronounced from thence, and an altar to be erected, alleging in proof Deut. xxvii. 4, 12; and, in order to 'make surety doubly sure,' interpolating the text at v. 4, and changing *על* *Ebal*, into *גרזים*, *Gerizim*. Hence they called it 'the blessed mount,' 'the Holy place.' Not only did the Samaritans then worship on Mount Gerizim, but the remnant of them yet subsisting continue to do so three times in the year, with great solemnity.

I am now half inclined to read, with Lachm., Tisch., and Alf., *ἐν τῷ ὄρει τούτῳ*, which I find in all the Lamb., and most of the Mus. copies, and which seems required by very strong external authority, and not forbidden by internal evidence, properly weighed. Grotius and Lampe notice and illustrate the custom (probably antediluvial) of worshipping the Deity on *mountains*, as being thought nearer to heaven; or rather, from high mountains being more suited to devotion, by their being *removed* from the din of men, which Milton had in mind when he wrote, 'Sing, heavenly Muse, that on the *secret* top of Horeb, or of Sinai,' &c.

21. *ῥῥῡα*] Elsewhere in the New Test., that is in the *Gospels* (for it does not occur in the Acts, nor in the Epistles more than once), *ῥῥῡα* is always found at the *beginning* of the clause or address, as Matt. xv. 28. Luke xiii. 11. xii. 57. viii. 10. xix. 26. x. 13, 15; nor is this without example in the *Class.* writers, where, however, the vocative, *ῥῥῡα*, is of very rare occurrence, except in Eurip., in which author it often occurs, and, nine times out of ten, after the introductory words of address, though sometimes before them; e. g. Hec. 218. *ῥῥῡα, δοκῶ μιν*, and Med. 720.

1 Kings 17.  
20.  
Isa. 2. 3.  
Luke 24. 47.  
Rom. 3. 2.  
& 9. 4.  
m Phil. 3. 3.

πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ Πατρὶ. 22 Ἰ' Τμείς προσκυνεῖτε δ' οὐκ οἴδατε ἡμεῖς προσκυνοῦμεν δ' οἶδαμεν ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 23 ἢ Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσι τῷ Πατρὶ ἐν πνεύ-

γῶναι, προθυμῶς εἰμι, and Andr. 366. Iph. Aul. 1621. Hec. 983. Ion 1454. Here. Fur. 530. Dan. frag. x. 1; and ὁ γῶναι occurs in Eurip. Andr. 117. Comp. Hom. Od. xvii. 151, & γῶναι; xix. 107, 221, 262, 336, 583. xxiii. 183, 248, 350, and elsewhere, though without ὁ and after the beginning. It is plain that this very frequent use of γῶναι in Eurip. was borrowed from Homer, in whom it often occurs, espec. when placed at the beginning of an address of respect, like the French *Madams*; but when placed after the beginning, rather one of courtesy, or even affection and kindness; as in Theocr. Idyl. xv. 12; and so in Hom. Od. xi. 247, χαῖρε, γῶναι, φιλόσῃ. In the New Test. there is usually a dignified gravity implied in its being placed first, espec. when coming from our Lord, as here, and such as well serves to justify the position in the text. rec. When not used by our Lord, it is very different; as Luke xxii. 57, where see note.

—πίστευσόν μοι] Our Lord here claims, at least, the belief due to a *Prophet*, such as the woman acknowledged him to be.

For γῶναι, πίστευσόν μοι, Tisch. and Alf. read, from B, C, L, πίστευέ μοι, γῶναι; but Lachm., γῶναι, πίστευέ μοι, from D and some few cursives; which latter I should prefer, were any change necessary; which is, however, not the case; and indeed too slight is the authority (unsupported by internal evidence) existing for πίστευε, which seems to have proceeded from certain Critics, who, scrupling at the unusualness of the form πίστευσον, substituted the more usual one, πίστευε. Though indeed the form is not so very rare, but that it is found in Acts xvi. 31. Eccles. ii. 6; and in Class. writers, as Eurip. Hel. 710, λόγοις μοις πίστευσον τάδε. Soph. Œd. T. 646, πίστευσον, Ὀδισπόρ, τάδε. Philostr. Epist. 67, πίστ. τοῖς ποσὶ, passages, it seems, not known to the above Revisers, who accordingly made the change we see. And as to the *Fathers*, they, we may suppose, cited from memory, and unconsciously adopted the more usual form. Even the paucity of the MSS., only three (for I find the reading in none of the Lamb. or Mus. Codices), would forbid its adoption.

In nearly the same way may we account for the altered position as respects γῶναι, considering that the word γυνή is seldom used at the beginning of a clause, and before the verb, but generally after it, in the Class. writers, though not, as I have already observed, in the New Test., except in 1 Cor. vii. 16, τί γὰρ οἶδας, γῶναι;

—ἔρχεται ὥρα, ὅτε οὔτε—οὔτε] 'a time is coming when neither in this mountain, nor even at Mount Zion in Jerusalem, shall ye,' &c. It has been truly remarked by Stier, that 'the particles οὔτε—οὔτε have an exclusive force,' 'ye (i. e. converted Samaritans) shall worship the Father not on this mountain [only], nor in Jerusalem;' in other words, 'it will soon cease to be

disputed between Jews and Samaritans which of the two mountains is the fitter place for worshipping God; for the time is fast coming when the worship of the common Father of all men, whether Jews, or Samaritans, or Gentiles, will no longer be confined to Mount Gerizim, or Mount Zion.

—προσκυνήσατε is not for προσκυνήσουσι by *Hebraism*, but is a more pointed expression. Wetstein has shown the exact fulfilment of this prediction, in the overthrow both of the Jewish and Samaritan holy places, by numerous citations from Josephus and the early Fathers.

22. ὑμεῖς προσκυνεῖτε δ' οὐκ οἴδατε] There is here somewhat of obscurity, which has occasioned a diversity of interpretation. Most Commentators refer the δ to the *Deity*, by the ellipsis of θεῶν, or by taking δ for ὅ; meaning, that the Samaritans knew not God aright, by confining him to place. Yet this charge, as well as that which others suppose here alluded to, of *idolatry*, has been disproved by the researches of Reland, Lampe, and Gesenius; of whom Lampe rightly supposes our Lord to accuse them, not of *corruption*, but of *ignorance*. Yet to confine it, as he does, to ignorance of the *manner* of worship, is an unjustifiable limitation of the sense. The best recent Commentators, from Bengel and Markland to Kuinoel and Tittman, are of opinion that δ is to be taken for καὶ δ, to denote, not the *object* of the worship, but the *form*, with reference chiefly to the manner and form of worship, but also, by implication, including place; q. d. 'Ye worship according to your ignorance, see according to our knowledge; and consequently in the manner and place appointed by Divine command.'

—ἡμεῖς προσκ.] 'we [Jews] worship:' our Lord is speaking as a Jew. The *proof* of the Jewish worship being the right one, is introduced in the next words, ὅτι ἡ σωτηρία—*Isrls*, of which the sense is, 'for the [promised] salvation (meaning the promised salvation to be effected by the great Deliverer, and waited for by holy men of old, Gen. xlix. 18) is from the *Jews*, to whom the promises of God were made.'

—In ὅτι ἡ σωτηρία—*Ἰουδαίων* there is a reason suggested why the Jews should best know the mode and the place of the national worship; namely, since from *them*, and no others, the promised Saviour (*σωτηρία* being for *σωτήρ*, as Luke i. 71, *et alibi*) was confessedly to spring. I agree with Mr. Alf. that the discourse here returns to the ground taken in v. 21, but not so as to make v. 22 parenthetical only: the *spiritual* worship, now to be spoken of, is the carrying out and consequence of the *σωτηρία* just mentioned, and could not have been brought in without it.

23. By οἱ ἀληθ. προσκ. are meant the genuine worshippers, as distinguished from those who (as hypocrites or formalists) only seem, but are not really such, at least not ἐν πνεύμ. καὶ ἀληθ. *ἡσέ*, in a truly devout and earnest spirit (comp.

ματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ τοιοῦτους ζητεῖ τοὺς προσ-  
 κυνοῦντας αὐτόν. <sup>24</sup> Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας <sup>n. 1 Cor. 2.</sup>  
 αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. <sup>25</sup> Λέγει αὐτῷ  
 ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός·)  
 ὅταν ἔλθῃ ἐκείνος, ἀναγγελεῖ ἡμῖν πάντα. <sup>26</sup> Λέγει αὐτῇ ὁ <sup>Infra 9. 37.</sup>  
 Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι. <sup>27</sup> Καὶ ἐπὶ τούτῳ ἦλθον οἱ  
 μαθηταὶ αὐτοῦ, καὶ † ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει·

Ps. cxliv. 18), as opposed to the mere worship and service of the lips, or, which rests in mere rites and ceremonies, forms of external worship.

— προσκυνήσουσι] Render, 'will worship him'; for the language of vv. 21 and 23 is simply *prophetic*, and therefore calls rather for *will* than *shall*. By προσκυν. ἐν ἀληθείᾳ it is meant, that these shall worship God not with external rites and ceremonies so much as with internal and spiritual devotion. Why God should be thus worshipped is briefly intimated in the words τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν, where the construction is, ὁ Πατὴρ ζητεῖ τοὺς προσκ. αὐτόν[ινα] τοιοῦτους: 'for the Father requireth, seeketh for, expects those who worship him to be such,' i. e. worshippers ἐν πνεύματι, as opposed to gross and lifeless forms; ἐν ἀληθείᾳ, from the heart, as opposed to mere lip service. Two reasons are here adduced why God is to be so worshipped. 1. From the sovereign will of the Deity, to whom spiritual and internal worship is alone acceptable. 2. From the nature of the Deity, who is far removed from anything corporeal; and therefore must be worshipped in a spiritual manner, and also in truth, for he is 'a God of truth' and 'requireth truth in the inward parts.'

24. Πνεῦμα ὁ Θεός] This is an inverse proposition, like that of Θεός ἦν ὁ Λόγος in John i. 1. The Article shows that Θεός is the subject, and Πνεῦμα the predicate; see Middleton. By πνεῦμα is here meant an immaterial and invisible nature, without parts or passions, and not circumscribed by space or limits, as every thing corporeal must be. And, so far, what is here said formed the great Truth held by the Jews (nay, held as strongly by the Samaritans) as opposed to the idolatrous view of the nations. The expression, however, also involves the attributes and perfections of the Deity, His omniscience, omnipotence, infinite goodness, &c. That the *wiser* Jews had tolerably correct ideas of the spirituality of God, and the necessity of correspondent spirituality in His worship, is plain from various passages of the Rabbinical writers adduced by Schoettgen.

— καὶ τοὺς προσκυν. αὐτόν] In the compass of three verses we have no less than three variations in the government of the verb προσκυνεῖν. Instead of the *Dative* which is found at ver. 23, and is according to the customary usage of the New Test. and the later Classical writers, we have here, and at Matt. iv. 10, Luke iv. 8, the *Accus.* The reason why the verb in question should take a *Dative* is, we may suppose, from this being used with reference to the *πρὸς* in composition; since verbs which govern an *Accusative* out of composition, when in composition only direct the subst. to the *Dative*.

25. Though not objecting to what has been said, the woman seems not to have been fully satisfied, and therefore was disposed to leave the matter undecided till the advent of the Messiah, who would finally determine these controversies, and give them fuller instructions. The Jews of that age were accustomed to refer the decision of controverted questions to the coming of future prophets, and espec. of the Messiah. And so we find it said by Maimonides (cited by Wetstein): 'When the Messiah comes, all secret and hidden things will be disclosed.' And from what has been recently discovered respecting the opinions of the Samaritans of that age (see the article *Samaritans*, in Dr. Robinson's *Calmet*) it should seem that they expected in the Messiah chiefly a great spiritual ruler and teacher of religion.

— ὁ λεγόμενος Χρ.] The most eminent Critics are agreed that these words are those of the *Evangelist*, not of the woman. Ἀναγγ., which properly denotes 'the delivering of a message from one person to another,' here involves the idea of what we mean by a *Revelation* from God: see note infra xvi. 14.

26. ἐγὼ εἰμι, ὁ λαλῶν σοι] lit. 'I am He, I who am now speaking to thee.' The reasons why our Lord revealed himself so much more unreservedly to the Samaritans than to the Jews, were, we may suppose, 1. Because the Samaritans were a far better disposed sort of people than the Jews, and therefore more worthy of confidence. 2. Because the reason which induced our Lord to use caution with the latter (namely, to avoid exasperating the Rulers, and thereby *anticipating* what he should eventually suffer from them) did not apply in the case of the former. 3. Because the Samaritans seem to have had more correct ideas of the nature of the Messiah's kingdom, and therefore would not be likely to abuse what he said to the purposes of sedition; besides that they were orderly and quiet in their habits.

27. ἰθαύμασαν] Griesb., Scholz, Lachm., Tisch., and Alf. edit. *ἰθαύμαζον*, from eight uncial and a few cursive MSS., confirmed by the Syriac and Vulg. Versions; and certainly that tense is much more suitable. But whether this be the genuine reading, or a correction of Critics, is uncertain. It may be, as Alf. thinks, a correction to the foregoing Aorist; but the probability lies the other way, and the slenderness of external authority forbids any change. If *ἰθαύμαζ* be read, the sense will be, 'they were wondering.' I suspect it to be no other than a critical correction of the Revisers, introduced because propriety of language would rather require the Imperf. Retaining the Aorist, I would render: 'Whereupon his disciples came [up]; and they wondered that he was conversing with a woman.' The two clauses τί ζητεῖ; and ἡ τί λαλεῖς μετ' αὐτῆς; are not to be *distributed* (as



οὐδείς μέντοι εἶπε· Τί ζητεῖς; ἢ τί λαλεῖς μετ' αὐτῆς; <sup>28</sup> Ἀφ-  
ῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν,  
καὶ λέγει τοῖς ἀνθρώποις· <sup>29</sup> Δεῦτε, ἴδετε ἄνθρωπον ὃς εἰπέ μοι  
πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; <sup>30</sup> Ἐξῆλθον  
[οὖν] ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

<sup>31</sup> Ἐν δὲ τῷ μεταξὺ πρῶτων αὐτὸν οἱ μαθηταί, λέγοντες· Ῥαββί, φάγε. <sup>32</sup> Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρώσιν ἔχω φαγεῖν ἢ ὑμεῖς οὐκ οἴδατε. <sup>33</sup> Ἐλεγον [οὖν] οἱ μαθηταί πρὸς ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν; <sup>34</sup> Ὁ δὲ λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρώμᾳ ἐστίν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός

p Job 28. 12.  
infra 17. 4.

they are by some) so as to suppose the former addressed to the *woman*, the latter to their Master. More natural is it to suppose both questions spoken of as addressed to the latter. Accordingly, I would point thus: τί ζητεῖς, ἢ τί λαλεῖς μετ' αὐτῆς; Nor will this involve (as some have objected) the inconvenience of a mixture of two constructions, τί ζητεῖς παρ' αὐτῆς; and τί λαλεῖς μετ' αὐτῆς; for we have only to take μετ' αὐτῆς twice. In the former clause the μετὰ will be used by a colloquial idiom of common life, which has its parallel in our familiar idiom, 'what do you want with such an one?' Finally, the τί before λαλεῖς I would render, not as it is done in E. V., 'why talkest', but 'what talkest thou, what art thou saying?' &c.

— μετὰ γυναῖκος] Meaning, 'with a woman.' That the Article τῆς is here implied, is maintained by Beza, Dodd., and Bp. Middl.; but they only show that the Article *may*, not that it *must*, be implied. The position of the phrase, which implies emphasis, and the circumstances of the case, as to the Jewish sentiment respecting the matter in question, makes it *probable* (we can rise no higher) that the meaning is as I have now laid it down.

28. ἀφῆκεν τὴν ὑδρίαν αὐτῆς] Struck with astonishment and filled with joy at such a discovery, the woman hastens to the city to proclaim the good tidings, forgetting her bucket, or leaving it in order to go the quicker.

29. *πάντα*]. Meaning, by an hyperbole natural to great excitement of mind, the leading events of her life, on which the rest hinged. For *δρα* here and in v. 39, Tisch. reads *δ*, from B, C, and some MSS. of the Vulg.; while Lachm. retains *δρα*,—very properly; for the authority for the latter is insufficient, and internal evidence adverse, *δ* being seemingly a correction of certain Critics who thought the term would be more suitable to *plain deeds* and *facts*. But *δρα* has a *stronger* sense, implying *variety*, equiv. to 'all whatsoever I did.'

— μήτις οὗτος ἐστιν ὁ Χρ.;] It has been disputed whether the words should be rendered, 'is this the Christ?' or, 'is not this the Christ?' The latter version, however, is quite inadmissible; 1. because there is no authority for μήτις in the sense *annon*? 2. Because it is less suitable to the case in question. For the woman seems to have meant, courteously, to propose this rather as a *question* for their *consideration*, than to *affirm* it, at least by implication. In short, the sense expressed in full would be, 'Is this the Christ, or is he not?' The latter member being

implied and suggested by the  $\tau\iota$  indefinite, which signifies *perhaps*. So I would understand Matt. xii. 23,  $\mu\alpha\tau\iota\ \omicron\upsilon\tau\acute{o}\varsigma\ \epsilon\sigma\tau\iota\nu\ \delta\epsilon\ \upsilon\delta\epsilon\iota\ \Delta\alpha\nu\acute{\iota}\delta$ ; besides other passages. The context, indeed, can alone, in such cases, decide whether belief or disbelief preponderates, and thus determine the exact sense.

30. The *ovv* here is cancelled by Scholz, Lachm., Tisch., and Alf., from almost all the uncial and very many cursive MSS. (to which I add nearly all the Lamb. and most of the Mus. copies), confirmed by several late Versions. The *Pesch. Syr.* and *Vulg.* may be thought to favour the word; but Versions are not strong authority for any such word. It is probably not genuine, though the *Asyndeton* is harsh.

31. *ἐν δὲ τῷ μεταξῷ* Lachm., Tisch., and Alf. cancel the *δὲ*, from MSS. C, D, L. But I cannot find a single instance of the formula *τῷ μεταξῷ*, when commencing a sentence, *without* a particle of connexion. In the only two passages elsewhere supplying examples of this position,—namely, Thucyd. iv. 25, 1, and Xen. Symp. i. 14, there is found a particle of connexion; in the former case *οὐδ*, in the latter *δέ*. Moreover, the Pesch. Syr. recognizes the particle; nor is the Vulg. adverse, considering that it is against the usage of the Latin language to subjoin any particle to *interea* when commencing a sentence.

32. Here we trace our Lord's usual endeavour, from things corporeal, to excite the attention of his disciples to things spiritual.

— βρώσιν ἔχω] The same figure as at βρώμῃ ἵσσι, ver. 34. In the Scriptural and Rabbinical phraseology that is said to be any one's meat or drink, by which any one is supported, refreshed, or delighted; numerous examples of which may be seen in Schoettgen. The same mode of speaking, too, occasionally occurs in the *Classical* writers. So Philo, p. 664, δηλονότι τροφὰς ἔχω ἀμύσιον—αἱ ἀνθρακίαι ἀπ' οὐρανόθεν καταλύσασιν. Soph. Elect. 363, Brunck, ἰμοὶ γὰρ ἵστω τοῦτέ μιν λυπεῖν μόνον βόσκημα, 'be it alone my meat that I may annoy them.' The ἰσὺν and ὑμεῖς are here, as often, emphatic.

33. *οὐν*] This, not found in very many of the best MSS., including a few Mus., but no Lamb. copies, and some Versions, is cancelled by almost all the recent Editors.

34. *ἡ αὐτοῦ* Lachm. and Tisch. ed. 1, read *αὐτοῦ*, from five uncial MSS. and six others. But Tisch., 2nd ed., restores the *αὐτοῦ*, and with reason, since the other reading is evidently no more than a correction proceeding from

με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. <sup>35</sup> Ὁὐχ ὑμεῖς λέγετε, ὅτι <sup>g Matt. 9. Luke 10. 2.</sup> ἔτι \*τετράμηνός ἐστι, καὶ ὁ θερισμός ἐρχεται; ἰδοὺ, λέγω ὑμῖν ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. <sup>36</sup> Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. <sup>37</sup> Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ

some grammarian who was not aware that the true sense (which is, 'that I may do,' 'be doing or performing') requires the present. The Critic wished probably to make ποιῶ square with τελειώσω in the next clause; not seeing that there ποιῶ (as having regard to the future completion of the work now carrying on) is as proper there as ποιῶ here.

<sup>35</sup>. Vain is it to defend the text. rec. τετράμηνον, since it has both external and internal evidence against it. It is one of those ill-judged alterations in Stephens's Ed. when he relinquished what was good in the Complut., and adopted what was bad in the Erasmusian. Ed.

Here some difference of opinion exists, whether these words, τετράμηνός ἐστι, καὶ ὁ θερισμός ἐρχεται are to be understood *literally*, or *figuratively*. According to the *former* view, the sense will be, 'Are ye not saying it is four months to harvest-time? but the spiritual harvest is already at hand, and must commence forthwith. See (pointing to the Samaritans coming to him) what an Evangelical harvest is approaching!' Since, however, the above sense is somewhat strained, I should prefer the *latter* view, by which οὐχ ὑμεῖς λέγετε will mean, 'do ye not commonly say (is it not a saying among you), that when your seed is sowing, you expect a harvest in four months hence? and thus the husbandman is supported by the distant hope, though yet in the *bud*, of reaping a harvest.' [Therefore heed not labour, when reward is at hand.] As to the objections of Doddridge and others, that no example of such a proverb has been adduced, and that the period in question is not *four*, but *six* months, they are of no great weight; for it has been proved that in the East scarcely more than four months intervene between the *end* of seed-time and the *beginning* of harvest. Not to say that it is of the nature of *hope* to lessen what lies in the way to the attainment of its object.

Here, then, it should seem, after declaring that it was his meat, his great delight, to accomplish the work of Him who sent him, our Lord sets forth to his disciples the satisfaction experienced by him in anticipating the spiritual harvest just about to be reaped, almost immediately with the sowing of the seed. Then, to induce them to follow his example, he uses three arguments as incentives to diligence: 1. That the harvest they have to reap is near; 2. That the fruits to be gathered are abundant; 3. That the accomplishment of the work has been greatly facilitated by *others*, meaning the Prophets, the Baptist, and himself.

— λευκαὶ εἰσι] By this is meant 'a white approaching to yellow,' such as accompanies maturity in corn. And so we find the Latin writers using the terms *albescere* and *flavesce* indifferently of ripe corn. By χώρας we must rather understand *cultivated fields*; a rare sense, but occurring

elsewhere in St. Luke, and occasionally in the Classical writers.

— The construction of ἤδη is disputed. Lachm. conjoins it, as I have myself done, with the *preceding* context; Tisch., with the *following*. But internal evidence is in favour of the former construction (adopted by Alf.), which is, indeed, the less obvious one, though called for by the context, for ἤδη cannot but have reference to the foregoing ἔτι. Besides, as Alf. remarks, it "would not agree with the truth of the comparison, for the harvest was not yet come." It was only *coming*, the field being only a-whitening *unto* the future maturity of harvest-time. So Euthym. and Theophyl., or the Greek Fathers from whom they compiled, must have construed the word; and probably Chrys., whom they closely follow; though he does not touch on this word in his able exegesis, in which he well discusses the *reason why* our Lord chose to employ this highly metaphorical phraseology. Chrys. assigns two causes for this course: ὥστε ἱμφαντικατέρων γινέσθαι τὸν λόγον, καὶ μᾶλλον ὑπ' ὀφιν ἀγαπᾶ τὰ λεγόμενα, *for*, adds he, ἡ διάνοια (the intellect) τῆς συντροφῆς (common, ordinary) τῶν πραγμάτων εἰκότως ἐπιλαβομένη διανίσταται μᾶλλον, καὶ, ὥσπερ ἐν γραφῇ (in a picture) τὰ πράγματα ὁρῶσα, κατέχεται μιλίζοντι. 2. ὥστε καὶ γλυκαίνεισθαι τὴν διήγησιν καὶ μονιμωτέραν εἶναι τῶν λεγομένων τὴν μνήμην. οὐ γὰρ ὅπως ἀπόφασιν (read οὐτὸς ἡ ἀπόφ., the representation) χειρουργοῦται καὶ ἑνᾶντι τὸν ἀκροατὴν ὥς ἡ διὰ τῶν πραγμάτων διήγησιν καὶ ἡ ὑπογραφή (the sketch) πείρας, where for πείρας read πειρᾶ, 'tests, puts him to the test, tries his character.' See also Theophyl. and T. Aquinas.

<sup>36</sup>. ὁ θερίζων] 'He who reaps or gathers in harvest;' and the sense, rather intimated by a blending of the apodosis with the comparison (which is left implied), than expressed, is, that, as in the natural harvest the harvest-man receives his wages for his harvest work from his master, and gathereth fruit for his sustenance,—so shall he, who reaps, or gathers in, this spiritual harvest, receive his reward from the Lord of the harvest, and shall gather fruit unto life eternal, in the souls saved by his ministry. Accordingly, as in the *natural harvest* both the sower and the reaper rejoice together at the ingathering of the grain, so, in the *spiritual*, both he who soweth the word of God, and he who reapeth the fruit to the benefit of his soul, will rejoice together in the future harvest of souls—the ingathering of souls unto life eternal;—a striking and beautiful agricultural comparison, like that at Matt. xxi. 1—16, where see note.

<sup>37</sup>. ἐν τούτῳ—ὁ θες. Another proverbial expression derived from *agriculture*, like several in the Class. writers, some of which I have adduced in my Rec. Syn. The propriety of the

ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.  
 38 Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν, ὃ οὐχ ὑμεῖς κεκοπιᾶκατε  
 ἄλλοι κεκοπιᾶκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.  
 39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν  
 Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης· Ὅτι  
 εἶπέ μοι πάντα ὅσα ἐποίησα. <sup>40</sup> Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ  
 Σαμαρεῖται, ἠρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ  
 δύο ἡμέρας. <sup>41</sup> Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον  
 αὐτοῦ, <sup>42</sup> τῇ τε γυναικὶ ἔλεγον Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν  
 πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν  
 ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, [ὁ Χριστός.]

Infra 17. 2.

a Matt. 13.  
 57.  
 supra 7. 1.  
 Mark 6. 4.  
 Luke 4. 24.

<sup>43</sup> Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς  
 τὴν Γαλιλαίαν. <sup>44</sup> Αὐτὸς γὰρ [ὁ Ἰησοῦς] ἐμαρτύρησεν, ὅτι

Article here before ἀλθ. has been questioned by Beza, Markl., and Lachm.; but without reason; for Bp. Middl. and Mr. Green are agreed that ἀλθ. with the Article cannot be the predicate. The genuineness of the Article, here absent from 4 uncial and 15 cursive MSS., is vindicated by overpowering external, confirmed by internal evidence; for its omission arose, as Mr. Green observes, from a desire to justify a rendering like that in E. V., 'Herein is that saying true;' whereas the presence of the Article requires the version, 'For in this case is (i. e. 'has place;' 'is applicable') the true saying.' For a similar mode of adducing a proverb, comp. 2 Pet. ii. 22, συμβιβῆκεν τὸ τῆς ἀληθοῦς παροιμία. The application of the proverb is, that as Moses and the Prophets, and finally John the Baptist, prepared the minds of men for receiving the Gospel from Christ, so will the Apostles reap the harvest of converts, for which He had prepared the field.

38. ἄλλοι κεκοπ.] 'Others have laboured, worked out by labour, the spiritual harvest.' Since I see no sufficient reason, on the grounds alleged by Alf., for resisting the interpretation of the ancient and modern Expositors in general, that, by 'those who laboured as sowers to prepare the harvest, which Christ's disciples were to reap,' are meant Christ Himself (see Matt. xiii. 37) as well as his forerunner John the Baptist, not excluding the Prophets, who, as it were, prepared the ground for the spiritual harvest, I cannot think, with Alf., that 'the plural is merely inserted (employed) as the correspondent word to ὑμεῖς in the explanation.'

39—42. The truth of the saying at v. 35 is verified by the subsequent events, inasmuch as many of the Samaritans of Sychar made a profession of faith in Jesus as indeed the Christ, the Saviour of the world; thus attaining to a point of faith never reached by the Jews, nor, as yet, by the disciples. Thus these Samaritans formed a worthy foundation for the church afterward built up at Sychar, on which see Dr. Robinson, ubi supra.

41. ἐπίστευσαν διὰ τὸν λόγον αὐ. i. e. 'many more believed [on him] in consequence of hearing him themselves,' as many had already done by mere report of him and the testimony of the woman, ver. 39.

42. ὁ Χριστός.] This is cancelled by Lachm., Tisch., and Alf. from MSS. B, C, and 4 cursive ones, confirmed by several Fathers. I find it in all the Lamb. and nearly all the Mus. MSS. Internal evidence is rather against it; but the overwhelming weight of external authority, confirmed by the Pesh. Syr. and Vulg. Versions, forbid any cancelling.

43—54. The healing of the Ruler's son.

43. The words καὶ ἀπῆλθεν are absent from MSS. B, C, D, and 2 cursives, as also from the Coptic Version, and some MSS. of the Italic, with Origen and Cyril; and as such they are bracketed by Lachm. and Alf., and cancelled by Tisch.; but there exists scarcely sufficient authority for even the former course, inasmuch as the slender amount of external authority (I find the words in all the Lamb. and Mus. MSS.) is not made up by internal evidence, which is divided; for the words may either have been inserted for the purpose of filling up the sense, or expunged on account of the inelegance of the wording. The latter is by far the more probable, and has taken place elsewhere, e. g. Mark i. 35, καὶ ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἱερηοὺς, where MS. B (as here), and 2 cursive MSS., as also some copies of the Italic Version, are without the words. So, too, in Mark vi. 1, καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς, where in MSS. D, C, Δ, L, the inelegance is removed in another way, by altering ἦλθεν εἰς ἱερηοὺς, which has been injudiciously adopted by Tisch. This use of ἀπῆλθ. εἰς, where pure Grecism would require ἦλθον εἰς, is of frequent occurrence in the Gospels, and is found twice in the Pauline Epistles; though it was occasionally, as in Matt. xiv. 25 and John iv. 47, altered to ἦλθον by the ancient Critics, whose false correction was in the former passage caught up, with their usual heedlessness, by the recent Editors.

44. αὐτὸς γὰρ ὁ Ἰ.] As this can scarcely be meant to offer a reason why our Lord went to Galilee, some would suppose an omission of certain words to which the γὰρ might be suitable, as, 'passing by Nazareth,' or, 'but not coming to Nazareth, for, &c., as if Nazareth were meant to be distinguished from the rest of Galilee. This is, however, too artificial a mode of removing the difficulty, and is rather cutting than untying the knot. It is better, with Tittman and Kuinoel,

προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. <sup>45</sup> Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. <sup>46</sup> Ἦλθεν οὖν ἄπάλιν [ὁ Ἰησοῦς] εἰς <sup>1</sup> <sup>Supra 12.</sup> τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει, ἐν Καπερναούμ. <sup>47</sup> Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἔκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ ἀποθνήσκειν. <sup>48</sup> Εἶπεν οὖν ὁ <sup>u 1 Cor. 1.28</sup> Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. <sup>49</sup> Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατέβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. <sup>50</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. <sup>51</sup> Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν

to take the γὰρ in the sense, *although*, by which the meaning will be, that he returned to Galilee, *though*, or *notwithstanding*, he had himself borne testimony to, and in his own case afforded evidence of, the truth of the saying, that 'a prophet hath no honour in his own country.' But this sense of γὰρ is not fully established; and there is in this something too forced and artificial. Accordingly, I now prefer considering this idiom, with Thol. and Lücke, as affording an example of a not unfrequent use of γὰρ, noticed by Matthiæ and Winer in their Grammars, and by Poppo and myself on Thucyd. (see the Index to my larger Edition), by which the verse refers, not to the preceding, but to the following, the γὰρ having reference to the subsequent narrative, which it introduces, as in the passages of Thucyd. I have referred to, and also Hdot. i. 24, and Soph. Antig. 393, adduced by Matthiæ, Kühner, and Hartung on the Particles i. 467, referred to by Alf., who adopts this solution of a confessed difficulty; which has the further advantage of rendering it unnecessary to resort to supposing the precarious use of the Aor. for Pluperf.

46. πάλιν ὁ Ἰησοῦς] The Editors from Matthei downwards have adopted this position for that of text. rec. ὁ πάλιν, from many uncial and a few cursive MSS.; to which, however, I can add nothing at all from any of the Lamb. and most of the Mus. copies. But as internal evidence may be urged *both* for, as well as *against*, the genuineness of the words is an open question. As to the disputed question about the exact sense of βασιλικός, I still think it most probably means 'a person holding some public office, civil or military, in the king's court;' a use of the word found in Joseph. Bell. vii. 5, 2. Antt. xv. 8, 4; and so in Polyb. iv. 76, 2; and Alf. acknowledges that the usage of Josephus is our surest guide.

47. The αὐτὸν after ἡρώτα is absent from B, C, D, L, is bracketed by Lachm., and cancelled by Tisch. and Alf. But internal evidence, as well as external authority (for I find it in all the Lamb. and Mus. MSS.) is in favour of the word; which was doubtless re-

moved by certain fastidious Critics, who objected to the tautology. The Pesch. Syr. Translator had it in his copy.

48. ἴαν μὴ—πιστεύσητε] This reproof was meant for the bystanders rather than the nobleman, but seems levelled against the Galileans in general. Since, however, miracles are the proper evidence of a Divine mission, some Commentators think our Lord could not mean the words as a *reproof*. The sense, they say, is: 'Except ye see miracles, it cannot be *expected* that ye will believe; therefore I will heal the courtier's son.' But that is *straining* the sense, and very unnecessarily; for why may we not suppose ἴδῃτε to be put *emphatically*, and the words be meant as a reproof of those who refused belief in the authority of numerous miracles established on the most credible evidence; but demanded to see them with their *own* eyes? That surely *was* unreasonable. The proof by miracles could not fairly be expected to be brought to every person.

— The reading πιστεύσατε arose either from a gloss or from a false correction. The reading of all the Vulg. versions *creditis* was, doubtless, only an error of the scribe for *credetis*. The true sense is: 'ye cannot bring yourselves to believe.' The version of Wakef. 'cannot ye not believe?' is inadmissible, and would require μὴ οὐ, which is to be found in no one MS. or ancient Version.

50. To show that he could do even more than the father hoped for, and could heal the sick, when absent as well as present (and in order thereby effectually to remove the want of faith in the bystanders), Jesus says πορεύου.—ζῇ, i. e. 'is being restored to health.' So ζῆν in 2 Kings xx. 1. Sept. Comp. Artemid. v. 71. ῥάων ἰσμεαι καὶ ἰσμεαι; 'shall I get better and recover?' and C. 72. Νοσοῦσα γυνὴ ἰδοῦναι ἰερισθαι τὴν Ἀφροδίτην—εἰ ἰσμεαι—καὶ ἰσμεαι. So the Heb. נָחַי in Josh. v. 8, and often in the Rabbinical writers.

— The καὶ before ἰσμεαι is bracketed by Lachm., and cancelled by Tisch., on the authority of two MSS., B, D. But the omission of the connective particle would here be too harsh.

λέγοντες, "Οτι ὁ παῖς σου ζῇ. 52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ "Οτι χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. 53 Ἐγὼ οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· "Οτι ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτός καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

a Supra 2.  
1a.  
Lev. 22. 2.  
Deut. 16. 1.

V. 1<sup>a</sup> Μετὰ ταῦτα ἦν [ἡ] ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. 2<sup>a</sup> Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθ-

52. κομψότερον ἔσχε] A popular idiom for *βελτιώτερον* or *ραδιότερον*, &c. So the Latin *bellè habere*.—*Ἀφήκεν* implies the *suadeness* of the cure. Similar expressions are cited from Hippocrates.

54. τοῦτο πάλιν δεύτερον—ἐλθὼν] Some construe *ἐλθὼν* with *πάλιν*, otherwise, they think, the *πάλιν* will be useless. This, however, is doing violence to the construction, which requires *πάλιν* to be taken with *δευτέρον*. Nor is there any thing to stumble at in the *pleonasm*, for similar ones frequently occur. So *πάλιν ἐκ δευτέρου*, Matt. xxvi. 42. Acts x. 15, and often in the Class. writers; if, indeed, it be a *pleonasm* at all. But it should rather seem that there is a blending of two clauses into one, for *τοῦτο, πάλιν [σημεῖον ποιῶν] δευτέρον σημ. ἐποίησε*, &c. In fact the words were, as Bp. Lonsdale observes, 'added to show in *what sense* the miracle of healing the nobleman's son was the *second* miracle that Jesus did; the *first*, wrought under the same circumstances of his having recently come from Judea into Galilee, being the conversion of water into wine.'

V. 1—9. Healing of a cripple at the Pool of Bethesda, at a feast. What feast this was, Commentators are not agreed. Some think it was that of *Purim*, in our *Mark*, about a month before the Passover. Others suppose the *Encenia*, or feast of eight days, about the middle of December; others, again, the *Feast of Tabernacles*. But the most general, and, indeed, the most probable, opinion is, that the *Passover* is meant. And it has been shown by Bp. Middleton, that, notwithstanding the absence of the Article, the *Passover* may be, and, on other accounts, probably is meant; and the learned Jackson, of Leic., is decidedly of that opinion. That it must have been the *Passover* he thinks plain from vii. 2. Mr. Alf., indeed, thinks that the absence of the Article before *ἑορτῇ* shows that it can hardly have been the *Passover*. But his opinion on a matter with which he is evidently ill acquainted, and in which the learned Prelate was consummately versed, can be entitled to no attention. However, I grant that the point is one of doubtful disputation, and scarcely determinable. Besides, the argument upon which Mr. Alf. bases his rejection of the general opinion is connected with the question, whether the ἡ presented by 7 or 8 uncials, and a few cursive MSS. is, or is not, genuine? External authority for and against it is nearly equal (in the Lamb. and Mus. MSS. quite so, and the Trin. Coll. B, x. 16 and 17,

have the ἡ); but that against it is, perhaps, the stronger, and is confirmed by internal evidence, which is rather against the word, considering that it may have been brought in by certain Correctors, who thought that the *Passover* was meant, and that thus the Article would be indispensable. The ἡ, however, may have been absorbed by the ἦν; and I could adduce several examples of this from Thucyd. and other Greek writers, where this has happened. Under these circumstances I have now thought it best to admit the ἡ within brackets, and in small character. Tisch. has in his *second* Ed. admitted it in the larger character (Alf. admits it in neither Ed.). I have been the more induced to adopt the course I have, since that the question, as to *which* of the feasts this was, has not yet been, nor, perhaps, ever will be, determined with any thing like certainty.

2. ἐπὶ τῇ προβ.] There is here an ellipsis, which some supply by *ἀγορᾶ*, or *χώρα*, or *πύλιν*. This last is preferable, as being a very frequent ellipsis in the best writers, from Homer downwards, and is placed beyond doubt by Nebem. iii. 52. xii. 39, who mentions *τὴν πύλιν τὴν προβατικὴν*; whereas there is no evidence of there being any such place as the *Sheep-market*. This is confirmed by the testimony of Sandys, who tells us that 'the gate in question (no doubt the gate of St. Stephen) was called in times past the Gate of the Valley, and of the Flock; for that the cattle came in at this gate which were to be sacrificed in the Temple.' Hence we may render, 'at the cattle-gate.'

Κολυμβήθρα signifies properly a *bathing-pool*; but here it is supposed to denote not the pool only, but the buildings which had been erected around it for the accommodation of the bathers.

—Βηθεσδα] The MSS. vary; but there is no reason to doubt the accuracy of the common reading, espec. as it is confirmed by the derivation from the Hebr. *בית* and *מעיין*, 'house of mercy.' Mr. Alf. observes, that there is reason to think, from the personal researches of Dr. Robinson, that the spring, which supplies this fountain, is, as Jerome on Isa. viii. 6 long ago said, and the mediæval travellers have confirmed, an *intermittent spring*. (See Robina. Bibl. Rec. i. 489, 507.) But even if the case were clearly made out, as to the identity of the spring inspected by Dr. Robinson with that which supplied the water to the Pool of Siloam,—which it has not been,—I must protest against the fact being brought to give countenance to the hypothesis of Dr. Mead. The actual site of the pool, and of its accompanying

εσδὰ, πέντε στοὰς ἔχουσα. <sup>3</sup> Ἐν ταύταις κατέκειτο πλήθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων

porticoes, is not, it should seem from the account in Robinson, ascertainable. That the pool should not have been, so we are told, mentioned by Joseph., is no wonder; since he did not, in his Bell. Jud., profess to give a chorography of the Holy City. That the bath had medicinal properties is plain; but whence it derived them is not so certain. The older Commentators refer them to *supernatural agency*; the more recent ones in general to *natural causes*, for which there may be thought some confirmation in the fact, ascertained from Theophylact, that such was the common notion. But as to the causes to which he says the people ascribed it,—namely, the effect produced by the washing at this pool of the entrails of the sheep sacrificed at the Temple, or from the blood and washings from the victims being conveyed hither by pipes (which several learned Physiologists think might impart a medicinal property to the water); there is decided evidence against the *former* notion; and the *latter* rests on no *proof*. Hence the most eminent of the later Commentators prefer to account for the effects by supposing that the water was of itself a medicinal one, deriving its sanative properties from some mineral with which it was impregnated. 'This would,' says Dr. Mead, 'from the water being perturbed from the bottom by some natural cause (perhaps subterranean heat, or storms) rise upwards and be mingled with it, and so impart a sanative property to those who bathed in it *before the metallic particles had subsided to the bottom*. That it should,' continues he, 'have done so, κατὰ καιρὸν, is not strange; since Bartholin has, by many examples, shown that it is usual with many medicinal baths [of which the springs are intermittent] to exert a singular force and sanative power at *stated times*, and at *periodical but uncertain intervals*.' The learned Physician, however, does not deign to notice the grave difficulty presented by the words ἀγγελος κατὰβαινεν ἐν τῇ κολ. καὶ ἐτάρασσε τὸ ὕδωρ, though he, doubtless, with most recent Commentators, referred it to the *opinion entertained by the Jews*, who, they say, being ignorant of natural philosophy, referred such phenomena to a peculiar Divine operation, and to whose agency they, as usual, called in the intervention of angels. Distrusting, however, it seems, their own solution, with reference to *natural causes*, those Expositors propose to *cancel part* of this narration. But I maintain that *all*, or the greater part of, the words ἐκδεχομένων—τὸ ὕδωρ must be cancelled. And for *that* there is only the authority of two MSS., two very inferior Versions, and Nonnus. But Nonnus can *here* be no authority, since he frequently passes over clauses; and such Versions are of *very slight* authority; so that even the innovating Lachmann removes the brackets in which Griesbach had included the passage. As to the other varr. lecc., they all plainly originated in a desire to *get rid of the difficulty*. In short, the words seem to have been *cancelled by the early Critics*, for the same reason that their brethren of the present day wish to *get rid of* them. But that is impracticable; since they are plainly *alluded to* at ver.

7, in the words *ἐταν παραχθῇ τὸ ὕδωρ*, which cannot be explained without them. The words must therefore be retained, and interpreted in the best manner we are able; in doing which we must reject any such mode of explanation, which, like Kuinoel's, creates more difficulty than it solves. After all, the plain and obvious meaning intended to be expressed is, that God had endued the Pool with a preternatural healing quality, and, in the communication of it, employed one of his ministering spirits; not, however, as we have any reason to think, *visibly*. Certainly, the *circumstances* of the narration (as that only the *first* who entered after the commotion of the water was healed, and that *all* disorders, not those only which medicinal waters heal, were cured, and that *instantaneously* and *invariably*) utterly exclude the notion of any thing short of miraculous agency. And if the circumstance of the angel's going down should be thought (as it is by Doddridge) to 'involve the greatest of all difficulties in the Evangelists' (which, however, is far from being the case), we might (with that Commentator and Bps. Pearce and Mann) suppose, that the sanative property was supernatural, and communicated during a short period, as typical of the 'fountain opened for the purifying of sin by the atonement of the Messiah (the *prophecy* of Zechariah being thus realized into a *type*), and that the Evangelist, in thus mentioning the descent of the angel, speaks according to the opinion of the Jews, who ascribed all the operations of God's Providence to the ministry of angels.' Yet even Doddridge admits that they and St. John 'had reason so to do, since it was the Scripture doctrine, that these benevolent angelic spirits had been, and frequently are, the invisible instruments of good to men.' Surely, then, what was right in *them* cannot but be right in *us*; espec. since the opinion is, as he admits, based on Scripture; and the common view is the more to be adhered to, as giving no countenance to a most unsound and dangerous principle, on which I have animadverted in my note on the *Demoniacs*, Matt. iv. 24.

—στοὰς] Meaning *porticoes* fronting the bath; roofed, but open on the sides, and supported with pillars placed at regular intervals; from which ran side-walls, separating them from each other; the whole forming a pentagon. This, in so genial a climate as that of Judæa, would be a sufficient shelter by day; and at night the sick were probably removed.

3. Ἀσθεῖν is a term applicable to any *formed disease*, as κατακτεῖσθαι is to such *chronical affections* as confine any one to his bed or room. Ξηρῶν seems to denote those labouring under 'pinning sickness,' such as atrophy or consumption.

—τῶν-ξηρῶν] Meaning those afflicted with some such sickness as wears down the body to a skeleton (of which so fine a description is found in Spenser's *Færie Queene*, l. i. c. 8), probably denoting that form of *consumption* called *atrophy*. The Participle ἰξηραμ. is not employed, though used by the medical writers, as Aretæus and Galen, because, as appears from

τὴν τοῦ ὕδατος κίνησιν. \* Ἀγγελος γὰρ κατὰ καιρὸν κατέβαινεν  
ἐν τῇ κολυμβήθρᾳ, καὶ † ἐτάρασσε τὸ ὕδωρ. ὁ οὖν πρῶτος

Mark ix. 18, *ξηραίνεται*, that would denote *demotonical* affection. Add, too, that the *Adject.* is used in Mark iii. 3. Luke vi. 6 and 8, of a limb of the body. Very rarely is it used of a *person*. The only other example that I have met with is in Hippocr. p. 1219, A, *ξηρὴ* (scil. ἡ γυνή) *διετίλει*.

— *ἐκδεχομένων* 'waiting for.' A sense rare in the Classical writers, and probably partaking of the usage of common life rather than the language of books.

— τὴν τοῦ ὕδ. κίνησιν] Equiv. to τὴν παραχὴν τοῦ ὕδ., at the next verse, and a more exact and appropriate term. Thus in Jos. Ant. ix. 11, 3, we have: *ἵσται Νινευὴ κολυμβήθρα ὕδατος κινουμένη, οὕτως ὁ δῆμος ἀπας παρασάμενος καὶ κλυδωνιζόμενος οἰχέσεται*, where Josephus, though he misconceives the import of the words of the prophet (Nahum ii. 8), recognizes the use here both of *κίνησις* and *παραχὴ*. And since I cannot find that they are ever elsewhere so used, I am inclined to think that Josephus had here in mind this very *κολυμβήθρα* of Bethesda, which he probably regarded (as did Dr. Mead, and as most recent Commentators do) as a *medicinal bath*. Accordingly, if this pool be not, as the Commentators say, mentioned by Josephus, yet it seems to have been *known* to him.

3, 4. I am still of opinion that there is not authority at all sufficient to warrant the cancelling of the passage *ἐκδεχομένων—νοστήματι*, as has been done by Tisch. and virtually by Alf. Even Lachm. retains it, though within brackets. The passage is found in every MS. except B, C, D. But in the Lamb. MS. 1178 the words have in the margin the marks of suspicion, as also have a few Mus. MSS., as well as Trin. Col. B. x. 16. As to internal evidence, it is evenly balanced. The words *may* have been interpolated for the reason above stated; but that they were *not*, is attested by all the copies, except three or four; and this is confirmed by their being recognized in the Peach. Syr. Version, and plainly alluded to by Tertullian. That Mr. Alf. should have thought fit to *double*-bracket the words, was inconsistent with his own determination, that the genuineness of the passage is *doubtful*, for that is treating it as spurious; especially considering, that he admits that there is, what I long ago pointed out, much in the context and the circumstances of the case to evince the genuineness of the passage. In short, even the Critical Reviser of the Lamb. MS. 1178 does not *obliterate* the words *ἐκδεχομένων—κίνησιν*, and in the Cod. C they are placed on the opposite margin to that occupied by *ἄγγελος γὰρ—νοστήματι*. Finally, as to the argument against the authenticity of the words derived from the great variation in the readings, it is not such as can *decide* any question of this kind: nor is that variation so great as it is represented, nor greater than that of many other passages above all suspicion. Even Alf. grants, that they are only such as continually occur in the undoubted text of the New Test. The only really remarkable reading is *ἰδύετο* found in the Alex. MS., also No. 42 (and its equivalent in K). I add Trin. Coll. B. x. 16, which bears

a strong affinity to K. But this is, I doubt not, no other than an error of the scribe for *ἰδύετο* (the letters Δ and Α, and υ and ου being continually confounded), which was a mere critical emendation of the somewhat homely term *κατέβαινεν*, just as *κατήρχετο* found in 2 MSS., was *another*. The sense of *ἰδύετο* intended by the Critic is 'dived' or 'plunged down.' It is true that *δύεσθαι* was in this use almost confined to the *Sun* and *Moon* descending into the ocean, on their *setting* at sea. But it is *sometimes* used of other bodies going down, e. gr., Apoll. Rhod. Argon. i. 581, *αἶα Πηλεσγόνω Δύετο*, and iv. 1524. The other varr. lectt. here found are unimportant. *Κυρίον* *ἀνὰ ἄγγυλον* is found also in 3 Lamb. and 4 Mus. MSS.; and *ἰταράσσειτο τὸ ὕδωρ* in all the Lamb. (except one), with very many others, including several Mus. copies, and was adopted by Bengel and Matth., the latter of whom remarks, '*facile accidit τὸ ob proximum τό.*' But it was as easy for the *τό* to have been inadvertently *joined* with *ἰταράσσει*, espec. in MSS. written in uncials, and without any space between the words, as to have been lost in the *τό*. Besides, the common reading is more appropriate, and suitable to the context, and is confirmed by the Syriac and Vulgate. The argument used in favour of the authenticity of the passage by Stier, and by De Wette, derived from so many *different kinds* of diseased persons lying at the pool, and that from the *connexion of the context* (see Alf.), are, in substance, the same with those which I long ago propounded in my Rec. Syn. In short, we are compelled to take, or reject, the whole narrative. As to the Neologian view,—of referring the cause of the healing virtue experienced in the moving of the water to the *popular belief*,—a view which Mr. Alf., "if the passage," he says, "be *genuine*," *adopts*—even he acknowledges that "the faithful Christian (O si ea omnia!) believing, as he does, that the holy angels are the ever-acting ministers of God's will, will find no difficulty in receiving the account before us, nor any inconsistency in its forming a part of the Sacred text." But, then, why virtually expunge the passage by double-bracketing it, and printing it in a smaller character; and, above all, why bring in the Neologian solution, where there is, by his own admission, no such difficulty as to call for it?

4. *κατὰ καιρὸν* 'at stated periods;' of course, uncertain; otherwise the sick folk would have had no occasion to *wait* for the *κίνησις* or *παραχὴ*. The singular is here used *generally* for the plural, *κατὰ καιρῶν*; of which idiom, as used in *καιρὸν*, I have met with no other instance except in the Schol. on *Æschyl. Prom. 812*, *ἐν Αἰγυπτῷ ὁ Νεῖλος ἐξερχόμενος* ('going beyond its bed') *κατὰ καιρὸν τὰ Αἰγυπτῶν πεδία κατέρρει*, for that inundation, however periodical, occurs at uncertain intervals.—*Κατέβαινεν*, 'used to descend.' Imperf. of habit; implying continuity of action. *Κατέρχετο* is a stronger term than *εἵλετο*, and is applied to thoroughly formed, and usually *chronical* disorders. The disorder was probably *paralysis*; for not only was such the constant tradition of

ἐμβὰς μετὰ τὴν παραχὴν τοῦ ὕδατος ὑγιὲς ἐγένετο, ᾧ δὴποτε κατείχετο νοσήματι. <sup>5</sup> Ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. <sup>6</sup> Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὲς γενέσθαι; <sup>7</sup> Ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν παραχθῇ τὸ ὕδωρ, \*βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει. <sup>8</sup> <sup>b</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείραι, ἄρον τὸν κράββατόν σου, καὶ περιπάτει. <sup>9</sup> <sup>c</sup> Καὶ εὐθέως ἐγένετο ὑγιὲς ὁ ἄνθρωπος· καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>10</sup> <sup>d</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν οὐκ ἔξεστί σοι ἄραι τὸν κράββατον. <sup>11</sup> Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῇ, ἐκεῖνός μοι εἶπεν· Ἄρον τὸν κράββατόν σου, καὶ περιπάτει. <sup>12</sup> Ἠρώτησαν οὖν αὐτόν· Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι Ἄρον τὸν κράββατόν σου, καὶ περιπάτει; <sup>13</sup> Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν. ὁ γὰρ

<sup>b</sup> Matt. 9. 6.  
<sup>c</sup> Mark 3. 11.  
<sup>d</sup> Luke 5. 24.  
<sup>e</sup> Infra 9. 14.

<sup>d</sup> Exod. 30. 10.  
<sup>e</sup> Deut. 5. 13.  
<sup>f</sup> Neh. 12. 19.  
<sup>g</sup> Jer. 17. 21, &c.  
<sup>h</sup> Matt. 12. 2.  
<sup>i</sup> Mark 3. 24.  
<sup>j</sup> Luke 6. 2.

the primitive ages, but no less than six medical reasons for supposing so are given by Bartholin.

5. As to the ἔχων here, it may either be construed with ἐν τῇ ἀσθενείᾳ, thus regarding ἔχων ἐν τ. ἀσθ. as equiv. to ἀσθενὼς ἔχων, and τριάκ. ὀκτὼ ἔτη as the Accus. of duration; or to take ἔχων of duration, so that the construction may be ἔχων τριάκ. ὀκτ. ἔτ. ἐν τ. ἀσθ. Each construction is liable to objection; and which is preferable, is an open question. Comp. Luke xiii. 11. viii. 43. John xi. 39.

6. γνοὺς, for γν. ἐν ἑαυτῷ, as often on such occasions as this.

7. βάλλῃ] This, for βάλῃ, is found in the greater part of the best MSS., including all the Lamb. and most of the Mus. copies, and has been, with reason, adopted by all the Critics and Editors.

— There is, in this use of the term καταβαίνει, something graphic, tending to present the thing in a vivid point of view, as in Polyb. xxx. 20, 4, εἰς ταύτας (meaning the baths) ὅτε τις λαθεῖν (for καταβαίνειν) τῶν περὶ τὸν Ἀ.

8. κράββατον] A small mean couch, something like those portable seats used by persons on shipboard, or elsewhere, and with only a skin, rug, or the like, for a covering; see Mark ii. 4, 11.—περιπάτει has reference to the man's former inability to walk, by being bedridden; and the order was no doubt given to evince the reality and completeness of the cure.

9. εὐθέως ἐγένετο ὑγιὲς] Thus from suffering under an obstinate and incurable disorder, he was immediately restored to health, without that languor which is always observable in those cured by human art.

10. That by οἱ Ἰουδαῖοι here, and at vv. 15, 16, 18, are meant certain persons in authority among the Jews (as infra vii. 1, 13. ix. 18—22, et al.), and considered by John as the representatives of the people at large, in their opposition to, and final rejection of, Jesus, has been demonstrated by Lampe, and is evident from the whole course

of the present narrative, espec. v. 33, as comp. with i. 19, where see Lampe's note, and espec. mine, supra ii. 18.

— οὐκ ἔξεστί, &c.] This was supposed to be forbidden in Jer. xvii. 21; which passage, however, has reference only to what involves great labour; though the Jewish lawyers interpreted it as forbidding to carry even the lightest weight. Yet the Rabbinical writers recognize some cases in which it was permitted to carry burdens on the Sabbath. And so probably did the Jewish scribes. If, then, it was lawful for the *Jurists*, in certain cases, to dispense with the observance of the Sabbath, how much more for *Christ*, the LORD OF THE SABBATH! However, the bearing of burdens of any kind was forbidden not only by the glosses, but the Law itself; and I agree with Alf., that our Lord 'does not here (as at Luke xiii. 15, 19) appeal to the reasonableness of the deed being done on the Sabbath, *salvo Salbato*, but takes far loftier ground, namely, as being One greater than the Sabbath.' The true justification is, that the Son of Man is the Lord of the Sabbath.

11. ὁ ποιήσας, &c.] Meaning, that 'he who had power to work so signal a miracle as the immediate removal of incurable disease, especially in so doubtful a point, had a right to interpret the law as he chose, and to expect obedience from him whom he had so greatly benefited.'

13. οὐκ ᾔδει τίς ἐστίν] In ᾔδει there seems to be a *significatio prægnans* for 'he knew not [by not having ascertained] who it was, for Jesus had glided away.'—ἔξενευσεν, 'had slipped away.' Ἐκνέω signifies properly to *slip* away. Thuc. ii. 90; and then, like the Latin *enatare* and *emergere*, has the sense *evadere*, 'to glide away unobservedly,' as in Eurip. Hipp. 471, εἰς δὲ τὴν τύχην Πισσοῦ, δσην σὺ πῶς ἐν ἐκνέουσαι δοκέεις, and 825; Pind. Ol. xiii. 162, and Iph. in Taur. 1186, Σὺ δ' εἰς τὸ τῆς Θεοῦ γ' ἐξένυσσας. For the sense 'escaped his notice,' assigned by Alf., there is not the slightest authority. Jesus had probably done this, partly to avoid the ad-



o Matt. 12.  
46.  
supra v. 21.  
infra 8. 11.

Ἰησοῦς ἐξέλευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. <sup>14</sup> Ὁ Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ Ἰδε, υἱῆς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται. <sup>15</sup> Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν υἱῆ. <sup>16</sup> Καὶ διὰ τοῦτο ἐδίδωκεν τὸν Ἰησοῦν οἱ Ἰουδαῖοι, [καὶ ἐζήτουν αὐτὸν ἀποκτείνειν,] ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. <sup>17</sup> Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι. <sup>18</sup> Διὰ τοῦτο οὐν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον

f infra 14.  
10.  
g infra 7. 19.  
h 10. 22.  
Phil. 2. 6.

miration of the well-disposed, and partly to escape the envy of the evil-minded.

<sup>14</sup> εὐρίσκει] 'lighteth on,' 'meeteth with,' a sense not unfrequent both in the New Test. and the Class. writers.

—μηκέτι ἀμάρτ.]. Hence we may infer that the man's long-continued disorder had been brought on by intemperance and vice the most extreme; and it is plain that our Lord intended by so saying to afford him a *proof* of his omniscience, by showing his knowledge of that fact, perhaps alluding to some crowning commission of profligacy—engrafting thereon a serious admonition no longer to indulge in the commission of presumptuous sin. The expression *χεῖρόν τι*, as Trench observes, gives us an awful glimpse of the dread severity of God's judgments, especially when exercised on apostates, after such merciful deliverance, who have turned like the dog to his vomit, and whose end is perdition.

<sup>15</sup> ἀπήλθεν, &c.] There is no reason to suppose (as some have done) that the man had any evil intention in going to make known who it was that had healed him. It was rather, we may suppose, from a wish to justify himself (as, according to the letter of the Law, he could do; see Schoettgen and Lightfoot on v. 8) for breaking the Sabbath, as done by the command of an undoubted prophet; as also from gratitude to his benefactor and good will to others, by making known to them the Fountain of health.

<sup>17</sup> ἀπεκρίνατο] This must not be taken, as Grot., Lampe, and Kuin. say, for 'answering in the way of apology, or justification;' since this *ἰδίωκεν* would have to be taken in the sense 'prosecuted,'—a use not found in the New Test. There is every reason to suppose that *ἀπεκ.* simply means 'addressed them;' on which Hellenistic idiom see note on Matt. xi. 25. The address was meant to refute the calumnious representations of the Priests and Pharisees; who just before, and within our Lord's hearing, accused him of presumptuous profanity in dispensing with the observance of the Sabbath in the case of the man healed, and of its breach by himself in so healing. From the abruptness and obscure brevity of this address, it has been supposed that the Evangelist has not recorded the *whole* of what was then said. But it should rather seem that our Lord comprehended all that was necessary in *one* brief but pithy declaration—in order to make the greater impression on those whom he addressed; especially as it was customary with the Jews to express things, as much as possible, with *apophthegmatical* brevity.

Nor, indeed, was this saying so obscure, but that the Jews readily comprehended the most material part of it, i.e. his claiming to be *equal with God*; from which his right to dispense with the observance of the Sabbath would, on the authority even of their own traditions, be undoubted. Render: 'My Father is working until now (i.e. is continually working): I also work.' There is great force in the *ἄσυνδετον*, and we must observe that both the *ἔγω* and the *καὶ* here are emphatic; the latter intimating *equality with the Father*, as is plain from the verse following, the words of which proceed on the *supposition* of this claim to equality with God. Moreover, by the *καὶ* is denoted *comparisons*, as though there had been written *καθὼς* followed by *οὕτως*;—particles which not expressed in a *close*, might in a *free* translation have force thus: 'as my Father is at work continually, so I, too, am at work.'—By *ἐργάζεσθαι* is meant the *operation* of God, as displayed in the preservation and governance of all parts of his creation; and by *ἕως ἄρτι* is expressed the *perpetuity* of that preservation and governance, unremittently exerted for the safety and welfare of his creatures. By this example of God, our Lord intends to rebut their crimination, and to teach them that he is *like unto* God, who hath no Sabbath, but doeth his work perpetually. 'As my Father doth not cease to benefit men on the Sabbath, neither am I impeded by any such observance from benefitting them on that day.' In short, the argument is, that as his Father governs and preserves the world as well on the Sabbath as on other days, so he, as His Son, has an equal right so to do. But this surely *implied equality with his Father*, and consequently *essential DIVINITY*. Our Lord, moreover, professes to do the same *works* which the Father doth; and these not only of benevolence, but of *omnipotence*. He therefore, in so saying, directly *equals* himself with the Father. Accordingly we find by the next verse, that the Jews understood these words as claiming equality with God. Comp. x. 30, 33, 36.

<sup>18</sup>. 'The ground (as Alf. observes) is now shifted; and by the last words at v. 17, occasion is given to one of our Lord's weightiest discourses, distinctly setting forth the Person and Office of the Son of God, in his ministrations, as the word of the Father.'

—*πατέρα ἴδιον* &c.] 'his own Father;' so Rom. viii. 32; meaning, that he called God *peculiarly* his Father; thus making himself equal with God. For they interpreted his words to mean (as they justly might) that being the Son

ἐαυτὸν ποιῶν τῷ Θεῷ. <sup>19</sup> ἡ Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν ἡ Infra v. 30.  
αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν οὐ δύναται ὁ Τίος ποιεῖν ἅψ' & 8. 28.  
ἐαυτοῦ οὐδὲν, ἐὰν μὴ τι βλέπῃ τὸν Πατέρα ποιούντα· ἃ γὰρ ἂν & 14. 10.  
ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Τίος ὁμοίως ποιεῖ. <sup>20</sup> Ὁ γὰρ Πατὴρ <sup>1</sup> Supra 3.  
φιλεῖ τὸν Τίον, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ <sup>25</sup> Matt. 3. 17.  
μεῖζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. <sup>21</sup> Ὁσ- <sup>1</sup> Luke 9. 35.  
περ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ <sup>k</sup> Matt. 11.  
ὁ Τίος οὗς θέλει ζωοποιεῖ. <sup>22</sup> Οὐδὲ γὰρ ὁ Πατὴρ κρίνει οὐδένα, <sup>27, & 28. 18.</sup>  
<sup>supra 3. 25.</sup>  
<sup>Infra 17. 2.</sup>  
<sup>Acts 17. 31.</sup>

of God, and the Messiah, he could, by his own proper authority, dispense with the observance of the Sabbath. Now this was contrary to their opinion of the power of the Messiah, which they maintained to be only *delegated*, and in all things *subservient*, and inferior to that of the Father. Hence they understood him as not claiming to be Messiah in the commonly received sense, but in a *peculiar* and sublime one, by which he arrogated an authority self-derived. A construction, we may observe, which, so far from attempting to remove, our Lord proceeds to confirm and more fully justify.

19. οὐ δύναται | 'cannot,' i. e. from the very nature and necessity of the case (see Chrysa. and Bentley, cited by Lampe), nay, by the very *cognatio* with the Father. See Stier and Tittm., who observe that *ἴσος* was, from the most ancient times, said of any one equal to another in respect of *nature*; so the Greek Scholiasts explain *ἰδιότης* (lit. 'own-ness') by *συγγένεια*. Having stated the extent of his authority, our Lord proceeds to show its *source* and *nature*, and to prove to them that what he had said was perfectly true,—namely, that he had power, and that by his *own authority*, to dispense with the observance of the Sabbath. In this justification, pronounced (as appears from v. 18) some little time after the preceding, our Lord replies by a fuller explanation of what he had before said; in which he goes on to establish his equality with the Father, by claiming the same Divine attributes.

20. ὁ γὰρ Πατ. φ. τ. Υ] The γὰρ here, as often, refers to something left to be supplied in the mind; q. d. '[and no wonder it should be so] FOR the Father, loving the Son, sheweth to him all things which he himself doeth,' i. e. all the purposes of his own secret counsel, whereby he so decreed. The true sense of *δείκνυσιν* here is what is pointed out by Lampe, *notificat*, 'declares,' unfolds to him his will and purposes.' And as with God *will* is *deed* and *work*, there is implied in *δείκν.* the *communication* of the power to carry out the purposes into deed, that of doing what he doeth, agreeably to what is said supra iii. 35, πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ. What these works would be, appears from the two following verses,—namely, the raising up and giving life to the dead, and the judging of mankind,—the especial attribute of the DEITY. The words *ἵνα θαυμάζ.* are deserving of more attention than they have received. The *ἵνα* is eventual, denoting *result*, and the sense, 'so that ye may have cause for wondering amazement, utter astonishment.' Tho *θαυμ.* is *emphatical*, having reference to something beyond bare wonder, and pointing at its *result*, either, in the case of some,

the wonder which, being without faith and its fruits (see Habak. i. 5), issues in nought but ultimately *falling short of salvation*. So Acts xiii. 41, 'Behold, ye despisers, and marvel, and *perish*;' others, again, *with* that fruit, causing them to say, 'It is the Lord's doing, and it is marvellous in our eyes;' thus acknowledging the *glory* of Christ Jesus,—the former case being, alas! that of the great multitude of those present. True is the observation of Matt. Henry, 'Many are brought to *marvel* at Christ's wondrous works,—whereby he hath the honour of them,—who cannot be brought to *believe* in his word, whereby they would have the *benefit* of them.'

21. The portion from ver. 21 to 31 has been variously interpreted. The question in dispute turns on what our Lord meant to be understood by the *resurrection of the dead*, and *judgment*, here mentioned; whether, in a *figurative* sense, the awakening the men of that generation to a spiritual life; or, in a *natural* one, the resurrection of *all* men to eternal life; and whether, by *judgment*, he meant the *retribution* to succeed this life. Most Expositors are agreed in adopting the *second* interpretation, which is, indeed, more agreeable to what *precedes*; but the first is called for by the *following* context. But here (as in the prophetic declarations of our Lord at Matt. xxiv.) a twofold sense was, I doubt not, that intended; so that under the *natural* is couched also a figurative and mystical one. Such a sense, Tittman admits, is allowed by the context and the *usus loquendi*; though the other is, he thinks, required by the *series orationis*, which borders on philological sophistry. Lampe has, I apprehend, fully proved, in an elaborate discussion, that there is here, as in Matt. xxiv., a *twofold* sense of *ζωω.* intended. That the word *admits* of both the natural and the metaphorical sense will appear from my Lex. in v. The latter is, as will appear from Lampe and Tittm., nearly as frequent occurrence as the former,—namely, 'to give spiritual life to those dead in trespasses and sins,' by imparting to them in this life a principle of spirituality, by sanctification, and in the next a felicity eternal. So Stier and Alford admit, that this *ζωοποιεῖ* 'lays hold of life in its innermost and deepest sense, and thus finds its illustration in the waking both of the outwardly and the spiritually dead.' quaint and odd language, but seemingly recognizing this twofold sense here of this *quicken* in question; which indeed was long ago held by Matthew Henry, whose discussion is worthy of attention.

22. οὐδὲ γὰρ ὁ Πατὴρ, &c.] This comes under that class of passages where *οὐδὲ* with γὰρ is used where a negative (such as οὐ) has preceded or is implied in the context. So Acts iv. 34, O o 2

11 John 2. ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ Τίῳ. 23<sup>1</sup> ἵνα πάντες τιμῶσι τὸν Τίον, καθὼς τιμῶσι τὸν Πατέρα. Ὁ μὴ τιμῶν τὸν Τίον, οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν. 24<sup>m</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. 25<sup>n</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούονται τῆς φωνῆς τοῦ Τίου τοῦ Θεοῦ καὶ οἱ ἀκούσαντες ζήσονται. 26 ὥσπερ γὰρ ὁ Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ Τίῳ ζωὴν ἔχειν ἐν ἑαυτῷ. 27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι Τίδος ἀνθρώπου ἐστὶ. 28<sup>o</sup> Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούονται τῆς φωνῆς αὐτοῦ, 29<sup>p</sup> καὶ ἐκπορεύονται· οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. 30<sup>q</sup> Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ-

m Supra 3.  
18.  
infra 6. 40.  
41. & 8. 51.  
Rom. 8. 24.  
Eph. 2. 6.  
1 John 8. 2.  
Luke 22. 43.  
n Eph. 2. 1.  
6.  
Matt. 8. 22.  
Rev. 8. 1.  
Rom. 6. 4.  
Gal. 2. 20.

o Dan. 12. 2.  
1 Cor. 15. 22.

p Matt. 26.  
46.  
q Supra ver.  
19.  
infra 6. 26.  
Ira. 11. 2, 4.

οὐδὲ γὰρ ἐνδείξει τι ὑπὲρ αὐτοῦ. Rom. viii. 7, οὐχ ὑπ. οὐδὲ γὰρ δύναται. Gal. i. 12, [οὐκ ἐστὶ] οὐδὲ γὰρ ἴστω παραλαβόν. And so in the Class. writers. I have touched on the idiom, because by this use of οὐδὲ, γὰρ is, as Alf. says, implied, that as the Father does not himself, by his own proper act, vivify any, but commits all quickening power to the Son, so doth he judgment also. See Bull. Oper. p. 37.

23. ἵνα—τιμῶσι, &c.] Here is denoted the end and purpose of this commitment. Render: 'so that'; q. d. 'This has been done to the end that—with this contemplated result, that &c.,' the sum and substance of the duty and service being the honouring of the Son, even as that of the Father.

24—30. Here there may be, as Alf. supposes, an expansion of the two assertions in vv. 21, 22, the ζωοποιεῖν and the κρίνειν closely bound up, as they are, together. The πιστ. is here considered as the result of the ἀκούων, and the faith so produced by attentive hearing as an enduring faith, and thus attaining the promises of its holders, by not coming into the last dread judgment, but have already, in a manner, passed (by anticipation at least) from death unto life,—from a state in which they would have perished everlastingly, to one in which they have the promise of everlasting life. See the marginal references.

25. Here the tropical and mystical sense far predominates. Thus by νεκροὶ will be meant those who are dead in trespasses and sins' (Eph. v. 14), and by ζήσονται, 'they shall be put into the way of obtaining eternal life.'—namely, by hearkening to the preaching of Christ's Gospel, and receiving their Saviour.

26, 27. We have here again ζωον. and κρίνειν united, as constituting the two great departments of the Son's working; the former as substantiating the ζήσονται, the latter as paving the way to the august declaration at v. 27, as to the giving power to exercise judgment, where the natural sense alone has place. The expression ἐν ἑαυτῷ as regards Christ, involves the sense 'as forming an essential part of his nature, such as belongs to God alone.' Comp. vi. 51, 57. At

v. 26 it is added, that the Father hath given him power to hold and execute judgment because He is the Son of Man, i. e. because, being the Son of God, He is also the Son of Man; "in which is implied (as Bp. Lonsdale observes) that Christ, in his office of mediator between God and Man, has received authority from the Father to execute judgment upon mankind, because it is agreeable to the Divine benevolence and mercy, that men should be judged by him, who, as the Son of Man, himself partook of their nature, and felt their infirmities. See Heb. ii. 14—18. iv. 14—16." Why the Articles ὁ and τοῦ are not used see Bp. Middleton and Mr. Green; the former of whom thinks them quite dispensable; the latter inadmissible, to which I am inclined to assent, the sense of the passage being, that the Father has committed this judgment of mankind to the Son, as being himself invested with their nature; implying his acquaintance with human infirmity, and consequently his entire fitness to be our Judge.

28, 29. We have here again a transition, in which the moral entirely gives way to the physical resurrection, and the judgment connected with it. Μὴ θαυμάζετε has reference to what was said at vv. 21, 25; yet not in the literal acceptance of those words, as Kuinoel and Tittman imagine (for that would imply a very jejune sense), but the allegorical and mystical; q. d. 'Wonder not at what I have said of this moral renovation, for,' &c., thus introducing an august sequel.

30. Here begins, as Stier shows, the second part of the Discourse, treating of the testimony by which these things were substantiated.

As in v. 19, Christ declares that the Son can do nothing different from what he sees the Father do, so here he says, that, in executing judgment upon mankind, he will not do this of himself alone, but will judge according to the rule of judgment which he shall hear and receive from the Father; and he intimates that his judgment must needs be just, because it will be in perfect agreement with the will of the Father—the just and merciful God, who sent him into the world.

ἐμάντου οὐδέν. καθὼς ἀκούω, κρίνω καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με [Πατρός]. 31 Ἔάν ἐγὼ μαρτυρῶ περὶ ἐμάν-<sup>r</sup> *Infra* 8. 14. τοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. 32 Ἄλλος ἐστίν·<sup>s</sup> *Isa.* 42. 1. *Matt.* 3. 17. ὁ μαρτυρῶν περὶ ἐμοῦ· καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία, ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην,<sup>t</sup> *Supra* 1. 19. καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· 34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 35 Ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων· ὑμεῖς δὲ ἦθε-

(Bp. Lonsdale.) See more in Tittm., and especially in Lampe and Calvin; and so Alf., who traces the reasoning thus,—“As the Son does nothing of himself—but his working and judging will spring from his entire unity of will and being with the Father; thus his great and last judgment will be just and holy (he being not separate from God, but one with him); hence his witness of himself is true, and holy also.”

—πατρός at the end of the verse has been cancelled by all the recent Editors, whom I have so far followed, as to double-bracket the word, though external authority for expunging it is but slender,—only A, B, D, K, L, Δ, and 6 cursives. I can, however, add about 7 or 8 Lamb. and Mus. copies, also Trin. Coll. B, x. 16, confirmed by nearly all the ancient Versions, and also by internal evidence for the word. However, it *might* have been omitted from being written, as often, by abbreviation, but much more probably by being conjoined with the -τος in *πέμψαντος*, as in one of the Lamb. MSS.

31. Having asserted his claims to be the promised Messiah, our Lord proceeds to adduce the *proofs* of his Divine mission, as they exist in his actions, miracles, and the character of his doctrines. And first he anticipates the objection, founded on a common maxim of the Jewish law, that ‘no one is a fit witness in his own cause.’

—*ἰάν ἐγὼ μαρτυρῶ, &c.*] Render: ‘If I should bear witness of myself [only], i. e. if I had no other evidence than mine own testimony, my witness would not be trustworthy;’ ἀληθής being for πιστός. Our Lord proceeds to show, in the subsequent verses, that his own witness of himself was confirmed by other testimonies:—that of John the Baptist (v. 33)—that of the works which his Father had given him to finish (v. 36)—that of the Father himself (v. 37)—that of the Scriptures in general (v. 39)—and that of Moses in particular (vv. 45, 46). Thus there is no discrepancy between what is said here and at viii. 14. Comp. viii. 13—18 (quite a kindred passage), and notes.

32. ἄλλος] Some difference of opinion exists as to *who* is here meant. The ancient and early modern Expositors suppose *John the Baptist*, whose testimony is mentioned in the next verse; whilst some more recent ones, as Kuinoel and Lampe, understand God the Father; to whose witness our Lord reverts at v. 36. And though who the ἄλλος may be is rather *intimated* than pointed out here, yet I agree with Alf. that from the coherence of the discourse ἄλλος can be no other than *the Father*, of whom so much has

been before said. And this is confirmed by the parallel passage *supra* viii. 13—18, where at v. 13, our Lord mentions his Father’s testimony along with his own.

33. ὑμῖν—ἀληθείᾳ] i. e. ‘You yourselves have heard the witness appealed to by a public mission, and John then bore testimony concerning me. You have therefore *human* testimony.’ See i. 8, 15, 26. 3 John 3, 6.

34. ἐγὼ δὲ οὐ, &c.] Meaning: ‘I say not this through a desire for the honour which human fame can bestow; for I want—I *accept* not the testimony of any man. I only appeal to the testimony of John, in order that, believing in me through that testimony, ye may be saved.’

35. ὁ λύχνος ὁ καίόμενος] Render, with Bp. Middl., ‘the burning and shining lamp.’ John might well be so termed, since, as Campb. remarks, ‘he was the single prophet in whom the old Dispensation had its completion, and by whom the new was introduced; therefore, until our Lord’s ministry took place, John may justly be said to have been the *light* of that generation.’ The expression may, as Bp. Middl. thinks, and Bengel before him thought,—be used with allusion to some phrase then current, to signify an enlightened teacher; which is confirmed by what Lightfoot says, that ‘a person famous for light or knowledge was called a *candle*, the *candle of the Law*, the *lamp of light*;’ and also by Eccles. xlviii. 1, where it is said of Elias, the forerunner of John the Baptist, that he was *προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπάς ἱκαίετο*. Nor is the metaphor unknown in the Classical writers. So Pind. *Olymp.* xi. 96, ὁ μὲν πλοῦτος ἀρεταῖς διδασκαλῆμος—ἀπτήρ ἀρίχηνος (I conj. ἀρίχηνος) ἀλαθινόν· Ἄνδρ’ ἤγγυος. The view taken by Campb. and Bp. Middl. is confirmed by the suffrage of Mr. Green, *Gram. New Test.* D, p. 221, where he brings in this passage under the same category as John iii. 10, ὁ διδάσκ. τ. Ἰσρ., regarding each as an appropriate *Title*; and he thinks that the passage of Eccles., which I have adduced, would justify a conjecture that a title equiv. to ὁ λύχνος ὁ καίόμενος καὶ φαίνων may have been popularly given to Elijah among the Jews;—in which case our Lord would here, as on another occasion, be asserting the identity of John with the Elijah foretold by Malachi, and expected as the forerunner of the Messiah. Stier and Lücke are of the same opinion. Alf., indeed, rejects this view,—on the ground, that we have no passage in the Old Test. which designates Elijah in such terms. But the objection is of no force, since we can never argue to any great purpose from the *absence*

u Matt. 3. 17.  
& 17. 5.  
Mark 1. 11.  
& 9. 7.  
Luke 3. 22.  
& 9. 35.  
supra 1. 33.  
infra 6. 27.  
& 8. 18.  
& 10. 23.  
& 12. 28.  
2 Pet. 1. 17.  
v Ex. 33. 20.  
Deut. 4. 12.  
1 Tim. 6. 16.  
1 John 4. 12.  
x Isa. 8. 20.  
& 34. 16.  
Luke 16. 29.  
& 24. 27. Ac

17. <sup>Matth. 8. 17.</sup> <sup>17. 5.</sup> <sup>Mark 1. 11.</sup> <sup>9. 7.</sup> <sup>Luke 3. 22.</sup> <sup>9. 36.</sup> <sup>supra 1. 53.</sup> <sup>infra 6. 57.</sup> <sup>8. 18.</sup> <sup>10. 25.</sup> <sup>12. 58.</sup> <sup>2 Pet. 1. 17.</sup> <sup>17. 5.</sup> <sup>Ex. 33. 30.</sup> <sup>Deut. 4. 12.</sup> <sup>1 Tim. 6. 16.</sup> <sup>1 John. 3. 1.</sup> <sup>1 xna. 8. 30.</sup> <sup>34. 16.</sup> <sup>Luke 16. 20.</sup> <sup>24. 27.</sup> <sup>Act 17. 11.</sup> <sup>Deut. 18. 15.</sup> <sup>supra 1. 66.</sup>  
 λήσατε ἀγαλλιασθῆναι πρὸς ὧραν ἐν τῷ φωτὶ αὐτοῦ. <sup>36</sup> ὁ Ἐγὼ δὲ  
 ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι  
 ὁ Πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ  
 περὶ ἐμοῦ, ὅτι ὁ Πατὴρ με ἀπέσταλκε· <sup>37</sup> καὶ ὁ πέμψας με  
 Πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκη-  
 κόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐώρακατε· <sup>38</sup> καὶ τὸν λόγον  
 αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι διὰ τὸ ἀπέστειλεν ἐκεῖνος,  
 τοῦτ' ὑμεῖς οὐ πιστεύετε. <sup>39</sup> Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς

of any expression from any writer. The epithet *φαῖναι* does not, as Alf. imagines, set forth the *derived* and *transitory* nature of John's light, the force being the same as in 2 Pet. i. 19, *λύχνοι φαίνονται ἐν αὐχμηρῷ τόπῳ*.

— ἡθελ. ἀγαλλ.] Render: 'Ye were disposed to rejoice greatly in his light,—but only for a time,' i. e. until he reprov'd your vices, and called you to deep repentance, as the preparative for God's kingdom; when ye left him, and said, he had a Devil. See Luke vii. 30, 33.

36. Our Lord now suggests the *reason* why he needs not human testimony (v. 34), even the testimony of John; adding thereto the infinitely weightier one of the FATHER; appealing to the *works* which the Father hath given him to accomplish, and adverting to the testimony of the Prophets of the Old Test., who spake of Him. The force of the Article *τῆς*, may be brought out by rendering, 'The witness which I have is greater,' &c. By *τὰ ἔργα* are principally meant his *miracles*; though not to the exclusion of other works suitable to the Messiah. See xiv. 11, 12.

37. οὐτε φωνήν—*isṱrakate*] The connexion here is obscure and disputable. Lampe, Kuin., and Tittman, are agreed in considering the assertion here as suspended on the words immediately preceding, and thereby involving the sense: 'although ye have not heard his voice,' &c.: q. d. 'Nay, the Father himself, who hath sent me, hath borne testimony of me (namely, in the Scriptures of the Old Test., by its promises and prophecies of a Messiah); although ye have not heard him audibly, nor seen him in visible form declaring this testimony of me;' a mode of unravelling the difficulty inadmissible on two grounds, 1. from the violence of thus introducing a word *ad libitum*, to help out the meaning; 2. from the feeble and vapid sense thus arising, by which we lose all the point, and weaken the nerve of a passage, the character of which is (as Calvin and Melancthon remark) *objurgatory*,—that of severe invective against the Jews for wilful blindness in rejecting the plain evidence which existed, that Jesus was the Christ, the promised Messiah. The connexion seems best traced by supposing an omission to be supplied by the *mind* of the reader, of what had place in the *thought* of the writer, namely ἀλλὰ. It is, however, a more than Thucydidean short-cut, and the full import requires to be evolved thus: 'But to little purpose is it that I appeal to *that* high testimony (even the testimony of God through the Prophets of the Old Testament); [for] ye have never heard his voice so as to *heed* it, nor seen his glory so as to *recognize* it.' With respect to the strong language employed in

*ἀκηκόατε* and *ἰσράνατε*, we have only to bear in mind a like mode of speaking in our own language, by which persons similarly affected are said to be *deaf* and *blind*. It is, however, not simple dulness and blindness, that is here ascribed to the Jews; but that *indisposition* to listen or attend to the evidences of truth, which is more plainly asserted of them at v. 40, answering to what St. Paul terms the *veil* upon their hearts.\* Comp. also Ia. i. 3. Thus it is meant, that they would not recognize this *ἔδος* as that of the Messiah, would not (to use the words of St. Paul, 2 Cor. iv. 6, which supply the best explanation of this *ἔδος*) discern 'the glory of God in the face of Jesus Christ.'

38. καὶ τὸν λόγον, &c.] Render: 'Yea, ye have not his word (meaning the Scriptures) abiding in you;' i. e. 'ye suffer not the declarations therein to sink into your minds, so as to understand their true import, or perceive their fulfilment in me;' as is plainly declared in the next verse.

39. *ἰπενάτε τὰς γραφάς, &c.*] It has here been a matter of debate, whether *ἰπενάτε* should be taken as an *Imperative* or an *Indicative*. The former method is adopted by almost all the ancient and a great part of the modern Commentators, including Stier and Alf.; but the latter has been preferred by the most eminent among modern Expositors,—and with some reason; for the Indic. is more agreeable to the context, and (as Lampe, Tittm., and Campb. have shown) is required by the scope of the passage, and the course of argument. Nay, Campb. thinks that the *Imper.* would destroy the cogency of the argument,—since the clause subjoined, *ὅτι ὑμεῖς δοκεῖτε, &c.* is rather a reason why they *did not*, than why they *should not*, search the Scriptures. As to what has been urged by Whitty and Wetstein, in favour of the Imperative,—that the Indicative would require *ὑμεῖς* to be prefixed, and that the admonition to search the Scriptures was necessary,—the first argument has, in the plain unstudied style of a writer like St. John, little or no force; and the second is quite unfounded. For, not to say that the character of the context is not admonitory, but expository, by a mild upbraiding,—we have, in the ancient Paraphrases and the Rabbinical writers, full proof that the Scriptures were diligently investigated and studied by the Jews—to what purpose, is not the question. Whereas the *Indicative* is required both by the context and by the verbs following in the same sentence, *δοκεῖτε* and *θέλατε*, which are manifestly in the Indicative. And thus an excellent sense arises; according to which our Lord censures not the carelessness, but glances at the *unprofitableness*, of their Bible study. He

δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.<sup>40</sup> καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζῶν ἔχητε.<sup>41</sup> Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·<sup>42</sup> ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.<sup>43</sup> Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἐλθῇ ἐν τῷ ὀνόματι τῷ ἰδῶν, ἐκείνον λήψετε.<sup>44</sup> Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε; <sup>45</sup> Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπικατε.<sup>46</sup> Εἰ γὰρ ἐπιστεῦτε Μωϋσῇ, ἐπιστεῦτε ἀν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος

<sup>40</sup> *Infra* 12.  
<sup>41</sup> *Rom.* 2. 29.

<sup>42</sup> *Gen.* 2. 15.  
<sup>43</sup> *& 22. 15.*  
<sup>44</sup> *& 40. 10.*  
<sup>45</sup> *Dent.* 18. 15.

grants that they searched the Scriptures (and, by implication, commends them for *that*), but complains that it had not its due effect in bringing them to him as the Christ; q. d. 'Ye indeed search the Scriptures, deeming that in them ye have [revealed to you] the way to attain eternal life,—and yet those are they which bear testimony of me;—nevertheless ye are unwilling to come unto me, that ye might attain salvation.' As to Alford's objections, that the Indic. requires some strain to be put on the words, to extract the sense required; and that *ἐπειδὴ* cannot be the Indic., since it would have blame attached to it; the latter remark is purely sophistical: and though the former has some force, yet the Imper. requires a much greater strain, namely, in the sense, 'Go on to search, as ye do': for thus it must be spoken in the manner of an *Appeal*, q. d. 'Ye profess to receive and believe the Scriptures: well; let that be the Judge, if so be ye will rest not in the *letter*, but go on to search the spirit thereof.' Yet how far this is removed from the natural and obvious import, it is unnecessary to say. Moreover the Indicative sense is absolutely required by the connexion of the present with the subsequent words—*οὐ θέλετε*, as indicated by the punctuation which I have uniformly adopted (in accordance with the Vulg. and Pesch. Syr. Versions), by which the words *καὶ ἐκεῖναί—περὶ ἐμοῦ* are parenthetical. Agreeably to this view the words *καὶ οὐ θέλετε* equally, nay, far better, admit of being regarded as setting forth the inconsistency of such as should think that they have eternal life in the Scriptures, and yet would not come unto Him of whom those Scriptures testify, that they might have life. It only remains to add, that the view propounded by Mr. Alf. is further objectionable, as requiring an emphasis to be laid on the *ὑμεῖς*, and an irony recognized in the *καί*, thus: 'And ye will not come to Me.' Nothing, surely, can be more forced and frigid. And the *ironical turn* thus supposed is at once unsuited to the solemn character of the passage, and, indeed, altogether foreign to the character of the Divine Speaker.

41, 42. Our Lord here, 1. preoccupies any imputation of vain-glory in adverting to his claims, by apprising them that he does not so speak as needing the sanction of their testimony, but solely to protest against their error, and warn them of its awful consequences; 2. he accounts for their rejection of those claims, by intimating that nothing better can be expected from those who are

devoid of the first great principle of religion, the love of God. The connexion, if any really exists, may be best traced, not as Alf., but as Bp. Loned. points out, thus ['I complain not of your unwillingness to come unto me, as though I should gain honour by your coming]: for I receive not honour from men; but I speak thus of you, because I know you, that you have not the love of God in you; and that it is the want of this love that hinders you from coming to me.']

43. Here we have a further unfolding of the sentiment at v. 41; and the sense is: 'I need not human glory, because I come unto you, as I *am* come, with Divine authority: yet [such is your perversity, that] if another should come with only his *own* name and character merely human, his authority ye will admit.' This was literally the case in the instance of Barchochabas, and other false Christs, predicted of in Matt. xxiv. 23—25, where see notes; and mentioned in Josephus and other writers; of whom a history was written by John & Lent.

44. Here is traced the *reason* for their unbelief, namely, by their fostering such passions, espec. pride and vain-glory, as stifle the love of God, and consequently the love of truth, for its own sake. Considering the connexion of what is here said with that at v. 40, *οὐ θέλετε ἐλθεῖν πρὸς με*, expressing a decided indisposition to come unto him in faith, we may here recognize a sort of *climax* pointing at the *cause* of their unbelief, as what could scarcely be otherwise, 'How can ye believe while catching at the praise of men, and not seeking after the honour which cometh from God alone?'

45. The *ἐγὼ* here is emphatic, and alludes to their accusation of Him as breaking the law of God, v. 16. Our Lord means to intimate, that he *need* not do this, since there was a sufficient accuser, even *Moses*; who might be said to be the means of *their* accusation in that respect, by their disobedience to his injunctions as to the Messiah, plainly foretold in his writings both by express predictions and by typical representations.

46. Their pretences for not believing in Jesus were two,—their love to God, and their reverence for the law of Moses. Christ had shown, v. 42, that they could have no true *love* to God; and in this verse, that they had no real faith in *Moses*; for if they had, they would have believed on Him.

—*περὶ ἐμοῦ ἔγραψεν* 'wrote of me,' who *am* the Christ; i. e. not only in pointing to the

ἔγραψεν. <sup>47</sup> Εἰ δὲ τοῖς ἐκεῖνου γράμμασι οὐ πιστεύετε, πῶς τοῖς ἑμοῖς ῥήμασι πιστεύετε;

VI. <sup>1</sup> Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. <sup>2</sup> καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώρων [αὐτοῦ] τὰ σημεῖα, ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. <sup>3</sup> Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. <sup>4</sup> ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. <sup>5</sup> Ἐπάρas οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς [τὸν] Φίλιππον Πόθεν ἄγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι; <sup>6</sup> τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλε ποιεῖν. <sup>7</sup> Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι

a Exod. 12.  
18.  
Lev. 22. 5.  
Num. 28. 16.  
Deut. 16. 1.  
b Matth. 14.  
18.  
Mark 6. 26.  
Luke 9. 12.

Messiah, in numerous types and figures contained in the history of the Patriarchs, and running through the whole of the ceremonial law, but also in foretelling this coming in various predictions (ex. gr. Deut. xviii. 15, seqq.), showing at the same time by what marks a Divine Legate might be distinguished from a false prophet.

47. The general sense is, 'If ye [thus] refuse to believe the writings of Moses [which ye are accustomed continually to study and reverence], how can ye be expected to give credence to my words?' q. d. with Stier, 'If, then, ye have rejected the *means* (for Moses leads to Christ), how shall ye reach the *end*? If your unbelief have stopped up the path, how shall ye arrive at Him to whom it leads?'

VI. 1—5. The five thousand miraculously fed. Comp. Matt. xiv. 13—21. Mark vi. 30—44. Luke ix. 10—17; and see notes.

2. The αὐτοῦ before σημ. is cancelled by Lachm., Tisch., and Alf., from 7 uncial, and not a few cursive MSS.; to which I could add a few Lamb. and Mus. copies, with Trin. Coll. B, x. 16 and 17; but it would nought avail; since internal evidence is quite adverse, the word being evidently expunged by the ancient Critics, as unnecessary, and overloading the composition. The *θεωρῶν*, edited by Lachm., Tisch., ed. 1, and Alf., ed. 1, was another alteration from the same class of persons, who thought that the term *θεωρεῖν* was more suited to express the viewing any thing done as eye-witnesses than *ὁρᾶν*. Yet the latter term, in this very manner, is used supra, i. 34. iii. 11 and 32. iv. 45, πάντα ἑωρακότες & ἐποίησαν. The many MSS. (including the Alex.) that have *θεωρῶν* are really in favour of *ὁρῶν*. In his second edit. Tisch. has restored *ὁρῶν*: following whose example, and profiting by my indication, Alf., in his 2nd edit., has done the same. From the words *ὁρῶν τὰ σημεῖα* it was, Alf. remarks, plain that a circuit in Galilee, and works of healing, are here presupposed. See the parallels of Mark and Luke.

3. τὸ ὄρος] Doubtless the same as that designated by Matthew, Mark, and Luke, as the ἱερὸν τόπον, a desert [uncultivated] tract, given up solely to pasturage. Τὸ ὄρος is wrongly explained by Alf. 'the hill country'; for there is no such in the place in question, but only 'the mountainous range,' such as is traced in the best maps

as skirting the N.E. coast of the lake, and at one point approaching within about three miles of Bethsaida, near which the other Evangelists say this τόπος ἱερὸς was situated. Accordingly, the very spot where this illustrious miracle took place may be fixed exactly.

5. For ἀγοράσομεν, most of the uncial, and very many cursive MSS., including most of the Lamb. and Mus. copies, have -σωμεν, which is adopted by Scholz, Lachm., Tisch., and Alf., while Matth. and Griesb. retain -σομεν, perhaps rightly, since internal evidence is in favour of -σωμεν,—since, from what I have said in my note on Luke iii. 10, it would appear to be a critical alteration for greater facility,—a correction to introduce better Greek; though the matter is, as I have there shown, one of doubtful disputation. If -σομεν be retained, the sense will be, 'whence shall we [obtain the means to] buy?' Comp. Mark viii. 4, πόθεν δυναίσεαι τι—χρητάσαι, whence, however, the Future -σομεν may have been derived; so that the reading may be regarded as uncertain. Why this question was addressed to Philip does not appear; hence we are left to conjecture; and *miss*,—that Philip was the *Provider*, as Judas was the Treasurer, of the Apostles, is quite as likely as Alford's,—that he was standing nearest to the Lord at the moment.

7. The αὐτόν is cancelled by Lachm., Tisch., and Alf., from A, B, L, and about 6 cursives; to which I can add 2 or 3 Mus. copies, and Trin. Coll. B, x. 16; authority, however, insufficient; since internal evidence is rather in favour of the word, which might be brought in from a marginal Scholium; but was more probably removed by Critics to improve the composition, considering that αὐτοῖς has just preceded; the very reason which occasioned the removal of the τι just after in B, D, and cancelled by Lachm. and Tisch., ed. 1, bracketed by Alf., ed. 1, but now restored by both.

9. Ἰστί καὶ δ. 2ν ᾤδ] Here 2ν is absent from MSS. B, D, L, a few cursive ones, and some ancient Versions and Fathers, and is cancelled by Tisch. and bracketed by Lachm., and Alf., ed. 1, who has, however, removed the brackets in his 2nd; with reason; for external authority is insufficient, and internal evidence quite in favour of the word, which was doubtless cancelled by the Critical Revisers of the texts of B and D, because of its bad Grecism, who did not perceive

οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. <sup>8</sup> Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου. <sup>9</sup> Ὁ ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; <sup>10</sup> Εἶπε δὲ ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεντακισχίλιοι. <sup>11</sup> Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας, διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. <sup>12</sup> Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσέυσαντα κλάσματα, ἵνα μὴ τι ἀπόληται. <sup>13</sup> Συναγάγον οὖν, καὶ ἐγένευσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. <sup>14</sup> Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. <sup>15</sup> Ἰησοῦς οὖν γινὼς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάξαι αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. <sup>16</sup> Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ

2 Kings 4.

1 Sam. 9.

Deut. 18.

Luke 7. 16.

Ex 24. 19.

supra 1. 21.

Ex 4. 19.

infra 7. 40.

Matt. 14.

Mark 6. 47.

that the sense is, 'There is a single lad here who,'—in other words, 'there is one, and one only.' That barley-bread, though almost unused among the Greeks and Romans, was in general use among the lower orders of the Jews, appears from various passages of the Old Test., and some of Josephus.

—ὀψάρια] This term, a derivative form from ὄψων, denoted, like it, originally, as our *meat*, whatever was taken with bread, as a relish, espec. *flesh*, cooked or dried; thus it is here equiv. to the *ichthys* of the other Evangelists.

10. ἦν δὲ χόρτος—τόπος] This would be very suitable for the purpose of their accommodation. These incidental and parenthetical circumstances, as Dr. Paley observes, mark an *eye-witness*. I would compare similar insertions in Joseph. Antt. iv. 8, 1, φοινικίζοντων δὲ ἐστὶ τό χωρίον. Xenoph. Anab. i. 4, 9, ἐξελθόντι ἐπὶ τὸν Χάλον ποταμὸν, πλήρη ἰχθύων καὶ πρᾶτων. Æschyl. Pers. 510, and Thucyd. iv. 13.

11. The words τοῖς μαθηταῖς—μαθηταὶ are cancelled by Lachm., Tisch., and Alf., from 3 uncial and 4 cursive MSS., I apprehend on very insufficient authority. They may, indeed, have been interpolated from the parallel passage of Matt. But such an interpolation would hardly extend to *all* the MSS. but seven. More probable is it that in those (or in their archetypes) the words were omitted by the scribes in consequence of the τοῖς—τοῖς, which would easily cause the intermediate words to be lost.

12. συναγάγετε τὰ περισσ. κλ.] The injunction, not recorded by the other Evangelists, was, with reason, thought worthy of mention by St. John, as conveying, from the lips of our Lord himself, the important lesson,—that no part, however small, of the bounties of Providence to man are to be wasted, as these fragments might have been, unless gathered up, for the use, we may suppose, of the poorest of the people assembled,

to carry away in their κόφινος, or 'flag-baskets,' used in travelling. And it was undoubtedly to enforce this lesson of benevolence, that our Lord gave the injunction; for even had he not ordered them to gather up the fragments, they would probably have been gathered up, since it was the custom of the country so to do. At the same time a *concurrent* design of the injunction might be, to evidence the truth and greatness of the miracle.

15. ἀρπάξαι αὐτὸν, ἵνα, &c.] 'Αρπ. is a highly appropriate term, as appears from Jos. Antt. xix. 2, 1, ἠρπαστο Κλαύδιος ὑπὸ τοῦ στρατιωτικοῦ, and Bell. ii. 11, 1, ἀρπάζεται ὑπὸ τῶν ἐν Ῥώμῃ στρατευμάτων εἰς τὴν ἀρχὴν Κλαύδιος; and ii. 11, 2, ἀκὼν ὑπὸ τῶν στρατιωτῶν ἀρπαγῇ. The motives for this eagerness in the multitude to make Jesus a king are easy to be imagined. The prevailing expectation of the advent of the Messiah, in quality of a temporal prince as well as spiritual teacher, who should deliver them from foreign oppression and restore them to their ancient liberty, working with the conviction in many,—that Jesus was the promised Messiah, set the people upon the measure (which they thought would not be displeasing to him) of forcibly making him accept royalty; a scheme which our Lord wisely frustrated by withdrawing to retirement.

16—21. *Jesus walketh on the sea.* Matt. xiv. 22—33. Mark vi. 45—52.

16. The article at κατέβ. ἐπὶ τὴν θάλασσαν and πέραν τῆς θαλ. has the force of *reference*, meaning the sea mentioned supra v. 1, θάλα. τῆς Γαλιλαίας τῆς Τιβεριάδος, scil. καλονομένης. Thus it is called τῆς θαλ. τῆς Τιβ. in John xxi. 1, and Τιβερ. without θαλ. at vi. 21. It is called only ἡ θαλ. τῆς Γαλιλαίας by Matt. iv. 18, xv. 29. Mark i. 16, vii. 31. By Luke it is never styled θαλ., but only λίμνη, as v. 1, 2, viii. 22, 33; in the *first* of which passages he adds



αὐτοῦ ἐπὶ τὴν θάλασσαν· καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοὺμ. <sup>17</sup> Καὶ σκοτία ἤδη ἐγγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς· <sup>18</sup> ἦ τε θάλασσα, ἀνέμου μεγάλου πνέοντος, διηγείρετο. <sup>19</sup> Ἑλληκαότες οὖν ὡς σταδίους εἰκοσινπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον καὶ ἐφοβήθησαν. <sup>20</sup> Ὁ δὲ λέγει αὐτοῖς· Ἐγὼ εἰμὶ· μὴ φοβείσθε. <sup>21</sup> Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆρχον.

<sup>22</sup> Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐσθηκὸς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοῖάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἐν ἐκείνῳ εἰς δ' ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· <sup>23</sup> (ἀλλὰ δὲ ἦλθε πλοῖαρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου)· <sup>24</sup> ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν [καὶ] αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ ζητοῦντες τὸν Ἰησοῦν. <sup>25</sup> Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, πότε ὧδε γέγονας; <sup>26</sup> Ἀπ-

Γεννησαρέτ. And so in Numb. xxvii. 11, it is called the sea of Chennoreth, ἡ θάλασσα Χεννορέθ. It may, indeed, seem strange that a body of water which is only entitled to the name λίμνη should be called θάλασσα; but another instance of this is adduced by Wets. from Aristot. Meteor. i. 13, ὑπὸ τὸν Καύκασον λίμνη, ἣν καλοῦσιν οἱ ἐκεῖ θάλασσαν. So here the appellation was only such as was applied by the *Gallilæans*, and the Hebrew-Greeks; whereas St. Luke applies to it the very term which would have been given by Strabo himself.

— ἤρχοντο] 'they were going,' 'directing their course.' The same idiom occurs at Acts xxviii. 4.

— εἰς Καπ.] Meaning, 'towards, in the direction of, Capernaum,' as the end of their voyage, though they were to stop by the way at Bethsaida, to take up Jesus; see note on Matt. xiv. 22.

18. διηγείρετο] 'was violently agitated.' An appropriate term. So Pollux i. 9, κύμα ἐγειρόμενον, ὑποκινούμενον. Comp. Job vi. 18, ἡ θάλασσα διηγείρετο, and Jonah i. 4, 12, ἡ θάλασσα ἐξηγείρετο.

21. ἤθελον οὖν λαβεῖν αὐτόν] An idiomatical use of θέλειν, found in 2 Pet. iii. 5; also in the Classical writers (see Winer, Gr. § 38, 4), by which θέλου λαβεῖν is put, for θέλοντες ἔλαβον, 'they willingly received.'

22—59. The multitude go after Jesus to Capernaum, where He discourses to them of the bread of life.

22. After ἐν the words εἰς δ' ἐνέβη. οἱ μαθηταὶ αὐτοῦ are cancelled by Lachm., Tisch., and Alf., from A, B, L, and a few cursives (to which I can make no addition), but on insufficient authority, though internal evidence is against the words, which may have been inserted for explanation;

but that they are quite genuine is attested by all the MSS. but a few, confirmed by the Pesh. Syr. and Vulg. Versions.

Further on, for τὸ πλοῖάριον Lachm., Tisch., and Alf. read τὸ πλοῖον, from 5 uncial and about 7 cursive MSS.; to which I can add a few Mus. copies, and Trin. Coll. B, x. 16, 17; and it may be the true reading; but there needs proof that it is. Thus it would denote the 'skiff,' or 'bark,' in attendance on Jesus.

23. ὅπου ἔφαγον τὸν ἄρτον] Bender, 'where they ate the bread, the Lord having given thanks [over it],' equiv. to, 'over which the Lord had given thanks;' for the Article is not pleonastic, but has the reference of renewed mention, as infra xxi. 13, τὸν ἄρτον, 'the loaf,' or 'the bread.' I agree with Stier, that πότε here includes πᾶς in its meaning; such an implied sense is not unfrequent in Particles.

25. πότε αὖτε γέγονας;] This use of γίνεσθαι for ἔλθεῖν is found in the New Test., and occasionally in the Classical writers, though not those of the purest Attic, and almost only with prepositions or adverbs implying motion, and never, I think, except of motion to a place; not, as here, of motion from, i. e. to go thither, not to come hither; which was, I suppose, confined to the common Greek dialect.

26. Our Lord, observing that the multitude which flocked to him were influenced, in the question they put, by idle curiosity, and a desire, not for spiritual improvement, but for worldly advantage, takes occasion, from the natural and earthly bread with which he had supplied them, to advert to their need of spiritual and celestial nutriment; showing how much more anxious they ought to be for the acquisition of the latter than of the former.

Such is the occasion of the Discourse which

εκριθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. <sup>27</sup> Ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ Τίος τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ Πατὴρ ἐσφράγισεν ὁ Θεός. <sup>28</sup> Εἶπον οὖν πρὸς αὐτόν Τί ποιούμεν, ἵνα ἐργαζώμεθα τὰ ἔργα.

g Supra 1.  
h. & 4. 14.  
i. 5. 37.  
infra ver. 40.  
54. & 18. 8.  
Matt. 5. 17.  
5. 17. 5.  
Mark 1. 11.  
5. 9. 7.  
Luke 3. 22.  
5. 9. 35.  
1 Pet. 1. 17.

follows; a portion which, as it involves much of difficulty, so it has been variously interpreted. The obscurity which so largely prevails, is chiefly occasioned by the highly figurative cast of the phraseology, and the more than usual intermixture of literal with metaphorical diction, but in no small degree from the extreme brevity of the wording. These difficulties are only to be overcome by close and patient attention, and especially by considering the occasion, design, tenour, and manner of the discourse. Now the occasion was what has just been stated. The design was to dissolve the spell both of low ambition in his disciples, and of sordid carnality in the multitude, and work in their minds a conviction of the spiritual necessity under which they laboured, and to seek to supply it by earnest supplication to the throne of grace; see vv. 35, 37, 51. Our Lord's manner of pursuing this design is (to use the words of Dr. Smith, vol. ii. 126) 'by declaring that his *own death* must intervene, as the means of procuring for men those blessings which they so needed; that a *participation* of those benefits, analogous in its effects on the *mind* to the use of nutriment for *corporeal* sustenance, was necessary to the desired deliverance from evil, and possession of immortal happiness; and that a *preparatory discipline*, by a gracious and divine influence, was requisite for the understanding of his doctrine and the enjoyment of his benefits; vv. 53, 55, 57, 44, 45.'

As far as regards the highly figurative cast and obscurity of the discourse, they are well accounted for by Dr. Smith from the circumstance, that 'the declaration, namely, of his bloody death, which is the basis of the discourse, bears on it the character of a *prediction*, and may therefore be expected to partake of the essential characters of scripture prophecy, which are, 1. the mixture of literal and figurative diction; 2. the envelope of obscurity, which was necessary to guard the public prediction of any future event, and which was to continue till it should be taken off by the event itself; namely, in this case, the cruel death of the Saviour, of which it was our Lord's manner to speak obscurely and darkly to his public and promiscuous auditors; for it was only to his disciples that he foretold it in plain terms.' To the above observations it may be added, that the usual obscurity of predictive matter has in the present case been much increased by the persons addressed being different in different parts of the discourse, though without any distinct intimation being given of any such change. For our Lord sometimes addresses the *higher classes*, who were, more or less, ill affected to him; at other times the *lower classes*, who were, upon the whole, *well disposed*, but exceedingly dull of comprehension, and quite ignorant of His true character as *Son of God*; see vii. 12. Now this will satisfactorily account for the frequent *repetitions* of the same

sentiment, which might otherwise be thought unnecessary. In such cases either our Lord replies to the objections, or removes the scruples, of the two classes in *separate addresses*; or, in compassion to the ignorance and dulness of the *multitude*, condescends to repeat the same thing more than once, in order to impress it more strongly on their minds.

27. Ἐργάζεσθε μὴ—ἀλλὰ, &c.] The true sense is: 'Busy not yourselves about, in going after, so laboriously (as we find, from supra v. 22—26, they had done), for what? not in order to see Jesus, be witnesses to his miracles, and seek his salvation, but to obtain from him what might satisfy your bodily wants, as our Lord intimates at v. 26. *Τὴν ἀπολλυμένην*, 'which perisheth in the use.' The term *ἀπολλ.* is, I apprehend, simply to be understood as used suitably to its antitheton *μένουσαν* (as in Ps. cii. 26, Sept., *αὐτοὶ ἀπολούνται, σὺ δὲ διαμίνεαι*), our Lord meaning to say that 'the one is as lasting (even ever-lasting) as the other is transient.' The term *βρώσιν* is employed with a view to a deep *spiritual* truth, adverting to that heavenly food, a saving knowledge of the truth as it is in Jesus, which is to the *soul* what wholesome food is to the *body*. So Euthym. (after Chrysa.) understands it of *faith* in Christ.—*Ἀπολλ.* denotes what terminates merely in animal life.—*Μένουσαν* means, by a metaphor familiar to the Jews, 'what has a permanent benefit in the strengthening and refreshing of the soul, and the supply of its spiritual wants;' and of which the effect shall not, as in the other case, be temporary, but everduring, and productive of everlasting life,' i. e. salvation.

—Ἐσφράγισεν] The full sense is: 'hath sealed and doth seal, attest to be the Messiah,' viz. both by solemn declaration at the baptism of Jesus (according to what is recorded), Matt. iii. 17, and xvii. 6, *οὗτός ἐστιν ὁ Υἱὸς μου—αὐτοῦ ἀκούετε* (where the *αὐτοῦ* is employed as the *τούτου* here), and by giving him power from on high. On this 'sealing,' see more in Cyrill. ap. Catena, and especially in Chrysa., or Euthym. 28. τί ποιούμεν, ἵνα ἐργαζώμεθα, &c.] The people here, as a little after, v. 30, take up the term *ἐργαζ.* employed by our Lord, and put this question, *how* they may so work the works of God (meaning the works that God requires, and which are well-pleasing to him. See Jer. xlviii. 10, compared with 1 Cor. xv. 58) as to obtain that heavenly food. To this the answer at v. 29 is, that faith in him as the Anointed and the sealed of the Father, even God, as *fully attested* (see on John iii. 33) at his baptism; and since, by his miracles, is the *one great work* (see James i. 25) which God requires at their hands; meaning that the best way of working the work of God is to believe in him whom God hath sent; thus simply presenting the *elements* of that doc-

h<sup>1</sup> John 8.  
28.1 Matt. 12.  
33. & 16. 1.  
Mark 9. 11.  
Luke 11. 30.  
1 Cor. 1. 22.  
4. Exod. 16.  
4. 16.  
Num. 11. 7.  
Ps. 78. 24.  
Wisd. 16. 30.  
1 Cor. 10. 8.1 Isa. 55. 1.  
supra 4. 14.  
infra 7. 37.

τοῦ Θεοῦ; <sup>29</sup> <sup>h</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Τοῦτο  
 ἐστὶ τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεί-  
 νος. <sup>30</sup> <sup>i</sup> Εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν  
 καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; <sup>31</sup> <sup>k</sup> Οἱ πατέρες ἡμῶν τὸ  
 μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον Ἄρτον  
 ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. <sup>32</sup> Εἶπεν οὖν  
 αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν Οὐ Μωϋσῆς δέδωκεν  
 ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν  
 τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. <sup>33</sup> Ὁ γὰρ ἄρτος τοῦ  
 Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδοὺς τῷ  
 κόσμῳ. <sup>34</sup> Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν  
 ἄρτον τοῦτον. <sup>35</sup> <sup>l</sup> εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος

trine afterwards so fully carried out by St. Paul, that all eternal life in men proceeds from nothing else but faith in Christ.

<sup>30</sup>. εἶπον οὖν αὐτῷ· Τί οὖν, &c.] Here the people, rightly understanding Jesus to mean *himself* by the expression, 'Him whom God hath sent,' require of him some additional, and yet more unequivocal, proof of his being the Messiah by some *sign*, i. e. from heaven (which the Jews regarded as the only decisive proof of a Divine mission), such as that of Moses calling down manna from heaven. Accordingly, what they meant to say is, 'If faith in thee be the work that God requireth of us, what *work* dost thou do to make us believe? what *sign* workest thou?' meaning, of course, sign from *heaven* as a proof of the sealing before spoken of. At v. 31 the full sense intended by the Jews, so as to bring out their argument, requires something to be supplied, such as 'But we have not eaten at thy procuring bread from heaven, only bread produced on *earth*;' which seems to have been, *more Judaico*, left to be understood by implication from the words ἐκ τοῦ οὐρανοῦ pronounced with *emphasis*.

<sup>31</sup>. τὸ μάννα] Render: 'the manna.' The recent Commentators here enlarge much in describing the common manna, which, in the East, still bedews the ground by night, and is collected in the morning, and made into a kind of cake. The identity, however, of this with the manna of the Israelites is rather *taken for granted* than proved. There are indeed so many material *dissimilarities* between the two (pointed out by Le Clerc, Deyling, in his Obs. S. iii. 7, Dr. Graves, and others), as completely to establish the miraculous nature of the transaction, at least to the satisfaction of those who admit the credibility of the Mosaic account.

<sup>32</sup>. οὐ Μωϋσῆς δέδωκεν, &c.] The purpose of our Lord seems to be, not so much to deny that *Moses* fed their fathers with bread in the wilderness, as to represent God as the real *giver*, and *Moses* only as the *instrument*; and still more to state that he only gave them bread to sustain the *body*, not what might be called the bread, even the true bread from heaven, to feed and sustain the *soul*, which the Father giveth them in "Him who cometh down from heaven," even Christ. See v. 33. Our Lord, then, means to say, that there is as much difference between the

food supplied by *Moses* and that which his Father would bestow by him (even the bread, the true bread), as between the body and the soul, between temporal and eternal life, earth and heaven. It is probable that our Lord would not have introduced this mention of *Moses*, but that he knew *Moses* was in their minds, and a comparison of himself with *Moses* was there going on;—*espec.* considering that the manna was commonly, though erroneously, regarded as a miracle of *Moses*; which error our Lord thought fit to refute. In the clause ἀλλ' ὁ Πατήρ there is a *sensus pragmaticus*, by a blending of two clauses into one; q. d. 'but my Father gave them that bread from heaven [by *Moses*], as he is now giving the true bread from heaven to you [by me].'

<sup>33</sup>. ὁ γὰρ ἄρτος, &c.] Here our Lord shows *what sort* of bread he means, hinting, however darkly, at HIMSELF (the spiritual bread prefigured by the manna) as the author of that Gospel which nourishes the soul, and leads unto everlasting salvation.

—ὁ καταβαίνων ἐκ τοῦ οὐρ.] scil. ὁ ἄρτος, 'the bread which cometh down,' not as it is rendered in E. V., 'he which cometh down;' for, as Bp. Lonsdale observes, "it is clear from v. 34 that the Jews did not yet understand Jesus to speak of *himself* as being the bread which came down from heaven; nor is it till v. 35 that he unfolds this truth to them in the express words, 'I am the bread of life.'"

<sup>34</sup>. εἶπον] The persons who now speak seem not to be the same as those (supposed to be of the higher class) who had demanded a sign, but some of the common people, who ignorantly supposed that he was speaking of *corporeal* bread, such as *Moses* had procured from heaven for their forefathers. In like manner the Samaritan woman said, iv. 15, Κύριε, δός μοι τοῦτο τὸ ὕδωρ.

<sup>35</sup>. To render his meaning yet clearer, Christ expressly says, 'I am the bread of life;' adding, that whosoever believeth on him shall never hunger or thirst. He reproves them for their unbelief, and declares that every one whom his Father had given to him would come to him and be received by him; that he had come down from heaven not to do his own will, but the will of Him that sent him; whose will it was that he should lose no one whom the Father had given

τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πενῶσθαι· καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. <sup>36</sup> Ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε. <sup>37</sup> Πᾶν δὲ δίδωσί μοι ὁ Πατήρ, <sup>m Matt. 26. 29.</sup> πρὸς ἐμὲ ἦξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω· <sup>Mark 14. 30. Luke 22. 43. supra 6. 54. & 20. 19. infra 10. 28. & 17. 13. & 18. 6.</sup> <sup>38</sup> ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. <sup>39</sup> Τοῦτο δέ ἐστι

him, but raise him up at the last day; in short, that every one who should believe in the Son should have eternal life. Thus, as Bp. Turton observes (p. 67 of his *Doctrine of the Eucharist*), 'the important truths primarily intended to be inculcated were these; that to hear and believe were the great requisites on the part of men; and that spiritual sustenance, even unto life eternal, would be the correspondent gift on the part of God. And thus, as far at least as the 51st verse, this discourse may be considered as an amplification, by means of a constant allusion to the bread of life, of what Christ had taught on another occasion, John v. 24.'

— *ἐγὼ εἰμι ὁ ἄρτος, &c.*] Similarly it is said, *Ecclus. xxiv. 21, οἱ ἐσθίωντές με* (scil. *τῇ σόφίᾳ*) καὶ οἱ πίνοντές με, &c.

<sup>36.</sup> *ἀλλ' εἶπον—πιστεύετε*] Of this briefly-worded, and therefore obscure, passage, the full meaning may be expressed as follows: 'But as I have already told you [and now tell you again], ye have seen me [and my works] (including *miracles*) [and known my doctrines], and yet ye believe not on me.'

<sup>37.</sup> Here we have not only a doctrine propounded, but, by implication, an inference to be deduced from the declaration in the preceding verse. And our Lord proceeds to show that although they did not believe on him, yet his work would not be in vain, for *others* would come to him and be saved.

— *πάν δὲ δίδωσί μοι—ἦξει*] The sense of this verse, and its connexion with vv. 36 and 38, are well stated by Bp. Lonsdale as follows: "But, though ye believe not, I shall not want believing disciples; for there are those whom the Father giveth to me; and all such shall come to me, believing me to be the bread of life; and him that [so] cometh unto me from my Father I will by no means reject; for I came, &c. From vv. 44, 45, we learn that they who are thus given by the Father to Christ to be his are peculiar people (comp. v. 39, x. 29. xvii. 2—24. xviii. 9), are such as are drawn to Christ by hearing and learning what the Father teaches." The *new* gender, at *πάν δ*, is put for the *mascul.*, with allusion to believers in Christ, considered as a *body* forming Christ's holy *Catholic Church*. It should, however, seem that our Lord first speaks of the number of those given to him *collectively*, and then *individually*. And, when taken in conjunction with *πάν* there may be (as some Commentators suppose) an allusion to the *calling of the Gentiles*; for *they*, too, according to the ancient promise, *Ps. ii. 8*, were to be given to Christ. This is confirmed by what is added at the parallel passage, vv. 45, 46, where it is said that the prophecy is *καὶ ἰσχύει πάντας διδάκτοι τοῦ Θεοῦ*.

In what sense the Father is here said to *give* men to Christ has been differently understood by those of different religious opinions. Calvinistic

Expositors, as may be imagined, take it to mean being chosen of the Father to eternal salvation by an absolute decree. But to this view see the unanswerable objections of Grotius, Hammond, Whitby, and Mackn.; as also of Chrysostom, who ascribes the dogma to the *Manicheans*. The term (here and at vv. 39, 65) must surely signify something compatible with the free agency of man. And here our Lord has himself *determined* its meaning by the expression that is substituted for it in the parallel passage at v. 44, which is *explanatory* of the present. To *give* men to Christ is evidently equivalent to *draw* them to Christ; and how irreconcilable that is with the *compulsion* implied in the Calvinistic interpretation of *giving*, is obvious. For *ἐλκύειν* (as has been proved by Tittman) like the Heb. *שׁוּב* denotes 'a power not compulsory, but *strongly suasive*,' meaning, 'to *draw* (not *drag*) any one;' i. e. 'to sway the understanding, or incline the will, by all moral means and fit motives, as propounded in the Revelation of his will in the Holy Scriptures:' see John xii. 32. Phil. ii. 13, 14, and the note. However, the above is by no means the *whole* of what is meant in these words, since *both* terms undoubtedly point to a most important doctrine—that of the *preventing grace of God by his Holy Spirit*, indispensably necessary to any one's being given to Christ by God; also the necessity for the *co-operating grace* of that Spirit after we have been brought to Christ by his preventing grace, proving the truth of what is said in our Xth Article, that 'we have no power to do works pleasant and acceptable to God, without the grace of God preventing us, that we may have a good will, and working with us when we have that good will;' see Phil. ii. 12, 13. Thus *δίδωσι* adverts to the *thing itself*; and *ἐλκ.* suggests the *means* by which it is accomplished. At the same time, we know from other parts of Scripture that these means are not *irresistible*: man may receive this grace of God in *vain*. And when men are thus lost, it is not for want of *will* in God, but for want of their *own* co-operation with Divine grace; ch. xviii. 9.

<sup>38.</sup> *ὅτι καταβέβηκα, &c.*] Our Lord shows the credibility of what he has said by adverting to the *purpose* of his coming; q. d. 'How indeed should I reject any one thus coming unto me; since for this end came I from heaven, that I might save them?' On *καταβέβηκα ἐκ τ. οὐρ.*, see note supra iii. 13.

<sup>39, 40.</sup> It has been truly said, that 'in the declaration found in these verses is contained the key of the following discourse, vv. 44—59,' and that the end of the word of God is the *glorification* of man's restored and sanctified nature—body, soul, and spirit—in eternity. Without this salvation, restitution would be incomplete: the *adoption* cannot be consummated without the *redemption* of the body (Rom. viii. 18—23); and the glorification of the body, soul, and

τὸ θέλημα τοῦ πέμψαντός με Πατὴρ, ἵνα πᾶν ὃ δέδωκέ μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 40 ° Τοῦτο ἡ δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν Υἱὸν καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. 41 ° Ἐγγύζουσιν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. 42 ° Καὶ ἔλεγον Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; 43 ° Ἀπεκρίθη [οὖν] ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ' ἀλλήλων. 44 ° οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ

o Supra 2.  
15, 16.

p Matt. 12.  
36.  
Mark 6. 2.  
Luke 4. 22.

spirit cannot take place but by means of the glorified body of the Second Adam. It is plain from v. 39, that at ἀναστήσω, in v. 40, the ἵνα is to be repeated, though otherwise ἀναστ. might be the fut. *indicat.* as at v. 44; otherwise ἐγὼ would have been prefixed to ἀναστ., as it is there.—*θεωρ.* here is a much stronger and more significant term than *ὁράω* at v. 36. The latter denotes the mere seeing, beholding Jesus, hearing him speak as never man spake, and seeing him work miracles such as evidenced him to be the Messiah; the former denotes the so attentively viewing him with the steadfast gaze of faith (comp. Heb. vii. 4, θεωρεῖτε δὲ πηλίκως οὗτος!), as to recognize him in that character; in short, the looking unto him in perfect faith (as the Israelites of old were directed to look at the brazen serpent), in 'firm' faith, nothing doubting; whereby alone they could be healed; which is the very requirement here adverted to; and *θεωρ.* in the one case answers to ἐπιβλέπω in the other.

40. We have here a plainer expression of the preceding sentiment, importing that every one who recognizes Jesus as the Son of God, and believes in him as such, shall be both raised from the dead, and blessed with everlasting happiness.

—Here, instead of δι, many MSS., Versions, and Fathers have γάρ, which is edited by Griesb., Scholz., Lachm., Tisch., and Alf. I can add the authority of one Lamb. and not a few Mus. copies, with Trin. Coll. B, x. 16. It may be the true reading; but it is more probably a Critical alteration.

41, 42. At this period of the discourse the Jews murmured at Christ's declaration that he was the bread of life which came down from heaven, deeming it irreconcilable with his well-known earthly descent. By οἱ Ἰουδαῖοι are here meant, as often elsewhere in this Gospel (see my note on i. 19. ii. 18, 20), the principal persons among the hearers. Thus the hearers are the same, but the speakers different from those before.

43. Our Lord here forbears to answer their objection, because it was not his present purpose to disclose aught of those mysteries, which the answer must have drawn forth prematurely. Hence at v. 44, he goes on to reply to their cavils by simply repeating 'his former assertion, in even stronger terms,—that no one could come unto him unless he were drawn of the Father, and that

every one who believeth on him shall have everlasting life.'

44. οὐδεὶς δύναται ἐλθεῖν—ἐλκύσῃ αὐτόν.] By ἐλκ. here must be understood the leading of the individual to believe through a secret influence on him. Now this influence is by most recent Commentators supposed to consist in the force of strong moral inducements on the mind. Yet very far more, I would say, is intended; considering that God not only inclines the understanding to acknowledge the truth of the Gospel by the miraculous evidences of Jesus being the Christ, but inclines the will to embrace and obey the Gospel, not only by the supply of all fit moral motives to obedience, in the rewards and punishments of a future state, but by the secret and powerful influences of the Holy Spirit, to be sought for in earnest prayer and entire reliance on the promise of the Father, that the will shall be influenced and the heart inclined through the prayer of faith,—'Turn thou me, and I shall be turned;' = 'turn me by thy preventing grace, and I shall be effectually turned and renewed in the spirit of my mind' See Jer. xxxi. 18. Ps. lxxxvi. 3; and comp. Phil. ii. 13, ὁ θεὸς γὰρ ὁ ἐνεργῶν ἐνὶ ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν. It is observable, however, that the doctrine in the passage of the Apostle Paul, is qualified by the words which went before. See my note there. And as there can be no real diversity in Scripture doctrine, no reason is there to suppose the drawing, of which we here read, to be, what the upholders of a system maintain,—that of *gross irresistibility*; which is more than belongs to the idea of *drawing*; and, indeed, even Augustin did not recognize that doctrine here, any more than in the above passage of Phil. ii. 13, where there is at v. 12 the same qualification. In my note there I have shown that even Augustin and Calvin admit that the doctrine of irresistible grace is not there to be found. In fact, neither passage is, as Calvin says, 'a fit engine wherewith to batter down the doctrine of free will in man.' That St. Augustin did not attempt to do so is clear from his Tractatus on this passage, in which, inter alia, he says, 'Credere non potest, nisi volens.' It is observable that the idea of the Divine influence acting powerfully on the soul of man, is one which may be recognized even in the writings of the heathen philosophers. Thus Plato in his Ion says, 'Ὁ δὲ θεὸς διὰ πάντων

ἔσχατῃ ἡμέρᾳ. <sup>45</sup> Ἔστι γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδασκοὶ [τοῦ] Θεοῦ. Πᾶς [οὖν] ὁ  
 \* ἀκούων παρὰ τοῦ Πατρὸς καὶ μαθὼν ἔρχεται πρὸς με. <sup>46</sup> Οὐχ  
 ὅτι τὸν Πατέρα τὶς ἑώρακεν· εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος

q. Isa. 54. 12.  
 Jer. 31. 34.  
 Heb. 1. 10.  
 10. 10.

r. Supra i. 18.  
 Matt. 11. 27.  
 Luke 10. 22.

τούτων (i. e. throughout all these persons, prophets, seers, bards, &c.) ἔλκει τὴν ψυχὴν, ὅτι αὐν βούληται, τῶν ἀνθρώπων.

45. Here, in order more strongly to impress on their minds these truths, our Lord refers to the testimony of Scripture (Is. liv. 13) on the necessity of this teaching from above; intimating that this Scripture is now, in their own case, likely to be fulfilled by their rejection of him as the Christ.

45, 46. The connexion and sense of these two verses is well expressed by Bp. Lonsdale thus: 'And this that I have said, of the impossibility of a man's coming to me with faith, "except the Father draw him," is the fulfilment of what the Prophets foretold, when they described the covenant of the Gospel as one under which "all should be taught of God." Every man, therefore, who now hears the Father's teaching, and is willing to learn of it, is drawn by my Father, and so cometh, as a true believer, unto me. Not, indeed, that any man can see the Father teaching him; for no one hath seen the Father, save He who is come from God, even the Son; he hath indeed seen the Father.' The words of the latter verse are said by way of anticipating a possible objection; q. d. 'not that by this teaching of the Father I mean complete and immediate instruction; that pertaineth to Him alone who came down from heaven, who was sent from the Father, or who hath been with him, and therefore knoweth the Father and his will, as no one can do but he alone;' see supra i. 18, and note. But, to advert to an admitted difficulty connected with the former verse, as regards the words ἔστι γεγραμμένον ἐν τοῖς προφήταις, which would seem to mean, not that the sense is found in several parts of the prophets (as Is. liv. 13. Jer. xxxi. 34. Micah iv. 1), as Grot. and Surenus maintain;—for the words are those specifically of one passage,—namely, that of Is.; and in the others there is only a community by affinity of sense. There can be no doubt that one passage only is here meant; and the use of the plural may be accounted for either (as it is by Beza, Schmid, Lampe, Hoffm., and myself in Gr. Test.) by supposing that by 'the prophets' we are to understand 'the Book of the Prophets' (Acts xv. 15) as distinguished from the Law, and the Hagiography; or, with Erasm., De Dieu, Drus., Gataker, and others, that this is, as in Acts xiii. 40, a general form of citation, by which under the term many is espec. meant 'one of the many.' It is difficult to award the preference; but I see not why both views may not be admitted; for the Evangelist, while speaking generally of the words as found in the Prophets of Holy Writ (see my note on Matt. ii. 20), may have had an eye espec. on one passage,—that of Isaiah,—though without regular quotation. And the same applies with greater force to Acts xiii. 40; for the words of St. Luke are a direct quotation from Habak. The absence of the τοῦ here from several of the best MSS. (to which I

add all the Lamb. and most of the Mus. copies, also Trin. Coll. B, x. 16 and 17), is confirmed by the reading in the Sept., and by 1 Cor. ii. 13, λόγοις διδασκοῖς Πνεύματος ἁγίου, where the Genit. is one of efficient cause (as in Matt. xxv. 34, and Soph. El. 343, νοθητήματα κείνης διδασκᾶ), and thus stands for διδασκοὶ ὑπὸ τοῦ Θεοῦ. However, though the Evangelist had this passage in mind, he probably did not intend more than an application of the words to his present purpose; and accordingly ἔστι γεγραμ. must be taken in a *lar* sense, though quite sufficient for the present purpose, which is,—to show the necessity of Divine teaching, and that to all, as being offered to all, the sons of God, and consequently true disciples of Christ. Thus in the Sept. we have καὶ πάντας τοὺς υἱοὺς σου διδασκοῦς Θεοῦ, where supply θῆσω from the foregoing verse; just as here υἱὸς Θεοῦ seems implied in the context. By πάντας in the Sept. and N. T. we must, as Hoffm. remarks, understand all and each, not of the Jews only, but of the Gentiles also, considered as sons of the *Spiritual Jerusalem*, i. e. the Church of the New Covenant; as plainly appears by comparing what Isaiah says with the words of St. Paul, Gal. iv. 26, 27. Moreover, the words here used have a reference to the Divine teaching by the *Holy Spirit* sent from the Father (see John xvi. 13, compared with 1 Cor. ii. 13); whereas those in the verse just before, ἵνα μὴ ὁ Πατὴρ ἰδύσθῃ αὐτὸν, refer to the *drawing* by the same Holy Spirit, whereby the heart is touched and the affections awayed, i. e. strongly, though not irresistibly, influenced, the will consenting to the impulse on the heart. It must, however, be borne in mind, that by the Divine teaching is meant not merely the opening of the eyes of the mind by Divine teaching, but that opening of the heart, to receive and give heed to the Divine truths thus taught,—which has so striking an exemplification in what is recorded at Acts xvi. 14, ἥς (i. e. Lydia) ὁ Κύριος διηνοιξε τὴν καρδίαν. This opening of the heart answers to the turning of the heart spoken of by the prophet, and forms an important link in the great and glorious chain of conversion, between the primary drawing of the Father and that last and happy stage when, the will having previously consented to the Divine drawing, the man cometh unto Christ, and believeth on him to the saving of the soul.

46. οὐχ ὅτι τὸν Πατέρα] This is said by way of explanation, to prevent being misunderstood, and thereby objected to, as if what he had said implied personal communication from the Father to each man; q. d. 'not that by this teaching of the Father I mean complete and immediate instruction from the Father direct; that pertaineth to Him alone who came down from heaven, who was sent from the Father, or who hath been with him, and therefore knoweth the Father and his will, as no one can do but he alone;' see supra i. 18, and note.

8 Supra 2.  
16, 18, 20.

† Exod. 16.  
18.  
Num. 11. 7.  
Ps. 78. 24.  
1 Cor. 10. 5.  
1 Joh. 2. 16,  
19.  
u Supra 2.  
12.

x Supra 2. 9.

y Matt. 20.  
30.  
1 Cor. 11. 23,  
&c.

z Supra 4.  
14.

ἐώρακε τὸν Πατέρα. <sup>47</sup> Ἄμην ἄμην λέγω ὑμῖν ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. <sup>48</sup> Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. <sup>49</sup> Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον. <sup>50</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. <sup>51</sup> Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς. ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. <sup>52</sup> Καὶ ὁ ἄρτος δέ, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. <sup>53</sup> Ἐμάρχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; <sup>54</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἄμην ἄμην λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>55</sup> Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>55</sup> ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρῶσις, καὶ

47. Here our Lord repeats yet more emphatically his former declaration on the blessed effect of belief in him,—namely, *eternal life*. The mention of which leads him, in the next verse, to repeat the emphatic declaration, that *he* is that bread of life. And this again leads him, at vv. 49, 50, to a comparison of its *enduring* efficacy with the *transient* effects of the manna, which the Jews had eaten in the wilderness.

48. *ἐγὼ—[ζῶν]* ‘I am the bread of life.’ Our Lord here resumes the subject on which he had spoken supra 32—35, and continues his discourse upon it to v. 52.

49. *οἱ πατέρες ὑμῶν, &c.* Meaning, ‘Your forefathers ate the manna in the wilderness, and [afterwards] died; that is the bread [of life] which descendeth from heaven, in order that if any one eat thereof, he may not die eternally, but live for ever.’ By *ἐξ αὐτοῦ φάγῃ* is meant, ‘avail himself of that doctrine,’ by coming unto Jesus in faith. On *ἀποθ.*, as used in the natural and spiritual sense, compare *νεκρῶς* similarly employed, Matt. viii. 22, where see note.

51. Here our Lord declares, in *literal* expressions, what he had in the preceding verse couched in *figurative* ones, all figure being dropped, and the reality introduced; as he had before called himself the bread of life, as being the Author and Giver of that spiritual nourishment, which preserves the soul unto everlasting life, so here he terms himself ‘the life-giving’ (*ζῶν* being for *ζωοποιῶν*) bread, as containing life in itself, as giving his life for the life of the world, *ὅτι* being for *ἀντὶ*, ‘instead of,’ = ‘on behalf of,’ i. e. to obtain that life and salvation for it,—namely, by his death and passion; in which it is implied, that there can be no salvation to any one but through the merits of his death. Thus the sense is, ‘which I will give as a propitiatory sacrifice on behalf of the world, so that eternal life may be given to mankind,’—a sense of *ὅτι* frequent in St. John. See my Lex.

Here it is a much disputed point whether in this eating of Christ’s flesh there is, or is not, a reference to the *Eucharist*. The former view was maintained by most of the ancients, as it has

been by many modern Interpreters, espec. those of the Romish Church; while the latter has been adopted by not a few of the most eminent Expositors, both ancient and modern, as Tertull., Clem. Alex., Origen, Basil, August., Zwingle, Luther, Melancth., Calv., Grotius, Whitby, Wolf, Lampe, Pearce, Newcome, Tittman, and Kuinoel, who maintain that the context will not permit us to take the words of the Eucharist. Yet, though they successfully show that by ‘eating the flesh and drinking the blood’ of Christ must here be meant,—securing to ourselves the benefits of the sacrifice of Christ by a true and lively faith (and I agree with Mr. Alford, that nothing short of Christ’s *death* can here be meant,—that death whereby he gave his flesh for the life of the world); yet it will not follow that there *may* not be a reference, at least by anticipative allusion, to the Ordinance of the Lord’s Supper, as some eminent Expositors maintain, and Bp. Turton (against Wiseman) admits. But I pause; and for my own part I am ready to agree with Stier, Olsh., Tholuck, and Alf., that to the Ordinance itself there is here no reference; and I am disposed to think, with them, that the *spiritual* *reality* connected with the august idea of the Ordinance,—‘the Lamb slain’—and which underlies it,—is one and the same with that here insisted on.

53. *ἐάν μὴ φάγητε, &c.* Our Lord, seeing that those whom he addressed, by taking his words in a literal sense, either mistook or misrepresented his meaning, now repeats with stronger asseveration what he had before said. At the same time he expresses himself so particularly, as to show that, by eating the flesh and drinking the blood of Christ, he means eating and drinking in a *figurative* and *spiritual* manner; where the expressions signify ‘to apply to ourselves the sacrifice of his death, by coming unto him in faith, and thus participating by faith in the benefits procured by that sacrifice.’

55. *ἀληθῶς ἐστὶ βρῶσις—ἐστὶ πόσις* ‘is truly food and drink,’ as nourishing and reviving the soul, imparting not corporeal, but spiritual life, and that eternal.—For *ἀληθῶς*, the MSS.

τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις. <sup>56</sup> Ὁ τρώγων μου τὴν σάρκα  
καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. <sup>57</sup> Καθὼς  
ἀπέστειλέ με ὁ ζῶν Πατήρ, καὶ γὰρ ζῶ διὰ τὸν Πατέρα· καὶ ὁ  
τρώγων με, καὶ κεῖνος ζήσεται δι' ἐμέ. <sup>58</sup> Οὗτός ἐστιν ὁ ἄρτος <sup>a supra a.</sup>  
ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν  
τὸ μάννα, καὶ ἀπέθανον. Ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται  
εἰς τὸν αἰῶνα. <sup>59</sup> Ταῦτα εἶπεν ἐν συναγωγῇ διδασκῶν ἐν  
Καπερναούμ.

<sup>60</sup> Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον  
Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν; <sup>61</sup> Εἰ-

B, C, F, K, L, T, and some 8 cursives (to which I add 4 Lamb. and Mus. copies), with some late Versions, and Origen, have ἀληθής, which is adopted by Lachm., Tisch., and Alf. most uncritically,—since it is evidently, as Matth. shows, a false correction by those who thought (as the Translators) that it made the sense plainer; unaware that by so doing they paved the way to such an interpretation as that promulgated by Alf., 'my flesh is TRUE meat,' i. e. 'REALLY to be eaten,—a sense harsh and yet jejune, and opposed to the context. As to the *depth* of the adjective, for which it is commended by Alf., it exists only in his own imagination. The reading of all the copies except a comparatively very few, is confirmed by the Pesch. Syr., Vulg., Perra., and Æthiop. Versions. The origin of the adject. is plain, from its being found in the explanations of Euthym. and Apollinarius.

<sup>56.</sup> ἐν ἐμοί—αὐτῷ] i. e. 'is made one with me, as I with him'; thus expressing connexion the most intimate, by a spiritual union, which is best evinced on the part of believers by *faith, love, and obedience*, by which they dwell in him, and he in them, by his Spirit given to sanctify them.

<sup>57.</sup> καθὼς ἀπέστειλέ με ὁ ζῶν Πατήρ] The sense is, 'as the Father liveth who sent.' The force of the antithesis is in ζῶν, not in ἀπέστειλε, and the full meaning intended is: 'I have life in myself, and have power to give life, because the Father [who dwelleth in me, and I in him] hath life in himself, and hath power to give life.' The καὶ corresponds to καθὼς, 'and so.'

—καὶ κεῖνος ζήσεται δι' ἐμέ] i. e. 'he shall live spiritually and eternally, by virtue of that union which he has with me; even as I live by that union which I have with the living Father, who hath sent me.' Comp. 51.

<sup>58.</sup> To prevent all further misapprehension of his meaning, our Lord concludes this part of his discourse by inculcating the same truth that he had before done at vv. 35, 48, 51,—namely, that of which he had spoken as 'coming down from heaven,' and 'his flesh which he would give for the life of the world,' were one and the same; and he subjoins the same solemn assurance as at vv. 47, 51.

<sup>60—65.</sup> Murmuring of some of the disciples on occasion of the above; and Jesus' answer to them, wherein they stumbled in mind; in a discourse not in the synagogue, but in some private place. In this address our Lord condescends to remove the two great stumbling-blocks, which even the well-disposed, notwithstanding his ex-

planations and assurances, still found; namely, 1. that He had said He had come down from heaven, ver. 42; and 2. that He was the 'bread of life, and should give his flesh for the life of the world. In removing the *first* of these (ver. 62) our Lord employs a most energetic form of expression, involving a kind of ellipsis, by aposiopesis, suitable to deep emotion, *τί ἐρεῖται* being left to be supplied; q. d. (with reference to vv. 41, 42) 'Ye murmured because I said that I was the bread which came down from heaven; ye could not reconcile this with my earthly descent. Will ye still retain your doubts, when ye see me ascending unto heaven where I was before?'

<sup>60.</sup> σκληρός] Some explain this, 'hard to be understood' (and so Stobæus, ἀπὸ τοῦ οὐτοῦ ὁ λόγος καὶ σκληρός); others, 'harsh and offensive,' which is preferable, but requires to be drawn further out, meaning, what shocks the ear by reason of its daring boldness, bordering on profanity. That this is the true sense appears from the context, both in its antecedents and consequents, as is well remarked by Lampe, who ably brings out what especially made Jesus' auditors revolt at his words, namely, 'because they stumbled at the seemingly presumptuous impiety of both claiming a Divine origin (v. 41) and attributing to himself a Divine work, namely, the giving of food of an infinitely *higher* kind than that bestowed by Moses on the Israelites (comp. vv. 31, 52), even the bread, the true bread, from heaven; nay, that he was Himself the true bread, the bread of God.' Lampe has, however, and also Stier, who adopts this view, neglected to fortify this sense by *examples*, though they are not very rare. There is nearly, if not quite the same sense in Jude 15, *περὶ σκληρῶν—ὧν ἰδέσθαι*, where there is an allusion to the *βλασφημία* before mentioned vv. 9, 10, where Laurmann well observes, 'ejus morte enim intelligit homines impijos, qui dicendo et agendo ea quæ Deo propria erant sibi attribuerunt, *βλασφημοῦντες*.' A still stronger proof is found in the use of the Hebr. *pru* in Ps. xciv. 4, 'How long shall the wicked utter (pour forth) hard [rather 'harsh'] things,' lit. 'impious speeches?' as the Syr. took it. Nor is this idiom quite unexampled in the Class. writers, e. gr. Plato, p. 230, *τῶν περὶ ἑαυτοὺς μεγάλων καὶ σκληρῶν δοξῶν ἀπαλλάττονται*. How this sense of σκληρός is in *sensu proprio et physico* used of whatever (as *thunder*, Hdut. viii. 12) brings with it sounds which painfully *press upon*,—*shock*, the ear. That it should have shocked his auditors is not strange,



b Supra 3.  
12.  
Mark 16. 19.  
Luke 24. 51.  
Acts 1. 9.  
Eph. 4. 9.  
c 2 Cor. 3. 6.

d Supra 2.  
26.  
infra 12. 11.

e Supra ver.  
44.

δὸς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει; <sup>62</sup> Ἐὰν οὖν θεωρῇτε τὸν Τῖον τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον.—<sup>63</sup> Ὁ πνεῦμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα, ἃ ἐγὼ ἔλαλθον ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν. <sup>64</sup> Ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. (Ἡδεῖ γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.) <sup>65</sup> Καὶ ἔλεγε· Διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ Πατρὸς μου. <sup>66</sup> Ἐκ τούτου πολλοὶ ἀπήλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. <sup>67</sup> Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπ-

if we consider that Christ used such language of himself as no prophet had ever done, and took higher ground than even Moses had ever ventured to do; which must have made what he said at once unacceptable to some, and, from its touching on the most mysterious and experimental parts of religion, little intelligible to others.

62. What is here said has reference to the objection, v. 42. On the indirect and hypothetical mode of expression here adopted, Turton has the following able remarks: 'Our Lord, as in the instance before us, generally spoke with great reserve of his death, resurrection, and ascension; and we may here remark that indirect method of expression—the *Son of Man*—by which he frequently designated himself, when touching upon these subjects. A remarkable proof of the reserve here mentioned is afforded by St. Mark (ix. 9, 10) in connexion with his account of the transfiguration. Here we find even the three favoured disciples completely at a loss when they heard our Lord speaking of the *Son of Man rising from the dead*. The connexion between the descent from heaven as treated of in the discourse, and the ascent as intimated in v. 62, will be strongly confirmed by the passages adduced in the preceding section (pp. 143, 145) relating to our Lord's coming forth from the Father, and going again to the Father. Moreover, in the gradual development to his disciples of events so declaratory of his divine nature, we see how little the minds of people were prepared for such information, and are enabled to account for the hypothetical and indirect mode of expression adopted by our Lord in the 62nd verse.'

63. This verse refers, as Bp. Turton shows, to the objection at v. 52, seqq., and in it is removed the second stumbling-block above-mentioned.

—τὸ πνεῦμα.] By this many understand the *Holy Spirit*; others, *spiritual views*, in contradistinction to the *carnal* ones of the Jews; or (as Bp. Middl. explains) the *spiritual sense*, as opposed to the *literal* one, as πνεῦμα is opposed to γράμμα at 2 Cor. iii. 6. The interpretation first mentioned seems excluded by the context and the scope of the passage; the *second* may be considered the true one, and has been ably maintained by Bp. Middleton, who assigns the following sense: 'But it is the *spiritual* part of reli-

gion which is of avail in opening the understanding; the mere *letter* is nothing: my words, however, are the spirit and the life of all, which ye have hitherto known only in the *literal* and *carnal* sense.'

Upon the whole, then, the general meaning of the passage may be well represented, with Macknight and others, thus: 'Do ye revolt at this declaration, that my flesh is the bread which came down from heaven, and that you must eat my flesh and drink my blood in order to attain salvation? What if ye shall see the Son of Man ascend up into heaven *corporally* where he was before? Surely *this* will convince you that I did really come down from heaven; and I never meant that you should eat my flesh after a *corporeal* and *carnal* manner. *That* would profit you nothing. In so speaking I intended not a *literal* sense. It is my words taken in a *spiritual* sense that are the life-giving food of your souls; whereas, in a *carnal* acceptance, they were unavailing. The life-giving power of my spirit it is that is imparted to my words, by which ye will be quickened and nourished unto life eternal.' So also Turton explains, illustrating the reference to v. 52, thus:—'*Objection*: 'How can this man give us his flesh to eat?' *Observation*: 'It is the spirit that quickeneth; the flesh profiteth nothing: the words which I speak unto you, they are spirit and they are life.' Here, then, 'the spirit, is opposed to 'the flesh.' Life—doubtless eternal life—is communicated by 'the spirit': in that respect 'the flesh' profiteth nothing. These declarations, then, referred, as I think they cannot but be, to the objection recorded in the 52nd verse, prove that whatever images might have been derived from the sustentation of the body, the real meaning was, that the spiritual life could only be given and maintained by the spirit of Christ.'

65. Here our Lord refers to what he had said at vv. 37, 44; and from a comparison of those verses with this, it is clear that by the Father's giving men is meant his drawing them to him by the strong *moral motives* propounded in his word, and by the sanctifying influences of the Holy Spirit. See the notes on those verses.

67. καὶ καὶ ἔμελλε θάλαττα ὑπάγειν;] Render: 'do ye too wish to be gone?' Of the words following, πρὸς τίνα ἀπελευσόμεθα, the full sense is: 'to whom should we go [but to Thee]; for

ἀγειν; 68 ἡ Ἀπεκρίθη [οὖν] αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς ἃ Acts 5. 30.  
 τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· 69 ἡ καὶ ἡμεῖς ὁ Matt. 12.  
 πεπιστευκαμεν καὶ ἐργάκαμεν, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ ὁ † Τῶς τοῦ Mark 8. 29.  
 Θεοῦ [τοῦ ζῶντος]. 70 ἡ Ἀπεκρίθη αὐτοῖς [ὁ ὁ] Ἰησοῦς· Οὐκ Luke 9. 30.  
 ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς διάβολός infra 11. 27.  
 ἐστίν. 71 ἡ ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην οὗτος infra 8. 44.  
 γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.

VII. 1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ

Thou [alone], &c. This is one of those cases treated on by Winer, Gr. § 41, Buttm., § 137, 138, and Matth., Gr. § 498, 6, also Jelf, § 406, 3; in which the future tense expresses, not simply a future action, but a supposed or possible case, such as might, could, or would have happened under certain circumstances. Accordingly, here it is meant to express, 'were we disposed to go away, to whom *should* or *could* we go, thou being *alone* he that hath the words,' &c. See v. 63.

68. Here Peter, with characteristic fervour, answers *first*, saying what was doubtless at the mouths of all the rest.

69. καὶ ἡμεῖς πεπιστεύκαμεν, &c.] 'we believe and assuredly know that thou art the Christ.' 'Belief (says Calvin) is here put first, because the obedience of faith is the beginning of right understanding. But *knowing* is subjoined, because it distinguishes faith from erroneous opinion.'

— τοῦ ζῶντος] These words, not found in B, C, D, L, and some 6 cursives, to which I can add only 4 Mus., but no Lamb. MSS., the Copt., Sahid., Armen., Pers., Vulgate, and Italic Versions, some Fathers, and Nonnus and Cyril, are cancelled by Griesb., Scholz, Lachm., Tisch., and Alf. The common reading, however, is not only supported by *external* evidence of the most decisive kind, but is also equally strong in *internal*, being far more appropriate, and coinciding with Peter's unequivocal confession of faith, Matt. xvi. 16; from which, however, Alf. says it was introduced here. But the presence of the words in all the copies, but a very few, and that confirmed by the Pesch. Syr. Version, forbids such an opinion, and renders the authenticity of the words highly probable. Instead of ὁ Τῶς, Griesb., Lachm., Tisch., and Alf. edit, from 4 MSS., and a few Versions, ὁ ἄγιος. But that reading has been, very properly, rejected by Scholz; since, while *external authority* for it is infinitely less, *internal evidence* is altogether on the side of the common reading; the appellation ἄγιος τοῦ Θεοῦ, as used of our Lord, only occurring in the confession of the demoniacs, Mark i. 24. Luke iv. 34. He is, indeed, called ἄγιος πατὴρ Acts iv. 27, but not ἄγιος τοῦ Θεοῦ. Whereas the appellation Χριστὸς, ὁ Τῶς τοῦ Θεοῦ, frequently occurs in the New Test., and especially in this Gospel, as i. 49. xi. 27. See more in Tittman, who proves that the appellations ὁ Χριστὸς and ὁ Τῶς τοῦ Θεοῦ were not synonymous, but that the former had reference to the *office*, the latter to the *Divine nature* of Christ.

70. οὐκ ἐγὼ—ἐξελεξάμην.] The interrogation terminates at ἐξελ., not at ἐστίν, the καὶ

being for καὶ ὁμοῖ; q. d. 'Have I not chosen and appointed twelve of you as my legates [and confidants]; and yet one of you is a false accuser, or rather an *adversary*,—one *disaffected* to me.' See Acts xiii. 17. So διαβιβλῆσθαι πρὸς τινα, in the sense of 'being hostile to,' is used in the best Classical writers, as Thucyd. viii. 81, 83, 109, and Plato, p. 67. 'Devilish,' of Alf., is, as he admits, not objectionable. It is, indeed, harsh in the extreme, espec. by representing a Subst. by an Adject. If the interpretation I have last proposed should be thought, as it may, equally baseless with the rest, I would propose to take διάβολος for ὑπουργὸς διαβόλου, a ministering agent of the Devil, his helper,—a use of the word found in Lucian, Alex. c. 5, and Polyb. c. 5, 89, 3, ὑπουργοὶ τῶν οἰκδομῶν. Apoll. Rhod. i. 326, Ἄργος τε θεῶν ὑπουργὸς Ἀθήνην (Minerva): and so Theodorot., t. iii. 181, says that the Arians call Christ Θεοῦ ὑπουργόν, intending by that term a sort of 'under-helper,' lower in rank than *συμργόν*. Judas will be called such, as being a sort of *subaltern* devil, to do his master's dirty work, thus being, as one would say, an *imp* of the devil. So Hooker says, 'Such we deny not to be the *imps* and *limbs* of Satan,' i. e. forming members of his body. So we say 'a limb of the Devil.' Judas might truly be called such, at least by anticipation; since in the hellish deed perpetrated by him only a few months afterwards, he must have acted under the immediate instigation and full guidance of the Devil. Thus interpreted, the remarkable expression before us may well be understood as intending that present entertaining of the Devil in his thoughts and future plans, and ready admission of his temptations, which led ere long to his full possession by the Evil one, which stamped him as an actual and complete ὑπουργὸς διαβόλου. The καὶ (and yet) points at the strangeness of the thing. For so small a number, out of a large one, and that chosen by Christ himself, might have been expected to be without any failing member.

VII. From hence to ch. x. 2, we have the narrative in detail of a *fitful* journey of our Lord, namely, to Jerusalem, at the Feast of Tabernacles, six months before his death and passion. This the Evangelist has recorded, as especially suited to the purpose of his Gospel, from the evidence it affords of our Lord's anxious endeavours to reclaim the Jews from their pernicious error, and convince them of the true, even august character of him whom they had thus blindly rejected. Accordingly, after briefly adverting to the *circumstances* which led to and accompanied the journey, including his conversation with his

οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐκζητοῦν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν. <sup>a</sup> <sup>2</sup> Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. <sup>b</sup> <sup>3</sup> Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεύθεν, καὶ ἕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. <sup>c</sup> <sup>4</sup> οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>d</sup> <sup>5</sup> (οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.) <sup>e</sup> <sup>6</sup> Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὕτω πάρεστιν ὁ δὲ καιρὸς ὁ ὑμέτερος

brethren thereon, the Evangelist proceeds to detail various discourses with, and addresses (some shorter and others longer) of our Lord to the Jews, at the festival in question.

1. *περιπάτας* [*Versabatur*], 'went about.' So Nonnus: *ναίων μίμνε*. This sense, also occurring at xi. 54, formed on the use of the Heb. *חָנַן*, 'sojourned up and down,' 'passed his time,' the term often signifies 'to live.'—*Οὐκ ἤθελεν*, 'was not disposed, did not choose.'—*μετά ταῦτα* means 'after the events' recorded in chapters v. and vi.; for I consider this verse, with Alf., as merely carrying on the time from chapters v. and vi., and its contents as introductory to the account of Jesus not going up, at first, to the Feast.

2. *σκηνοπηγία*] This feast (on which see Deut. xvi. 13—17) was so called from the *tents*, booths or tabernacles, which on that occasion were erected in and about Jerusalem, and was designed to commemorate their dwelling in *tents* of green boughs and leaves for forty years, in the wilderness, and partly out of thanksgiving for the ingathering of the harvest. Neh. viii. 16—18. It is called by Josephus and Philo the *greatest* and holiest feast, and was one of the three feasts which every male among the Jews was obliged to attend.

3. οἱ μαθηταί] Supply *ἐκεῖ*, 'thy disciples there' [as well as here], namely, the disciples whom Jesus had made in the former part of his ministry. That they must have believed that he worked miracles is pretty certain, otherwise they could not take the low view of his being even a Prophet. However, *they* were undoubtedly actuated by worldly motives in the counsel which they gave him, looking solely to temporal advancement or aggrandizement from his public character; and, accordingly, finding that many disciples in Galilee had lately abandoned him, they were, it seems, vexed at what they thought his want of prudence and tact, in thus failing to push his fortunes at the most important scene of action; and, accordingly, though the language they used was unkind and unbrotherly, there was some honesty of purpose at the bottom, which induced them to counsel him to go to Judea at so public a season as the ensuing Feast, in order to confirm the attachment of his disciples, and endeavour to gather more by working fresh miracles. According to this view of their conduct, there is nothing which can well be thought staggering in their present conduct, though they were, as I have given good reasons to think they actually were, in a note on Matt. xii. 46, brothers of our Lord,—sons of Joseph and Mary.

4. οὐδεὶς γὰρ—παρρησία] The general sense here is pretty clear from the context; but to fix it down to some *special* and *exact* sense, and prove the existence thereof in the words,—*ἐκ labor, hoc opus est*, inasmuch that there is in men such an innate desire of *glory*, that they constantly aim at *publicity* for their illustrious deeds. See Philo, p. 856, cited by Loesner. Many Expositors take the *καὶ* for *ἀλλά*; thus: 'No one doeth any thing considerable in *secret*, *but* is desirous of coming under the view of the public.' This, however, is straining the sense; and for the above signification of *καὶ* there is no authority. *Preferable* is the view adopted by the ancient Expositors and several eminent modern ones (as Grot., Lampe, Rosenm., and Kaim.), who, regarding the *καὶ* as, by Hebraism, put for *ὅτι*, and the *αὐτὸς* as redundant, suppose an inversion of order, thus: 'For no one, who desires to be famous, does great things in secret. Yet *καὶ* can never properly be said to be used for *ὅτι*. And thus to silence a word, as they are obliged to do *αὐτὸς*, is most unwarrantable; and scarcely less so this arbitrary inverting of the order. Nay, so far from the *αὐτὸς* being redundant, it rather seems *emphatic*, and ought to be construed with the *καὶ*, which may be taken in the usual sense. Render: 'No one doeth any thing great, aught [of consequence] in secret, who himself desireth to be in publicity and notoriety;' meaning, that the man who doeth great things in secret cannot bring himself to desire to be in publicity (lit. *in propatulo*); in which sense the expression occurs infra v. 13, and xi. 54, signif. 'in publicity,' meaning to say, 'that a truly great man seeks not public notoriety,' rejects the 'dicier, *flus est*;' but cultivates the principle of action involved in philosophy, the *λατὸς βίωσις*. Such language, involving as it does pungency of sarcasm (as if imputing to Jesus an affectation of humility,—concealing pride and vanity in thus playing the great man in privacy), arose, it should seem, from their extreme vexation at finding their great Brother thus standing in the way of his own advancement, and their aggrandizement.

5. οὐδὲ γὰρ—αὐτῷ] This is closely connected with the preceding, and, since it must mean 'for not even his *brothers* believed in him,' strongly confirms that they were literally his brothers. But *οὐδὲ ἰστίον* does not denote absolute unbelief in his Messiahship, but imperfect belief; see note supra v. 1.

6. ὁ καιρὸς ὁ ἐμὸς] Not meaning 'the time of his passion and death,' as some understand, but the time of his going up to the feast at Jerusalem, and manifesting himself publicly; see

πάντοτε ἔστιν ἔτοιμος. <sup>7</sup> Ὁ δὲ δύναται ὁ κόσμος μισεῖν ὑμᾶς. <sup>d Supra 2.</sup>  
 ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ  
 πονηρά ἔστιν. <sup>8</sup> \*Τμείς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ  
 †οὐ[πω] ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς  
 οὐπω πεπλήρωται. <sup>9</sup> Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ  
 Γαλιλαίᾳ.

<sup>10</sup> Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη  
 εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ. <sup>11</sup> \*Οἱ οὖν  
 Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον Ποῦ ἔστιν  
 ἐκεῖνος; <sup>12</sup> \*Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχ-

<sup>f</sup> Intra 11.  
<sup>g</sup> Ver. 40.  
<sup>h</sup> 6. 14.  
<sup>i</sup> 9. 16.  
<sup>j</sup> 10. 19.  
<sup>k</sup> Matt. 21. 46.  
<sup>l</sup> Luke 7. 16.

v. 8. Of the words ὁ καιρ.—*πάριστ.* the sense is, 'My time [for going up to the Feast] is not yet at hand.' Of the next words, ὁ καιρὸς—*ἔτοιμος*, the sense is; 'Any time and manner will be suitable for you to go there: you have nothing to fear.' The reason is intimated in ver. 8, where the natural form of expression (here changed into a *gnome generalis*) would be, 'I cannot go thus publicly, because I have to encounter the hatred of a world, whose ways and works I have reprov'd; but they have no such reason to hate you.' The reason why our Lord did not go *at first* was, we may suppose, in order to avoid the concourse of travellers, with which the roads would then be thronged, and who might notify his approach. And his intention being (as is indicated by the words following, ἀλλὰ ὡς ἐν κρυπτῷ) to go as *privately* as was possible for one so celebrated, he chose to go at a time when there would be fewest persons on the road, and not in a regular caravan; and therefore, it is probable, he set off on the first day of the Feast, and, travelling by the by-roads and short cuts, reached Jerusalem in the evening of the third day; thus not making his appearance till the middle of the Feast, which lasted eight days. But to advert to a matter of criticism:—on maturely considering the disputed reading here I find reason to alter my former decision, and consider *οὐκ* as probably, though not certainly, the true reading. Though it is found in only a few MSS. (D, K, M, 1733, 389, Scriv. p, and 5 MSS. of Matthæi), yet it is supported by the Pesch. Syr., Vulg., Copt., Arab., Æthiop., and Pers. Versions, and several Fathers (Chrys., Cyrill., Epiph., August., Cypr.). And that it was the reading in several copies in the time of *Jerome* is certain, since in the Second Book of his *Tract. cont. Pelag.*, he acknowledges that to be the case. And (as observes Grot.) if *οὐκ* had been, in the time of Porphyry, the reading of the copies generally, he would not surely have accused Christ of falsehood or inconstancy. 'Nam in voce *οὐκ* (as Mill observes) fuisse nodi solutio; quem ut evaderent alii *οὐκ* *ἀναβαίνω* *νῦν*, alii *ῥαυς* deleverunt *ταύτην* [alii *ἐγὼ*—*ταύτην*], quibus omnibus nihil opus.' So also Wetstein. Thus internal evidence, and the authority of almost all the ancient Versions, come in aid of the deficiency in external authority. The reading has been received into the text by Bengel, Grieb. (not Matth.), Tittman, Scholz, Lachm., Tisch., and Alf. The *οὐκ* arose either from the fore-mentioned causes, or rather it may have

arisen from those who thought *πῶς* necessary, though it might be *implied*, as in the use of *οὐκ* in Sept. Gen. ii. 5. Ezek. v. 8. Ezra iii. 6, καὶ ὁ οἶκος τοῦ Κυρίου οὐκ ἐθεμελιώθη, 'had not [yet],' 'had not *at present* its foundations laid.' So in John v. 17, οὐκ ἐηλύθει, for which Lachm. edits, from B, D, L, and a few other MSS., *οὐκ*, though against the weight of external authority, and of internal evidence; the ancient Critics and the modern being alike unaware of the *implied* force in question. The same error has been committed at Mark xi. 2, ἐφ' οὗ οὐδὲς ἀνὴρ, καθά, where Lachm. introduces *οὐκ*, from a few uncial and some cursive MSS., which may seem confirmed by Luke xxiii. 53; but the phraseology of Mark and of Luke widely differ; and *οὐκ* was doubtless derived from Luke. On the other hand *οὐ* for *οὐκ* has been, with some reason, adopted by Fritz., Lach., Tisch., and Alf. at Matt. xv. 17, from B, D, Z, and a few ancient cursive MSS., confirmed by nearly all the ancient Versions, whose testimony is, in such a case, as strong as possible. However, *οὐκ* may be the true reading, and *οὐ* have been introduced from the parallel passage of Mark vii. 18; though there some ancient MSS. read, as might be expected, *οὐκ*, probably from a Scholiast. In Mark iv. 40, for *πῶς οὐκ*, Lachm. edits *οὐκ*, from B, D, L, Δ, and 9 cursive MSS.; but, as I have there shown, wrongly. In Mark viii. 21, for *πῶς οὐ συνίετε*, Lachm. edits *πῶς οὐκ*, from A, D, M, U, X, and several cursive MSS., Tisch. *οὐκ* without *πῶς*, from L, Δ, and 8 others, each, as must now be evident to my readers, wrongly. Yet *οὐκ* may be thought capable of this sense; and Euthym. positively writes *οὐκ εἶπεν οὐκ ἀναβαίνω, ἀλλ' οὐκ ἀναβαίνω, τοντίστιν, οὐ νῦν ἀναβαίνω*, borrowing the remark probably from the very ancient Commentator (of the 3rd century) Ammonius, who, after reading *οὐκ ἀναβ.*, remarks *οὐκ εἶπα καθάπαξ οὐκ, ἀλλὰ νῦν*, where the words *οὐκ ἀναβαίνω* have slipped out of the context, and are to be restored from Euthym. It may be true, that the sense is nearly the same, which ever reading be adopted; yet internal evidence is quite in favour of *οὐκ*, in which I finally acquiesce, though I have retained the *πῶς*, but within brackets. Thus the words may be rendered, 'I am not going up,' i. e. 'not at present going up to the Feast.'

11. οἱ οὖν Ἰουδαῖοι ἐζήτουν] These 'Jew. are, as perpetually in this Gospel, the Jewish Rulers, as distinguished from the multitude.

12. γογγυσμός] The term has here the sense

h Infta 9. 22. **λοις. Οἱ μὲν ἔλεγον** "Οτι ἀγαθός ἐστιν ἄλλοι [δὲ] ἔλεγον  
 & 13. 42.  
 & 19. 38.  
 i Matt. 12. 54. **Οὐ** ἄλλα πλανᾷ τὸν ὄχλον. 13 <sup>h</sup> Οὐδεὶς μέντοι παρρησία  
 & 7. 35. 39.  
 & ch. 3. 11.  
 & 8. 22.  
 & 13. 40.  
 & 14. 10, 24. **ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.**  
 & 17. 8.  
 i ch. 12. 24.  
 m Isa. 50. 10.  
 Hos. 6. 1—3.  
 Matt. 6. 22.  
 & 12. 12.  
 & Acts 8. 27—  
 29.  
 & 10. 1—6.  
 Luke 8. 15. **14** "Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν  
 καὶ ἐδίδασκε. **15** Καὶ θαύμαζον οἱ Ἰουδαῖοι, λέγοντες· "Πῶς  
 οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; **16** <sup>k</sup> "Ἀπεκρίθη [ὢν] αὐτοῖς  
 ὁ Ἰησοῦς καὶ εἶπεν· "Ἡ ἐμὴ διδαχὴ οὐκ ἔστω ἐμῇ, ἀλλὰ τοῦ  
 πέμψαντός με. **17** <sup>m</sup> "Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώ-

in which *θροῦς* is often used in Thucyd. and other writers; namely, 'the muttering or whispering of private discourse,' denoting secrecy and caution, and implying apprehension rather than resentment. See Calvin.

The *δε*, not found in many MSS., early Editions, and Fathers, has been cancelled by Matthæi, Griesb., and Scholz; perhaps rightly; internal evidence being strongly against it.

**13. οὐδεὶς]** i. e. of those who thought favourably of him.

— **διὰ τὸν φόβον τῶν Ἰ.** 'through their fear of the Jews;' as xix. 38, and Jer. xxxv. 11. The *Dative* with a preposition would be more Classical Greek. So Thucyd. i. 26, *δίαι τῶν Καρχυραίων*.

**14—25. Jesus teaches in the Temple.**

**14. ἑορτῆς μεσοῦσης]** Meaning, by a latitude of sense as to *μεσῶς*, found in the best writers, 'on one of the days between the first and the seventh;' which were the most solemn days, probably the 3rd or 4th day.

— **ἀνέβη—ἐδίδασκε]** Implying a publicity of teaching, which now occurred for the first time, and which accordingly might well excite the wonder of the Jews. The Gentile philosophers, too, were accustomed to deliver their instructions in the *temples*, on account of the sanctity of the place, and the number of persons continually resorting thither. So Philostr. Vit. Ap. v. 26, 27, καὶ παραβῶν εἰς τὸ ἱερὸν, ποι, ἱφν, &c.

**15. γράμματα]** 'litteras, learning.' Probably meaning that kind of learning which was alone cultivated in Judæa, namely, *theological*. Thus the dispute whether *γράμματα* here means *divine*, or *human* learning, becomes nugatory; for learning among the Jews implied nothing more than *sacred* literature, consisting of a competent acquaintance with the Scriptures, and a knowledge of Divinity in general. That *γράμματα* cannot of itself signify the Scriptures, is manifest; for such a sense, besides being unsuitable, would require the Article and the adjective *λαρό*. Whereas *γρ.* in the sense of *learning* occurs in Acts xvi. 24, and Isa. xxix. 12, οὐκ ἐπίσταμαι γράμματα, but Scriptural is here implied. Indeed, a *knowledge* of the Scriptures was no more than what was expected from the *people* at large. More was required from the *learned*, even the power to *expound* Scripture; and probably our Lord's teaching on this occasion consisted mainly in exposition of Scripture. So Sota, quoted by Lampe, 'Etai quis in Script. et Michna versatus est, neque tamen sapientibus operam dedit, plebius est.'

— **μὴ μεμαθηκώς:]** Meaning, 'not having become μαθητὴς under any regular Teacher';

which they, it seems, thought indispensable to the acquirement of any real knowledge.

**16. ἀπεκρ. ὢν]** On again reconsidering the difficult question, as to the authenticity of the *ὢν*, admitted by all the Editors, from Griesb. downwards, I have been induced to receive it into the text. I have so done, because external authority is strongly in its favour; confirmed also, as that is, by all the Lamb. MSS. except one, nearly all the most ancient *Mss. copica*, and Trin. Coll. B, x. 16 and 17. I have, however, expressed it in smaller character and within brackets, because internal authority is against it; it being more likely to have been inserted than expunged; and the *Asyndeton* (common in this Gospel, though generally removed by the ancient Critics in various ways) is not more harsh than usual. That Griesb. perceived this, is probable from his removing the word in his last edition. The absence of the word in the *Peach. Syr.* and *Vulg.* Versions casts a great shade over its authenticity.

— **ἡ ἐμὴ διδαχὴ—ἀλλὰ τοῦ πέμψαντός με]** The general import of these words is plain; while the exact sense is not so clear but that some difference of opinion has arisen. To determine the sense, we must consider the context, the scope, and the literal import of the terms, especially those on which the sentiment hinges, *διδαχὴ* and *οὐκ—ἀλλά*. To advert to the *scope*, the words were intended to refute the notion of those who, regarding Jesus merely as *αὐτομαθής* and *αὐτοδιδάκτος*, accounted him (as it appears from the Rabbinical writers, the Jews generally did) utterly undeserving of attention—a mere pretender, and no *prophet*, much less the Messiah. To which our Lord replies, that his teaching is *not* his own, i. e. that he is *not αὐτοδιδάκτος*, but *θεοδιδάκτος*. This should seem to be the *primary* sense of the term *διδαχὴ*. Yet, under it is also couched another and a *secondary* one, serving to introduce the arguments which follow. Thus *διδαχὴ* is to be taken for *what he teaches*, his *doctrine*, or system of religious instruction. In this sense, too, our Lord declares that his doctrine, though not derived from their schools, is not therefore false,—since it was not devised or originated by himself, but came from the Source of all Truth—God (comp. xiv. 10. Gal. i. 1, Παῦλος ἀπόστολος οὐκ ἀνθρώπων, οὐδὲ δι' ἀνθρ., ἀλλὰ διὰ Ἰ. Χρ. καὶ Θεοῦ),—thus intimating that the doctrine he taught them was not of human origin, but a revelation from God, which he was commissioned to teach.

**17. ἴάν τις θέλῃ, &c.]** We have in this and the next verse two arguments in *proof* of the preceding position (namely, that his doctrine is

σεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμῆς λαλῶ. <sup>18</sup> Ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. <sup>19</sup> Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; <sup>20</sup> Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; <sup>21</sup> Ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς· <sup>1</sup> Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε

n ch. 5. 41, 42.  
s. 3. 42, 52.  
Phil. 2. 2-3.  
o Exod. 30.  
1. & 24. 2.  
Acts 7. 53.  
Matt. 12. 14.  
Mark 3. 2.  
ch. 6. 14.  
18.  
ch. 10. 39.  
& 11. 53.  
s. ch. 8. 43, 44.  
g. 10. 30.  
q ch. 5. 1-9.  
ver. 23.

from God), and preclusive of the contrary objections. 1. *internal*, and deduced from the nature, qualities, and effects of the doctrine itself (v. 17); the other *external*,—namely, that, in what he is doing, he has in view, not his own honour, but that of God; as much as to say, 'He who is disposed to obey the will of God when revealed, however contrary it may be to his preconceived views or carnal affections, shall know,' &c. Τὸ θέλημα τοῦ Θεοῦ signifies 'what God would have us to do, both as to belief and practice;' and to do that *will* is to believe and act accordingly. Now 'the will of God,' says St. Paul, 'is our *sansification*.' This conforming of our will implies the abandonment of all those prejudices and carnal affections, which obscure the judgment and enslave the will; otherwise what we *wish* to be false, we shall not readily believe to be true. A truth this not unknown to the Heathen Philosophers. So Aristot. Eth. vi. 12, lays it down as a maxim, that the mind's eye (τὸ ὄμμα τῆς ψυχῆς) is not capable of rightly judging without moral virtue. And Hermes ap. Stob. Eccl. Phys. 1. 2, p. 698, says very similarly: ὁ δὲ εὐσεβῶν εἰσεται καὶ τοῦ ἐστίν· ἡ ἀλήθεια, καὶ τίς ἐκείνη. Thus, then, unbelief is more the fault of the *heart* than the understanding. For (as observes Dr. South in a Sermon on this text) 'the Gospel has then only a free admission to the assent of the understanding, when it brings a passport from a rightly disposed *will*. If the *heart* be but well disposed, the natural goodness of any doctrine will be sufficient to vouch for the truth; for the suitableness of it will endear it to the will, and thus it will slide into the assent also.' Then shall a man know from experience (γινώσκειται) that it is of God, by finding that this *doing* the will of God will promote his happiness here, and conduce to his salvation hereafter, when 'persuasion shall pass into knowledge, and knowledge into assurance; and all be at length completed in the beatific vision and full fruition of those joys which are at God's right hand for evermore.'

18. ὁ ἀφ' ἐαυτοῦ—[ζητεῖ] Here our Lord furnishes another and *external* criterion from which to judge whether this doctrine be of God. 'The false teacher seeks the *praise of men*; but the true legate of God seeks the *glory of God* in the salvation of men.'

—ἀδικία] 'falsehood,' or 'imposture.' So in 2 Thess. ii. 10, 12, ἀδικία is similarly opposed to ἀλήθεια. See more in my Lex.

19. οὐ Μωϋσῆς—[νόμον] There is thought to be here a change of subject, and the recent Commentators are in general of opinion that the words have reference to certain remarks (not

recorded by the Evangelist) on the part of the rulers present, charging Jesus with violating the Sabbath, by healing on that day. But we may well suppose the reference, if such there be, made, not to any accusation *then* advanced, but to what had been, and still was occasionally brought forward by them. By τὸν νόμον some understand that part of the Law which enjoins the observance of the Sabbath. But it is better, with others (as Euthymius, Beza, Lampe, Calvin, and Tittman), to take it of the *Law generally*, of which the most important injunctions were violated, either in letter or spirit, by the Pharisees. Of this a signal example is then adduced by our Lord,—namely, that they are plotting his death; q. d. 'You do not even keep the Law of *Moses*; or why plot against my life, in violation of the sixth commandment?'

20. ἀπεκρίθη—καὶ [ἔειπεν] The rejoinder of the multitude to the answer of our Lord charging them with a design to kill him, is, as Bp. Lond. observes, 'a kind of evasive answer, which is not unfrequently given by persons who have secret designs of evil in their hearts.' As to the imputation at δαιμόνιον ἔχεις, the expression is put, as at John x. 20, for the more Classical one κακοδαίμονες; and is to be taken, in a popular sense, for 'You are out of your senses;' various diseases, and espec. madness, being by the Jews ascribed to the agency of evil spirits. The words τίς σε ζητεῖ ἀποκτεῖναι are, with reason, ascribed to the multitude at large, as opposed to the Priests and Pharisees, and espec. the strangers out of the country; who, as they had themselves no designs on his life, and were ignorant of the designs of the Rulers, might therefore naturally feel indignant at what they conceived a false accusation. Our Lord, however, notices not their unmerited reproach, nor removes their mistake, but proceeds to trace the malignity of the principal persons to its true origin,—namely, his healing the paralytic on the Sabbath day;—showing, however, that they had no reason to censure him on that account, and justifying his action on their own principles, and with reference to their own practice. But, to advert to the points of the reply in detail:—Our Lord, at v. 21, *practically* refutes this charge of madness, by speaking on the matter in question with the words of truth and soberness. He confirms his foregoing assertion by showing *why* they sought his death, and upon what irrational and unjust grounds they condemned him.

21. ἐν ἔργον ἐποίησα] 'one [illustrious] work I have done,'—namely, the recent miracle at the pool of Bethesda. Θαυμάζειν is here not to be taken in its ordinary sense, but, as at Mark vi. 6, and Gal. i. 6, of 'that kind of wonder which is

r Gen. 17.  
10.  
Lev. 12. 2.

s Luke 13.  
15, 16.  
& 14. 1—6.  
t Deut. 1. 16.  
17. & 16. 19.  
ch. 5. 15.  
Prov. 24. 22.  
2 Cor. 10. 7.  
James 2. 1.

23 ὁ δὲ διὰ τοῦτο. Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν (οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἔμοι χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; 24 Ἢ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. 25 Ἐλεγον οὖν τινεῖς

nearly allied to a feeling of disapprobation.' An idiom also found in the Classical writers; on which see my note on Thucyd. vi. 36.

22 διὰ τοῦτο] This expression is by most Translators construed with the words following. But thus it seems to admit of no suitable sense, and therefore the best Expositors take it with the preceding, and render *thereat*; and, indeed, *θαυμάζειν*, in the sense here taken, is scarcely ever put *absolutely*, but is followed by some case. See my Lex. But the question is, whether *διὰ τοῦτο* really admits of no suitable sense when taken with the following context, which it would by the former construction be deprived of. Render: 'Moses, on this account, gave you the rite of circumcision (see Middl.); not because it is of Moses, but of the Fathers,—the patriarchs before him; being first enjoined by God to Abraham. Thus at οὐχ ὅτι—πατέρων, there is a qualification of the foregoing sense. The full sense of the next clause, καὶ ἐν σαββάτῳ περιτέμνετε, is, 'and accordingly ye circumcise a man-child, though on the Sabbath.' The reason given by the Jews for this, was that circumcision was an affirmative precept, the Sabbath a negative one; and that therefore the former vacated the latter.

23 εἰ περιτομὴν λαμβάνει, &c.] There is here an *argumentum à minore ad majus*, well traced by Bp. Lonsd. in paraphrase thus:—'If a man on the Sabbath-day receives circumcision, lest the law of Moses respecting circumcision should be broken by its being deferred beyond the eighth day; are ye angry with me because I have done upon a man a work not of the ceremonial law, but of mercy, making him altogether sound on the Sabbath-day?' thus intimating that the cure in question was far less at variance with the *spirit* of the Sabbatical institution than their own practice with respect to circumcision. Χολᾷτε: 'are ye angry?' lit. 'full of gall,—bitter anger?'—Ὅλον is by most taken as if it belonged to ὑγιῇ, and were put adverbially for καθόλου. But the best ancient and modern Expositors are agreed that it should be taken with ἄνθρωπον, 'the whole man,' as opposed to the part which was circumcised. Thus, too, arises a stronger sense, and yet one quite justified by facts; for in a violent paralysis, Hippocrates tells us, Ὅλος ἄνθρωπος νοσῶς ἐστί. And Aretæus says of a virulent chronic disorder, Ἰαμὲ τῷ ἀνθρώπῳ ἰνοικαί. In short, the general course of argument here pursued by our Lord seems to be, that 'if it be permitted for a man to receive circumcision on the Sabbath, in order that the law of Moses, which enjoins circumcision on the eighth day, be not broken,—surely they have no right to be angry with him who on the Sabbath-day performs a work which is, in one respect, so much better than circumcision, as being not the performance of a painful ceremonial observance

on *one part* of the body, but the accomplishment of a work of mercy to, by making whole, the *entire man*.'

24. The force of the argument is, 'Do not condemn in *me* what you approve of in *Moses*:' if you allow a man to be circumcised on the Sabbath, because Moses ordered it, but do not allow him to be healed, when I do it, you judge κατ' ὄψιν, according to the person, and not according to justice. The sense of the expression κατ' ὄψιν has, indeed, been somewhat disputed. The ancient and most early modern Commentators regard it as equivalent to *προσωποληπτικῶς*, i.e. 'by partiality, or preference;' a sense sufficiently apt, but destitute of proof. It is better to take it to signify a judging by the outward and first appearance only (so Lysias, cited by Wets.), without examination, and consequently *superficially*; which, indeed, implies *imperfectly*, and, as it may happen, *unjustly*; literally, 'merely a semblance, without reality.'

25—26. Surmises and debates on the part of certain of the people concerning our Lord, which are cut short by the Pharisees sending their officers to apprehend him.

25. τινεῖς ἐκ τῶν Ἱερουσ.] By these are, I think, meant a certain class of the inhabitants of Jerusalem, apart alike from the populace and the higher classes,—the governing body of the city,—namely, what Thucyd. vi. 54, and Aristot. Polit. iv. called the *μέσος πολιταί*, and such a class in Jerusalem is recognized by Joseph. Antt. p. 82, *ἀνὴρ τῶν ἐν μέσῳ πολιτῶν*, who might in this peculiar use of *ἐν μέσῳ*, have had in view Eurip. Suppl. 238—245, where, after mentioning the three classes, he adds *ἡ ἐν μέσῳ* (sc. *μαρτί*) *σώζει πόλιν*, 'saves the state.' The class of persons here pointed at were aware of, and disapproved of, the enmity of the other party (consisting of the Rulers and the Pharisees), and were themselves well affected to Jesus. Hence the scope of the words is to suggest a probable reason for the Rulers' non-molestation of Jesus; namely, that they have actually ascertained that he is truly the Christ. Whether they, as Alf. supposes, suspected some change in the purpose of their Rulers towards Jesus by his being permitted to teach freely, I would not say. But from the way in which he puts the thing, he must suppose that they were unfavourable to Jesus; for which supposition there is no foundation.

In the words of v. 26, *μήποτε—ὁ Χριστός*, is expressed the surmise taken up by the class of persons in question, where the former *ἀληθές* means *certain*, 'really,' the latter *ὁρδ*, 'truly,' 'the very Christ'; as in the kindred passages, supra iv. 42. vi. 14, *ἀληθὺς Χρ.* is found. It is true that the 2nd *ἀληθές* is absent from B, D, K, L, T, X, and some 8 cursive MSS.; to which I can add one Lamb. and a few Mun.

ἐκ τῶν Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖ-  
 ναι; <sup>u ver. 4, 18.</sup> <sup>ch. 18, 30.</sup> 26 καὶ ἴδε, ἡ παρρησία λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι.  
 μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν [ἀληθῶς] <sup>v Matt. 13.</sup> <sup>55.</sup>  
 ὁ Χριστός; <sup>Mark 6, 2.</sup> <sup>Luke 4, 32.</sup> 27 Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστὶν ὁ δὲ Χρι-  
 στὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστὶν. <sup>v Matt. 24.</sup> <sup>32.</sup> 28 Ἐκραξεν  
 οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων <sup>x ch. 8, 20,</sup> <sup>43, 55.</sup> <sup>Rom. 2, 4.</sup> Κάμει οἶδατε,

copies, with Trin. Coll. B, x, 17, and some copies of the Ital. Vers.; and it is cancelled by almost all the Critical Editors; whose example, however, I cannot yet venture to follow, since the vast preponderance of external authority, confirmed by the Pesch. Syr. and Vulg. Versions is not balanced by any decided superiority of internal evidence; since, although it *might* be introduced from the above adduced passages, it was quite as likely to be removed by Critics, to get rid of a tautology; and that it *was*, is confirmed by the fact, that not a few MSS. omit the former ἀληθῶς, and a few both. It would seem that these persons were all of opinion that, to remove a tautology, one should be removed, but could not agree *which*; and that then the scribes, finding an obelus in the margin, and not knowing to which of the two it referred, omitted both. And yet St. John is so fond of the word, that he uses it as many times as all the other writers of the New Test. put together, and yet never once pleonastically. As to what Bp. Pearce and Dr. Campb. say—that the 2nd ἀλ. is unnecessary, I maintain that it is not unnecessary, inasmuch as the two have different references; and, so far from being pleonastic, it really strengthens the sense. I grant, indeed, that this will not, of itself, prove that it is not, what many account it, a mere *additamentum* introduced into the MSS. by correction; for *additamenta*, even acknowledged to be such by all,—are often, as might be expected, not without pertinency and suitableness to the context. On the other hand, *against* the word the Editors ought not to have adduced the authority of Theophyl., since he has it both in the text and in the notes. And the vast superiority of external evidence, confirmed by the Pesch. Syr. and Vulg. Versions, must, at any rate, place its authenticity on too firm a basis to justify its being cancelled. The true and complete sense expressed in the words is, 'Do the Rulers really know,' 'have they really made out,' lit. '*decided*,' that this is the Christ? This force of *ἔγν.* is very rare in the Class. writers, but not uncommon in the Sept., being a Hellenistic idiom.

26. ὁ Χριστός? Mr. Alford obelizes the ὁ, on the authority, he alleges, of MS. B. But he was deceived by Muralto, who is not to be credited, for it is not absent from any other MSS. used by the Editors, and I find it in all the Lamb. and Mus. copies, also in Trin. Coll. B, x, 15 and 16. At any rate, the ὁ *must* be genuine, since it is required by propriety of language, the sense being, 'the [expected] Christ.' And, moreover, it derives confirmation both from the next verse, and from a passage of Luke ii. 15, *μήποτε αὐτὸς εἶναι ὁ Χριστός.*

27. ἀλλὰ τοῦτον, &c.] Tittman regards these words as not coming from the same persons as the preceding, but from others, in reply to those

who were inclined to think Jesus was the Messiah. Yet to suppose so sudden a change of persons in the speakers, without any indication thereof from the writer, is at once uncritical and unnecessary; for why may we not here suppose the same persons still speaking, but, as it were, wavering from their former impression that he *might* be the Christ, and sliding from half-belief to at least scepticism, founded on vain ratiocination? So Theophyl. justly remarks: *Διστάζουσι δὲ λέγοντες μήποτε—ὁ Χριστός καὶ (for καίτοι) οὐδὲ ἐκ τούτης τῆς γνώμης μὲνουνσιν. ἀλλὰ συλλογίζονται ὅτι οὐκ ἔρα οὗτός ἐστιν ὁ Χριστός.* To advert to the grounds of their scepticism;—there is in the words *τοῦτον οἶδαμεν*, &c. reference to a notion then prevalent, that the parentage, and consequently birth-place, of the Messiah would be unknown; so that, when he should appear, no one would be able to say whence he had come; for he would appear suddenly, and at once adult, and his immediate parents would be unknown, in the sense of *ἀπ᾽ ἄνω* and *ἀμήτωρ*, though born of a Virgin. And *πόθεν* here may be taken both of place and person. How these vain notions had arisen, is not clear. They were, however, quite opposed to Scripture, and were therefore only entertained by the *Traditionarii*, the Pharisees, and others, not by the *Scripturarii*. At any rate, we see that the Jews of both parties alike regarded their Messiah as by no means a mere man, but of Divine origin.

28. *ἔκραξεν*] *palam dixit*, vel *professus est*; equiv. to *παρρησία λαλεῖ*, supra v. 13, 26. So supra i. 15. Rom. ix. 27. Hesych. *κίκραξεν*: *φανερῶς διαμαρτυρεῖται.*

—*κάμει οἶδατε—εἰμὶ*] These words would seem in direct contradiction to what is said infra viii. 14, 19. To remove which discrepancy, various methods have been devised. Several Expositors regard the words as spoken ironically, and consequently to be taken in the contrary sense. Yet that would here involve extreme harshness; unnecessarily, since the same effect (that of reversing the seeming affirmation) may be produced by taking the words (with some eminent Expositors) as an *interrogative* sentence, having, as often, the force of a *negative* one, the *καὶ* signifying *utrum*? as in Mark x. 26. Acts xxiii. 3; q. d. 'Do ye know me? No! otherwise ye would know that I came not of myself,' &c. As, however, this sense of *καὶ* is not established on any certain proof, and such a meaning cannot be extracted from the words without violence, it is better to retain the *declarative* sense. And thus the sense will be as follows: 'Ye do, indeed, both know me, and my earthly parentage: and yet I am not come of myself; but he who sent me is a true and faithful Being, whom ye do not know (see viii. 19) as ye ought to know him.'



y ch. 5. 48.  
x ch. 8. 53.  
z ch. 8. 53.  
a Matt. 11.  
27. ch. 10. 18.

b ch. 8. 20.  
57.  
Mark 11. 18.  
Luke 10. 47.  
d ch. 10. 10.  
ver. 19.  
c ch. 8. 20.  
d ch. 8. 20.  
e ch. 18. 33.  
f ch. 12. 35.  
g ch. 6. 68.  
h ch. 13. 1.  
i ch. 10. 10.  
j ch. 17. 11.  
k ch. 8. 21.  
l ch. 13. 33.  
m ch. 23. 20.  
Luke 12. 18.

καὶ οἶδατε πόθεν εἰμὶ· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ'  
ἐξ ὅτου ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε. <sup>29</sup> Ἐγὼ  
[δὲ] οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμὶ, καὶ κἀκεῖνός με ἀπέστειλεν.  
<sup>30</sup> Ἐξήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν  
τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>31</sup> Πολλοὶ δὲ ἐκ  
τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον "Ὅτι ὁ Χριστὸς  
ὅταν ἔλθῃ, μῆτι πλεῖονα σημεῖα τούτων ποιήσει ὢν οὗτος  
ἐποίησεν; <sup>32</sup> Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος  
περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς  
ὑπέρτας, ἵνα πιάσωσιν αὐτόν. <sup>33</sup> Εἶπεν οὖν [αὐτοῖς] ὁ Ἰη-  
σοῦς· "Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμὶ, καὶ ἐπάγω πρὸς  
τὸν πέμψαντά με. <sup>34</sup> Ζητήσετέ με, καὶ οὐχ εὕρησέτε καὶ

29. *ὅτι παρ' αὐτοῦ—ἀπέστειλεν*] Here our Lord asserts his claim to a Divine original (at least by implication), and to a Divine commission. The *δὲ*, not found in very many MSS., including nearly all the Lamb. and most of the Mus. copies, Versions, and early Editions, is cancelled by almost all the Critical Editors. Internal evidence is certainly against it; and the *Asyndeton* has great force.

30. *ἐξήτουν*] The persons here meant are not the same who have been just speaking, but those mentioned at vv. 27, 29, the *ἀρχιερεῖς*. By *ἐξήτουν* is meant, 'they sought occasion to lay hold on him,' but, for the present, found none. *Πιάσαι* was an old Doric form for *πιάζω* (from *πίζω*), signifying properly to *press upon*, and thence in a general way to *lay hands on*, or *lay hold of*. Thus it is used both of *apprehending men*, as here and at vv. 32, 44. viii. 20. x. 39. xi. 57. 2 Cor. xi. 32. *Eccles. xxiii. 21*, and of *catching fish*, as John xxi. 3, 10. Rev. xix. 20. It occurs only in the Sept. and the later Greek writers.

— *ἡ ὥρα αὐτοῦ*] Meaning 'the full time' appointed by 'the determinate counsel of God' (Acts ii. 23) for his being 'betrayed to be crucified.'

31. *ἐπίστευσαν εἰς αὐτόν*] Not, however, with a firm belief, much less a sound and true faith; for it rested on *miracles* only, without reference to *doctrine*, and its very profession was made by implication only.

— *ὅτι μῆτι πλεονα ση. τούτων*] Mr. Alf. is right in saying that the two words *ὅτι* and *τούτων*, found in all the MSS., except five uncial and some score of cursive MSS., confirmed by the Pech. Syr. Version, "were more likely to have been purposely omitted, than inserted." Then why did he, by double bracketing the words, in his 1st virtually, and in his 2nd Ed. actually, expunge them? I find *ὅτι* in all the Lamb. copies, and in Trin. Coll. B. x. 16 and 17, and *τούτων* in all the Lamb. and most of the Mus. copies.

33. *αὐτοῖς*] This word, not found in very many MSS. (including nearly all the Lamb. and Mus. copies), Versions, and early Editions, has been cancelled by almost all the Critical Editors; and with reason; since our Lord is evidently addressing the people at large, who were well disposed to him, not the Pharisees.

— *ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμὶ*] The sense is, 'Yet, for a little time, I am to be with you; καὶ ἐπάγω πρὸς τ. π. μ., 'and [then] I am to withdraw to him who sent me.' This use of Present for Future is not unfrequent in the N. T.; e. gr. Matt. xxvi. 2, *γίνεται—παρεβήσεται*. John xiv. 3, *πάγω—ἔρχομαι*. Matt. xvii. 11, *ἔρχεται*, 'is to come.' These words evidently allude to the designs of the Pharisees against his life, intimating that it was only from their frustration for the present that his hearers would be enabled a little longer to profit by his instructions.

34. [*ζητήσέτε με, &c.*] Some Expositors regard what is here said as merely a general mode of expression to denote *absence* from them; while others recognize a *denunciation*. The latter view is strongly confirmed by what we read infra viii. 21, and is, on several accounts, to be preferred. Thus the words will be understood as in reality a *denunciatory prediction*, fulfilled partly at the destruction of Jerusalem and partly ever since. Yet much discussion might have been spared by supposing that as our Lord may here, as often elsewhere, have intended a *double* sense, according to the class of persons to whom the words might be referred,—the Jews hostile to him or his disciples. See Calvin and Tittman. A remark espec. applicable to the *second* class; for though the words may well apply to his being out of the reach of his persecutors, yet, as applied to the people at large, it may denote, as Calvin says, that they would seek him then in *another* manner, 'nempe ut miseris suis ac perditis in rebus aliquid opis vel solatii invenirent.' This is confirmed by viii. 21, *ἐγὼ ἐπάγω, καὶ ζήσεται—ἀλθῆναι*. In xiii. 33, the application is different, because addressed to the disciples. This view is adopted by Bp. Lond., who, treating of vv. 33 and 34 conjointly, says that 'our Lord here intimates that, in spite of the designs of the Jews (or, 'Jewish Rulers') against his life, he should remain [i. e. continue on earth] with them [his disciples] until the time appointed for his return to his Father in heaven; and that then they (whether his disciples or the Jewish Rulers) would in vain seek him, whether with good or with evil purposes. Comp. viii. 20, 21. xii. 33.' Alf., adopting the *first*-mentioned view, pronounces the meaning to be simply, 'My bodily presence will be withdrawn from you; I

ἔπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν. <sup>35</sup> Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας; <sup>36</sup> Τίς ἐστὶν αὗτος ὁ λόγος ὃν εἶπε· Ζητήσετε με, καὶ οὐχ εὐρήσετε· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἔλθειν;

<sup>37</sup> Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ, τῇ μεγάλῃ τῆς ἑορτῆς, εἰσθήκει ὁ Ἰησοῦς, καὶ ἔκραζε λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. <sup>38</sup> Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶν-

1 ch. 4. 14.  
2 ch. 22.  
1 Lev. 22. 32.  
1 Isa. 55. 1.  
1 Rev. 22. 17.  
1 Isa. 12. 3.  
2 ch. 4. 5.

shall be personally in a place inaccessible to you.' This, indeed, unlocks the difficulty, but by *dispiriting* the passage, of which it may emphatically be said, in the expressions of our Lord himself concerning his own words, *supra* vi. 63, *πνεῦμά ἐστι καὶ ζωὴ ἐστιν*.

<sup>35</sup> It has been a matter of no little debate what is meant by τὴν διασπορὰν τῶν Ἑλλ. Some Commentators take it to mean 'the place of dispersion,' i. e. the place where the dispersed Jews inhabited; an explanation, they think, required by the context. But though *admitted* by the context it is not *required*; and it is so unsupported by the *usus loquendi*, that it cannot be tolerated. Nor is it necessary to the sense. In fact, *διασπορά* denotes properly the *act of dispersing*, and sometimes the *effect* thereof in the *states* wherein the persons or things are thereby left. Yet it may also denote, by metonymy, abstract for concrete, the *persons* so dispersed, as were the Jews dispersed among the Gentiles, which, as the ancients in general and most eminent modern Expositors are agreed, is the sense here. A similar idiom occurs in 2 Macc. i. 27, *ἐπισυνάγαγε τὴν διασπορὰν ἡμῶν, ἀλευθέρωσον τοὺς δουλοῦντας ἐν τοῖς Ἰβουσι*. Pa. cxlvi. 2, Sept., τὰς διασπορὰς τοῦ Ἰσραὴλ ἐπισυνάξει. This peculiar use of the Genit., with which comp. Matt. i. 11, is found in a passage of Paralip. Jerem. cited by Wetstein, *εἰπάτω τοῖς υἱοῖς Ἰσραὴλ—ὁ δὲ βαρὺς ἀπέστειλεν εἰς τὴν διασπορὰν τῶν ἰδυνῶν*.

<sup>37—44</sup>. Our Lord's discourse to the Jews on the last day of the feast, which occasions further debates among the Jews concerning him. The subject of the discourse was suggested to him by the very solemnity itself. He was in the Temple, standing in a place where he could be seen by every one; and he spoke not only openly but with a loud voice, as if declaring what it was of the utmost consequence should be known by all.

<sup>37</sup>. τῇ ἑσχάτῃ ἡμ., &c.] On this day, when there was both a Sabbath and a holy Convocation, and accordingly of peculiar solemnity, occurred the ceremony of drawing water from the pool of Siloam, of which see a detailed account in Rec. Synop. This solemnity was not of Divine institution, but had been established by their forefathers in memory of the water so bountifully bestowed on the Israelites in the desert; and, as the Rabbins testify, was meant to be a symbol of the benefits to be some time poured out by the Holy Spirit; see John xvi. 7. Acts ii. 88.

— *ἐάν τις διψᾷ*] i. e. 'if any one is earnestly desirous of.' All such metaphors as this, from words denoting hunger and thirst, imply *need* of as well as *desire* for the things in question. It is probable that the words *ἐάν τις διψᾷ—πινέτω* were uttered by our Lord when the Priests were bringing the water drawn from the fountain of Siloam (ix. 7) into the Temple. A similar application of a passing occurrence to spiritual instruction occurs *supra* iv. 10, 13, 14.

<sup>38</sup>. ὁ πιστεύων, &c.] On the construction of these words some recent Commentators needlessly deviate from the common mode, either by connecting ὁ πιστεύων with πινέτω in the preceding sentence, or by taking εἶπε in the sense of 'ordered.' The common construction is well defended by Kuinoel, who shows that it is required by the *explanation* of these words at verse 39. There is nothing to stumble at in the Nominative ὁ πιστεύων, which involves an *anacoluthon*, common both in the Scriptural and Classical writers, which may be resolved into *quod attinet ad*, 'as to him who,' &c. Nor is there any reason to suppose the words after *γραφὴ* to be the words of *Christ*, not of *Scripture*, because they are not found *totidem verbis* in Scripture. The best Commentators are, indeed, of opinion that no *particular* text of Scripture is meant, but that the *substance* is given of *several* passages of Scripture, which refer to the effusion of the gifts of the Holy Spirit in the days of the Gospel, under the similitude of water flowing in abundance; e. gr. Isa. xlv. 8. xlv. 1. xlviii. 11. Ezek. xxxvi. 25—27. xlvii. 1—12. Zech. xiv. 8.

— *ποταμοὶ—ῥέουσιν*] *Ποτ.* is a symbol of abundance; and *ῥέουσιν* alludes to the *free* communication of the abundant benefits. The metaphor is frequent in the Jewish writings. So Sohar. Chadesch. pp. 40, 4, 'When a man turns to the Lord, he is like a fountain filled with living water, and rivers flow from him to men of all nations and tribes.' Nor is it unexampled in the Classical writers. So Philo, p. 1140, *λόγον δὲ συμβολικῶς ποταμὸν εἶναι φεμὲν*, &c. Philostr. Vit. Ap. iv. 34 (of the Temple of the Muses at Helicon), *λόγων τε κρατῆρες ἱστάντο, καὶ ῥέουσιν αὐτῶν οἱ διψῶντες*. *Κοιλία*, like the Heb. קַיִן or קַיִן, often, as here, denotes *viscera*, the *heart* (so Ps. xxxix. 9), meaning the *inmost* man; as much as to say, that 'the blessings of his piety shall, as water from the centre of a fountain, extend its blessings to others.' By the *ποταμοὶ* ἢ *ῥέοντες* are meant the spiritual gifts imparted by the Holy Spirit, espec. at the day of Pentecost.

k Joel 2. 28.  
Acts 2. 17.  
& 19. 2, 10,  
44.  
ch. 16. 7.  
1 ch. 1. 21.  
& 4. 42.  
b. 6. 14.  
Deut. 18. 15.  
Matt. 21. 45.  
Luke 7. 16.  
m ch. 1. 46.  
ver. 53.  
n Pa. 132. 11.  
Micah 5. 2.  
Matt. 2. 5.  
Luke 2. 4.  
1 Sam. 16.  
l. 4.  
o ch. 2. 18.  
& 10. 19.

p Matt. 7. 29.  
q ch. 12. 42.  
1 Cor. 1. 20.  
36—39.  
& 2. 7, 8.  
Acts 4. 7.  
r Mark 13.  
97.

39. τοῦτο δὲ εἶπε—αὐτόν] Here we have, as it were, a key to the allegory of the preceding verse. To advert to the words themselves;—there is no reason to omit, with some Critics, *ἄγιον* and insert *δεδομίνον*, since the latter reading is plainly from the margin, and the former, if not expressed, would be understood; for there is no ground to suppose (with some recent Commentators) that *πνεῦμα* merely denotes the doctrine of Christ, and the knowledge imparted by him. It is clear that we must understand it, not, indeed, in the personal sense, but as denoting His operation and influence (see Lampe and Tittman), and, from the adjunct, intimating the gifts of the Holy Spirit, by which must be meant (as the occasion and context alike require) those extraordinary and supernatural gifts which were conferred on the Apostles and first converts for the founding of Christianity (see Acts ii. 3); though there may be included those ordinary ones, which were then, and are still, given to every man to profit withal. By *ἰδοξάσθῃ*, is meant Christ's resurrection, ascension, and final reception to the right hand of God; see xvii. 5. xii. 16, 28. xiii. 31. xiv. 3; and compare Acts ii. 33.

40—53. Here is represented the result of the foregoing circumstances, in the effect produced both on the multitude (vv. 40, 44) and the Sanhedrim itself (vv. 45, 53). By *ὁ προφήτης* is meant that particular prophet, whoever he should be, whether Elijah, or (as some said) Jeremiah, who, they supposed, would usher in the coming of the Messiah; see Matt. xvi. 14.

40. πολλοὶ οὖν—τὸν λόγον] Lachm., Tisch., and Alf. edit, from a few uncial MSS., *ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων*, a rash and ill-judged procedure. The text as it stands in all the MSS., except a very few, confirmed by the Pesh. Syr. and Vulg. Versions, is doubtless the true one. Harsh as may be the style of St. John, yet what sound philologist can bring himself to think that the Evangelist would commence a sentence with *ἐκ τῶν λόγων οὖν*? At any rate, the reading *τῶν λόγων τούτων* came evidently from the grammarians; though

τοῦ. 39<sup>k</sup> Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος, οὐ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν. οὐπω γὰρ ἦν Πνεῦμα ἄγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. 40<sup>l</sup> Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. 41<sup>m</sup> Ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ Χριστός. ἄλλοι δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; 42<sup>n</sup> οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; 43<sup>o</sup> σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. 44<sup>p</sup> Τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. 45<sup>q</sup> Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς Ἀρχιερεῖς καὶ Φαρισαίους καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διὰ τί οὐκ ἠγάγετε αὐτόν; 46<sup>r</sup> Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὡς οὗτος ὁ ἄνθρωπος. 47<sup>s</sup> Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· 48<sup>t</sup> Μὴ καὶ ὑμεῖς πεπλάνησθε; 49<sup>u</sup> μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; 40<sup>v</sup> ἀλλ' ὁ ὄχλος οὗτος

they ought to have known, that the construction with the accus. is frequent in St. John's Gospel. However, not impossible is it that he may have written, *ἐκ τοῦ ὄχλου τινὲς ἀκούσαντες τὸν λόγον* (comp. v. 43); and then *τινὲς ἀκούσαντες* passing into *ἀκούον-τινες*, the *τινες* would be lost.

42. ἡ γραφὴ εἶπε] There is here a reference, by a mode of citation familiar to the Jews, to several passages of Scripture which they explained of the Messiah and his birth, as Is. xi. 1. Jer. xxiii. 5. Micah v. 2. Pa. lxxxix. 36.

—ὅπου ἦν Δ.] 'where David resided;' see 1 Sam. xvi. 1, 4. It has been proved by Lampe that the earlier Jews acknowledged that Christ was to be of the family of David; upon whose authority the Talmudists maintain that Christ must be born at Bethlehem. The persons in question here gave unwittingly a decided testimony to the lineage of Jesus, since, as Markland observes, they were quite unaware that Jesus was born there.

43. σχίσμα] 'a dissension.' See my Lex.

46. οὐδέποτε—ὁ ἄνθρωπος] A strong, though probably involuntary, confession of his supernatural power to move the heart.

—ὡς οὗτος ὁ ἄνθρωπος] These words are cancelled by Lachm. and Tisch., and double bracketed by Alf. in his 2nd Ed., from 4 uncial MSS. But that is an authority quite insufficient in any case, except one where the words have every appearance of being interpolated; which is not the case here. It is probable that the words in question were lost on account of the repeated *ἄνθρωπος*, or were removed by the Critical Revisers of MSS. B and L, who, it seems, scrupled at the tautology occasioned by the repetition of the word.

48. τῶν ἀρχόντων] Meaning the Sanhedrim, whose duty it was to take care that no false doctrines should be promulgated, and to hold inquiry concerning those who were making innovations in the Church.

49. ἀλλ' ὁ ὄχλος—εἰσι] On the exact force of *ἐπικατάρατοι*, some difference of opinion

ὁ μὴ ἠκώσκων τὸν νόμον ἐπικατάρατοί εἰσι. <sup>50</sup> Ἄγει Νικόδη- <sup>ch. 1. 2.</sup>  
 μος πρὸς αὐτοὺς, (ὁ ἔλθων νυκτὸς πρὸς αὐτὸν) εἰς ὧν ἐξ αὐτῶν  
<sup>51</sup> Ἡ μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' <sup>Ex. 22. 1.</sup>  
 αὐτοῦ πρότερον, καὶ γινῶ τί ποιεῖ; <sup>Lev. 19. 15.</sup>  
<sup>52</sup> Ἀπεκρίθησαν καὶ εἶπον <sup>Deut. 1. 17.</sup>  
 αὐτῷ Ἡ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, <sup>Ex. 17. 4, 8.</sup>  
<sup>53</sup> ὅτι <sup>Ex. 19. 15—19.</sup>  
 προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγίγερται. <sup>u. Isa. 9. 1.</sup>  
<sup>53</sup> Καὶ ἐπορεύθη <sup>Mat. 4. 15.</sup>  
 ἕκαστος εἰς τὸν οἶκον αὐτοῦ <sup>ch. 1. 40.</sup>

VIII. <sup>1</sup> Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαιῶν. <sup>2</sup> Ὁρ-

exists. Lampe thinks that as the word is used in the Sept. to denote those who, by transgression of the Law, are doomed to punishment temporal and eternal, it means *execrable*. Kuinoel takes it to mean *excommunicated*; but on no sufficient grounds. The former interpretation is *preferable*; but it would seem to be too strong an expression, and unsuitable to the present feeling of the Rulers, and contumely rather than ex-cration seems called for. Hence it would seem that the term *ἑπικατάρατοι*, which is a stronger one than *κατάρ.*, is here used in a peculiar sense, derived from a popular idiom, like that which is found in our word '*wretched*,' which means both '*cursed*' and '*vile and refuse*.' Thus the true sense seems to be, 'As to this rabble, who are ignorant of the Law, they are vile and refuse;' as we should say, 'a parcel of sorry *wretches*, worthy only of utter contempt.' However, this is not without example in the Class. writers, being found in Plutarch, or whoever he was that wrote the Tract. de Educatione, where he speaks of *ἀνθρώπων καὶ κατάρτων*. The Scribes and Pharisees, it seems, entertained the same profound contempt for the multitude, which the Heathen Philosophers so liberally indulged in. So Sappho ap. Athen. ix. ὁ δὲ δῆμος οὐδὲν οὐτ' ἀκούων οὐθ' ὄρων, and Horace, 'Odi profanum vulgus et arceo.'

<sup>50.</sup> εἰς ὧν ἐξ αὐτῶν Being one of the Sanhedrim, he was *authorized* to speak; and he speaks as one neither justifying nor condemning Jesus, but only objecting to his being condemned *unheard*. Here there is usually supposed to be a reference to those passages of the Old Test. which require that every person accused should have a fair and impartial hearing, namely, Exod. xxiii. 1. Lev. xix. 15. Deut. xvii. 8. xix. 15. But it should rather seem (as Dr. A. Clarke supposes), that the reference is to the practice in the Courts of Judicature, founded, we must suppose, on the law of Scripture.

<sup>51.</sup> τὸν ἄνθρωπον The Translators render '*quæritam, a man*.' But this does not represent the force of the Article, which involves an ellipsis of *κριθόμενον*, '[the accused] person,' to be taken out of κρίνει.

<sup>52.</sup> ἐκ τῆς Γαλ. i. e. of the Galilean party. — ὅτι προφήτης, &c.] Commentators are perplexed to reconcile this with the fact, that Galilee had produced, it is said, *four*, some say *six*, great Prophets. And most of them resort to the expedient of ascribing this to the ignorance and forgetfulness of the Priests. But ignorance of the common details of Scripture, or the birth-place of its writers, cannot, it would seem, with any probability, be imputed to the Sanhedrim. Perhaps the difficulty may be removed by avail-

ing ourselves of that latitude in which the Preterite admits of being taken, and which sometimes refers to what is *customary* during a period not very long past. The Prophets of the Old Test. in question had all lived upwards of 500 years before. Now the Pharisees, we may suppose, merely advert to what had been *usually* the case at a comparatively recent date; namely, since the country had borne the name of Galilee. This sense is well expressed by the gloss, or emendation (for such it is), *ἡγίσται*, a Present with a sense of certain futurity, found in many MSS. and Versions, and in Nonnus (and the sense is expressed in E. V.), which, however, strange to say, has been received into the text by Lachm., Tisch., and Alf. But even this alteration does not satisfactorily remove, or materially diminish, the difficulty; which is best disposed of by alleging that, with the statements, or representations (likely enough to be perverted by these angry and contumelious feelings—of which we have other instances), we are not concerned, and have nothing to do. There is another reason why the text. rec. should be retained, which is,—that it alone yields a sense suitable to the context; for if we render, as we ought, 'Search and see that out of Galilee has not arisen a prophet.' And we may suppose, with Mr. Green (Gr. New Test. Dial. p. 25), that the Pharisees affirmed that no prophet had hitherto arisen out of Galilee; hinting that none were, accordingly, likely to arise. One may, indeed, wonder that they should forget Jonah (the one of the four, of whom it can with most certainty be pronounced that he was of Galilee). But we may suppose that, as the part of Palestine from which the prophet Jonah arose was not till long after the Captivity called Galilee, they might be justified in their representation.

VIII. 1—11. For a full discussion of the perplexed question as to the *authenticity* of this paragraph the reader is referred to the *Recess*. Syn., where he will find an ample statement of all the *objections* to its genuineness, together with their *answers*, wherein the evidence is carefully stated, and the decision to be made therefrom suggested. The following is a brief *summary* of the evidence, *external* and *internal*, together with some remarks on the *nature* of that evidence, and an *ἑκκρίσις* on the whole question.

EXTERNAL EVIDENCE AGAINST the paragraph.—It is not found in 56 MSS. (in some of which, however, a space is left for it), in 33 Evangelistia, and several MSS. of the Syr., Copt., Sahidic, Armenian, and Italic Versions; nor is it treated on by Origen, Apollinar., Theod., Mops., Chrysa., Basil, Cosmas, Theophyl., Catena, Ter-

θρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχeto  
πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς· <sup>3</sup> Ἀκούσι δὲ οἱ

tull., Cypr., and Juvencus; nor is it expressed by Nonnus.

*External evidence* FOR the paragraph.—It is found in 284 MSS. and 6 Evangelistaria. In 40 others it is found, but *obelized*. In 15 others it is found with an asterisk; and again in 8 others is placed at the end of the Gospel. Of the remainder of the MSS., not ranged under *either* head, 13 MSS. have been examined by Scholz on purpose for this paragraph, and 75 (including 13 uncial ones) are found *mutilated* in this part, by the abstraction of a leaf, or otherwise. And as to its not being contained in *Nonnus's* Version, that proves nothing; for many other omissions there occur equally long and far less easy to be accounted for. Thus we have a large chasm at vi. 40, and at xi. 55.

*Internal evidence* AGAINST the paragraph.—This is any thing but decisive; for though the *variety of readings* in those MSS. which have it is very great, yet it is not considerably greater than that which exists on some other passages, where there was any thing particularly to stumble at in the matter. In short, the arguments *against* the paragraph from *internal evidence* resolve themselves into a series of objections (or rather surmises) founded on misconception; many of them such as might be advanced against *any* passage, even whose authenticity is undisputable. Suffice it here to notice *two* of the most specious objections: one, that the paragraph is but little noticed by the Fathers and ancient Commentators. Now this, we may imagine, arose partly because there was no *occasion* to advert to it, or because it could not *strengthen* their arguments or dissuaves against adultery, and partly because many persons, however carelessly, *did* stumble at one circumstance of the narration,—wondering why our Lord did not pass a more decided and severe condemnation. Thus the Fathers were apprehensive lest any persons, induced by the seeming impunity of the offence, should be encouraged to the commission of this crime. And, accordingly, Augustin de Conj. Adult. ii. 7, says, that 'from a mistaken notion that the portion gave countenance to immorality, or from an ill-founded apprehension lest its tendency should be misunderstood by the ignorant and ill-inclined, many removed it from their copies;' just as they removed vv. 43, 44 of Luke xxii. and some other passages, from similar motives. Hence, too, it was generally passed over in the Homilies and Theological Treatises, and omitted in the Lectionaries. And yet there is nothing in the paragraph, when properly understood, that militates against the character of Christ, or gives the least encouragement to crime. On the contrary, the whole is perfectly consistent with the gentleness and benevolence of our Lord, while, at the same time, the censure itself is sufficient for the purpose. And if it be objected, that he suffered a guilty woman to go unpunished, it should be remembered, 1. that (according to our Lord's own declarations, John iii. 17. x. 11, 17) he came not to exercise the office of a judge; and 2. that any such exercise of judicial authority would have been at variance with that deference which he ever inculcated, both by precept and example, to the civil magistrate. As a *sinner* he

virtually condemned her, when he bid her 'go and sin no more.'

In short, all the arguments put together, founded on internal evidence, *against* the authenticity of this paragraph are inconclusive, and will not counterbalance one that may be adduced FOR it; namely, that, while we can easily imagine why it should have been *omitted*, no tolerable reason can be assigned why the story should have been *fabricated at all*, or if so, why fabricated with the present circumstances; and how it could, amidst so many objections, have found its way into five-sixths of the MSS. The *fabricated* stories found in the apocryphal Gospels are quite of a different character, and almost always founded on the most ascetic views. And had this paragraph been of that character, it would, I will venture to say, never have been omitted, or removed by any. To advert to another powerful argument, from internal evidence, in favour of its authenticity; the paragraph is not denied, by any competent judges, to bear upon it the stamp and impress of truth, in the *profound wisdom* of the reply, 'Let him that is without sin cast a stone at her.' Inasmuch that the most eminent of the Critics who dispute its authenticity (namely, whether it was recorded by *St. John*) are constrained to admit the truth of the *narration itself*, which they think was introduced into the Gospel by Papias, or the disciples of St. John; or else was, at a later period, expressed in the margin of some ancient MS. and from thence found its way into the text. But nothing can be imagined more improbable than the *latter* supposition. For there were surely many reasons why such a story should not have been introduced into the Text; but not one reason why it *should*. And as to the *former* it is very difficult to imagine how even Papias himself could have been *enabled*, had he *wished* it, to *foist* in an *interpolation*, especially of this nature; or, if he had wished to interpolate, why he should have chosen *this* alone of all the *many narrations* which must then have been preserved by tradition, namely, those πολλά ἄλλα, which St. John speaks of at xx. 30, and which he had chosen not to record, on the principle that those he *had* recorded were sufficient for the purpose of showing that Jesus was the Messiah. Such being the case, how would Papias dare to introduce *any more*? This argument applies yet more strongly against any disciple of St. John. As to the argument against the authenticity of the passage, from its being absent from so many Evangelistaria, and from its not being touched upon by so many Fathers, is of no force. The fact is easily accounted for from the nature of the contents, and the misunderstanding thereof, which I have pointed out above.

Thus far in my former Edition. On again carefully *reconsidering* the question, with the aid of such materials for judgment as the lapse of time has supplied, I see little reason to alter my original view, as to the *Johannean* origin of the passage in question; though I am now ready to acknowledge that I am more aware than heretofore of the complicated difficulties that embarrass the question; which ought not to be evaded, and cannot be got rid of, either by gratuitous hypothesis, or too positive assertions;

Γραμματεῖς καὶ οἱ Φαρισαῖοι [πρὸς αὐτὸν] γυναικα † ἐν μοιχείᾳ  
κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, <sup>a</sup> λέγουσιν αὐτῇ  
Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπ' αὐτοφώρῳ μοιχευομένη. <sup>a</sup> Lev. 20. 10.  
<sup>b</sup> Ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας † λιθά- <sup>b</sup> Deut. 22.  
ζειν σὺ οὖν τί λέγεις [περὶ αὐτῆς]; <sup>c</sup> Τοῦτο δὲ ἔλεγον πειρά- <sup>c</sup> 21-24.  
ζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω

and I see reason to qualify some of my representations, as to the points connected with the matter. But to advert to the additional information I have to give as to *external* evidence. I have found the passage in all the Lamb. MSS., except one (No. 1176), but in another (1175) it is placed at the end of the Gospel. In No. 528 it is marked as probably not genuine. As to the *Mus.* copies, it is contained in all, except two, though marked as of doubtful genuineness by the mark π'τ (παρίστικται) in three others. As to the 'complicated difficulties,' which, Alf. says, embarrass the question, those are not so many, or so formidable, as he represents. As to the 'three independent texts of the passage,' the MS. D is not entitled to be esteemed one, as resting only on a single MS., and that corrupted by the licentious alterations of Critics. At that rate it might be said that there are two independent texts of a great part of the Acts of the Apostles:—one, that of the great body of the MSS.; the other, that of D. As to Alford's assertion, that 'the most weighty argument against the passage is found in its *entire diversity* from the Evangelist's style, not only in the use of many words and phrases not Johannine, but from the whole cast and character of the passage being alien from John's manner;' I deny that it is so, and must again maintain, that this course of argument is very fallacious, leads to nothing but endless logomachies, and can never settle a question of this kind. This I have shown at large in my note on the disputed passage of Mark xiv. 9, which forms a case exactly in point. As to the argument against the passage from the *variations of position*, even Mr. Alford admits that its occurrence *here*, and not at Luke xxi. (where it should seem most in place), is much in *favour of its genuineness*. As to the argument against its authenticity derived from the great variety of readings (which are, indeed, far greater than in any other part of the New Test.), that is of little force, since none of the various readings are of such a nature as to make any such alteration in the statements of the story, as to render it less credible; and the great body of them are, on various critical grounds, entitled to no attention. Indeed, the text of the Acts of the Apostles might, as regards the MSS. D, F, and G, be impugned on the alleged ground of there being in very many parts Two independent Texts. Indeed in the Apocalypse the various readings are not much fewer in number than here, and yet, generally speaking, they are, as in the former case, not of a character to entitle them to much attention; inasmuch that I do not regard it as at all more difficult to form a pure text of that Book, than of any other of the New Test.,—certainly less than of St. Mark's Gospel. The same applies to all the passages now in question, as will in some measure appear from what I have said on the principal disputed readings. As to the hypothe-

sis which Mr. Alford is 'almost disposed, as a desperate resource under all the difficulties, to adopt,' it is too gratuitous, and made up 'for the nonce,' to deserve being *reported*. On the whole, considering all the data for judgment, and the real difficulties,—none to be evaded or dissembled, and some scarcely to be solved,—I am not disinclined to having the true text of the passage (which is, notwithstanding Alford's assertion to the contrary, *practicable* to be formed in the usual way) expressed (by way of slight distinction, and with no view to any other than the absolute *truth* of the narrative as a real occurrence) in smaller character, but without the *double-brackets* in which Mr. Alford *now* encircles the words.

3. πρὸς αὐτόν] The words are absent from MSS. D, M, U, and 35 others (to which I can add 3 Lamb., 6 Mus., and Trin. Coll. B, x. 16); and they are double bracketed by Alf. Internal evidence is equally balanced. It may have been brought in from v. 2 by the Revisers; or expunged by Critics, to remove a tautology. For *in* Alf. prefers, and Matthæi and Scholz read, *ἐν*, from 2 uncial and many cursive MSS.; to which I could add not a few Lamb. and Mus. copies. Internal evidence is nearly equal, but rather in favour of *ἐν*, of which the other was an *alteration* suggested by *ἐν* αὐτοφ. in the next verse—an emendation of *style*, but a weakening of *sense*.

4. κατειλήφθη ἐπ' αὐτοφώρῳ μοιχ.] Καταλαμβάνεσθαι ἐπ' αὐτ. is a phrase properly used of *theives* caught in the act of theft, or with the stolen property upon them; but more frequently of those detected in the commission of any other crime, especially such as is committed furtively. *Ἐπ' αὐτ.* may be construed either with *καταλ.* or with *μοιχ.*; but the former method is preferable, as being confirmed by several passages of the Classics, Ælian, Hist. An. xi. 3.

5. λιθάζειν] This, for the vulg. λιθοβολεῖσθαι, has been adopted on the authority of a great portion of the best MSS.; and with reason, since internal evidence is greatly in its favour.

6. For κατηγορεῖν αὐτοῦ very many MSS., including 3 Lamb., and not a few Mus. copies, have κατηγοροῖαν κατ' αὐτοῦ, which was edited by Matth., and is seemingly preferred by Alf.; but without reason; since it is plainly an emendation of style. For bracketing the whole clause, as Alf. does, there is really no authority. For *ἔγραφεν*, Alf. reads *κατέγραψεν*, from 5 uncial and many cursive MSS.; to which I can add 3 Lamb. and a few Mus. copies; but scarcely any amount of external authority could over-balance the weight of internal evidence against the reading, it being evidently an alteration to present a plainer sense, the Critic, who made it, supposing that the subsequent *αἰς τὴν γῆν* called for it. Thus the sense would be, 'scored down, scratched, marks, or characters, on the ground;' a sense of *καταγράφω, σκαῖρο, σκυρο*, 'to cut,' 'engrave,' occurring in Pollux ix. 104, *γραμμε*

b Deut. 17.  
6, 7.  
Rom. 2. 1.

κύνφας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. <sup>7</sup> Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύνφας εἶπε [πρὸς] † αὐτοὺς· Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. <sup>8</sup> Καὶ πάλιν

καταγράψαι. Hdut. iii. 108. AEL. V. H. x. 3. But however specious the reading may be, it sprang from a Criticus malefactorius.

— τῷ δακτύλῳ ἔγραφεν.] To omit many strange notions which have been propounded as to *what* Christ here wrote, and *why* he wrote,—all founded on frivolous conjecture and mere speculation,—the best mode of accounting for the action is (with many eminent Expositors, as Hamm. and Schoëttg.) to suppose that our Lord wrote no words, properly speaking, but that he thus merely intimated his desire to have nothing to do with the matter in question, employing, for this purpose, an action which was frequently resorted to by those who did not choose to answer an improper question, or be engaged in a business they disapproved of. So Aelian, V. H. xiv. 19, makes mention of a philosopher who showed his disinclination to answer a certain question proposed to him, by writing on the wall; so also Diog. Laert. l. ii. p. 96. And many similar instances are adduced from the Rabbinical writers by Schoëttg.

Thus our Lord's action was merely a *symbolical* one, signifying that he cared not to show any attention to what they were saying, or to answer their insidious question. Or it may have implied contempt or censure, as if they did not deserve that he should take the trouble to repeat what he had so often before intimated,—that with juridical questions he had nothing to do, thus intimating that they merited no other answer, than what they had themselves suggested by appealing to the Mosaic precept. In many MSS., including most of the Lamb., and many of the Mus. copies, there is added *μὴ προσποιούμενος*, scil. *ἀκούσαι*. Yet this, though approved by Camerar., Grotius, and others, and adopted in our authorized Version ('as though he heard them not'), can only be regarded as a very ancient *gloss*, as indeed plainly appears from Euthymius. The phrase is indeed an elegant one, and occurs in Thucyd. iii. 484, where I have adduced several exx.; but since its use is confined to the purest Gr. writers, or to those who copied their example, it is not likely to come from St. John, but from one of the Critics, who have been unusually busy in obtruding their corrections, or additions, throughout this whole narrative.

7. ἐπέμενον] 'persevered in, continued to.' So Acts xii. 16, *ἐπέμενε κρούων*.

— ὁ ἀναμάρτητος ὑμῶν.] The exact meaning here of *ἀναμάρτητος* has been disputed. Some take it to denote freedom from *adultery*; others, freedom from any *notorious* sin, such as adultery; others, again, freedom from *sin in general*. The sense first mentioned seems alone the true one; namely, freedom from the sin in question, which may, however, very well include *fornication, concubinage*, and lasciviousness of every kind. To the extreme corruption of morals in his countrymen Josephus bears ample testimony; and that the priests and scribes deeply participated in this corruption there is no reason to doubt; for the Rabbinical writers supply abundant proofs of the immorality of even the most eminent Rabbis.

That *ἀμαρτάνειν* and *ἀμαρτία* are in the Greek writers often used of *adultery* and *fornication*, is well known. If the word be taken with the extent of signification above laid down (which is fully warranted by Scripture usage), there will be no reason to doubt but that every one of the persons present was more or less guilty. As to the objection urged by Le Clerc and others, that no law demands perfect innocence in its judges, &c., it may be answered, that our Lord is here speaking not *juridically*, but *popularly*, and considers the thing in *foro conscientiae*, as in the passages of Cicero and Synesius here cited by Grotius. Thus the reply was well adapted to produce the effect intended, as pointing at a moral maxim founded in justice, and recognized by the philosophers and sages of the Heathens, that he who accuses others ought himself to be free from the vices of which he impeaches them; comp. Rom. ii. 1; and therefore our Lord so speaks as by no means to absolve the accused, but to smite the consciences of the accusers. He neither acquits nor condemns the woman, but tempers his answer with such prudence, as that it shall be neither at variance with justice, nor inconsistent with mercy. It is finely observed by Euthymius, copying Chrysa or some other Father: "Ὁρα σοφίαν τῆς αὐτοσοφίας κατασοφίζομένην εὐμηχανῶς τὰς μηχανὰς αὐτῶν. Ὁρα, πῶς ἅμα καὶ τὸν νόμον ἐτήρησε, καὶ τῆς γυναίκος ἐφίστατο· ἐπέτρεψε γὰρ τὸν ἀναμάρτητον ἐξ αὐτῶν ἀρξασθαι τοῦ λιθοβολεῖν αὐτήν, εἰδὼς πάντας ἐν ἀμαρτίαις."

— πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλ.] Render: 'let him first cast the stone at her.' By the stone is meant the fatal stone, which was first cast, in form, by one of the accusers or witnesses, and which served as a signal to the by-standers to commence the stoning. Through ignorance of this point of Jewish antiquities, some ancient Critics expunged the *τὸν* as useless; while one modern Critic (Alford) has all but adopted that course by *bracketing* the word in his first edition, and in his second questioning its *correctness*, though he might have abundantly ascertained that from Bp. Middleton and Mr. Green. One might more than question the correctness of *λίθον* without the Article, if intended, as we cannot doubt, to designate the first stone thrown by the witnesses. I should not have said thus much, were not the genuineness and propriety of the *τὸν* of some little consequence; since Bp. Middleton regards the occurrence of the Article as a circumstance rather in favour of the authenticity of the whole passage. And Mr. Green says that thus much may be said, that the Article, if this be its force (which he does not doubt), could not have proceeded from a Jew who had lived while the Mosaic Polity was not yet extinct.

8. καὶ πάλιν—τὴν γῆν.] The best reason that has been supposed for the repetition of this symbolical action, the counterpart to the former, is that it was intended to give the priests and scribes an opportunity of withdrawing with less confusion.

κάτω κύψας ἔγραφεν εἰς τὴν γῆν. <sup>9</sup> Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἰς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ \* οὕσα. <sup>10</sup> Ἀνακύψας δὲ ὁ Ἰησοῦς [καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς,] εἶπεν αὐτῇ· † Γύναι, ποῦ εἰσιν ἐκεῖνοι· οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν; <sup>11</sup> \* Ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγὼ σε κατακρίνω· <sup>d</sup> πορεύου καὶ μηκέτι ἀμάρτανε.

o Luke 9. 55.  
s. 12. 14.  
ch. 2. 17.  
s. 12. 47.  
d ch. 5. 14.  
e la. 49. 5.  
ch. 1. 4, 5, 9.  
s. 9. 5.  
s. 12. 44.

<sup>12</sup> \* Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγὼ εἰμι

9. καὶ ὑπὸ—ἐλεγχόμενοι] These words, not found in many MSS. (including 1 Lamb. and 5 Mus. copies) and early Editions, may have come, as Matthæi suspects, from the margin; though it is more probable that they are from the Evangelist, as being so much in his manner, such ἐπικρίσεις being frequent in his writings. Besides, the genuineness of the words, and their Johannine origin, are confirmed by a passage in the Book of Wisdom, xvii. 11, which seems to have been in the Evangelist's mind while writing this narrative: Δειλὸν γὰρ ἴδως πονηρία μαρτυρεῖ καταδικαζομένη, αἰεὶ δὲ προσεῖληφε τὰ χαλεπὰ, συνιχομένη τῇ συνειδήσει, where, for the corrupt ἴδως πονηρία and μαρτυρεῖ I would read ἴδω and μάρτυρι, and for δὲ προσεῖληφε would read τε προσεῖλ. My emendations are confirmed partly by the Complut. Polyglott, and partly by Epict. Sent. i. 101, τῷ ἴδω συνειδότης ἐχθροὶ ἰσόμεθα, —and Menander, Ὁ συνιστορὼν αὐτῷ τι, κἂν ᾖ θρασύτατος, | ἡ σύνεσις αὐτὸν δειλότερον ποιεῖ, and comp. Rom. ii. 15.

— εἰς καθ' εἰς] See note on Mark xiv. 19. By πρεσβυτέρων is here meant 'the more honourable,' as by ἐσχάτων 'the lowest in degree or station;' see Mark ix. 35. It is not meant that they went out each in seniority, but that they all went out, one after another, of every station and age, from first to last.

— κατελείφθη μόνος—ἐν μέσῳ οὕσα] Namely, of those present, the Apostles and followers of Christ; comp. ver. 3. Instead of the common reading ἰστώσα, very many MSS., including most of the Lamb. and Mus. copies, Versions, and Editions, have οὕσα; which I have, with Matthæi and Scholz, adopted, since internal as well as external evidence is in its favour.

10. καὶ μηδένα θεασά. — γυναικὸς] These words are absent from D, M, 8, and about 20 cursive MSS.; to which I can add 2 Lamb. and not a few Mus. copies; and as, indeed, internal evidence is quite against the words, I have bracketed them.

— Γύναι] I have now thought fit to read, with Scholz, γύναι (without ἡ), on very strongly preponderating external authority; to which I can add 3 Lamb. and many Mus. copies, confirmed by internal evidence, from the far greater likelihood that γύναι should (as will appear from my note on John iv. 21) have been used than ἡ γυνή, and that use of the Article is found in the N. T. only in Luke viii. 54, and it is any thing but in the style of the Evangelist.

VOL. I.

— κατέκρινε] 'pronounced sentence on thee.'

11. οὐδὲ ἐγὼ σε κατακρίνω] 'neither do, nor will, I pass sentence on thee, or adjudge thee to punishment.' The term κατακρίνω has here a peculiar force, as denoting that emphatic mode of condemning, which consists in carrying the punishment denounced into execution; which in the present case would be by casting the first stone. Comp. Jos. Antt. iii. 1, 4, δεδιέναι δὲ ὑπὲρ αὐτῶν μὴ, δι' αὐτὸν ἐπ' αὐτὸν βάλλουσι λίθων, τοῦ Θεοῦ κατακρίνειν νομισθῶσιν. We are not to take this as a remission of her sins (which, as supreme Lord, he might have pronounced), but simply as a declaration that, since his kingdom was not of this world, so he would not assume the office of temporal magistracy. False, therefore, is the conclusion of some, who hence infer that our Lord did not approve of adultery being punished with death. For, upon the same principle, they might argue that, when our Lord declined to act as judge between the brothers disputing about an inheritance (see Luke xii. 15), he did not approve of inheritances being divided, and did not care that the disputes thence arising should be amicably settled. Lampe. To prevent any mistake of his meaning, our Lord added μηκέτι ἀμάρτανε, where the term ἀμάρτ. is to be confined to the particular sin in question, *adultery*, according to the use of the word in the best Greek writers. So Aristen. Epist. i. 6, μηδὲ περαιτέρω ἐξαμάρτανε (where, for μηδὲ, read μηδύν).

12. Now follow, to the end of the Chapter, two more discourses pronounced by our Lord in the Temple on some other occasion; though *what* that was, and at what time, is not agreed. The views of Expositors as to that matter vary according to their admission or rejection of the disputed portion in the former part of the Chapter. Those who adopt the latter view suppose this *first* discourse, vv. 12—20, to have been delivered on the great day of the feast, referring it to the same occasion as vii. 37, 38; while those who adopt the *former* view either think that it was delivered at some other time (though at *what* time is uncertain) *after* the feast in question; or take the πάλιν to intimate the resumption of the discourse at ver. 2, which had been interrupted by the occurrence just before narrated. Upon a matter of such doubtful disputation it is impossible to speak decidedly; but really it should seem that there is no reason why we should not, while maintaining the authenticity of viii. 2—11, yet suppose the present discourse to be closely

Q q



τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. <sup>13</sup> Εἶπον οὖν αὐτῷ οἱ

f ver. 13, &c.  
ch. 5. 31.

g ch. 5. 31.

h ch. 7. 28,  
29.  
& 9. 29.

Φαρισαῖοι· 'Σὺ περὶ σεαυτοῦ μαρτυρεῖς' ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. <sup>14</sup> ε' Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθὴς ἔστιν ἡ μαρτυρία μου ὅτι  
<sup>h</sup> οἶδα πόθεν ἦλθον, † καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν

connected with that at vii. 37, 38, of which the narrative was interrupted by various other matter intervening. But, though closely connected in *subject*, the discourses were separate, and pronounced on two different occasions; the first at the Feast, the second on the day after it; also in two somewhat different places;—the former in the Court of the Temple, the latter in the Treasury, situated in the Women's Court. However, since it was on the same subject, and addressed to the Jews at large, it may be regarded as a continuation of the former. Indeed, this seems to be intimated by the particles *παλιν οὖν*, which are *continuative* and *resumptive*. The scope of the present address is the same; namely, to declare that Jesus is the Christ, though the imagery employed is different. And as in that there is a reference to a festal usage (on which I have treated *supra*), so there *may* have been in this, as Alf. thinks, allusion to the two large golden chandeliers set up in the Court of the Women, the light of which was so strong as to illuminate all Jerusalem. See Weta. and Alf. However, I cannot venture to adopt this view.—1. Because the two passages differ materially, since the allusion is manifest; in the other there is no appearance of any, nor a vestige of the *form* of one. 2. Because, to bring such an allusion in would lower and degrade the augustness of the truth contained in the declaration. The allusion is rather to the SUN, the great natural light of the world, that ruleth the day, and thus pointing at JESUS as the *Fountain* of all light spiritual to the world,—‘the SUN of Righteousness,’ Mal. iv. 2, where it is added, ‘with healing on his wings,’ thus designating the future Messiah,—as not only the great moral and spiritual Teacher, but the Saviour of the world. There is an allusion to this title of the Saviour *supra* i. 4, 9, where see notes. Indeed, since we have good reason, from the Rabbinical writers often speaking of God as ‘the Light of the world,’ to suppose that the Jews applied the expression to God; accordingly, by applying this designation to himself, Jesus was claiming Deity as well as Messiahship.

13. *ὁ περὶ σεαυτοῦ μαρτ.*] Here the Pharisees, we see, do not openly reject this high claim, but put it aside, by such a sort of argument as they thought Jesus could not rebut,—namely, that self commendation has no force, and that no one can bear witness in his own case,—a fundamental canon of the Jewish Teachers; see Mishna Surenhusii, t. iii. p. 63. This principle, indeed, our Lord had on a former occasion, v. 31, recognized; but he showed its inapplicability here, by alleging that his testimony was supported by that of the Father. The very same argument is used here; but, as Alf. says, the other side of it is presented; and thus the reasoning at *Str.* binds his testimony to that of the Father, from whom he came, and to whom he was re-

turning. The term *οἶδα* must not be so interpreted as if it were merely a strong declaration of the existence of the Witness bearing testimony, inasmuch as, when taken in conjunction with the words following, *πόθεν ἐρχομαι, καὶ ποῦ ὑπάγω*, when compared with what is said at the beginning of this Gospel, contains not only a periphrasis of Divine Mission, but of Divine Origin, as based on the testimony of God himself. The next words, *ὑμεῖς δὲ—ὅτι*, are meant to *contrast* their obscure notions of his Person and Office; q. d. ‘Ye, however, who judge of me only by my outward appearance, and obscure earthly parentage, know not from whom I am come, and whither I go;’ i. e. ‘Ye ignore my pretensions to a Divine Mission at all.’ Of the next words the sense may be thus expressed in paraphrase: ‘As for myself, my office is not now to pronounce judgment on men,—it is not the *object* of my mission on earth (comp. iii. 17. xii. 47); but even were I called on to exercise judgment, my judgment would be true and just; for I am not alone; but I, and the Father who sent me, are together’ (comp. 2, 29, καὶ ὁ πέμψας με μετ’ ἐμοῦ ἵστω), i. e. are One. Comp. xiv. 11, *ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί*. To advert to a few points of philology;—*καὶ ἐάν δὲ κρίνω* is a harsh construction for *ἐάν δὲ καὶ κρ.*, found in some copies, but evidently from correction; as also is the omission of *δὲ* in G, X, and some cursives, with Lamb. 1177, and Trin. Coll. B, x. 16. As the words stand they should be rendered, ‘If’ (or ‘though’) I even do bear witness of myself, i. e. in my own case, my witness is nevertheless true.’ Thus the *fact* is granted, but its *application* to the present case excepted to. After *ἐγὼ*, in the latter part of the sentence, I have, with R. Stephens and the Latin Vulgate, placed a comma,—as propriety and perspicuity alike require, the *καὶ* being not a copula uniting words, but joining two clauses, instead of two verbs, *κρίνω* and *κρίνει*.—For *ἐλεθεῖς* the MSS. B, D, L, T, X, and one cursive of the same Family, have *ἐληθῆν*, which is edited by Lachm., Tisch., and Alf., but on insufficient evidence, the almost total absence of concurrent evidence in cursive MSS. being very unfavourable. Internal evidence is, indeed, divided. ‘*Ἀληθεῖς*’ may have come through the ordinary Revisers, from the marginal Scholia; and *ἐλεθῆν* may have come from the Critics, who thought the term more appropriate; and, finding it used in the same phrases *infra* xix. 35, introduced it here. But even if the sense were ‘*genuine*,’ as more appropriate, the Evangelist does not split hairs, like our Critics. Besides, *ἐλεθῆν* is used with *μαρτυρία* by John, *supra* v. 32, where two MSS. only have the alteration *ἐλεθῆν*, also at xxi. 24, where only one MS. has *ἐλεθῆν*; also at 3 John 12, where not a single copy has *ἐλεθῆν*. It is also used by St. Paul, Tit. i. 13.

ἔρχομαι, καὶ ποῦ ὑπάγω. <sup>15</sup> Ἰ 'Τμεῖς κατὰ τὴν σάρκα κρίνετε <sup>1 ch. 7. 24.</sup>  
<sup>1</sup> ἐγὼ οὐ κρίνω οὐδένα. <sup>16</sup> Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ <sup>1 ver. 11.</sup>  
ἀληθής ἐστιν <sup>2</sup> ὅτι μόνος οὐκ εἰμι, ἀλλ' ἐγὼ, καὶ ὁ πέμψας με <sup>1 ver. 20.</sup>  
Πατήρ. <sup>17</sup> Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο <sup>ch. 16. 22.</sup>  
ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. <sup>18</sup> Ἐγὼ εἰμι ὁ μαρτυρῶν <sup>2 & 5. 22. 27.</sup>  
περὶ ἐμοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατήρ. <sup>1 Deut. 17. a.</sup>  
<sup>19</sup> Ἐλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη <sup>2 & 10. 15.</sup>  
Ἰησοῦς· Οὔτε ἐμέ οἴδατε, οὔτε τὸν Πατέρα μου εἰ ἐμέ ᾔδειτε, <sup>3 Cor. 13. 1.</sup>  
καὶ τὸν Πατέρα μου ᾔδειτε ἄν. <sup>20</sup> Ταῦτα τὰ ῥήματα ἐλάλησεν <sup>1 Heb. 10. 26.</sup>  
ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ καὶ αὐδεῖς <sup>2 ch. 4. 20.</sup>  
ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. <sup>21</sup> Ἐἶπεν οὖν <sup>2 ver. 27.</sup>  
πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ <sup>3</sup> ζητήσετέ με, καὶ ἐν <sup>o ch. 7. 24.</sup>  
τῇ ἁμαρτίᾳ ὑμῶν ἀποθανέισθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύ- <sup>ch. 13. 23.</sup>  
νασθε ἐλθεῖν. <sup>22</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι· Μῆτι ἀποκτενεῖ <sup>Exek. 3. 15.</sup>  
ἑαυτὸν ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν; <sup>2 Eph. 2. 1.</sup>  
<sup>3</sup> <sup>p ch. 7. 24.</sup>  
<sup>2 ver. 24.</sup>

There can now be no doubt of the true origin of ἀληθινός,—say, at xix. 35, not a few cursives have ἀληθής.

Ver. 18 is explanatory of the briefly expressed words preceding.

19. ποῦ ἐστιν ὁ πατήρ σου;] The question was evidently put, not from ignorance, but in a scoffing spirit; q. d. 'Where is this father of yours, that we may interrogate him? we do not see this other witness.' Accordingly, our Lord answers not the question, but lets them know, that the very asking the question betrays the malignity of their hearts, and shows that they neither truly know, nor care to know, either him or his Father. If they knew him, as a Teacher sent from God, they would know that it is God who beareth witness of him, though not in a visible way, yet 'by signs and wonders and mighty deeds.' Comp. xiv. 7—9.

21—59. Further discoveries of our Lord, which lead to an attempt on the part of the Jews to stone him. In this concluding address to the Jews our Lord testifies yet more distinctly to his Divine origin, and to the cause of their unbelief; in opening out which he excites their utmost enmity, issuing in rabid fury. It is indeed a disputed point whether the subsequent discourse was held at the same time, and in the same place, with the preceding, or at some time afterwards. Those Expositors who maintain the latter opinion found it on the nature of the preceding verse, and the use of πάλιν here. The former reason, however, is inconclusive, since the verse may be regarded as, in some measure, parenthetical. And the use of πάλιν will not prove it to have been held at another time; since it may only denote repetition, namely, of the same warning as had been before given, vii. 24. We may, therefore, safely regard this portion as a continuation of the foregoing, addressed, it should seem, at the same time, to the same persons. And thus the extreme severity of the expressions in the subsequent matter may be well accounted for. Seeing that he had hitherto made no impression on them, our Lord first, 21—24, even more seriously, warns them of the awful consequences of their contumacy,

after his withdrawal from them, as the penalty of their obstinate unbelief of him.

21. ἐγὼ ὑπάγω, καὶ ἔ. c.] In this affecting address, our Lord apprises his disciples that he is about to leave them, and that they shall seek the Messiah, and desire his coming; but that the Messiah which they expect will not come: and, as they have rejected Him who is the true and only Messiah, there remains no other salvation.

—ζητήσετέ με] By this strong expression is meant 'shall seek by desiring,' i. e. by implication, *miss with regret*; to express which sense, the pure Greek writers employ ἐπιζητήω; and ἐπιζητήσις is so used in Jos. Antt. iv. 8, 3. The general course of thought (somewhat confused, it may be supposed, by the agitated feeling with which the words were spoken) is: 'ye shall greatly miss, and deeply regret, Me when gone, and wish Me again present among you;—at least, ye shall wish it were possible that ye might be with Me, in order that ye might be saved: but your wish will be vain; for where I am going ye cannot come—ye must remain and die in your sins,'—or rather, 'your sinfulness,'—'state of sin,' that not being removed by repentance and faith in the Redeemer, who atoneth for sin.—Ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθ. is a mode of expression, like that at Ezek. iii. 19. xviii. 26. xxxiii. 9, 18, 'shall die in his iniquity.' At v. 24, where the sentiment is repeated by way of impressing it more forcibly; and the plural is used as conveying a somewhat stronger sense, by its being meant to be applied individually (as in 1 Cor. xv. 17, ἐν ἑστὶ ἐν ἁμαρτίαις ὑμῶν) meaning that 'they are all and each of them still unrenewed, and abiding in sin unatoned for.' The phrase ἐν ταῖς αμ. ἀποθ. is like several in the Old Test., as 1 Chron. x. 13, ἀπέθανε Σαούλ ἐν ταῖς ἀνομίαις αὐτοῦ.

22. μὴτι ἀποκτενεῖ ἑαυτὸν, ἔ. c.] This was evidently a wilful perversion of our Lord's meaning; q. d. 'What! will he make away with himself, to get away from this our pretended persecution?' see vii. 20. Thus imputing to him what involved, even according to the opinion of the Jews, great criminality; for we find from Josephus, in his speech against suicide, Bell. iii. Q q 2

q ch. 3. 31.  
 & 15. 19.  
 James 4. 4.  
 1 John 2. 15.  
 16. & 4. 5.  
 & 5. 19.

r ch. 7. 23.  
 & 3. 32.  
 & 15. 15.  
 s Deut. 13.  
 18. ver. 23.  
 35. 40.  
 ch. 12. 46, 50.  
 & 14. 10.  
 & 15. 15.  
 & 17. 8.  
 t ch. 2. 14.  
 & 12. 23.  
 Acts 2. 26—  
 41.  
 & 4. 4.  
 & 6. 7, &c.

23 Καὶ εἶπεν αὐτοῖς· ἡ Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 24 Εἶπον οὖν ὑμῖν, ὅτι ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. 25 Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν. 26 Ὑπολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, ὃς καὶ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. 27 Οὐκ ἔγνωσαν ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν. 28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσῃτε τὸν Υἱὸν τοῦ

8, 5, that the Pharisees supposed the lowest pit of Hell to be reserved for self-murderers.

23. Ὑμεῖς ἐκ τῶν, &c.] Our Lord deigns not to notice so absurd and malicious an imputation; but glances at the *origins* of this their malice, in the total dissimilarity between themselves and himself;—the one being of earth, and earthly-minded; the other of heaven, and heavenly-minded: Comp. supra iii. 31; thus intimating, that 'by this base perversion of his words they did but evince the malice of their hearts, and the utter carnality and corruption of their minds; by which they showed how little fitted they were to judge of One so unlike themselves. And hence he will only repeat (v. 24) what he said before (v. 22), that they will, i. e. must die in their sins.'

24. ἐὰν γὰρ μὴ πιστ.—εἰμι] 'For' (i. e. 'such being the case') 'if ye do not believe that I am he,—the Personage predicted by the Patriarchs and Prophets, and long expected by those faithful people of God.' Comp. Mark xiii. 6, and Acts xiii. 25; supra iv. 26, and note.

25. σὺ τίς εἶ;] A question, not of simple ignorance seeking information, but of scornful reproach; q. d. 'Who art thou, that thou speakest so loftily of thyself, and rebukingly to us?' So Aristoph. *Av.* 961, σὺ δ' εἰ τίς; Philem. σὺ γὰρ τίς ἐσσι (q. d.); Liban. 798, τίς γὰρ εἰ σὺ; Our Lord, however, was pleased to answer as if the question had been one of simple ignorance.

—τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑ.] The sense of these words depends upon that which is assigned to τὴν ἀρχὴν, which some take as standing for *omnino*; q. d. 'I am altogether the person whom I profess myself to be.' But it has been truly observed that in this sense the expression is almost always used with a *negation*. It is therefore *better*, with the generality of Commentators, to take the phrase as put for ἀρ' ἀρχῆς. By this some understand the *beginning of office*; others, the 'beginning' of the *present discourse*; which latter opinion is greatly preferable. Thus the expression may simply mean *dudum*, or *etiā* *nunc*, as in Gen. xliiii. 18. So Plaut. *Capt.* iii. 4, 9, 'Quis ille est? Quem *dudum* dixi a principio tibi.' Thus we may render, 'That which I now speak unto you τὴν ἀρχὴν,' lit. 'presently,' 'just now.' But this is harsh; and the use of the Present λαλῶ, which must not be taken for ἔλεξα, forbids it. To take τὴν ἀρχὴν, with Stier and Alf., for *generally*, traced up to its first principle, *essentially*, is much harsher; besides, that the existence of such a

sense has to be *proved*. I see not why we should not take it, with Euthym., and many eminent modern Expositors, as put for ὅλος, 'altogether,' 'entirely.'

26. πολλά ἔχω, &c.] These words are, from brevity, somewhat obscure. The difficulty is centred in ἀλλ' ὁ πέμψας με ἀληθὴς, &c., which some think meant to prove the *justice of his accusations*. But it is better, with others, to regard them as intimating the *ground of his claims* to be from on High, and the justice of that *censure* which their refusal to acknowledge them involved; q. d. "I could say much more in reference to you, and in condemnation of your unbelief; but, as I speak not of myself alone, I forbear to do it; and shall only say, 'He who sent me is true; and, accordingly, as I am sent from the great Father of truth, so what I openly aver is from him, and therefore cannot but be true, and the refusal to receive it highly criminal.'" The next words, καὶ γὰρ—τὸν κόσμον, seem suspended on the words, left to be understood at the preceding ἀλλά, as supra vii. 28; q. d. 'but I forbear, and content myself to speak unto the world solely those things which I have heard of him, and am commissioned to say.'

27. οὐκ ἔγνωσαν—ἔλεγεν] Meaning, that 'they cared not to know that he spake unto them of (i. e. meant) his Father in heaven, GOD; and that from their unwillingness to believe, that the ὁ πέμψας με was the same with ὁ Πατὴρ μου, even though he had said ἐγὼ ἐκ τῶν ἄνω εἰμί: this, in fact, they would not know or recognize. So that it is not the *ignorance* of unbelief (for which Alf. says there is no accounting), but the *obstinate perversity* of unbelief, which is here to be brought in, and to which St. Paul in his Epistles often adverta.

28. The οὖν here is *not*, as Alf. says, *continutive*, but *resumptive*, taking up what was said at v. 26, of which the matter is parenthetic; an idiom which occurs in almost all the writers of the New Test., including St. John, and also in the Class. writers. See Matthæi's, Kühner's, and Winer's Grammars. Its force may best be expressed by 'so, then,' 'thereupon.'

28. ὅταν ὑψώσῃτε, &c.] These words could not, of course, be understood by the hearers; but they were, we may suppose, expressed thus obscurely, partly from the reserve which our Lord, in his wisdom, thought fit then to maintain on that subject, and partly in order that what was now enigmatical, being afterwards explained by the event, there might arise that confirmation of faith which results from the *fulfilment of pro-*

ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἑμαντοῦ ποιῶ οὐδέν ἄλλὰ, καθὼς ἐδίδαξέ με ὁ Πατήρ μου, ταῦτα λαλῶ.

29<sup>u</sup> καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστὶν οὐκ ἀφήκέ με μόνον ὁ Πατήρ, ὅτι ἐγὼ τὰ ἄρεστὰ αὐτῷ ποιῶ πάντοτε.

u ch. 7. 28.  
κ 4. 24.  
ε 8. 20.  
κ ver. 16.

30 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν.

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ· 32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. 33 Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι

v Acts 13. 43.  
κ 14. 22.  
Rom. 11. 22.  
Col. 1. 22.  
3 Tim. 4. 14.  
James 1. 22.  
Matt. 10. 22.

ῥῆσιν. The same remark applies to our Lord's words to Peter, respecting John, xxi. 22, *ἐὰν αὐτὸν θέλῃς μένειν ἔως ἔρχομαι*. See also iii. 14. Here there is an obscure allusion (though rendered plain by the event) to the circumstances attending the crucifixion, and to the events subsequent to it,—namely, the resurrection and ascension of Christ, and his exaltation to the right hand of God in glory, the coming of the Holy Ghost, and the working of miracles in the name of Jesus;—circumstances which would so demonstrate him to be the CHRIST, that they would all have abundant evidence to see, and many would in consequence believe, that he was indeed what he professed to be—the Messiah; they would know it either to their destruction and eternal condemnation, or to their salvation. On *ὕψος*. see on supra iii. 14, and Matt. viii. 20.

29. This verse is closely connected with (though not in construction) the preceding one; the sense being: 'who, having sent me, leaves me not alone, but succours and supports me, because I perform his will in all things'; meaning espec. with respect to the work of redemption.

30. τ. ε. λαλοῦντος, πολλ. ἐπίστ. ε. αὐτόν.] In the expression αὐτοῦ λαλ. it is intimated, that the faith those believers had—weak as it was, and partly produced by the august demeanour, and holy, unruffled composure of Christ—was in a great measure wrought by *hearing*, and consequently higher than that produced by miracles;—yet there was great need that such good impressions should be *strengthened*; which Christ was pleased to promote, by turning his discourse espec. to *them*, and addressing them already as among the number of his disciples.

31. ἐὰν ὑμεῖς μείνητε, &c., meaning, 'If ye adhere with constancy, from an inner conviction of its truth, to what I have taught you, and act thereupon by a holy obedience in your lives.' Comp. xiv. 21. 1 John ii. 24. Indeed the words *ἀληθῶς μαθηταὶ* plainly intimate that it was by their moral qualities, rather than their external profession, that the true disciples of Christ would be recognized. Thus it is said, 'by their fruits shall ye know them.'

32. γνώσεσθε τὴν ἀλήθειαν, &c.] 'shall know,' in opposition to mere holding the truth; and the full sense is, 'Ye shall experimentally find the truth, and prove the blessed effects of my word, and know of a truth that I came from God.' See v. 28. vii. 17.

—καὶ ἡ ἀλήθεια, meaning, 'the truth as it

is in Jesus,' Gospel truth. Ἐλεθ. ὑμᾶς, 'will free you from the bondage to sin and Satan,' and place you in 'the glorious liberty of the children of God.' See Rom. viii. 2, 15. Similar sentiments are adduced both from the Rabbinical writers, and the Classical ones; of which the most apposite is the following:—Arrian, Epict. iv. 7, *εἰς ἐμὴ οὐδείς ἐξουσίαν ἔχει· ἡλευθερώμαι γὰρ ὑπὸ τοῦ Θεοῦ, ἔγνωκα αὐτοῦ τὰς ἐντολάς, οὐκ ἔτι οὐδείς δουλαγωγῆσαι με δύναται*: where, however, we need not, as in the other passages cited, suppose an allusion to the Stoical dogma, that the wise man is alone free, and that every fool is a slave; for it may be noticed, that Arrian had, like the other later Philosophers, been much indebted to the truths of Revelation in the New Testament. Of this the passage in question affords a remarkable example, as containing allusion to four passages of Scripture,—namely, 1 Cor. vii. 37. 1 Cor. vii. 22, *ἀπελεύθερος Κυρίου ἐστίν*. 2 John i. 1, and Ps. cxix. 125. 2 Pet. ii. 19. 1 Cor. ix. 27.

33. ἀπεκρίθησαν.] Not those just before mentioned, who 'believed on him,' but some bystanders, who perversely misrepresented his meaning, and in order to draw censure on him, interpreted of *temporal* what he had meant of *spiritual* liberty.

—οὐδενὶ δεδουλ.] As the Hebrews had been in slavery not only under the Egyptians, Assyrians, and Babylonians, but were then subject to the Romans (so Joseph. Antiqq. xiv. 8, *τὴν ἰλευθερίαν ἀποβάλλομεν, καὶ ὑπὸ ῥωμαίων κατέστημεν*), many regard this as a false assertion, uttered in the heat of disputation; while others would take the words with such a restriction of sense as to be reconcilable to the truth of history,—nay, of plain facts. This they endeavour to effect by supposing the words to be meant of *themselves*, and of *that generation* only. And assuredly the Jews, even after they became subject to the Roman empire, were left in the enjoyment of no inconsiderable portion of liberty, political as well as religious. But this cannot be admitted, because, as Alf. observes, *πώποτε* connects with *σπέρμ*. Ἀβρ. ἑσ., and generalizes the assertion. The assertion, if false, cannot be accounted for as arising from the heat of disputation, for there had been none. The words, Alf. maintains, arise from the *οὐ ἀληθῶς μαθηταὶ*. So that, he thinks, we must suppose some *technical* meaning attached to *δεδουλεύκαμεν*, in which it may have been correct. But the term is of a kind that is not susceptible of a technical meaning. The best way of

w Rom. 8. 2. ἐλεύθεροι γενήσεσθε; 34 Ὁ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν  
 7 19. 2 19. ἀμὴν λέγων ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δούλος ἐστὶ τῆς  
 x Gal. 4. 30. ἁμαρτίας. 35 Ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα·  
 21. & ch. 4. 7. ὁ υἱὸς μένει εἰς τὸν αἰῶνα. 36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,  
 y Rom. 8. 2. ὄντως ἐλεύθεροι ἔσεσθε. 37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε  
 Gal. 5. 1. ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν  
 Heb. 3. 5, 6. ὑμῖν. 38 Ἐγὼ, δ' ὥρακα παρὰ τῷ Πατρὶ μου, λαλῶ καὶ ὑμεῖς  
 2 ver. 47. & ch. 5. 33. & ch. 5. 32. & ver. 30.

removing the difficulty is, to suppose the words spoken hastily, under the influence of *passion*, and therefore incorrectly; also that the term *δούλος*, is used in the strongest sense that the word admits, 'we were never in slavery.' And that, I apprehend, may be shown to be not altogether contrary to the truth of history; certainly as regards the Egyptians and Assyrians, and, in some measure, the Babylonians, as respects the Jews, at least those left in Palestine.

34. Our Lord now shows that he meant, not political, but *moral* and *spiritual* liberty; here inculcating a truth frequent in the New Test. (see Rom. vi. 17. 2 Pet. ii. 19), i. e. that the habitual commission of sin (for such is the import of the expression *ὁ ποιῶν τὴν ἁμαρτίαν*) is a sort of slavery; a truth, indeed, acknowledged by the heathen sages (see many examples in Wets.), at least so far as regards the mere *moral* sentiment.

35. *ὁ δὲ δούλος—αἰῶνα*] Here we have, in continuation of the comparison, an illustration drawn from what is usual in common life; q. d. 'The Slave has no claim to remain continually in the same family; but may, at the pleasure of his owner, be sold unto another. Not so the son; he cannot be alienated from the family: thus intimating that, though of the seed of Abraham, yet of that seed there might be two classes,—that of the son, and that of the slave; and also that, in like manner, as in the case of the son and the slave, the Jews would not be privileged to remain in the family of his Father, unless he, the Son, should release them from spiritual bondage, and admit them to the privileges of sons. There is an allusion to the case of Hagar and Ishmael, and of Isaac. Observe that to the above twofold objection of the Jews, our Lord replies (vv. 35, 36) in an *inverse order*. And, *first*, to the confident assumption, 'we have never been in slavery to any one,' he answers, not by reminding them, as he could have done, of the servitude of their nation, at least, to Babylon; but by representing them as being under a servitude far worse than that to any earthly tyrant,—even a servitude to *sin*. Then, to their claim to be the seed of Abraham he replies, by showing that, even admitting them to be such (though, in a certain sense, he argues, v. 39, they deserved not the title, because in works so utterly unlike Abraham), they are, notwithstanding, only in the condition and relation of *slaves*, who have no claim to permanent abiding in the house; and, in order to be truly free, and to enjoy 'the liberty of the sons of God,' must be *made free* by the Son of God, 'who abideth for ever,' and, consequently, is abundantly sufficient 'to save to the uttermost those who come unto God by him.'

36. This verse sets forth *another* view, engrafted on the former; the comparison being the

same, but the application different. The inference here introduced by *οὖν* is founded on the abiding of the Son for ever in glory at the right hand of God; whence it is inferred, that *liberation* and *redemption* can come from him *alone*, of whom Isaac was the type—'the seed according to promise.' See Lampe and Calv., who also ably point out the full force of the expression *ὄντως ἐλεύθεροι*, and show how alone this *true* freedom can be attained,—namely, by being born again of Christ's Spirit, and after his image; thus attaining the adoption through election. Eph. i. 5. So Calv. in loc. well remarks: 'Quod natura proprium habet, nobis adoptione communicat, dum fide inserimur in ejus corpus, ac efficiamur ejus membra. Christi ergo beneficium est libertas nostra, sed eam fide consequimur: quæ etiam facit ut nos Christus Spiritu suo regenere.' Comp. Gal. iv. 21—ult., which is the best comment on this verse.

37. *οἶδα*] The word must, as Calvin observes, be here taken in the sense of *concession*. Our Lord admits their assertion, but makes use of it to show the inconsistency between their boasted claims of ancestry and their present disposition and conduct, and to evince that they must indeed be degenerate descendants of Abraham, who, in a spirit so totally unlike that of their illustrious progenitor, plot the death of Him to whom both the Patriarchs and Prophets bore witness.

—ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. δ.] Here is suggested the *reason* for that rejection of his doctrine, which made them plot against his person. On the exact import, however, of *ὁ ἐμὸς*, some difference of opinion exists. The sense 'has place,' adopted by many ancient and modern Expositors, is destitute of authority, and not sufficiently definite or significant. The true interpretation seems to be, 'does not effect entrance, by reception, among you:' a sense occurring also in Wisd. vii. 23, and Joseph. Ant. vi. 3, 1; but not, I think, in the Class. writers: since it seems to be an Hellenistic phrase. The interpretation of Lücke and Alf., 'does not work in you,' 'spread, go forward, in you,' cannot be sustained; and if it could, it would be here unsuitable. The true nature of the metaphor is well pointed out by Euthym. thus: 'Ὁ λόγος μου, ὁ διδασκαλικός, ὑψηλὸς ὢν, οὐ χωρεῖ ἐν ὑμῖν, τοῖς ἔργοις νουν ἰστανυμῶν ὑπὸ φανουλότητος, 'so straitened as to leave no room to hold my gospel.'

38. The scope of this verse is, to draw a contrast between the conduct pursued by him, and that by them; as serving to account for their rejection of him: q. d. 'No wonder there should be such an opposition between us, inasmuch as when I speak I speak about what I have learned from my Father (see supra iii. 32, and note);

οὖν, ὃ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε. 39 ὁ Ἀπεκρί- b Matt. 2, 9.  
55.  
Rom. 4. 12.  
Gal. 4. 7.  
Gal. 8. 7.  
o Rom. 2, 28.  
30. & 4. 12.  
Gal. 2. 7, 30.  
θησαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. Λέγει e Isa. 63. 16.  
& 64. 8.  
αὐτοῖς ὁ Ἰησοῦς· Ὁ Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ  
Ἀβραάμ ἐποιεῖτε [ἄν]. 40 Νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄν- f Heb. 1. 2.  
1 John 8. 1.  
ch. 16. 27.  
8. 17, 5. 18.  
8. 1. 19.  
& 5. 43.  
θρωπον δὲ τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ  
Θεοῦ τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 41 ὁ Ὑμεῖς ποιεῖτε τὰ ἔργα g ch. 5. 44.  
Matt. 12. 14.  
τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ  
γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν. 42 Ὁ Εἶπεν οὖν  
αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπήατε ἂν ἐμέ-  
ἔγω γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ  
ἐλήλυθα, ἀλλ' ἐκεινὸς με ἀπέστειλε. 43 Ὁ Διὰ τὴν λαλίαν τὴν

and ye do what ye have learned from your father, who is always opposed to Mine.

— ὁ ἐωράκατε—ὁ ἐωράκατε] Lachm., Tisch., and Alf. edit from 5 uncial and 11 cursive MSS. (to which I can add nothing) ὁ—ὁ—a specious reading, but proceeding, I suspect, from misconception on the part of the Critics, who supposed a plural here called for,—which is not the case, since the singular may be used *generically*. The reading ἤκουσα, instead of the second ἤκου., found in B, C, K, L, X, and a few cursives (to which I add 5 Mus. copies), and Trin. Coll. B, x. 16 and 17, and adopted by Lachm., Tisch., and Alf., is entitled to attention, as seeming the more suitable term, but not to adoption, except on far stronger evidence. Besides, the quarter from which it comes gives reason for suspecting it to be a mere *alteration*; nay, if adopted, it would leave ἤκου. difficult to be accounted for. In such a case, surely external authority ought to decide, and that is quite in favour of ἤκου.

39. ὁ πατὴρ ὑμῶν, &c.] The Jews, not knowing that by *their father*, Jesus had meant the Devil, and not quite understanding the other words of Jesus, ὁ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν; and regarding what was said as disrespectful to Abraham, take refuge in their former allegation, simply repeating that 'Abraham is their father, in whom they trust.' To which our Lord replies, that they are not Abraham's sons in the true and spiritual sense,—namely, those who walk in his footsteps, and do his works.

— εἰ τέκνα—ἐποιεῖτε δὲ] Here Griesb., for ἦτε, reads ἔστω, and expunges the *av*. But, as Mr. Green, Gr. p. 48, remarks, 'a further step is necessary for the sense, namely, for ἐποιεῖτε to read ποιεῖτε.' The three alterations in question must, Mr. Green truly remarks, stand or fall together. But for ἔστω there is the authority of only MSS. B, D, L, and Orig.; for ποιεῖτε, only that of Origen. Under these circumstances it is better to take no step at all towards alteration, but leave as it is the reading of nearly all the MSS., supported by all the Versions. Lachm. reads ἔστω, and retains δὲ; while Tisch. retains ἦτε, and expunges δὲ. The former emendation is quite indefensible; the latter, not capable of being defended, unless we should suppose St. John (as Mr. Green says) 'to have committed a solecism into which neither himself on any other occasion, nor the other Scriptural writers on any occasion have fallen.' But, to turn from words to things;—these

is here a parallel drawn between the conduct pursued by *himself*, and that by *them*, as serving to account for their rejection of him. *He* faithfully delivers the *doctrine* which he hath learnt from and with his *Father*, even God; *they* do the works which they have learnt from *their* father, even the Devil, as is more plainly signified further on. How fully this language was justified by facts, will sufficiently appear from the account given by Josephus of the Jews of his age. See Bell. v. 10.

40. οὖν δὲ] 'but as things actually are.' A sense of the particle frequent in Scripture; as infra ix. 41. xviii. 36, and in the Class. writers, as Thucyd. iii. 43.

41. ὑμεῖς ποιεῖτε τὰ ἔργα τ. π. ὑ.] q. d. 'Aye, ye do the works of your Father'; i. e. whom ye show to be such, by your resemblance to him in character. Our Lord repeats the charge, and yet repeats it as if unwilling to name Satan as their father. That he leaves to be *inferred*.

— πορνείας] The best Commentators are agreed that the word here, as often, signifies *idolatry*; which was considered by the Jews as a sort of *spiritual adultery*; since so close was the connexion of the people of Israel with God, that it was compared to the conjugal union. Compare Judg. ii. 17. 1 Chron. v. 25. 1a. i. 21. Hos. i. 2. iv. 12. Their meaning, therefore, is: 'If thou art now speaking of our *natural* Father, know that we recognize no other Father than God. To him we are dear and beloved, like children; him only do we worship.' This argument our Lord rebuts, by again adverting to the *spiritual* sense of Father.

42. εἰ ὁ Θεός—ἐμὲ] 'If ye were the genuine children of God, in spirit, word, or work, and really loved and served him, so as to deserve the name of children, ye would love me, who am the Son of God (consequently bearing the character of God) attested to be such, inasmuch as ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω. The full sense of which is: 'I proceeded forth from God, and am come into the world [as his Legate].' The former of these terms (ἐξῆλθον) has reference to the nature of Jesus as the *eternal Son of God*; the latter, his character as *Legate* and *Mediator*. Comp. ch. vi. 46. vii. 29. xiii. 3. xvi. 27, 28. xvii. 7.

43. Our Lord here accounts for the obscurity which they found in his words, from their own indisposition to attend to what he said. But

h Matt. 2. 7.  
 & 12. 50.  
 i John 2. 8.  
 Jude ver. 6.  
 j Gen. 2. 4, 5.  
 k John 8. 12.  
 Heb. 2. 14.  
 l Pet. 2. 8.  
 m 2 Cor. 11. 8.  
 n Chron. 18.  
 20, 31.  
 Acts 5. 2. & 12. 10. 3 Thoms. 2. 9. 10. Rev. 12. 8.

that was not the *sole* purpose of the words: the address is in character,—upbraiding, and ex-postulatory; q. d. 'How is it that [as ye say] ye do not understand my speech? even because ye cannot (or, are not disposed to) hearken and give heed to my words.' *Δύνασθαι* is here (as often) used of moral inability, arising from any one's being indisposed to do a thing. So Gen. xxxvii. 4, *οὐκ ᾔδυνάτο λαλεῖν αὐτῷ οὐδὲν ἱερηνικόν*, and Jerem. vi. 16 (of the Jews), 'they cannot hear.' The reason of this indisposition to hearken to the truth will appear from 1 Cor. ii. 14. The expression *λαλιά*, meaning *loquela*, as distinguished from *λόγος*, *doctrine*, has reference to the peculiarity of our Lord's manner of speaking, and its remoteness from the *λαλιά κόσμου*. Upon the whole, this seems said in reply to the objections of some wholly sensual and unspiritual persons to our Lord's discourses, that they did not *comprehend his manner of speaking*, knew not what to make of the *character of the phraseology* in which he expressed himself; as probably bearing a near resemblance to the writings of St. John, which have a peculiar idiom, not to be found in any other writers, which idiom seems to have been formed on that of his model, our Lord. The use here of *λαλ.* (not found in the Classical writers) is formed on that of the word as used in Matt. xxvi. 73. Mark xiv. 70, there denoting *dialect*, or a peculiar and provincial mode of pronouncing some words, and the peculiar use of others. To our Lord's peculiar character of speech, as well as manner of speaking, the persons in question probably applied the term *λαλιά*. Thus, that they should not understand his speech, as we find it represented in St. John, is not surprising, considering that, in any case, spiritual discourse is to the ignorant and unspiritual like another dialect of the same language, and, at any rate, to be understood, requires to be *spiritually discerned*; which is what is implied in the words following, where *λόγος* denotes the *materia*, i. e. the *doctrine* contained in the *λαλιά*. In *οὐ δύνασθε*, &c., our Lord means to say, that 'they cannot understand the former, because they will not hearken to the latter.' Of course, *οὐ δύνασθε* is to be understood, as in the passages above cited, of the *moral* inability arising from total *indisposition* to receive the truth, and a perverse opposition to it on their part. See note on Luke xviii. 34. A great heathen writer well describes this indisposition of the carnal and corrupt mind to hearken to wholesome precept and follow good example, as follows: πολλοὶ δὲ ἀλόγιστοι (unheeding) τῶν ταῦτα (lessons of good) λαγόντων, αἰροῦνται (choose) διὰ τὴν αὐτῶν κακίαν ἀπολοῖσθαι, μάλλον ἢ ἐτίθων ἀρετῇ (benevolence) σώζεσθαι. No other than this was the case with the Jews of that age, who, after having *despised* instruction, *refused* the good and chosen the evil, came in the end to a fearful destruction, making good the words of the prophet: 'Behold, ye despisers, and wonder, and *perish*!'

ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν.  
 44 ἡ Ὑμεῖς ἐκ πατρὸς τοῦ Διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἰεκείνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν ὅτι οὐκ ἐστὶν ἀλήθεια ἐν αὐτῷ. ὅταν λαλήῃ τὸ ψεύδος, ἐκ τῶν ἰδίων λαλεῖ ὅτι ψεύστης

44. ὑμεῖς ἐκ πατρὸς, &c.] Our Lord now speaks more plainly, pointing to their *true* Father, and indicating two of the principal *characteristics* in which their similarity to their Diabolical father consists,—namely, *man-slaying* and *lying*. This verse is throughout one of the strongest attestations to be found in Scripture to the personality of the Devil; for it is impossible to suppose here an accommodation to Jewish views, or a metaphorical form of speech in so solemn and direct an assertion as this. The words *καὶ τὰς ἐπιθυμίας—ποιεῖν* may best be rendered, 'and the behests (wishes) of your father it is your will and wish to perform' (showing how voluntary is the service); for there seems an intended correspondence between *ἐπιθυμίας* and *θέλετε*—such a correspondence as may be recognized in a striking passage of Sir Philip Sidney's *Arcadia* (cited in Johns. Dict.), 'Her tender youth had lived under her parents' *behests*, without framing, out of her own *will*, the forechusing of any thing.' 'As' *ἀρχῆς* denotes here, as often, 'from the beginning of the world.' (Compare i. 1, and 1 John iii. 8.) In *ἀνθρωποκτόνος* there is not a reference (as some imagine) to the murder of Abel, committed at the instigation of Satan; neither, however, must the *proper* sense of the word (with others) be explained away. It may be taken in its *proper* acceptation, and be referred to the seduction of our first parents; which might be called *ἀνθρωποκτονία*, as 'bringing death into the world, and all our woe;' the thing being brought about by Satan's machinations. Thus a Rabbinical writer cited by Schoettgen speaks of 'the children of the old Serpent, who killed Adam and all his posterity.' The same is also ascribed to the Devil, *Wisd. ii. 24*, and in *Irenæus*, ii. 8, and other Fathers.

The words *καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκε* contain a strong affirmation, by a negation of the contrary. And as to *stand* in any action is to steadfastly practise it, so the sense here is: 'he has perpetually fallen away from the truth.' The full sense is, 'he has never stood, nor ever does stand (the latter sense being called for by the *ἔστιν* following); such is his habitual course, that of falling away from the rule of right action and duty prescribed by God; there is no principle of duty in him. The Article is not used at *οὐκ ἐστὶν ἀλήθεια ἐν αὐτῷ*, because there by truth is meant *subjective* truth, *truthfulness*.

—ὅταν λαλήῃ τὸ ψεύδος, &c.] The sense of these words mainly depends upon that assigned to the *αὐτοῦ*; which some ancient and a few modern Translators render, according to the more usual signification of the word, *crimes*, *lies*. Yet this produces so odd a sense ('for he is a liar, and so is his father') that almost all Expositors of any eminence from Erasmus to Tittman, take *αὐτοῦ* as a *penet*, rendering it *crimes*, *lies*; and they refer it either to the remote antecedent *ψεύδος*, or consider that word as inherent in the verbal *ψεύσῃ*. Upon the whole, there is no reason

ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. <sup>45</sup> Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω οὐ πιστεύετε μοι. <sup>46</sup> ὅτι ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; <sup>κ</sup> Matt. x.

to depart from the common rendering; for though it may seem to involve something uncouth and obscure, yet that is no more than may occasionally be observed in all ancient writers. Moreover, the sense thus arising is both apposite and natural, and such as suggests matter for serious reflection. And, after all, there is here little that can be called irregular. This use of αὐτοῦ in the neuter, though rare, is not unexampled, being found at Eph. ii. 10, *ὅσα ἐν αὐτοῖς περιπατοῦντες*, for neither is αὐτοῖς confined to the masculine, but, like the Genit. here, is sometimes a neuter. Nor is the use of the Article here to be called anomalous. It might, indeed, have been dispensed with; but it is not without its force, as suggesting the sense, 'and the originator of it by the deception of our first parents,' Gen. iii. 6. So in Soph. *Œd. Tyr.* 868, Jupiter is called *πατὴρ νόμων*, and Plato, *Menex.* C. 10, has *πατέρες τῆς ἰλιθυρίας*, 'authors, or originators of the truth.' Instances, too, are abundant of nouns being left to be supplied from a verb preceding; and thus there is no great harshness in a noun being left to be supplied from a verbal, if we consider its true nature, especially as the sense of the verb itself has just preceded.

Finally, the above method of exposition is supported by the suffrage of the earliest antiquity; being adopted by the Pesch. Syriac Translator in the middle of the second century, who renders by *ܣܝܕܐ* with the feminine affix, which therefore cannot be referred to the Devil, and must belong to the preceding feminine noun *ܠܘܥܕܐ*, a *lie*. *Τὸ ψεῦδος* should be rendered so as to express the force of the Article, 'what is false,' as often in Aristot. and Plato, as opposed to *τὸ ἀληθές*. And so also at Eph. iv. 25. 2 Thes. ii. 11. Rom. i. 25. The very phrase *λαλεῖν τὸ ψεῦδος* occurs at Ps. v. 6.

These words, then, are meant to show how it is, that nought but falsehood comes from him,—namely, that is *natural* to him; *ἐκ τῶν ἰδίων* being (as the Pesch. Syr. Translator also takes it) for *ἐκ τοῦ ἰδίου*, and that for *ἐξ ἰδιώματος*, 'from natural disposition,' i. e. the evil disposition belonging to him, implied in the preceding context; probably a popular form of expression, since it is not found in the Classical writers. Remarkably similar to what is here said of the Devil, is what Porphyry de Abstin. ii. § 42, says of demons, *τὸ ψεῦδος* (lying) *τούτοις οὐκ αἰσίων*.

45. Here *ἐγὼ* is, as often, emphatic, corresponding to *αὐτός*, and the *ἐγὼ* is antithetic, with reference to a *μὲν* before, not expressed, but to be supplied after *ὑμεῖς* at v. 44, being hypoparenthetical and illustrative. Render: 'But as for me, it is because I speak the truth, that ye believe not what I say.' Inasmuch that, as Christ declares on a similar occasion (v. 43), 'if another should come in his own name only (without that Divine authority which he possesses), him they would receive.' Thus, then, it is meant that they can no more believe the truth, than the Devil can speak it; both actions being respectively contrary to their nature. Thus there is intimated an indirect contrast between the Scribes and Pharisees, who might well be called 'liars,'—like their father (the author of

lying),—and Himself, 'the true' and truth-declaring, to whom, as such, they stood necessarily and naturally opposed; and hence they were utterly indisposed to believe on and receive him as the Christ, and to come to him for salvation.

46. *τίς ἐξ ὑμῶν—ἁμαρτίας*:] The scope of this address is to convince them of the credibility of what he asserts, by another and a more familiar kind of argument, in which our Lord traces unbelief to its true source. In *τίς ἐξ ὑμῶν* the interrogation, as Calvin remarks, has the force of confident appeal.

'Ἀμαρτία is here by many of the best Commentators taken to mean, not *sin*, according to the common acceptance of the word, but *error*, or *falsehood*, in doctrine; as opposed to the *truth* spoken of in the next clause. Of this signification examples occur in *Æschyl. Agam.* 489, *φρονῶν ἁμαρτία*. Thucyd. i. 52, *δόξῃ ἁμαρτία*, and 78, *ἐν ἁμαρτία ὄντας*. However, on further consideration, I now see reason to doubt whether that view of the sense be well founded. The force of the argument would thus be, that 'so far from convicting him of falsehood, they cannot even attribute to him error unintentional.' Yet thus the argument would be any thing but forcible, and in accordance with the context; a tautology would be brought in; and the sense assigned to *ἁμαρτία* is one found neither in the New Test. nor in the Sept. Lampe would unite both senses,—vice in action, and falsehood in words or doctrine, and attempts to establish this from Ps. lix. 13. He might more appositely have adduced 1 Pet. ii. 22 (of Christ), *ὅτι ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ ἐνὶ ὀφθαλμοῖς ἐν τῷ στόματι αὐτοῦ*. The sense 'sin' must, however, have been chiefly intended; though that of verbal *ἁμαρτία*, 'falsehood,' 'the sin of the mouth,' Ps. lix. 13, ought not to be excluded, and is confirmed by Euthym.; for it is probable that there is here an allusion to the charge which the chief-priests were (as is clear from Matt. xxvii. 63) in the habit of advancing against Jesus, of being a *deceiver*, *πλάνος*. And how strong and comprehensive a term of reproach is *πλάνος* is certain from its use in the 122nd Epistle of Phalaris: *τὸν πλάνον—πονηρὸν εὐρεθῆναι*, for there the person would seem to be designated as a liar and rogue.—Ἐλέγχει must be rendered, not 'convinceth,' but 'convicteth'; as supra v. 9. And so in a similar passage of Aristoph. *Plut.* 574, we have *καὶ σὺ γὰρ ἐλέγξαι μ' οὕτως δύνασαι περὶ τούτου*. Our Lord appeals to his hearers whether they can make out any such charge against him, of error or falsehood in doctrine, as to warrant disregard of his pretensions; which may remind one of a similar appeal of *Moses* to the Israelites. Numb. xvi. Now such an appeal of course involves the force of a strong negation. Thus, at the words following, the hearers are supposed to have answered, 'No one!' On which answer the inference is founded,—q. d. 'But if, by your admission, it is granted that I do and speak the truth, why do ye not yield credence to me?' At v. 47, the argument is followed up, and, in the words there is implied the answer to the preceding question, *διὰ τί, &c.*, q. d. 'Why do —?' because ye are *not sons of God*: q. d. 'If ye were really,



1 ver. 37.  
ch. 5. 33.  
1 John 4. 4.

m ch. 7. 28.  
& 10. 20.  
Matt. 10. 25.

n ch. 7. 13.

o ch. 2. 16.  
& 5. 24.  
& 6. 46.

p ch. 4. 13.  
q ver. 17, 18.  
st. 27, 41.  
ch. 5. 21.

εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετε μοι; <sup>47</sup> ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. <sup>48</sup> Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; <sup>49</sup> Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω· ἀλλὰ τιμῶ τὸν Πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με. <sup>50</sup> Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. <sup>51</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν· ἕάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. <sup>52</sup> Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται· καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ \*γεύσῃται θανάτου εἰς τὸν αἰῶνα. <sup>53</sup> Μὴ σὺ μελῶν εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν [σὺ] ποιεῖς; <sup>54</sup> Ἀπ-

as ye boast, sons of God, ye would hearken to the words of God [from me, whom he hath sent]. The very reason why ye hearken not to them is, that ye are not of God; i. e. sons of God. See 1 John iii. 10. iv. 4, 6. v. 18, 19.

48. Not being able to answer these arguments, the Jews, meaning here, as usual, οἱ ἀρχόντες, are fain to have recourse to reviling.

— Σαμαρείτης εἶ—καὶ δαιμόνιον ἔχεις;] Of these two expressions the latter has been explained at vii. 20. The former appears from the Rabbinical writers to have been a term of bitter reproach, nearly equiv. to calling any one a *heathen*, or a *heretic*; and the Samaritans were accounted both.

49. To the first head of the charge, as manifestly false, our Lord vouchsafed no reply; and as to the second, after putting a mild, but solemn negative, he practically evinces its falsehood, by a simple appeal to his whole life and doctrine, which were evidently not those of one having a devil. This is especially shown by the allegation, 'I honour my Father;' a manifest proof that he is not possessed with a devil, since the devil not only honours not God himself, but incites others to trample on God's honour. In the next words, καὶ ὑμεῖς ἀτιμάζετε με, there is a tacit contrast between them and himself by a skilful turn of expression very similar to some in the Orations of Thucyd. The dense brevity here (almost Thucydidean) requires to be drawn forth in a paraphrase thus:—'Far from acting the part of one possessed with a devil, I honour God, who is my Father; while ye, on the other hand, dishonour me; and, in so doing, dishonour my Father, and your God.'

50. ἐγὼ δὲ οὐ ζητῶ] In these words our Lord answers, by anticipation, the charge of vain-glorious boasting, by showing that it is not so; and consequently the δὲ, 'but' (not 'and,' as in E. V.), is very forcible, and the sense may be thus expressed: "But (= 'and yet') though I speak of your dishonouring me, it is not I who seek mine own honour; but there is One who seeketh it (for me), and judgeth between me and you, who refuse to honour me." The ἐγὼ is, as very often in this Gospel, emphatic; I have rendered accordingly.

51. There is here, as Lampe remarks, a further carrying on of the discourse, arising out of the *κρίσις* at the end of the last verse, and forming a *novum testamen gratias*, in which our Lord adverts to the happy lot of those who accept his covenant of grace, and observe its requisitions; i. e. that they shall 'never,' lit. 'by no means ever,' θεωρεῖν θάνατον, which, like *laus beatitudinis* at Luke ii. 26, signifies, 'to experience death;' meaning death spiritual and eternal, 'the second death' spoken of in Rev. ii. 11, and in St. Paul's Epistles. Yet, though it has been proved that the phrase as well as the doctrine was not unknown to the Jews, the hearers misunderstand or pervert our Lord's words, interpreting them of death temporal, and endeavour thereby to fasten on him the charge of being possessed with a demon; or, if speaking soberly, as this claim to confer immortality on others implied the possession of it himself, the Jews justly interpreted this as virtually an arrogation of superiority over Abraham and the Prophets.

52. Γεύσεται for text. rec. γύσεται, which I have, with all the Critical Editors, adopted from many MSS., I find in almost all the Lamb. and most of the Mus. copies, also in Trin. Coll. B, x. 16 and 17.

53. καὶ οἱ προφῆται, &c.] Abraham, indeed, was also a Prophet; and so he is called by Jehovah, Gen. xx. 7. But that appellation was, it should seem, merged in the, to them, more endearing term of Father; he being called Father of the faithful.

— ἀπέθανον] q. d. 'Even the most eminent and most faithful servants of God were not exempt from death.' The Jews only stumbled at these pretensions because they refused to acknowledge Jesus as the Messiah; for they did not deny that the MESSIAH was to be far superior to all the Patriarchs, Prophets, and even angels. See Lampe.

— οὐ ποιεῖς] Griesb., Scholz, Lachm., Tisch., and Alf. expunge οὐ, on the authority of A, B, C, D, G, K, L, and many cursive MSS., to which I can add four Lamb. and several Mus. copies, also Trin. Coll. B, x. 16. However I still think (with Matthæi) that it ought to be retained, though in brackets. External authority

εκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάζω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ Πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι, <sup>55</sup> καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν καὶ ἐὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὁμοῖος ὑμῶν, ψεύστης. ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.  
56 Ἄβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν

for the word is much superior; and I find it in the most ancient and pure in text of the Lamb. MSS. confirmed by the Pesch. Syr. Vers.,—not to say that internal evidence is quite in its favour, considering that it was more likely to be omitted than inserted. It was, probably, omitted (whether carelessly or not) by those who did not perceive its force, nor consider that by removing it they took away not a little from the *spirit* of the expression in a context marked by spirit and force, since *οὐ* here (like *οὐ γὰρ* according to frequent use) has the same import as our *thou* in our older writers. *Ὅ* is elsewhere so used in John iv. 19, *θεωρῶ ὅτι προσφ. εἰ οὐ* (where from ignorance of this *satirastical* force of *οὐ* the framer of the text of the MS. D expunged the pronoun); also vi. 30, *τί οὐ ποιεῖς σὺ σημεῖον*; viii. 25, *οὐ τις εἶ*; xii. 34, *πῶς σὺ λέγεις*;

54, 55. The argument here is obscure and uncertain; but it probably is, as Mr. Alford supposes, this: 'The same God, who is the God of Abraham, is my Father; he it is who honours (glorifies) me; and it is his word that I keep.' The term *δοξ.* points to the foregoing power of delivering from death, though it refers also to the *δόξαν* generally at v. 50.

For *ὁμῶν* 9 uncial, and many cursive MSS. (to which I can add all the Lamb. copies except one, and nearly all the more ancient Mus. copies) read *ἡμῶν*, which is adopted by Griesb., Scholz., Lachm., Tisch., and Alf.; and Alf. pronounces the text, rec. 'an alteration from *oratio directa*.' I, on the contrary, regard the *ἡμῶν* as a blunder of the scribes; who, even the best of them, so perpetually confound the two, that in most cases the true reading cannot be determined except by the test of suitability to the context; and that here *admits* *ἡμῶν*, but rather *calls* for *ὁμῶν*, which is found in the great body of the MSS., including B, D, E, F, H, X, Δ, confirmed by nearly all the Versions. Besides, though Alf. edits *ἡμῶν*, and translates accordingly, yet in his Exposition he follows the reading *ὁμῶν*, which is, indeed, called for by the force of the *argument*, and by the true punctuation, which I have adopted, after R. Stephens, in his *O. mirificam*; and I am now of opinion that the *καὶ* is best rendered 'although,' as in Heb. iii. 9, *ἰδοὺ μέσῃν με, καὶ εἶδον τὰ ἔργα μου*, 'although they saw my works.' So here, 'although ye know him not (the pronoun being emphatic) ye who habitually call him *your* God, as peculiarly the God of Israel.' The *λέγετε*, too, is emphatic, intimating that they cannot really *know* and worship God, if they refuse to acknowledge him whom he hath sent. After all, the reading *ἡμῶν* may have been an emendation of Critics, who stumbled at the construction, which is unclassical; so that the *ὅτι* seems to call for *ἡμῶν*, though the context and course of reasoning require *ὁμῶν*.

55. *ὁμοῖος ὑμῶν*] Lachm. edits *ὁμῖν*, from

MSS. A, D, and 4 cursives; authority quite insufficient; especially since internal evidence is in favour of *ὁμῶν*, inasmuch as *ὁμῖν* is evidently a correction of ancient Critics, who thought the construction with the *Genit.* solecistic; which, however, is not the case; for, although not pure *Attic* Greek, it is good *ordinary* Greek, and is found not only in *Ælian*, N. An. viii. 1. Theophr. Hist. Pl. ix. 11, but also in Xen. Anab. iv. 1. 17, and Hdot. iii. 37; though in all the passages one or other of the Editors would alter the *Genit.* into *Dat.*; not being aware that the idiom probably originated in the language of common life (like our vulgar idiom 'the like of you'), from an early period, and thus came to be used by the Father of History. It occurs in the Sept. at Isa. xiii. 4, and occasionally elsewhere, but only in the MSS. not in the text; which is partly the case in the New Test. Thus at John ix. 9, it is found in a few MSS., including Lamb. 1777; at Mark xii. 30, in some copies; at Rev. ix. 19, in many of the most ancient and best MSS., and it is, as I have there shown, probably the true reading.

56. Ἀβραάμ ὁ πατὴρ, &c.] Our Lord now contrasts *their* feelings towards God with those of Abraham, of whom they so boast; and that by way of adverting to his exalted nature, and consequently infinite superiority to Abraham.

—ἠγαλλιάσατο ἵνα ἴδῃ] The version 'rejoiced to see' is not sufficiently significant to express the full sense of the term *ἠγαλλ.*, which is pregnant with meaning; which may best be drawn forth by rendering 'greatly rejoiced [in the prospect] that he should see my day—the time of my appearing on earth in the flesh;—seeing it by anticipation, and realizing it by faith.' The next words are explanatory of the foregoing, and may be rendered, 'Yea, he *did* see it, and rejoiced [therein], namely, as most recent Commentators explain, in the seat of the righteous dead, the Paradisiacal state of bliss (see Luke xvi. 23, and notes). For, they observe, the Jews and the ancients in general, supposed departed spirits to take an interest in what concerned their posterity. And they refer to Isa. xxix. 22, sq. Phil. Jud. ii. 10, and several passages from ancient writers. After all, however, the meaning may rather be (as the older Commentators interpret), that he mentally saw it—partly by the eye of faith, so strong as to be compared to *sight* (see Heb. xi. 13. 1 Pet. i. 10, 12), and partly by a revelation of the advent of the future Saviour (supposed to be made to him on being commanded to offer up his son Isaac), either during his lifetime, or after death and in Paradise, at the period of the actual advent of the Saviour on earth. Thus, as Calv. says, 'desiderii et visionis tempora inter se diversa faciunt.' This view is most ably maintained by Maldonati, and favoured by Lampe. For my own part, I cannot better express my judgment

u Exod. 8.  
14.  
Isa. 43. 18.  
ch. 17. 5, 24.  
Col. 1. 17.  
v ch. 10. 51.  
26 & 11. 5.  
Luke 4. 30.

ἐμήν καὶ εἶδε καὶ ἐχάρη. <sup>57</sup> Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα ἔτη οὕτω ἔχεις, καὶ Ἀβραὰμ ἐώρακας; <sup>58</sup> Ἐἶπεν αὐτοῖς ὁ Ἰησοῦς Ἀμήν ἀμήν λέγω ὑμῖν πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. <sup>59</sup> Ἦραν οὖν λίθους, ἵνα βάλωσιν ἐπ' αὐτόν Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, [διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως.]

IX. <sup>1</sup> Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. <sup>2</sup> καὶ ῥώτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ, λέγοντες Ῥαββί, τίς ἡμαρ-

than in the words of Calvin: 'Et verum quidem est, spiritibus sanctis post mortem patefactum Christi adventum; cuius expectatione suspensi fuerant tota vita: sed nescio an *expositio tam arguta* Christi verbis conveniat.'

57. *πεντήκοντα ἔτη, &c.* The number fifty seems to be here used, not (as Grotius supposes) from its being a *round* number, but because among the ancients fifty was considered as the age when any one was past his vigour, and beginning to grow old. Thus, then, it is meant, that he was still young (not even *πρεσβύτης*, much less *γέρον*); how, then, should he have seen Abraham?

58. *πρὶν Ἀβραὰμ—ἐγὼ εἰμι* Render: 'before Abraham existed, I am' (the Present being here used to denote *continued existence*); equiv. to 'before Abraham was born I AM.' In so expressing himself our Lord evidently expresses his own Divine and never-ceasing existence, inasmuch as in the same language God speaks of himself in Exod. iii. 14. *Is. xliiii.*, and elsewhere; see Ps. xxxix. 2. xc. 2. Jer. i. 5, and comp. supr. i. 18; infr. xiv. 9. xv. 27. In fact, all Expositors, except the Socinians, are agreed that the use of the *Pres.*, *am*, expresses, as in Col. i. 17, *essential existence*. These words, then, showing, as even the Neologian Lücke admits, the pre-existence of Christ long before his birth in this world, plainly set forth his *supreme majesty*, and, by the assumption which they involve, of the name and attribute of Jehovah, his DIVINITY. And so it is evident the Jews understood Jesus; otherwise they would not have attempted to stone him for blasphemy. That stoning was a punishment inflicted for blasphemy among the *Greeks* as well as the Jews, is shown by several examples adduced by Lampe.

59. *ἐκρύβη, καὶ ἐξῆλθ.* Most recent Commentators suppose here an *endiadya*, or refer it to the rule by which, of two verbs in connexion, one is to be rendered as an adverb, as supra 56, *εἶδε καὶ ἐχάρη*. It is not, however, necessary to resort to that principle here. Jesus hid himself, it should seem, *for the moment*, and soon afterwards went out of the Temple. We need not, with the older Commentators, suppose this concealment *miraculously* effected, by vanishing from the sight of the multitude; we must not (as Alf.) suppose it done by being encircled by his disciples. Not only is nothing *said* to that effect, but the words following rather *discountenance* such a view; see note on Luke iv. 30. However, the words *διελθὼν—οὕτως* have been rejected by many Editors, and are cancelled by Griesb., Lachm., Tisch., and Alf. But there is scarcely evidence sufficient to warrant their being expunged; for they are only omitted in

MSS. B, D (both tampered with by Critics, and here and there corrupted from the Ital. Version), three recent and inferior Versions, and two or three Fathers. But, as the words are not at all essential to the *sense* of the passage, the testimony of Fathers cannot have any weight. All the most ancient Versions have them; and the Fathers adduced *against* them have them in *other* citations. They are, moreover, expressed in the metrical Version of Nonnus. However, since internal evidence is quite against their genuineness, inasmuch as the words were far more likely to have been *introduced* (probably from a marginal Scholium, suggested by Luke iv. 30) than removed; especially since the reading of C, L, X, and a few cursives, which add *ἐπορεύετο*, was evidently formed on such a Scholium, which was noted down for the purpose of clearing up the understanding of the thing by suggesting the *how*, i. e. in *what way* our Lord was enabled to conceal himself, and then make his escape out of the Temple. It would seem that *ἐπορεύετο* was the *original* reading of the Scholiast, afterwards altered to *παρήγεν*, as a more definite term, and, when the clause was received into the text, seemingly called for by the *παράγων* of the next verse.

IX.—ult. X. 21. Christ imparts sight to one born blind; and the circumstances thence resulting. Our Lord's discourse concerning the true and the false Shepherds.

2. *τίς ἡμ., οὗτος, ἢ οἱ γον. α.]* From this question of Christ's disciples, as well as from the words of the Jews infra v. 34, it appears that when a person was born with any bodily defect, or inherent malady, the Jews regarded it as the punishment of the sins of his parents; while, however, it would seem, that some supposed it might be for his *own* sins committed in a former state of existence. Accordingly, some eminent Expositors think that there is here a reference to the doctrine of the *προϋπαρξιν*, or pre-existence of souls; others, of the *μετεμψώσεως*, or *μετεμψύχωσης*, transmigration of souls into other bodies, by which what a soul had sinned in one body might be punished in another. Others, as Lightfoot, Lampe, and Tittman, deny any such reference; maintaining that it cannot be proved that the Jews in the age of Christ held any such doctrine. But granting that the affirmative cannot be fully proved, yet neither can the *negative*. And indeed Joseph. Ant. xviii. 1, 3, and Bell. ii. 8, 14. iii. 8, 3, positively affirms, that the Pharisees (whose tenets were generally received by the people, and well known by the Apostles) did hold the Pythagorean doctrine of the *μετεμψύχωσης*. Though, it must be con-

τευ, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; <sup>3</sup> Ἀπεκρίθη  
 ὁ Ἰησοῦς· Οὐτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα <sup>a ch. 11. 4.</sup>  
 φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. <sup>4</sup> Ἐμὲ δὲ ἐργάζεσθαι <sup>a ch. 11. 4.</sup>  
 τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νῦν, ὅτε <sup>b ch. 4. 34.</sup>  
 οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup> ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἴμι <sup>c ch. 1. 5. 9.</sup>  
 τοῦ κόσμου. <sup>6</sup> Ταῦτα εἰπὼν ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν <sup>c ch. 12. 34.</sup>  
 ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς <sup>d Mark 7. 33.</sup>  
 τοῦ τυφλοῦ, <sup>7</sup> καὶ εἶπεν αὐτῷ· Ὑπαγε νύφαι εἰς τὴν κολυμ- <sup>e Neh. 8. 15.</sup>  
 βήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται, ἀπεσταλμένος). ἠπήλθεν <sup>f 2 Kings 5. 14.</sup>  
 οὖν καὶ ἐνύφατο, καὶ ἦλθε βλέπων.

fessed, the Pharisees confined it to the souls of  
 the good alone. Moreover, the language is not  
 that of *positive belief* seeking for *confirmation*,  
 but of *doubt* seeking for *information*. And the  
 common people may have held a metempsychosis  
 both of good and of bad souls. Be that as it  
 may, their question as to what caused this nat-  
 ural blindness rested on the common notion  
 (prevalent also among the Heathen), that all  
 dangerous diseases, or grievous calamities, must  
 have been produced by the intervention of some  
 heinous sin, which they were meant to punish.  
 Now, in applying this even to the case of any  
 disease which befel a person in the *course of his*  
*life*, they would sometimes feel perplexity; since  
 it might be referred either to his *own* sin, or the  
 sin of his *parents*; for the Jews likewise held,  
 that the sin of parents, when not suffered for by  
 themselves, was visited upon their children in  
 the form of disease or calamity; see Ecclus. xi.  
 28. But how to apply this to the case of any  
 bodily defect or infirmity, or any disease *born*  
*with* a person, occasioned no little perplexity.  
 And accordingly for a solution of this difficulty  
 the disciples apply. Our Lord, however, without  
 adverting at all either to the general truth, or  
 particular falsity of these opinions, informs his  
 disciples, that the case, about which they in-  
 quired, had nothing to do with either of the  
 causes they mentioned; but, as when asked  
 (Luke xiii. 23), 'are there few that shall be  
 saved?' while declining a question of mere  
 curiosity, He fixes their attention on a matter of  
 far greater moment,—namely the truth, that  
 while God permits diseases to afflict men, for his  
 own wise purposes; in this instance he had, in  
 the miracle worked by his Messiah, permitted  
 the bodily defect in its subject to be worked by  
 his Messiah; one of whose characteristic works  
 (see Ia. xxxv. 5), it was prophesied, would be  
 'giving sight to the blind.'

4. *ἔμει δὲ ἐργάζεσθαι, &c.* Meaning, that  
 'such works as these must be done by him now,  
 while there is yet time and opportunity; for the  
 night is coming.' Thus intimating that his con-  
 tinuance with men would be short, and that he  
 should not long either convince them by his  
 miracles, or enlighten them by his doctrines.  
 The words may also have been intended to  
 inculcate the important lesson, that *we all* have  
 a work to do, even the work of Him who sent  
 us into the world; that we have our *day*, or  
*time*, to do it in; and that *as* that day is at  
 the best short, and we know not *how* short (as  
 it is said by Antiphan. ap. Stob. tom. i. 96, τὸ

ἤν ἔοικε φρουρᾷ ἰφηνέειν· τὸ τε μήκος τοῦ  
 βίου, ἡμέρας μίαν), so it behoves us to use all  
 diligence, lest the night that must close our day,  
 or opportunity, should find us with our work  
 undone.

5. By *φῶς τοῦ κόσμου* is meant one who both  
 enlightens and blesses mankind,—*light* being a  
 metaphor to denote both knowledge and happi-  
 ness; see Euth. viii. 16. Ps. xcvi. 11. cxiii. 4.  
 John i. 5. The sentiment was doubtless sug-  
 gested by the case of the blind man about to be  
 restored to sight.

6. *ἔπτυσσε—τοῦ τυφλοῦ*] It has been thought  
 strange that *clay* should be here used, since that  
 would seem more likely to injure than benefit  
 the eye. Yet such was sometimes employed,  
 among the ancients, as a sort of *salve* for certain  
 disorders of that organ. So Serenus Sammon.  
 xiii. 225 (cited by Wetstein), 'Si tumor insolitus  
 tippo se tollat inani, Turgentibus oculis vili cir-  
 cumline casso.' The spittle was used simply to  
 make the earth fit for the use in question; and  
 the intent of the action was to suggest the idea of  
*collyrium*, eye-salve, or ointment. So Hor. Sat.  
 i. 3, 25, 'oculis male lippus *inunctis*,' and comp.  
 Rev. iii. 18.

The action itself could, of course, contribute  
 nothing to the cure,—but is to be considered as a  
*symbolical* one, such as the spitting in the eye,  
 Mark viii. 23. See also vii. 33, and note. In  
 imitation of this the early Christians used, by a  
 similar symbolical action, to anoint the eyes of  
 the catechumens with clay.

7. *νύφαι*] 'wash thyself,' probably the eyes  
 only; for *νίπτεσθαι* denotes 'to wash a part only  
 of the body,' while *λούειν* means 'to wash or bathe  
 the whole body.' Comp. infra xiii. 10. Cotovi-  
 cus, Itiner. Hieros. p. 292, attests that the foun-  
 tain of Siloam is much revered by both Chris-  
 tians and Turks, who use the water to wash the  
 eyes in certain disorders of that organ. On  
*κολυμβήθρα* see note supra v. 2. This order  
 (like that of Elijah to Naaman, 2 Kings v. 10, to  
 wash seven times in Jordan,) was doubtless given  
 to try his faith.

The words *δὲ ἐρμηνεύεται, ἀπεσταλμένος* are  
 by Wassenburgh and Kuinoel considered as a  
*gloss*. But there is every reason to think that  
 they are genuine; for such etymological inter-  
 pretations of names were then very usual; as  
 might be shown by many examples, both from  
 the Scriptural and the Classical writers, especially  
 Thucydides; though such passages have usually  
 proved traps into which ignorant, or rash and  
 unwary Critics have fallen.

<sup>8</sup> Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι \*προσαίτης ἦν, ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι ἔλεγον Ὅτι οὗτός ἐστιν <sup>9</sup> ἄλλοι δέ Ὅτι ὁμοῖος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγε Ὅτι ἐγὼ εἰμι. <sup>10</sup> Ἐλεγον οὖν αὐτῷ Πῶς ἀνεφύχθησάν σου αἱ ὀφθαλμοί; <sup>11</sup> Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν Ἀνθρώπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι Ὅτι παγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νύψαι. ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα. <sup>12</sup> Εἶπον οὖν αὐτῷ Ποῦ ἐστιν ἐκεῖνος; λέγει Οὐκ οἶδα.

<sup>13</sup> Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτὲ τυφλόν <sup>14</sup> Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς. <sup>15</sup> Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκε μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνψάμην, καὶ βλέπω. <sup>16</sup> Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον Ἰ Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. <sup>17</sup> Λέγουσι τῷ τυφλῷ πάλιν Σὺ τί λέγεις περὶ αὐτοῦ, ὃ τι ἠνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν Ὅτι ὁ προφήτης ἐστίν. <sup>18</sup> Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ

g Matt. 12.

16.

Luke 18. 10

—17.

& 14 1—5.

& ch. 5. 5—

11.

h ver. 21, 22.

ch. 8. 2.

& 7. 12.

i ver. 21—22.

ch. 10. 19—

21.

j ch. 4. 19.

k ver. 22, 23.

ch. 2. 2.

& 4. 19.

& 6. 14.

8. *προσαίτης*] On reconsidering the debated question of the *reading* here, I have, in deference to the united judgment of almost all the Critical Editors, adopted it; though the state of the evidence (by the want of the confirmation of cursive MSS.; for I find it in no Lamb., and in very few Mus. copies, and in only one of the two Trin. Coll. MSS.); and by internal evidence being not altogether *against* τυφλ., that the *reading* may yet be considered an open question. The Evangelist might, indeed, have written τυφλὸν καὶ προσαιτῆς, which is actually found in a few MSS. and Latin Versions; but it was not necessary; for the latter circumstance *comes out* in the subsequent narration. The Critics who formed the text of those MSS. were, I suspect, induced to concoct the *reading* τυφλὸν καὶ προσαιτῆς, because πτωχὸς τυφλός was as common a phrase in Greek as *cæcus rogator* in Latin; the blind being almost always beggars.

11. ἀνέβλεψα] 'I received sight,' as infra xv. 18, which, however, is, strictly speaking, a term inapplicable to one *born* blind; yet examples of this idiom do occur in the Classical writers, from whom Lücke adduces two from Aristot. and Pausan. neither of them, however, pure Attic writers. It does not, I believe, occur, as might be expected, in the Sept.

13. τοὺν Φαρ.] Meaning the Sanhedrim, the far greater part of whom were Pharisees. That these were the *rulers*, is plain from vv. 23 and 34.

16. πῶς δύναται ἀνθ. ἁμαρτ.] By ἁμαρτ. is here, as at v. 25, simply meant a sinner by being an *impostor*. See 2 Thes. ii. 3. The argument is, that an impostor would not be endued by God with the power of working miracles; or

that if (as the Jewish doctors admitted) any one were so endued, he was plainly commissioned from on high, and could therefore dispense with any ritual observances.

17. λέγουσι τῷ τυφλῷ] Lachm., Tisch., and Alf. insert οὖν between λέγουσιν and τῷ, from 5 uncial and 7 other MSS. to which I can add 8 Mus., but no Lamb. copies. But internal evidence is against the word, espec. in a writer like St. John, who so perpetually leaves out connective particles; as the Critics who have admitted οὖν here must have been well aware, since they have themselves swept away, on MS. authority, a very large number of Particles, which they thought had been obtruded by the Revisers of the text. The fact that the Pesch. Syr. Translator had not the word in his copy ought to be thought sufficient, in conjunction with the vast preponderance of external evidence, to decide the question *against* the word.

— σὺ τί λέγεις—ὃ τι ἠνοιξέ, &c.] There is no occasion to break up, as some do, the sentence into two interrogations: 'What sayest thou of him?—that he hath opened thine eyes?' For though specious reasons may be adduced in favour of this method, yet thus the second question would be futile, because it had *before* been put; and the man had manifestly recovered his sight. It is better, with all the ancient, and most modern Expositors, to assign the sense: 'What sayest thou (i. e. what opinion hast thou) of him, in that (quatenus) he hath opened thine eyes; or, 'as to his opening thine eyes?' Moreover, ὃ τι is for καθότι, 'inasmuch as;' as Luke i. 7, καθότι ἡ Ἐλ. ἦν στήριxa, &c.

—προφήτης] Not meaning, 'the Prophet

αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως οὗτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, <sup>19</sup> καὶ ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; <sup>20</sup> Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· <sup>21</sup> πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν. αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. <sup>22</sup> <sup>1</sup> Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, <sup>23</sup> ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἥδη γὰρ συνετεθέωτο οἱ Ἰουδαῖοι, ἵνα εἰάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. <sup>23</sup> Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε. <sup>24</sup> <sup>2</sup> Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπεν αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστιν. <sup>25</sup> Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· Εἰ ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἷδ᾽, ὅτι τυφλὸς ὦν, ἄρτι βλέπω. <sup>26</sup> Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;

<sup>1</sup> ch. 12. 44.  
ver. 24.

<sup>2</sup> ch. 7. 12.  
Matt. 10. 26.  
25.

<sup>2</sup> Josh. 7. 18.  
<sup>12</sup> 1 Sam. 6. 5.  
ver. 12.

foretold by Moses' (as some understand); for that would require the Article; but 'a prophet,' *θεῖος ἄνθρωπος*, as Euthym. explains. It is plain from vv. 31, 36, that the man considered Jesus only as a prophet, or, rather, a man of God, *θεοσεβής*; certainly not as the Son of God.

18. [Ἰουδαῖοι] i. e. the *Φαρισαῖοι* before mentioned. — 'Ἐφώνησαν, 'had summoned,' καὶ ἤρατ., 'and had asked.'

19. οὗτός ἐστιν—ἐγεννήθη; Lampe, Markl., Kuin., and Tittm., think that two questions are here blended into one, i. e. 'Is this your son? Do ye say he was born blind?' Such would, indeed, be the more regular manner of expression; but the present is the more simple, natural, and characteristic of the persons; for, in their haste to proceed from interrogation to imputation of fraud, they blurt out the latter (which is implied in λέγετε), together with the former. In their answer, the parents pass over the imputation, and consider the words as comprehending two questions, to which they reply, which, together with πῶς—βλέπει, makes the interrogation threefold; which is, Mr. Alf. assures us, in strict legal formality.

21. ἡλικίαν ἔχει.] Meaning, 'He is of an age sufficient to enable him to give testimony. He is come to years of discretion.' Of this idiom examples have been adduced from Xen. and Lucius.

22. συνετεθέωτο] 'de communis consilio decreverunt,' as in Acts xxiii. 20. On this use of the Pluperf. Pass. in the Dependent sense, see Buttm. Gr. p. 234.

— ἀποσυνάγωγος γένηται] 'should be excommunicated.' See my Lex. in v.

24. δὸς δόξαν τῷ Θεῷ.] This does not signify,—what it might seem to import,—'Give the praise of thy cure to God [and not to this man].' For the absence of the Article will scarcely permit such a sense; and what is more, the words are a form of expression, often employed in the

Old Test., in the way of adjuration, seriously to admonish any one to speak the truth (see Josh. vii. 18, 19. 1 Sam. vi. 5. Jer. xii. 16): 'a lie being (as Lampe observes) a denial of the omniscience, holiness, truth, and justice of God. Consequently he who wilfully conceals the truth, or declares a falsehood, insults all those attributes of the Deity.' Thus the form was used when a confession of crime was to be wrung from any one. The sense, then, is: 'Confess the truth, as in God's presence: hast thou been really blind from thy birth, and has thy sight been imparted by this man?' They hoped thus to detect some fraud or collusion; but, being disappointed, they resolved to excommunicate the man immediately.

25. εἰ ἀμαρτωλὸς—οἶδα.] The Commentators are not agreed as to the scope and character of these words, in which some recognize *dissimulation*, others *avowal*; neither of which views seems well founded. It is better (with Brug., Camer., Grot., and Whitby) to take these words to mean, that 'he has no knowledge of what they allege;' q. d. 'That Jesus is a sinner, I know not;' εἰ being put for εἴτι. But as the authority for this signification of εἰ is precarious, we must retain the usual sense *whether*, and take οὐκ οἶδα in a popular sense to denote, 'I give no opinion: I have nothing to do with that.' This view is confirmed by the words following, ἐν οἷδ᾽, which do not imply knowledge of nothing besides, but of one thing especially. So Aristoph. Av. 1176, τίς τῶν θιῶν; Ag. οὐκ ἴσμεν· ὅτι δ' εἴχετο πατέρα, τοῦτ' ἴσμεν. Arist. Pax 227, οὐκ οἶδ᾽· πλὴν ἐν, εἴτι, which words are in like manner an answer to a question.

26, 27. The Sanhedrim now repeat the same question before proposed. A crafty device, by which they hoped to detect some discrepancy in his testimony, which might stamp falsehood on the whole; or they hoped that some additional circumstances would transpire, from which they

27 Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε τί  
 πάλιν θέλετε ἀκοῦν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ  
 γενέσθαι; 28 Ἐλοιδόρησαν οὖν αὐτὸν καὶ εἶπον· Σὺ εἰ μαθητὴς  
 οὐκ οἶδαν· ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. 29 Ὁ ἡμεῖς  
 οἶδαμεν ὅτι Μωϋσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν  
 πόθεν ἐστίν. 30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· Ὁ  
 γὰρ τοῦτω θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ,  
 καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. 31 Ὁ οἶδαμεν δὲ ὅτι ἁμαρτωλῶν  
 ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα  
 αὐτοῦ ποιῇ, τοῦτον ἀκούει. 32 Ἐκ τοῦ αἵωνος οὐκ ἠκούσθη, ὅτι  
 ἤνοιξε τις ὀφθαλμούς τυφλοῦ γεγεννημένου. 33· Εἰ μὴ ἦν οὗτος  
 παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. 34 Ὁ Ἀπεκρίθησαν καὶ  
 εἶπον αὐτῷ· Ἐν ἁμαρτίας σου ἐγεννήθης ὄλος! καὶ σὺ διδάσκεις  
 ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω. 35 Ὁ Ἦκουσεν ὁ Ἰησοῦς, ὅτι

q Prov. 15. 5,  
 20. & 28. 9.  
 Isa. 1. 15.  
 Jer. 14. 10—  
 15.  
 Ezek. 3. 17,  
 18.  
 Mic. 2. 4.  
 Zech. 7. 12.  
 r ver. 16.  
 s ver. 2.  
 t Ps. 2. 7.  
 Matt. 14. 28.  
 16. 16.  
 18. 68.  
 ch. 1. 66.

might plausibly reason that the blindness was not real,—or, at least, not from his birth. The man, however, now perceives their aim; and, no longer able to suppress his indignation, impatiently exclaims, *εἶπον, &c.*

27. οὐκ ἠκούσατε] 'attended not to what I said.' The next words are ironical.

28. ἐλοιδόρησαν καὶ εἶπον] put for *εἰλόει*. *εἰπόντες*; for they thought it abuse enough to call him the disciple of an impostor.

29. οὐκ οἶδ.—*οἶστί*] A popular expression, importing, 'We know not his Divine mission, whether his doctrine and miracles proceed from Divine origin, or from demoniacal agency.' (See viii. 27, note.)

30. ἐν τούτῳ] scil. *μέρει*, 'in this circumstance.' Supposing the γὰρ to be here (as it is usually regarded) simply *intensive*, we may render it, with Wakef. and others, *truly*, or *indeed*; equiv. to 'Tis passing strange.' But the inferential force of the Particle must not be merged in, but combined with, the other; q. d. 'Why this, truly, is strange.' Other instances of this combination of the two senses occur in the New Test. at Acts xvi. 37, οὐ γὰρ· ἀλλὰ, &c. 1 Pet. iv. 15, and sometimes in the Class. writers; e. g. Eurip. Med. 1370, οἷδ' οὐκί'· εἰσὶ· τοῦτο γὰρ σε δέξεται, 'Why truly, this will sting thee!' The general sense may be thus expressed, 'Why, truly, this is strange, that you (ὅμοις, emphatic), who undertake (according to your office) to distinguish true from false prophets, should not be able to discern with *wisdom* power *he* comes, who gives sight to those born blind.'

31. οἶδαμεν] equiv. to 'it is well known.' I would, in each of the two cases of ἀκούει occurring here, understand it of *hearkening* to their prayers for aid, or countenance; thus forming a *gnome generalis*, not unfrequent in Scripture; e. gr. Ps. lxxi. 18. Isa. i. 13, and sometimes in the Classical writers, e. gr. Hom. Il. i. 218, Ὅς κε θεοῖς ἐπιεισθηται μάλα τ' ἔκλινον αὐτοῦ. Here, however, the context shows the meaning of the term to be especially applied to the case of professing prophets asking aid and confirmation of their claims from God. So Schoettg., after Chrys. and

Euthym., expresses the sense thus: 'To false prophets God does not hearken, so as to work miracles through them, but hearkens only to the really pious.' What, then, was here meant to be inferred is, that the miracle just wrought proved him who wrought it to be a true prophet.

32. ἐκ τοῦ αἵωνος] 'from the beginning of the world.' See note on Luke i. 70. Τίς, scil. *ἀθώωτος*, 'any mere man.' Though communication of sight, in some cases, to those born blind, has of late been effected by the improvements of modern surgical art, yet that does not affect the present case; for the operation in question demands the intervention of the most consummate skill and labour, and it would be equally a miracle to restore such persons to sight *without those means*.

34. ἐν ἁμαρτίας σου ἐγεννήθης ὄλος!] 'utterly,' 'entirely.' This may, as some think, be said on the same principle which prompted the question of the disciples, v. 2, and if so, they, as Trench observes (Mir. p. 305, note), forgot that the two charges,—one, that he had never been born blind; and so was an impostor;—the other, that he bore the mark of God's anger in a blindness that reached back to his very birth,—will not agree together. They might forget this in their rage against Jesus (of this there are other instances of similar slips of memory); yet it may rather be, as the best Expositors, ancient and modern, consider it, an hyperbolic mode of expression, arising out of a burst of rage, like the Latin *scelus peccatis*; and the Greek *κακός* καὶ ἐκ κακῶν. Perhaps, however, it was both the one and the other; being, probably, a blending of two phrases, ὄλος ἁμαρτωλός· *sic* and ἐν ἁμαρτίας ἐγεννήθης, thus forming one of the most opprobrious speeches imaginable, and likely to have come from the persons in question; for when men are quite destitute of arguments, they endeavour to supply their place by bitter reviling. By ἐξέβαλον ἔξω must be principally meant 'excommunicated him'; but the excommunication may have been accompanied by a thrusting him out of the apartment in the Temple, where they sat in the exercise of their office.

ἐξέβαλον αὐτὸν ἔξω· καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ Θεοῦ; <sup>36</sup> Ἀπεκρίθη ἐκείνος καὶ εἶπε· καὶ τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; <sup>37</sup> ἔλεπε δὲ αὐτῷ ὁ Ἰη- <sup>u ch. 4. 20.</sup> σους· Καὶ εὐράκαας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. <sup>38</sup> Ὁ δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ. <sup>39</sup> Καὶ <sup>v ch. 2. 19. & 12. 47.</sup> εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον·

35. πιστεύεις—Θεοῦ] Almost all Commentators regard these words as only importing, 'Dost thou believe in the coming of the Messiah?' as all pious Jews did. But the mode of address seems to be pointed at the then *state of the man's mind*; who, though at the time the miracle was worked upon him, and even when brought before the Sanhedrim, seems to have regarded Jesus as only a *prophet*; yet, on reflection, and consideration of the wonderful works Jesus had done, had probably begun to think that he must be *more* than a prophet, nay, to wish to be his disciple. Indeed his answer seems to comprehend two things: 1st, 'Yea, Sir, I *have* that belief;' and, 2ndly, 'Canst thou tell me who that Personage is, that I may believe in him?' The words seem to express a sort of expectation that the extraordinary Person, whom he was addressing, could *tell* him who and where the Messiah was, or perhaps might himself be that Personage. In this view, the words of his answer may be regarded as a delicate way of saying, 'Art thou that Personage?' That the true character of this *viſit* τοῦ Θεοῦ surpassed the man's present comprehension, as Alf. supposes; and that, accordingly, he asks for further information, is more than can be proved.

36. καὶ] This I have, with Griesb., Matthæi, Scholz, Lachm., Tisch., and Alf., introduced into the text, on the authority of many of the best MSS., including all the Lamb. and most of the Mus. copies, and the two Trin. Coll. copies. The omission (of which other instances occur infra xiv. 22) appears to have arisen from the καὶ in the verse just below.

37. καὶ ἰδὼν.—ἰστίῃ] The full sense is, 'Thou hast both seen Him (now), and the Person who is speaking with thee is He.'

38. πιστεύω, K.] Render: 'I do believe, Lord; and he rendered worship to him.' See on Matt. ii. 2.

39. καὶ εἶπεν ὁ Ἰη. Εἰς κρίμα, &c.] If these words were spoken at the time, they were spoken for the sake of the bystanders. But we have no sufficient reason to think that there were any bystanders; for so short a conversation, though terminating in the rendering adoration, would not be likely to attract many bystanders, and few, indeed, to whom so deep a spiritual lesson would not have been uttered *in vacuo*. Inasmuch that I am inclined to think, with Mr. Alford, that *some* interval took place between the time when that conversation occurred and that when the words of this verse were uttered, but not a long one. We may suppose that our Lord took an early occasion, from the miracle being soon buzzed about every where, that was wrought on the blind man (which may have become the topic of discourse in his presence) to speak of *spiritual* sight, and the absence of it; and also of the effect which his coming into the world would have in removing or in confirming unbelief.

However, the *sense* of the words has been variously laid down. Now that will mainly depend on the sense to be ascribed to κρίμα, which some understand to denote the judging of the characters of men, and pointing out their duties. But that *dis-spiritualizes* the passage, and deprives it of its pointed gravity. It is better, with Chrys., of the ancient, and several modern Expositors, to suppose κρίμα as put for *ἐκ διακρίσειν καὶ διαχωρισμὸν*, for *distinction and separation*, and consequently discrimination,—i. e. 'that men's real characters may be put to the proof' as to their use or abuse of their opportunities. So it is elsewhere said of Christ (Luke ii. 35), that he 'came for the falling and rising up of many in Israel, that the thoughts of many hearts might be revealed.' This sense, indeed, is quite agreeable to the primitive signification of κρίνειν, which is to *weigh*, and, in a general way, to *separate, divide*, as an army into ranks. So Xenoph. Mem. iii. 1, 9, κρίνειν τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς. See also Hom. II. β. 362. But there needs some proof that the κρίμα had ever the force of κρίσις = *discrimination*. Hence it is better to retain the usual sense, '*judgment*, as the result of discrimination, by the being put to trial.' Thus our Lord's meaning will be, that 'for judgment [as the effect of judging and trial] is He come into this world; the *effect* or *consequence* of his coming being, that, while some are thereby made to see (i. e. know),—who were blind (i. e. ignorant) before,—others there are who, thinking they see already, while in effect they are but blind, will be *left* as they were.'

In the next words the ἴνα is not *causal*, but *eventual*, by marking *result*, the general meaning being, 'Thus while I make some to see (as this man whose eyes I have opened), I am the means of making others blind (comp. 2 Cor. ii. 16);' thus the effect or consequence of Christ's coming into the world will be, that those who are blind through simple ignorance, will see (namely, by the light of the Gospel, and the illumination of the Holy Spirit); and those who have the use of sight (i. e. have knowledge), but are blinded by passion and prejudice, will *not* see what is before their eyes, but be left judicially to their own blindness. By the οἱ βλέποντες are meant the οἱ δοκῶντες βλέπειν, those who were thought to have, and thought they had, a knowledge of God's word. Thus our Lord means to say that if this blindness were merely that pertaining to the *head*, if they were *simply* ignorant, they would not be exposed to this heavy condemnation; but since they profess to be wise, their unbelief becomes inexcusable. But the ground of their guilt is, that they are at *heart* wilfully blind, and, with every means of coming to the truth, they remain closed to conviction; and therefore their sin, of unbelief, must *rest* upon them, and thus sink them to perdition.



ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. <sup>40</sup> Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ οὖντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν; <sup>41</sup> \* Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν νῦν δὲ λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει. X. <sup>1</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας

X. 1 seqq. Some Commentators and Harmonists think that the discourse in vv. 1—22 was delivered at another time, and after an interval of two months, i. e. at the Feast of the Dedication, mentioned at v. 22, since Christ there carries on the metaphor of the Sheep. But that is inconclusive; it is so closely connected in subject with the preceding, that it must have followed immediately after it; otherwise, indeed, the parable would be very abruptly brought in, and without any preface, usual to John, prefixed; whereas, taken in connexion with the foregoing, it is very apposite. The introductory ἀμὴν ἀμὴν λέγω ὑμῖν cannot be meant as a preface, but is solely employed to introduce some further remark or admonition; see John v. 24, 25. vi. 26. 32. viii. 34, &c. Besides, v. 21 having a reference to the recent case of the blind man, binds the present portion to the immediately preceding. And, indeed, the imputation lately cast upon our Lord, ix. 24, of being an impostor, would induce him to take the first opportunity of *retorting* the charge on his calumniators, and showing that he sought nothing but the benefit of the people; that he was the *true* Shepherd, *the Messiah*; and that they who called themselves the shepherds of the people, and excommunicated those who acknowledged the Messiah, were the false teachers and impostors: that he himself, so far from seeking, as an impostor would, his own interest, sought nothing but the benefit of the people, and would lay down his life for them. In short, that there is a close connexion with the preceding is admitted (though Alf. thinks it doubtful) by all the best Expositors, ancient and modern (see espec. T. Aquin., Calv., Lampe, who says it was spoken *eodem halitu*; Tittm., Kuin., Thol., Stier); but it is only as to how the connexion arises, that they differ. That the Pharisees are glanced at in what is said, cannot be doubted: but though that is the truth, it is not the whole truth. The most correct sense seems that of Cyrill., Theoph., and Euthym. (approved by Maldonat and Lampe)—that our Lord, in what he says, answers not only to their words, but to their secret thoughts. These, says Lampe, 'directe ferit argumentum Parabolorum'; and, I would add, when ushered in by so solemnly impressive and weighty a form as—'Ἀμὴν ἀμὴν λέγω ὑμῖν', they were much more forcible. Besides, the scope and purpose of the address are manifest from the plain facts opened out in the preceding Chapter, where the audacity of the Pharisees rose so far as to pronounce Jesus not even a true *Prophet*, but an impostor. In order to evince the falsity of this charge, our Lord sets before the Pharisees a lively representation of the true and of the false Shepherd; and in doing this he employs, as often, very figurative phraseology, as highly suitable to the nature of a Parable, and better adapted to match the figurative

language in the foregoing part of the Discourse and elsewhere, where he calls himself 'the living Water,' 'the Light of the world,' &c. So here, borrowing his imagery from pastoral life (whether suggested by the proximity of a sheepfold, and the view of a flock of sheep going to the fold, or not, is uncertain), he says of himself, in the explanation of the Parable (7—11), 'I am the good Shepherd.' There was the greater suitability in this, because the Messiah had been predicted by the Old Test. prophets under the image of 'a Shepherd.' See Jer. xxxiii. 1—4. Ezek. xxxiv. 23. xxxvii. 21. Zech. xiii. 7. Hence, that the hearers understood the force of this figurative allusion is plain, since at the close of the first part of his address they ask him whether he were actually the Messiah. But in the Parable itself our Lord simply places before them a representation of the good and of the evil Shepherd. In doing this, however, he describes the false shepherd first, because, as Maldonat. observes, 'facilius cognoscimus quis sit, quam quis sit bonus pastor.' He does speak of the evil shepherd, because, being represented as a pretended shepherd, but really a κλέπτης καὶ λῃστής, he is, in point of fact, no shepherd;—a keen retort on the Pharisees, who had styled him an impostor. In carrying out his main purpose—the spiritual edification of his hearers, and of the Church in every age—he shows that those alone are worthy of the name of Shepherds, who, having learnt of him, should preach his doctrine. In this, and other of his Discourses recorded by St. John, our Lord was pleased to employ expressions highly figurative, in order partly to show the nature of his person and office, and partly for reasons which will appear from my note on *Paraboli cal instruction* at Matt. xiii. 3. Here it will be proper to be more than usually attentive to the precaution there suggested, as to the *application* of Parables; namely, not to press too much on particular terms or circumstances, such being but ornamental, and forming, as it were, the *drapery* to the figures in the pictures. Thus here by the *sheepfold* is evidently meant Christ's kingdom on earth; by the *door* and the *porter*, Christ himself; by the *thieves and robbers*, the chief priests and Pharisees; by the *fold*, the visible Church of God; by the *sheep*, those really such (not the *goats*, Matt. xxv. 32), the faithful disciples of Christ; by the *voice*, probably the word of the Gospel, sounded forth by the spiritual pastor, conf. Pa. lxxxix. 15, 'Blessed are the people that know the joyful sound.' As to the other terms, the corresponding ones are either very alight, or none at all.

But to advert to the scope of the present portion (vv. 1—21);—most of the ancient and earlier modern Commentators supposed the *subject* of it to be the entering upon ecclesiastical offices without being authorized by a commission from those who have such commission regularly transmitted

εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής· <sup>2</sup> ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων. <sup>3</sup> Τοῦτ' ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. <sup>4</sup> Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. <sup>5</sup> Ἀλλοτρίῳ δὲ οὐ μὴ † ἀκολουθήσωσιν, ἀλλὰ φεύγουνται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν. <sup>6</sup> Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν, ἃ ἐλάλει αὐτοῖς.

<sup>7</sup> Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν,

down from the Apostles, and derived consequently from Christ himself. But that such a sense can be deduced from the present passage, neither the nature of the context, nor the import of the words will, I think, permit us to suppose. The purpose here in view is undoubtedly (according to the opinion of the most eminent of the more recent Commentators) that which has been above detailed. Accordingly, although its particular application here is to spiritual Pastors, yet it has reference to the *taught*—the true 'sheep,' who promptly hear the joyful sound of the Gospel.

1. *αὐλῆς*] The word means a hovel, open at the sides, fortified by strong hurdles, and close wickerwork. By *αὐλὴ τῶν προβάτων* is here designated the *Jewish people*, the Church of God and Christ, who needed the food of spiritual instruction; see Ezek. xxxiv. 11. Jerem. xxiii. 4, sq. To enter in by the door was a proverbial expression, to denote making a regular ingress. So Arrian in Epict. ii. 11, ἀρχὴ φιλοσοφίας παρά γε τοῖς ὡς δεῖ, καὶ κατὰ τὴν θύραν, ἀπτομένοις αὐτῆς, συναίθεσις τῆς αὐτοῦ ἀσθινίας. Christ is called the door, since by him ('the way, the truth, and the life') we have 'an entrance ministered unto us into the everlasting kingdom' (2 Pet. i. 11). Κλέπτης and ληστής properly differ, as our *thief* (or *pilferer*) and *robber* (or *highwayman*), the one referring to private stealing, the other to public and violent robbery. Here, however, they have little or no difference, but, being united, exert a force greater than either would have separately.

3. ὁ θυρωρὸς] i. e. one of the under-shepherds in attendance at the door of the αὐλῆς. The Jewish sheepfolds were built strong and substantial, guarded both within and without, being surrounded by a wall to prevent admission, except by the regular entrance, and provided with a door, kept by a porter, and secured by bars and bolts.

— τῆς φωνῆς αὐ. ἀκούει] i. e. 'attend to, obey his orders.' Φωνὴ denotes either those *articulate sounds*, as whistling, &c., or certain *words*, such as were addressed to the animals, on which see Aristot. Hist. An. vi. 19. The calling them by their names is illustrated by what Wolf and Wetstein adduce, who prove that anciently names were given not only to horses, oxen, dogs, &c., but also to sheep, and even goats. So Longus, Past. iv. p. 136, τοὺς τράγοντας ἐκάλεσαν ὀνόματι, and cxlvii., ἐκάλεσάν τινες αὐτῶν ὀνόματι; which two passages confirm the text.

rec. καλεῖ, for which φωνῆς is edited by Lachm., Tisch., and Alf., from A, D, L, X, and 4 cursives (to which I can add nothing); very insufficient authority, espec. since internal evidence is in favour of φωνῆς, which is a term characteristic of the Evangelist, whereas the other is a mere critical alteration. This is confirmed by Hesych., who explains φωνῆς not only by λέγει, but by λαλεῖ, which cannot be right, since such a use is unprecedented. I am surprised that the Editors did not see that Hesych. must have written καλεῖ, probably with reference to this passage, or to that of Mark x. 49.

4. ἔμπροσθεν αὐτῶν πορεύεται] Contrary to the custom which prevails in the West, the Eastern shepherds precede their flocks, and lead them by peculiar sounds of the voice; see Ps. xxiii. 2. Ixxvii. 20. lxxx. 1. The custom (no doubt introduced by the Moors) still continues in Spain.

5. For ἀκολουθήσωσιν, Lachm., Tisch., and Alf. read -σουσιν, from A, B, D, E, F, C, Δ, and some 5 cursives; to which I can add 3 Lamb. and 5 Mus. copies, and Trin. Coll. B, x. 17; but external evidence is rather in favour of the text. rec., since the Subjunct. Aor. is the ordinary Greek usage, and the Fut. Indic. the pure Classical. I doubt not that -σουσιν was a critical alteration, to introduce a better Greek form, and one more suitable to the φεύγουνται just after.

6. παροιμίαν] Not put for παραβολήν; for I agree with Mr. Alford, that this is not properly a parable, but a parabolic allegory.

7. What is here said is, as Greswell observes, not an explanation, but a continuation and an enlargement of the former topic, though with this difference, that the former is allegory throughout, the latter is not. Indeed, amidst a profusion of figurative images Christ has distinctly appropriated to their true sense only the personal character of the shepherd and owner of the flock, and the personal character of those opposed to him, whether as robbers or hired attendants on the sheep. Θύρα denotes not only door, but access; also, as here, the medium thereof,—he who gives it. To which purpose Weinstein appositely cites a passage of Ignat. ad Philadelph. § 9, αὐτὸς ὁν θύρα τοῦ Πατρὸς, δι' ἣν εἰσερχόμεθα Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ οἱ προφῆται, see Eph. ii. 18. Taken in conjunction with what precedes, and what follows at v. 9, the primary import of the words

a. ch. 14. 6.  
Eph. 2. 18.  
Heb. 10. 19.  
90.

ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. <sup>8</sup> Πάντες, ὅσοι [πρὸ ἐμοῦ] ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν

must be, that *Christ* is the only way through which believers can enter into the Church of God (see ver. 9. xiv. 6. Eph. ii. 18. Heb. x. 19, 20); though it may include, in an under sense, that as a man must observe and pass through the door, in order to his making a regular and unsuspected entrance into a sheepfold, so any real pastor must maintain a proper regard to Christ, in order to his being a true teacher in the Church.

8. *πρὸ ἐμοῦ*] These words are absent from very many MSS. (to which I add 8 Lamb. and 12 Mus. copies), Versions, Fathers, and early Editions, and are cancelled by Matthæi; but wrongly; for it is one of the most certain of Critical canons, that an omission of words, which have occasioned perplexity to Commentators, is always to be regarded as suspicious. And there are reasons which make this Canon stronger in the Scriptures than in the Classical writers. The omission might, in the present case, be purposely made, to save the honour of Moses and the Prophets, especially as the Manichæans denied their Divine legation. Internal evidence, therefore, is so strong in favour of these words, as to balance even a superiority of external, which, however, does not exist. Besides, the words are almost necessary to make any tolerable sense. They must, then, be regarded as genuine; and the only question is, what is their *true import*? Many ancient and modern Commentators take *πρὸ ἐμοῦ*, and suppose an ellipsis of *ἐν τῷ ὀνόματι τοῦ Πατρὸς μου*; understanding it of *false Christs*, as Theudas, and Judas of Galilee. A view also maintained by those who take *πρὸ* in the usual sense *before*. Of these two interpretations, however, the former supposes a sense by no means authorized by use, and introduces an inadmissible ellipsis; and involves an *anachronism*; for, as the best Expositors are agreed, it cannot be proved that there were any false Christs previous to that time. And if even *one* such could be found, it would not justify the *πάντες ὅσοι*. One thing is plain, that our Lord could not have meant to include Moses and the Prophets, of whom he every where speaks in terms of the highest reverence. The best solution of this difficulty is supposed to be that of Bengel, Rosenm., Campb., and Kuin., who think that *ἦλθον* is to be taken of time *recently past*, and up to the present; i. e. 'Now our Lord (say they) throughout this discourse considers himself, viz. as the *supreme* spiritual Shepherd, through whose instruction and grace the under shepherds must be admitted into his fold, the Church.' 'In this view (says Campbell) the words are directed chiefly against the Scribes and Pharisees, considered as teachers, whose doctrine was far from breathing the same spirit with his, and whose chief object was not, like that of the good Shepherd, to feed and protect the flock, but like that of the robber, or of the wolf, to devour them.' Yet in this there is something not a little harsh; 1. in arbitrarily taking *ἦλθον* as a kind of Preterite-present; 2. in understanding *ἦλθον* to mean 'have come, as teachers;' for (not to mention that this is inconsistent with the *πρὸ ἐμοῦ*) our Lord is here not representing himself

as the Shepherd, a teacher, but as the good Shepherd; which, as is shown at ver. 11, must principally involve the idea of governing. But how, then, will the parallel hold good between the Messiah and the Scribes and Pharisees? In order to remove this difficulty, many have understood *ὅσοι πρὸ ἐμοῦ* of false Christs. This however (as we have seen) is at variance with facts. After full and repeated consideration of the words, I am persuaded that the only way to arrive at the truth is to suppose the *parallel* to be perfect, and to keep in view the leading ideas in *ποιμὴν ὁ καλός*. In short, by *ὅσοι πρὸ ἐμοῦ ἦλθον* are, I conceive, meant those who before Christ had come in the character of *supreme Shepherd of the people*, and promising access to salvation, as Mediator of the Mosaic covenant. So Gal. iii. 19, the Law is said to have been *διαταγὴ ἐκ' ἀγγέλων ἐν χειρὶ μεσίτου*. And at Heb. viii. 6. ix. 15. xii. 24, the Mediator of the new and better covenant is tacitly compared with that of the old and imperfect one. Now that this Mediator under the old covenant could be no other than the High Priest is plain, and is proved by the parallel drawn by St. Paul, in his Epistle to the Hebrews, between Christ and the Mediator of the first covenant, the High Priest; first, between Moses, the original Mediator, and Christ, ch. iii.; and then between the successive Mediators, the High Priests for the time being, ch. iv. 15. οὐ γὰρ ἔχομεν ἀρχιερεῖς μὴ δοῦναι, &c. ἀλλά, &c. Again, ch. v. 1, it is said, πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, which is exemplified by Aaron, the first High Priest. So also at ch. vii. Paul continues the parallel between these mediators, the High Priests who die, and him who is a High Priest for ever after the order of Melchisedec. See also at vv. 23, 26, 27, 28. At ch. viii. and ix. he proceeds in the parallel, instituting a most minute comparison. Thus it is evident that the expression in question, *ὅσοι πρὸ ἐμοῦ ἦλθον* may very well mean those who before Christ had sustained the office of temporary mediators between God and man, but who were now disannulled by the disannulling of the old covenant, and the coming of a new and better Mediator, the Lord of the Temple himself. But how, it may be asked, does this character of *κλέπται καὶ λ.* correspond to the High Priests? I answer, 1. it has been admitted by almost every Commentator that *πάντες* may very well be taken to denote πολλοί. 2. It is almost universally agreed, that by *κλέπτει καὶ λησται* we are only to understand rapacious persons, chiefly intent on gain. And that most of the High Priests under the second Temple at least were such, the History of Josephus will abundantly testify; nay, it is clear that almost all of them for the last 60 or 70 years had been such; persons who bought their office, and then made as much of it as they could, for the short time they were allowed to hold it. The traits of their characters, as delineated by Josephus, exactly correspond to those adverted to in the present comparison, vv. 10, 12, 13, namely, avarice and extortion, united with the utmost timidity, and neglect of protecting those under their governance. That our Lord meant chiefly the High Priests of a

τὰ πρόβατα. <sup>9</sup> Ἐγὼ εἰμι ἡ θύρα. δι' ἐμοῦ ἐάν τις εἰσέλθῃ, <sup>b</sup> σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει. <sup>10</sup> Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ. <sup>c</sup> ἀπολέσῃ ἐγὼ ἡλθον, ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. <sup>11</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. <sup>12</sup> ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα. <sup>13</sup> ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. <sup>14</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκειμαί <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> 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<sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>fg</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup>

e Matt. 11.

27.

ch. 15. 12.

f Ezek. 37.

22.

1sa. 55. 2.

g Jer. 31. 3.

h 1 Pet. 2. 25.

i Rom. 15. 8.

12.

ch. 12. 30—

24. 32.

j Eph. 2. 14

—19.

k &amp; 3. 1—8.

l 1 Cor. 12. 12.

13.

Col. 3. 11.

Rev. 7. 4.

h Isa. 53. 7, 8, 12.

1 ch. 2. 19.

ὑπὸ τῶν ἐμῶν <sup>15</sup> καθὼς γινώσκει με ὁ Πατήρ καὶ γὰρ γινώσκω  
τὸν Πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.  
<sup>16</sup> Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης·  
κακέινά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· <sup>ε</sup> καὶ  
γενήσεται μία ποίμνη, εἰς ποιμήν. <sup>17</sup> Διὰ τοῦτο ὁ Πατήρ με  
ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.  
<sup>18</sup> Οὐδεὶς αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ'

15. καθὼς γινώσκει—Πατέρα] These words are closely connected with the preceding verse (from which they are unnaturally disjoined by the division of verses), being an *illustration by similitude* of what was there said; q. d. 'I both know my sheep, and am known of them, even as the Father knoweth me, and I know the Father.' On the deep doctrine involved in this reciprocity of knowledge between the Father and the Son, see Smith's *Scrip. Test.*, i. iii. § 4, and on the evidence to the Divinity of Christ in this whole context, see i. ii. ch. 4, § 23, as headed, 'Jehovah the Saviour and Shepherd.' The last clause of this verse—καὶ τὴν ψυχὴν μου—προβάτων,—properly connect with the first clause of v. 14, *ἔχω*—καὶ δε, and, taken together, they declare distinctly what was only intimated supra v. 11; where see note. By τῶν προβ. are meant those designated as such in the Parable; meaning, his faithful disciples,—those who really follow his steps as 'the Shepherd of their souls'; for those the Lord hath, strictly and properly, laid down his life.

— With the grievous errors of those who seek to subvert the grand doctrine of the Atonement by manifest sophistry I need not trouble my readers; and I will only remark, how edifying it is to contrast the dogmas of modern heresiarchs on this vitally important subject,—namely, the vicarious death of Christ, with the uncontaminated orthodoxy of a venerable Apostolic Father. *Ἐν ἀγάπῃ προσελάβετο ἡμᾶς ὁ Δισπόστης, διὰ τὴν ἀγάπην, ἣν ἔσχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν ὁ Χριστὸς ὁ Κύριος ἡμῶν, ἡν θαλάσσι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.* Clemens Rom. 1 Epist. ad Corinth. § 49.

16. By the ἄλλα πρόβατα οὐκ ἐκ τ. αὐλῆς ταύτης are clearly to be understood the Gentiles, whose admission into the Church of Christ is here spoken of, as, by anticipation, already his sheep. By 'this fold' is plainly meant the Jewish people, who, it is said, *must* be brought, as necessary in order to accomplish the Divine purposes concerning them, and to the fulfilment of the prophecies of the Old Test. thereon; and our Lord so speaks, because it was his purpose to call them; and he foreknew that they would OBEY his call;—a foreknowledge evidently superhuman. The words καὶ τῆς φωνῆς μου, which are predictive ('they will hear'), point at the means of their being brought,—namely, by Christ calling them through the medium of his Apostles, by their preaching the Gospel. The expression τῆς αὐλῆς ταύτης does not necessarily involve the existence of another fold, containing the Gentiles, espec. since the Gentiles were not yet called, much less folded; and when they should

be brought, it would be unto the one, not fold, but flock, ποίμνη, under the εἰς ποιμήν spoken of in Heb. xiii. 20.

17. διὰ τοῦτο—με ἀγαπᾷ, ὅτι] This is strongly stated, on the especial ground of the love of the Father for the Son, 'because he laid down his life'; not, however, that there was not another adverted to supra iii. 35; see the able notes of Lampe and Calv. Accordingly, Matt. Henry says, that 'as the Son of God, he was beloved of his Father from all eternity; but as God-man, he was therefore beloved of the Father, because he undertook to die for the sheep.' What an instance of God's love to Man, that he loved his Son the more for loving us! In fact, Christ's death was the purchase of his Father's love both to him and to us.

— ἵνα πάλιν λάβω αὐτήν] meaning, 'in order that I may take it again, resume it, by accomplishing the purpose for which I came into the world;' i. e. not only by dying, but also by rising from the dead. 'This resuming it was,' as Matt. Henry says, 'the effect of his Father's love, and the first step to his exaltation; and the purpose of his laying down his life was, that he might thus evince himself to be the Son of God with power by his resurrection.' Rom. i. 4. See Calv.

18. οὐδεὶς αἶρει—λαβεῖν αὐτήν] The full sense is, 'No one [not even the Father] taketh it from me against my will,—compelleth me to die for my flock. I have, of my own will, undertaken to lay down my life for it, and do so lay it down.' The next words are meant to evince this voluntary laying down, inasmuch as our Lord had power in himself as well to lay down his life, as power to take it up; on account of which voluntary obedience to his Father's commandments (see v. 17) his Father loved him. The next words are explanatory of ἐξουσίαν ἔχει, a phrase importing full power, from participation in the Godhead, showing that this arose from the express ἐντολή, 'appointment,' ordinance, of the Father, into which, as the counsel of his will, Christ resolves the whole matter, as resulting from his mediatorial office.

On the irrefragable proof supplied by this passage to the Divinity of Christ, see Dr. Whitby, Abp. Magee, Dr. P. Smith, and Mr. Groswoll. The point of our Lord's argument is, as Dr. Smith observes, the spontaneousness of the act, which he performs in obedience to his Father's will, and for which the Father loveth him. The ἐντολή, commission, of the Father refers, not only to the resuming of life, but to the whole transaction, the laying down and receiving again; and this is a repetition of the fundamental doctrine of Christianity, that 'all things are of the Father, and through the Son; that

ἐμαντοῦ ἐξουσιαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταυτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρὸς μου. <sup>19</sup> Ἰσχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. <sup>20</sup> ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν Ἰδαιμόνιον ἔχει καὶ μαίνεται τί αὐτοῦ ἀκούετε; <sup>21</sup> ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζόμενον <sup>22</sup> μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

<sup>22</sup> Ἐγένετο δὲ τὰ ἐγκαίνια ἐν [τοῖς] Ἱεροσολύμοις, καὶ χειμὼν ἦν <sup>23</sup> καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ [τοῦ] Σολομῶνος. <sup>24</sup> Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ

God so loved the world, that he gave his only-begotten Son, and sent him into the world, that the world through him might be saved.' Dr. Smith ably refutes the Unitarian gloss by which *ἐξουσία* is supposed to imply a *delegated* authority; showing its inconsistency, both with the rest of Scripture (see Luke xii. 5. Rom. ix. 21, and Acts i. 7), and especially from the context here.

<sup>21</sup> μὴ δαιμόνιον—ἀνοίγειν] Meaning to say, 'can we suppose that a demon (as inhabiting the *dæmoniac*) would be willing, even if able, to open the eyes of the blind?' For, though demons were believed to have the power of working miracles, yet never for any good to man, since they were supposed to be utterly hostile to the human race; and no wonder, considering that they were servants of the great enemy of man.

<sup>22—39</sup>. Christ's discourse at the Feast of Dedication.

<sup>22</sup>. τὰ ἐγκαίνια] The word answers in the Sept. to the Heb. *חגג*, *handselling*, or *initiation*; and in the New Test. denotes the *encanment*, or festival of eight days, occurring in the month Kisleu, instituted by Judas Maccabeus in commemoration of the *purifying* of the Temple from Heathen pollution, and the renewal of the Temple worship, after three years' desuetude and profanation. Unlike all other festivals,—which were kept only at Jerusalem,—this was celebrated throughout the whole of Judæa. And as lights were kept burning in every house throughout each night of the festival, it is called by Josephus, Ant. xii. 7, 7, *φῶτα*.

—χειμῶν] Meaning, as the best Commentators are agreed, 'stormy wintry weather,' as in Matt. xvi. 3. Acts xxvii. 20. Ezra x. 9. And so *hiems* in Latin. This suggests a reason for his walking in Solomon's Portico. Whence this Portico had its name, is a disputed point. The opinion of the older Commentators was, that it was so called, as being a portion of the Temple of Solomon, which had been left undestroyed by the Chaldeans, and was therefore allowed to remain, though in a dilapidated state. And they suppose the Portico to be that which Joseph. Ant. xx. 9, 7, calls ἡ ἀνατολικὴ στοᾷ, and which he there expressly says was ἔργον Σολομῶνος τοῦ βασιλέως πρώτου διαιμένου (I conjecture βασιλ. τοῦ πρώτου δαίμ., as in Bell. v. 4, 1) τὸ σύμπαν ἱερὸν. And the Historian has before related that this Portico had not been restored by Herod, which favours the supposition in question; for thus it might more easily pre-

serve the name of its builder; since the *Southern* Portico, which was the greatest, was called the Royal Portico, as having been especially adorned by the kings, and particularly Herod. Indeed, it can hardly be imagined why *this*, of all the Porticoes, should be called Solomon's, unless from its having been in a great measure the building left by Solomon. It should seem, then, to have been built by Solomon, and afterwards restored, from a dilapidated state, by Zorobabel. Far more probable is this than the supposition of many Commentators from Grotius downwards, and most recent ones, that it was called Solomon's Portico, as occupying the *place* of the Portico built by Solomon on the Eastern side of the hill, and of which mention is made in Jos. Bell. v. 8, 1; from which passage it appears that this was the only side on which a Portico was then erected; the others, he says, being left without; κατὰ γὰρ τὰ λοιπὰ μέρη γυμνὰ ὁ ναὸς ἦν. There were afterwards porticoes erected all round the Temple. Porticoes were common in the Heathen temples likewise, being erected for the accommodation of the priests and the worshippers in general, both for walking in inclement weather, and for the purpose of teachers communicating oral instruction, while walking, to their followers (so Cebeas, cited by Wetstein: *ἐτυγχάνομεν περιπατοῦντες ἐν τῷ τοῦ Κρόνου ἱερῷ*); from which circumstance, indeed, two principal sects of Philosophers, namely, the Stoics and the Peripatetics, derived their names.

<sup>24—32</sup>. On the scope and character of this important portion, see Smith's Scrip. Test. i. iii. 3, 3, who gives the following summary of the substance of the doctrine therein:—'We have here, 1. the avowal of his official subordination to the Father, in having been designated, commissioned, sent, and endowed with a peculiar property in his people, and in exercising miraculous powers by the authority of the Father. 2. The assertion of his *own* power to confer the blessings of salvation; namely, holy character, immortal happiness, deliverance from moral danger, and security against all possible hostility. Let it be observed that, in the evident nature of the case, and according to the uniform tenour of Scripture, the bestowment of such gifts implies the attribute of All-sufficiency in the Donor. 3. This assurance of security is repeated, with a confirmatory declaration, that the *Omnipotence* of the Almighty Father is pledged to the same object. 4. These two assurances are consolidated into the proposition, I and my Father *ARE* ONE.'

ἔλεγον αὐτῷ· Ἐως πότε τὴν ψυχὴν ἡμῶν αἰρεῖς; εἰ σὺ εἶ  
 ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίᾳ. <sup>25</sup> Ὁ Ἀπεκρίθη αὐτοῖς ὁ Ἰη-  
 σοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν  
 τῷ ὀνόματι τοῦ Πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. <sup>26</sup> Ὁ Ἄλλ'  
 ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν·  
 καθὼς εἶπον ὑμῖν, <sup>27</sup> τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει,  
 καὶ γὰρ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι, <sup>28</sup> καὶ γὰρ ζῶν ἀιώνιον  
 δίδωμι αὐτοῖς· <sup>9</sup> καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα, καὶ οὐχ  
 ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. <sup>29</sup> Ὁ Πατὴρ μου, ὃς  
 δέδωκέ μοι, μελῶν πάντων ἐστί· καὶ οὐδεὶς δύναται ἄρπάξαι  
 ἐκ τῆς χειρὸς τοῦ Πατρὸς μου. <sup>30</sup> Ὁ Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν.

<sup>24</sup>. τὴν ψυχὴν ἡμ. αἰρεῖς;] for *ἀναρτᾷς*. The full sense being, 'keepest us in suspense between hope and fear, belief and disbelief.' This figurative sense to 'hold our minds in suspense,' arises from the same metaphor as that in *αἰσπρίσας*, as used in Thucyd. vii. 77, where see my notes; and so Philostr. V. Ap. ii. 4, *κάμει πᾶν αἰρεῖ δὲ λόγος ὃν εἰρηκα*: for in the sense to *raise aloft* may be implied, from the very nature of the thing, the previous *sinking* of any thing; and thus will arise an apt image of mental *vacillation*, which may be illustrated by a parallel use of *μεταωριζέσθαι* at Luke xii. 29.

— *παρρησίᾳ*] On this expression see note supra vii. 4.—Ὁ Χριστός. This our Lord had by implication claimed to be, by having applied to himself the predictions of the Prophets respecting the Great Shepherd.

<sup>25</sup>. τὰ ἔργα—ἐμοῦ] The sense is: '[Nay,] the works (i. e. the miracles) which I do by the authority of my Father, these bear witness of me [that I am sent by Him].' This *authority* from God, however, our Lord had, not as a mere legate, but as being partaker of the Divine nature and attributes. See v. 17, sq.

<sup>26</sup>. οὐ γὰρ ἴστα, &c.] This suggests the cause of their unbelief,—namely, that they are not of his flock, will not suffer themselves to be brought into it, being unwilling to cultivate the proper dispositions for it. With the words *καθὼς εἶπον ὑμῖν* Commentators are somewhat perplexed, since Christ had no where before told them that they were not his sheep. To remove this difficulty, it seems, some ancient Critics cancelled the clause; for to no other cause can we well ascribe the omission of it in several ancient, but altered, MSS. and some Versions. Nor is it easy to believe (what some modern Critics aver, in deference to whom Lachm. brackets the words) that the words were foisted in by the scribes; nay, it is incredible that *such* a clause, by no means necessary to the sense, should have crept into nearly all the MSS. As to *Versions*, they are not good authority for *omissions*, and especially of what is perplexing. There can be no doubt that the clause is genuine; and though we find nothing of this kind said in our Lord's preceding discourses, yet may it not have reference to something *said* by Christ, but not *recorded* by St. John? This is preferable to supposing, with some, that it was *indirectly* expressed; i. e. *implied* in our Lord's words. However, as there is plainly a reference

to the preceding discourse of the good Shepherd (for our Lord now proceeds to resume the allegory), and since, though our Lord does not there use *these* words, but *does*, in *fact*, say (v. 3) that '*his sheep hear his voice*,' so it is probable, though not certain, that *καθὼς, &c.* belong to those words, and should therefore be joined with the following verse, as they have been, on the authority of some MSS., Versions, and Euthymius, by many Expositors, including Bp. Loez, who, taking verses 26 and 27 in connexion, lays down the conjoint sense thus: 'But ye believe not, because ye are not of the number of those rightly-disposed persons, whom I have just now described to you as "my sheep," and of whom I said unto you that they "hear my voice;" and I know them, and they follow me.' However, the connexion is, after all, an open question.

<sup>27—29</sup>. These verses introduce a *further* description of the sheep, presenting in v. 27, as Calvin says, an *argumentum a contrariis*, to prove that they are not of his sheep, because they do not hearken to his word in the Gospel. Then it is added, to those who *do*, that he recognizes them as his sheep, inasmuch as they follow him in faith and obedience. Then at v. 28 is added the *result*, that he bestows on them life everlasting,—a declaration strengthened by the solemn declaration, *οὐ μὴ ἀπολ. εἰς τὸν αἰῶνα*, 'they shall by no means ever (at any time) come to perdition.' Comp. John viii. 51. The words following, *καὶ οὐχ ἄρπάσει—μου* are *confirmatory*, and further elucidatory, of the promise. In the next verse is suggested the *reason why* no being, not even the devil, can snatch these faithful disciples out of his hands,—namely, that the *Father* hath *delivered* them to him, in order to be preserved and redeemed; that omnipotent Being in whom are the issues of life and death, both temporal and spiritual. The whole passage bears strong attestation to the Divinity of Christ, but gives, as Whitby shows, when properly understood, no countenance to the doctrine (refuted by Heb. xii. 15), that the elect can never fall away from grace and perish; having, in truth, no relation to *personal election*, or *final perseverance*.

<sup>30</sup>. Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν] Some ancient and many modern Commentators, as Erasmus, Bucer, Pearce, Rosenm., Kuin., and Wets., understand this expression *ἓν ἐσμεν*, of consent of *will, purpose, counsel, and works*. A view which they support from John xvii. 21—23;

31 Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. <sup>1 ch. 8. 30.</sup> 32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ Πατρὸς μου διὰ τοῖον αὐτῶν ἔργον λιθάζετε με; 33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν. <sup>u ver. 30. ch. 5. 17, 18. 32.</sup> 34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοὶ ἔστε; <sup>v Ps. 82. 6. Rood. 23. 33.</sup> 35 εἰ ἐκέλευς εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή,) 36 ὃν ὁ Πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον· Τίος τοῦ Θεοῦ εἰμι; <sup>w ch. 17. 19. Mark 1. 34. Luke 4. 18.</sup> 37 Εἰ οὐ ποιῶ τὰ ἔργα τοῦ

and Weta. confirms it from Eur. Or. 1191, *ἢν τι Μενέλαος σὶ δρῷ. ἢ τόνδε κάμῃ· πᾶν γὰρ ἓν φίλον τόδε*, q. d. 'one body and one soul, we being one and the same.' But though the *unus loquens* permits this sense of the formula, yet the context at large forbids it, though that immediately preceding may seem to countenance it. Besides, so sudden and discursive are the transitions in this discourse of our Lord, that any such argument as the one in question is precarious. Far more attention is due to the view taken by many ancient interpreters (espec. the orthodox Fathers), and adopted by Lampe, by whom the expression is taken of physical unity,—namely, of *essence* and *nature*, including *moral* unity. While some, as Calv. and others down to Tittm., take the words as referring to union of *energy* and *power*,—a view which Tittm. studies to show is supported by the context; and his course of argument goes to trace a union of *attributes*. It would decidedly seem that the safest mode of interpretation is that of the ancients and of Lampe, who *elaborately* interprets it to mean, 'One in *essence* primarily,' and so, by implication, 'One in energy, power,' &c. (See his *able* note); q. d. 'No one can snatch them out of my hand: no one can snatch them out of *my Father's* hand. I and my Father are ONE.' Whichever interpretation be adopted, the words can import no less than a claim to equality with the Father, and consequently they prove the *DEITY* of our Lord; exactly as the passage at viii. 58, which, and the present, the Jews evidently so understood; a construction which, had it been false, Jesus would have been bound to correct and disavow.

31. *ἔβάστασαν*] 'took up.' An idiom thought to be Hellenistic; but that it is not really such appears from its being used by the pure Attic writer Antiphanes ap. Stob., where a Sovereign says of his diadem, 'If you knew to what perils and troubles it exposes the wearer, οὐκ ἂν ἐπὶ κοπρίας κείμενον αὐτὸ ἐβάστασας.' However, it may have been one of the idioms of common life, such as are frequent in writers like Antiphanes and others of the Comic Drama. On stoning, as the punishment inflicted for blasphemy, see Lev. xxiv. 14—16.

32. *πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν*] This is said with reference not only to the wonderful miracles which Christ wrought, but to his *whole course of action* in promulgating the Gospel of grace. *ἔδειξα* may, indeed, seem to relate most to the *former*; but it has often in the Classical writers simply the sense of *adare*, *præstare*, 'to

perform.' So Plato, Hipp. 512, *πολλὰ καὶ καλὰ ἔργα σοφίας ἀπαδείξαστο* (where, for *ἀπαδ.*, I conjecture *ἐπαδ.*). Themist. O. 13, *ἔργον καλὸν ἐπιδείκνυσθαι*.—By *ἐκ τοῦ Πατρὸς μου* is meant, 'in virtue of the power vested in me by my Father.'

—*λιθάζετε*] lit. 'are ye stoning,' 'going to stone?' This use of the Present, of what is just about to commence, and is in preparation, often occurs.

34. οὐκ ἔστι γεγραμμένον, &c.] In repelling the above charge, our Lord was pleased not *fully* to explain the nature of that union which he had claimed with the Deity, and the grounds on which he had called God his Father, and himself the Son of God; but he contented himself with using a sort of argument quite in the Jewish style (and therefore adapted to make an impression on his hearers), reasoning with them on the ground of what they themselves admitted,—namely, that he was a *Prophet* sent from God,—and showing that, even on *that* supposition, he had a right to the title which they refused him; alluding to Psalm lxxxii. 6, where judges and magistrates are called *Elohim*, sons of the most high God.

35. πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἔγ.] Meaning, 'to whom was delivered the command mentioned just before,' namely, to plead the cause of the destitute, &c.—*καὶ οὐ δύναται λυθῆναι ἡ γρ.* Meaning, 'And the Scriptures cannot be taken exception to, or contravened.'

36. The argument is one a *minore ad majus*, q. d. 'If they could in any sense, however remote, be styled gods, and even that only *officially*, how much more properly He whom the Father hath consecrated as τὸν Ἅγιον τοῦ Θεοῦ! They were only so *typical* gods; He, by being consecrated, (*ἡγιασμένος ὑπὸ τοῦ Θεοῦ*), and sealed as the Ὁ Χριστός (supra vi. 27, and note) is both *Υἱὸς Θεοῦ*, and, as has before been shown, essentially GOD. That the Jews so interpreted our Lord's words as to apply to *Υἱὸν τοῦ Θεοῦ*, so used by him, the same sense as One *equal* with God, and *essentially* GOD, is manifest. See more in the *able* notes of Calv., and Maldonat., and especially of Lampe, who concludes a masterly course of argument in the following words:—'Evidenter itaque hac argumentatio infert summam Servatoris nostri Deitatem. Qui enim super omnes Deos *dictitios* se effert, eoquo *ut Deus typicus* considerat, quorum ipse erat *antitypus*, ille se *ἀληθινὸν Θεὸν esse* declarat.' In loc. vol. ii. p. 724.

37. 'Diluto blasphemie crimine reddit Salvator ad rem ipsam, et se Deum esse probat' (L. Brug.).



x ch. 14. 10,  
11.  
z 17. 21. 22.

Πατρός μου, μὴ πιστεύετέ μου <sup>38</sup> \* εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε ἵνα γνῶτε καὶ πιστεύσῃτε, ὅτι ἐν ἐμοὶ ὁ Πατὴρ καὶ γὰρ ἐν αὐτῷ. <sup>39</sup> Ἐξήτουν οὖν πάλιν αὐτὸν πιᾶσαι· καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.

y ch. 1. 22.

<sup>40</sup> \* Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. <sup>41</sup> Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· \* πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν. <sup>42</sup> καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

z ch. 5. 38,  
39.  
Matt. 11. 7—  
9. & 31. 32.  
Luke 7. 30.  
a Luke 10.  
33, 34.

XI. <sup>1</sup> Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ \* Βηθανίας, ἐκ τῆς

'No excipere Judæi, frustra ab eo jactari sanctificationem, et quicquid inde pendeat, iterum inculcat sua *miracula*, in quibus satis luculentum ediderat specimen suæ Divinitatis' (Lampe, in loc.). Our Lord here reverts to the testimony of his *works*, as supra 52, in proof of his Divinity, and especially to their *character* as evidencing that Divinity. The full sense included in the words *εἰ οὐ ποιῶ—μοι* may be thus expressed,—'If my works do not bear the character of the Father, believe me not when I avow myself his Son; but if they do, however ye may discredit my claim to be such, believe the testimony of the works to the character of the worker.' The concluding expression, *γινῶτε*, a very strong one, means, 'that so ye may ascertain and fully know (from previous examination) the truth of what I said,—that I and my Father are one.' Such is the real sense of this peculiar Johannine mode of expression to denote entire conjunction, implying a conjunction of one and the same Divine energy. See more in Lampe, and especially in Bp. Bull, *Judic. Eccl. Cath.* p. 42.

<sup>39</sup>. In ἐξῆλθ. ἐκ τῆς χειρὸς αὐτῶν there is a pregnancy of expression, meaning, 'He got out of their hands, and went forth and made his escape;' as on a former occasion, viii. 59, when they tried to apprehend him; and, as on that occasion, so on this, we might suppose that the escape was effected by the aid of his disciples; but, it should rather seem to have been brought about by the exercise of some miraculous mode of withdrawing himself.

<sup>40</sup>. πέραν τοῦ Ἰορδ. Meaning Bethany, or Bethabara, on the other side of the Jordan. See note on i. 28.

— ἔμεινεν ἐκεῖ] 'abode,' i.e. 'made some stay there;' which, however, does not preclude the supposition of some (as Lampe, Kuin., and Tittm.), that he took, during the four months of his sojourn there, some journeys up and down Perea, where he would be safe from the plots of the Pharisees; but returned in time to receive the message of Mary and Martha respecting the sickness of Lazarus. It may, indeed, be asked why he did not go into the heart of Perea at once? The reason is, what occurred to Euthym., 'that our Lord chose to withdraw to a place where John had first baptized, in order that the Peræans, who resorted to Bethany to see him, might be reminded of the miracle worked at his baptism, and the unequivocal testimony of John to his Messiahship, and thus be led to believe in him.' The *result* is related at v. 41, as involved in the *reasoning* of the persons who resorted to

him. 'This John,' they said to themselves, 'worked, indeed, no *miracle*; yet all that he said of Jesus has been verified by *facts*—all that he said of the infinite superiority of Jesus to himself, has been proved by the *works* as well as by the *words* of Jesus to have been truly spoken.' Consequently, what proved John to be a true prophet, proved Jesus to be what he declared himself to be—the MESSIAH.

Ver. 42 presents the *result* thereof, — that 'many believed in him.'

#### XI. The raising of Lazarus after four days' burial.

— The Evangelist now proceeds to narrate the closing scenes of our Lord's life; what is related in this Chapter having taken place only a few days before the Passover on which he suffered death. The raising of Lazarus, being the work of all that Christ had hitherto done, the most stupendous, was studiously recorded by the Evangelist, as illustrating the majesty of our Lord, and indeed the truth of the Christian religion; inasmuch that *Spinoza* confessed, that, if he could persuade himself that Lazarus was really recalled to life, he would destroy his whole system. No wonder, therefore, that infidels, such as Woolston, and semi-infidels, such as Bardt and Paulus, and their too numerous successors in Germany, should have used every endeavour to destroy the credibility of the miracle. Their cavils, however, have been triumphantly refuted by Lardner, Schoettg., and others, whom see in Horne's *Introd.*

The genuineness of the present portion rests on the strongest evidence, not only external, but internal. For 'whether (as Tittman observes) we consider the *thing itself*, or the *manner* in which it was done, and the *effects* which resulted from it; or finally, the *simplicity* and beauty of the narration, we cannot entertain a doubt as to its entire genuineness.' It may, indeed, seem strange that the *other* Evangelists did not mention so signal a miracle; for which various reasons have been imagined, the most probable of which is, that, when they wrote, Lazarus was still living; and thus whoever recorded it might have brought Lazarus, not to say his family, into danger, through the persevering persecution of the Jews. See xii. 10, 11. It was, moreover, so *well known* in Judæa as not to need being recorded. But John wrote for Christians out of Palestine, in Asia Minor, where it might be little known, and therefore require being recorded, espec. by one, of all others the fittest to do so,

καὶ τῆς Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. <sup>2</sup> Ἦν δὲ <sup>b ch. 12. 3.</sup> <sup>Mat. 26. 7.</sup> <sup>Mark 14. 3.</sup> Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάσασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθenei. <sup>3</sup> Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι· Κύριε, ἵδε, ὃν φιλεῖς, ἀσθενεῖ. <sup>4</sup> Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι' αὐτῆς. <sup>5</sup> Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον. <sup>6</sup> Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τότε δύο ἡμέρας· <sup>7</sup> ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. <sup>8</sup> Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί,

as having been an eye-witness of the august scene. Mr. Alf., however, with his usual autocratic dogmatism, pronounces the above solution of the difficulty, approved by the most able Expositors ancient and modern, "quite beside the purpose," and he cuts the knot by an hypothesis of his own, which he doubtless imagines quite 'to the purpose' (but *what* purpose? and *what* a purpose!)—namely, that it is to be accounted for "from the fragmentary nature of the three first Gospels." 'Sibi habeat!'

1. ἦν δὲ τις] Can Mr. Alf. be really serious in pronouncing the *δὲ* to be here used, as a *reason* why our Lord's retirement was broken in upon? Nothing whatever has been said about our Lord's retirement; and, if there had, *δὲ* cannot note a *reason why*. It is here, as often, transitive, making a transition to *something else*, and that not necessarily *opposed* to the foregoing, but simply *continuative*, as in Matt. i. 18, τοῦ δὲ Ἰ. Χ. γέννησις οὕτως ἦν: iii. 1, ἐν δὲ ταῖς ἡμέραις ἐκ. παραγίνεται, where most of the uncials and many cursives have not the *δὲ*, which has been removed by Critics ignorant of its force, which, indeed, is not easily expressed in a *Version*. — *ἀσθενῶν*] The word is used not only of indisposition, but of dangerous sickness, whether acute or chronic; as Acts ix. 37. Matt. x. 8. Luke iv. 40. vii. 10. Xen. Anab. i. 1, 1. The earnest message sent by the two sisters to implore our Lord's aid, shows that Lazarus was in imminent danger.

— ἀπὸ Βηθ.] The ἀπὸ here seems used simply to denote 'descent from,' namely, to distinguish this Lazarus from others of that name, which was a common one; while the ἐκ denotes 'residence at,' as applied both to Lazarus and the two sisters. In fact, the latter clause of the verse was chiefly used to distinguish *this* Bethany from *that* beyond Jordan, mentioned in the last Chapter.

2. ἡ ἀλείψασα] Said, by anticipation, for 'who [afterwards] anointed.' A figure not un-frequent, where the action (as in the present case) is narrated a little further on, and is one well known. There may be, however, a reference to the fact as being *well known* wherever the Gospel was preached.

4. οὐκ ἔστι πρὸς θάνατον.] Meaning, 'will not terminate in death,' properly so called, i. e. 'ultimate privation of life,' 'will not be *fatal*.' Such is the best interpretation of this dubious mode of expression; which it is better to consider as a

popular form of speaking, than to understand by death the *decretory* death, by which all must return to dust.—ἀλλ' ὑπὲρ, &c., 'but is meant for the manifestation of the glory of God;' namely, by the Son being thereby glorified. See ix. 3. The most eminent Commentators are agreed in considering the words of this verse as addressed to the messengers, but intended as an answer to the sisters. That our Lord himself knew and foresaw all that was to happen in the matter, from first to last, and also its inevitable result in his own destruction, cannot be doubted: hence he was fully warranted in giving this predictive assurance in the answer which announced his compliance with their request; and it was employed in order to comfort the sisters under their great anxiety for their brother; and therefore it would be likely to be said to the messenger, and not, as Alf. seems inclined to think, to the *disciples*. Indeed, it *must* have been addressed to the messengers, since it was spoken in answer to the message from the sisters delivered by the messengers, ἵδε, ὃν φιλεῖς, ἀσθενεῖ.

5. ἡγάπα δὲ—Λάζαρον] The Evangelist, as Bullinger observes, begins thus with reference to the words of the sisters to our Lord, ἵδε, ὃν φιλεῖς, ἀσθ., and the words are, as Lampe remarks, meant to show that the sisters had not without reason urged this forcible plea, but used it with the more confidence, since they themselves had also a part in Jesus' love.

6. ὥς οὖν ἤκουσεν] The οὖν does not, as Alf. says, connect with v. 4, but has the *consecutive* force, 'whereupon.' The reason he assigns why it should not be referred to v. 7, would be good if applied to *Class* Greek writers, but not to the Evangelist, whose use, or abstinence from use, of the Particles, is often peculiar to himself. This idiom (on which see Matthew's Gr. p. 1274) is chiefly employed where the οὖν is joined with a Particle of time (so Matt. xxi. 40), ὅταν οὖν ἔλθῃ ὁ Κύριος; but also with words implying time, as ὥς ἤκουσε here.

— ἔμεινεν—δύο ἡμέρας] So that he did not come to Bethany till Lazarus had been dead four days, when corruption must have commenced, and consequently his actual death be placed beyond doubt. Our Lord stayed there two days, not from any want of affection for his friend, but as waiting till Lazarus should be actually *dead and buried*; that it might not be said he had raised him when not yet dead, but only in a fainting-fit, or trance.

νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;  
 9 ὁ Ἀπεκριθὼν [ὁ] Ἰησοῦς· Οὐχὶ δώδεκα εἰσιν ὥραι τῆς ἡμέρας;  
 Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκóπτει, ὅτι τὸ φῶς  
 τοῦ κόσμου τούτου βλέπει 10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ,  
 προσκóπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 Ταῦτα εἶπε, καὶ  
 μετὰ τοῦτο λέγει αὐτοῖς· Δάξαρς ὁ φίλος ἡμῶν ὁ κεκοίμηται  
 ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. 12 Εἶπον οὖν οἱ μαθηταὶ  
 αὐτοῦ· Κύριε, εἰ κεκοίμηται, σωθήσεται. 13 Εἰρήκει δὲ ὁ Ἰησοῦς  
 περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμῆ-  
 σεως τοῦ ὑπνου λέγει. 14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρ-  
 ῥησίᾳ· Δάξαρς ἀπέθανε· 15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεῦσητε,  
 ὅτι οὐκ ἦμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν  
 Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἀγωμεν καὶ  
 ἡμεῖς, ὅτινα ἀποθάνωμεν μετ' αὐτοῦ.

o ver. 6.  
ch. 10. 30, 40.

8. νῦν ἐξ.—ὑπάγεις] Render: 'it was but now that the Jews were seeking to stone thee: and art thou setting off thither?' The words are, by the blending of interrogation with exclamation, strongly dissuasive, probably through apprehension for their own safety as well as their Master's.

9, 10. Our Lord prefaces his direct and particular answer to their inquiry by a general remark, couched under the form of a *gnome generalis*, probably formed on an adagial moral maxim, general in its character, but introduced with a view to its special application by the persons addressed, as in Virgil, Ecl. ii. 18; the meaning being that, 'though a man goes about without stumbling during the whole of the day (or time of the sun above the horizon), yet he cannot do so in the night, because the light of the world is withdrawn'; q. d. 'There is a certain and stated time for labour; the day is that time. Now is my day! Now my business must be done, while alone it can be done at all. And as the traveller is in no danger of stumbling while guided by the light of the sun, so the powers of darkness will not prevail against me until my day has closed.' Our Lord means to intimate that thus it is with him,—in other words, that thus *he*, as long as the day of his ministry continues, shall go on without hindrance from the Jews; but, when the power of darkness shall prevail against him, then will his ministerial course be similarly arrested.

9. Τὸ φῶς τοῦ κόσμου is usually regarded as periphrasis for τὸν ἥλιον. But the expression may rather be said to denote the light which is shed abroad in the world, for τὸ φῶς τὸ ἐν τῇ κόσμῳ.—Ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ seems to be a popular expression for τὸ φῶς οὐκ ἔστιν αὐτῷ, 'he is destitute of the light'; as xii. 35. Besides this external sense, however, there is conveyed a more particular and interior sense, as applied to *spiritual* light from the Fountain of light, without which a man must grope, since there will be otherwise no light in him.

11. κεκοίμηται.—[ἐξυπνίσω αὐτόν] In saying *why* he must go, our Lord expresses himself first figuratively, and then in plain terms. In *κεκοίμηται* there is an euphemism to denote *death*, common to all languages (so נָפַח in Hebrew, 'to lie down

to sleep'), but which was espec. employed by the sacred writers to denote the death of the righteous; a deep truth, not unknown, however, to the wisest Heathens. Thus a great Greek dramatist says, ἱερὸν ὕπνου κοιμᾶται· θνήσκειν μὴ λέγει τοῦτο ἀγαθούς. The disciples, however (partly misled by their wishes), misunderstood our Lord by saying εἰ κεκοίμηται, σωθῶν, 'if he has gone to sleep, he will recover'; a sort of popular adage founded on experience. Thus the Rabbins mention sleep among the six good symptoms in sickness; and many passages are adduced by Wetst. from the Classical writers, lauding its beneficial effects. See Eur. Orest. 210. The disciples may have intended to hint, that, as Lazarus was likely to recover, there was no occasion for their Lord to hazard himself in Judaea.

14. Δάξαρς ἀπέθανε] Our Lord now says plainly, 'Lazarus is dead.' The knowledge of this circumstance can be ascribed to nothing but Omniscience.

15. χαίρω δι' ὑμᾶς—ἰκεῖ] The words ἵνα πιστεῦσητε are not, as many Commentators suppose, parenthetical; but there is a *transposition* in the construction, for καὶ χαίρω, ἐπὶ οὐκ ἦμην ἐκεῖ, δι' ὑμᾶς, ἵνα πιστεῦσητε. The full meaning intended, but part of it only *intimated* by implication, is, 'I rejoice, on your account, that I was *not* there to recover him from his sickness [or to restore him to life immediately after death], in order that, when ye shall see him raised to life, after having been four days in the grave, ye may *indeed* believe in me.' Alf. remarks, that ἵνα is to be taken as the *great* end of the miracle; but I find nothing to countenance this novelty of exegesis. It may be questioned whether ἵνα here does really denote 'end' or 'intention' at all,—it would seem simply *causative* (as oft in the New Test.), simply denoting 'event' or 'result,' 'so as that,' in which sense it is taken by all the ancient Translators, from the Pesh. Syr. downwards. The very position of the words ἵνα πιστ., which are semi-parenthetical, calls for this. They are, in fact, *explanatory* of δι' ὑμᾶς, lit. 'because of you' (Rom. ii. 24), 'on your account'; so as that ye may believe in my Messiahship.' The ἀλλὰ just after is *hortative*; 'but, no more; let us go.'

16. ὁ λεγόμενος Δ.] Most Commentators

d Matt. 9.  
94. 37. 52.  
Acts 7. 50.  
ch. 13. 30.  
1 Cor. 15. 6.  
16. 20, 31.  
1 Thoms. 4.  
13—15.  
ch. 5. 10.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. 18 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε 19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. 20 Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι [ὁ] Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. 21 Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν Κύριε, 'εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 22 Ἀλλὰ καὶ νῦν, οἶδα ὅτι, ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός. 23 Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.

take this as an interpretation of Θωμᾶς, i. e. τωμᾶ. But some think it expresses a surname, as Σίμων ὁ λεγόμενος Πέτρος. This may seem called for by λεγ., which, however, may be regarded as put for ἰσχυριζόμενος, and then the former interpretation, which seems the more natural, may have place.

— ἀγωνεῖν—αὐτοῦ] Some would take these words interrogatively; but that is doing violence to the construction. The only question is, whether αὐτοῦ is to be referred to Lazarus or to Jesus. Most modern Commentators adopt the former method, though it does not yield so natural a sense as the latter; which is supported by the ancient and some eminent modern Interpreters, as Calvin, Maldonat, Lampe, Tittman, and Kuinoel. Thomas, keenly alive to the danger which both Jesus and themselves would incur by going into Judæa, exclaims, with characteristic but well-meant bluntness,—'Since our Master will expose himself to such peril, let us, too, go with him, if it be only to share his fate!'

17. Ἐλθὼν] 'having arrived;' not, however, at Bethany itself, but at the vicinity; whither Martha, hearing, it seems, of his approach, or expecting him on that day, had gone to meet him; and had met with him, it seems, not far from the burying-ground, which was always outside of a city or town. Ἐχεν, when used, as here, of time past, signifies *agere*, *transigere*; an idiom frequent in the Class. writers. The four days (observes Lampe) seem to be reckoned from the burial of Lazarus; though at ver. 39 the reckoning is made from his death. The interval, however, between death and burial among the Jews was very short, generally only a few hours. The fourth day was probably only *begun*, not completed.

18. ἀπὸ σταδίων δ.] Sub. γινόμενη, expressed in Appian, p. 593, 'it being at about fifteen stadia off.' The use of ἀπὸ prefixed to a noun of measure, denoting distance off, is a later Greek idiom, occurring also infra xxi. 8, also in Luke xxiv. 13, and Rev. xiv. 20; also in Jos. Ant. v. 1, 4. Diod. Sic. i. 51, and Plut. Philop. 4, ἦν ἀργός—ἀπὸ σταδίων τῇσι πόλεσι.

19. Ἰουδαίους] Chiefly, we may suppose, the *Jerusalemites* from the vicinity. The best Commentators are agreed that πρὸς τὰς περὶ Μ. καὶ Μ. is simply for πρὸς Μάρθαν καὶ Μ. The idiom is common in the Class. writers; but it does not always mean the *person* only, but sometimes includes his relations or near friends. And as at Acts xiii. 13, οἱ περὶ τὸν Παῦλον denotes

'Paul and his companions,' so here it may mean Martha and Mary with their female relations; though this would seem excluded by the added words περὶ τοῦ ἀδελφοῦ αὐτῶν, which can only apply to Martha and Mary. However, the αὐτῶν is absent from B, D, L, and one cursive (to which I can add nothing), and is cancelled by Lachm., Tisch., and Alf.; but internal as well as external evidence is quite in favour of the word, which seems to have been removed by some hypercritical persons. These visits of condolence were usual among the Jews, and continued for seven days after the three days of weeping which succeeded the day of death. The number of persons going thither became the means of making the miracle generally known, and thereby establishing its reality.

20. ὡς ἤκουσεν] 'as soon as she had heard;' probably from some travellers on horseback, who had passed Jesus on the road.

— ἐν τῷ οἴ. ἐκαθέζετο] Render, 'was sitting,' i. e. 'continued sitting,' a posture of profound grief, 'in the house' with her visitors, being, as appears from vv. 28, 29, unaware of the approach of Jesus.

21, 22. From what Martha here says, it would seem, that she had all along, during the four days since the death of her brother, had a persuasion that Jesus *could*, and a faint expectation that he *would*, raise her brother from the dead; though even when Jesus, at v. 23, uses an expression, ἀναστήσεται, which might suggest it, she dares not entertain the idea; but answers as she does, not laying hold of the gleam of hope; much less does she prefer a *petition* for so great a boon.—To advert to a matter of Philology; I have pointed off the phrase οἶδα ὅτι, because thus the necessity for a not a little harsh transposition is done away. The idiom involved in this punctuation falls under the rule in Matthiæ's Gr. Gr. § 624, a, of phrases inserted in propositions, such as εὖ οἶδ', οἶδ' ὅτι, &c.

23. ἀναστήσεται ὁ ἀδ. σ.] Alf. thinks that these words contain no allusion to the immediate raising of Lazarus; and he doubts whether ἀναστήσεται in this absolute sense [rather, construction] could be used of recalling to life. But there is no reason to doubt that it *could* be so used, but only whether it *is* so used here. However, there is plainly an *allusion* to such a use, which shows the former view to be unfounded. The truth is, that our Lord was pleased (as many ancient Fathers, and some modern Expositors, as Maldonat., L. Brug., and Lampe are agreed) to use an *ambiguity* of expression, so as to admit of

g. ch. 5. 23,  
30.  
h. ch. 5. 20, 40,  
44.  
Luke 14. 14.  
h. ch. 8. 21.  
g. ch. 5. 20.  
1 Cor. 15. 21,  
22.  
Phil. 3. 20,  
21.  
Col. 3. 2, 4.  
Rev. 1. 18.  
1 ch. 6. 35.  
2 & 10. 25.  
Luke 20. 26.  
1 Cor. 15. 25,  
26, 29, 42, 53.  
Rev. 21. 4.  
1 Matt. 10.  
10. & ch. 11. 8.  
ch. 4. 42. & 6. 60. k Matt. 11. 8. & 21. 9. Pa. 118. 26. Deut. 12. 15—18. Isa. 7. 14. & 26. 1—6. & 63. & 61. 1—2. Dan. 9. 24, 26.  
Mic. 5. 2. Hag. 2. 7. Mat. 2. 1. & 2.

24 « Λέγει αὐτῷ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 Εἶπεν αὐτῇ ὁ Ἰησοῦς· ἡ Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ. Ὁ πιστεύων εἰς ἐμὲ, καὶ ἀποθάνῃ, ζήσεται. 26 ἰ καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο; 27 ἰ Λέγει αὐτῷ· Ναί, Κύριε ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. 28 Καὶ ταῦτα εἰπούσα, ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λέθρα, εἰπούσα· Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε. 29 Ἐκεῖνη, ὡς ἤκουσεν, ἐγεί-

being understood *either* way, 'partim (as L. Brug. says) ut Marthæ animum paulatim ad miraculi fidem exerceat, partim modestiæ causâ.' 'Hæc erat (says Maldonat.) consuetudo Christi, sua, *sensim* et *modestè*, miracula insinuare, non *expressis* venditare verbis.' See supra v. 11. In this view, too, Lampe agrees. However, the mistake of Martha in understanding this ambiguous expression was guided for good, by giving occasion to our Lord to declare to Martha *another* truth, as well as that in which she had just avowed her faith,—namely, that 'through Him alone could the dead rise, whether to life on earth, or to life eternal in heaven.'

25. ἐγὼ εἰμι ἡ ἀνάστασις, &c.] Here our Lord (by a common figure of the effect for the *efficient*, as 1 Cor. i. 30) professes that He is the *Author* of the resurrection of the dead and the Giver of eternal life; thus, perhaps, intimating that as he shall at some time raise all the dead, so he can even now bring back Lazarus to life. However, the chief intent of the saying must have been, as Stier says, 'to awaken in Martha a *complete* faith that he could raise her brother from the dead in the highest sense.' 'Thia,' continues Stier, 'our Lord does by announcing Himself as the *Resurrection*; and, more than that, the *Life itself*; so that "he who believeth on him, though he have died, shall live; and he that liveth and believeth in him (i. e. so liveth as to believe in him and live unto him) shall never die!" Physical death shall be overlooked in comparison with what is really and alone death—*everlasting*.' Of all the Commentators, however, Maldonat. has best pointed out the full sense of the passage, and set forth its true scope. His whole annotation is worth perusal, though the limits of this work allow me only to extract a small portion, that which regards the words ὁ πιστεύων—ζήσεται: 'Quæstio erat de vita corporis Lazari restituenda: ipse verò loquitur de vita animi, ea enim vita vivunt qui in illum credunt. Cæterum non solum bene accommodatæque, sed plus etiam respondet, quàm rogabatur. Rogabatur ut corpori vitam daret; respondet non solum corpori, sed etiam animo se vitam dare posse. Sumptâ enim occasione à vitâ corporis, altius mulieris fidem attollit, ut non solum corporis, quæ non magni sit pretii, sed etiam animi vitam petat, quæ sola expetiti digna sit; eam se non minus quàm corporis dare posse, et multo magis esse necessariam.' I agree with Calvin, Lampe, and others, in supposing ζῶν here used *emphatically*, and meant of *spiritual* life, the life St. Paul speaks of, Gal. ii. 20, even

that in which the saints live, ἐν πίστει τῇ τοῦ Υἱοῦ τοῦ Θεοῦ. Thus the expression stands for πᾶς ὁ διὰ (or μετὰ) τῆς πίστεως εἰς ἐμὲ ζῶν. In the words following, ἐγὼ πεπίστευκα—ἐρχόμενος, forming the *answer* of Martha to the *question* of Jesus, πιστεύεις τοῦτο; Chrys., Theophyl., and Euthym., with some modern Commentators, recognize no suitable reply, and are of opinion that Martha did not fully comprehend the meaning of the question; and that 'her profession of faith, though embracing the great central point of the truth in the last verse, does not enter fully into it.' See Alford. But the ample and able discussions in Maldonat. overrule any such objection. He is disposed to agree with Augustin and Bede that Martha *did* sufficiently comprehend our Lord's meaning, and answered properly enough; since, by answering *quod majus est*, she also answered *quod minus est*, q. d. 'When I have believed that thou art the Son of God, I have also believed that thou art the resurrection and the life.' This, however, is too subtle a turn to suit the plain and simple character of the individual; and hence I am inclined to adopt the view in which Maldonat. *finally* acquiesces, that Martha's answer properly corresponds to our Lord's expression, καὶ ὁ πιστεύων εἰς ἐμὲ, taken in conjunction with πιστεύεις;—which expression she seems to have taken as indirectly glancing at her want of full faith in Christ; to remove which imputation she not only replies by ναί, Κύριε, 'Yea, I do believe, Lord (or, rather, 'I have believed, and do still believe');' but, to make her confession as full and complete as possible, she employs *both* the titles which in Scripture designate the Messiah; by the latter of which two designations was intended to be conveyed something far higher than the *former* (which is rather an appellation of *office* than of nature), namely, One united in the Godhead, and in whom are centred all the essential attributes of God. And Martha might well comprehend that, when professing her belief in Jesus as the *Son of God*, she virtually professed her belief in him as the *Resurrection and the Life*.

28. λέθρα] In thus calling her sister apart, it appears she had our Lord's directions, though the Evangelist has not recorded the circumstance.

—ὁ διδάσκαλος] This use of the address, 'the master,' or teacher, instead of the name of the instructor, was very frequent among the Jews to their Rabbins. See Schoettg. on John xiii. 13.

29. ὑγίαιται ταχὺ] Not only out of respect

ρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. <sup>30</sup> Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. <sup>31</sup> Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρτὴν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες· "Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. <sup>32</sup> Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν \* αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. <sup>33</sup> Ἰησοῦς οὖν ὡς εἶδεν αὐτήν κλαίονσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, <sup>1</sup> ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, <sup>34</sup> καὶ εἶπε· Ποῦ τεθέκατε αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. <sup>35</sup> Ἐδάκρυσεν ὁ Ἰησοῦς. <sup>36</sup> Ἐλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐφίλει αὐτόν! <sup>37</sup> Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἡδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; <sup>38</sup> Ἰησοῦς οὖν, πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ

to her exalted Teacher, but from her faith being strengthened by the alacrity of her sister.

31. *ἵνα κλαύσῃ ἐκεῖ*] According to the custom among both Jews and Gentiles, to repair to the cemeteries, to weep at the tombs of their relatives.

32. *αὐτοῦ εἰς τοὺς π.*] This, for the text. rec. *ἐπὶ τοὺς πόδας αὐτοῦ*, is found in many of the best MSS., including almost all the Lamb. and most of the Mus. copies, and is received by almost every Critical Editor.

33. *ἐνεβριμήσατο τῷ πνεύματι*] On carefully reconsidering the force of this peculiar expression, I must confess that I do not find the sense which has been assigned by many eminent Commentators (who understand it of the perturbation of sorrow) sufficiently sustained by proof; and I would now understand it, with the Pesch. Syr. and Vulg. Translators, further supported by Hesych. and Suidas, and especially by Cyril (as cited by Abresch on the Gloss. of Suidas), and, of modern Expositors by Maldonat. (with his usual ability), Markl., and others, as to be understood of *indignatio*, a feeling nearly allied to a sort of rebuking and holding in check, or repressing the feeling of sorrow. This interpretation is confirmed by Euthym., who explains it by *ἐπιτιμῆσαι τῷ πάθει, ἀναχατίζων αὐτὸ δριμύτητι, καὶ αὐστηρῶν ἐνέβαλεν τῇ συγχύσει, and as also Theophyl. and Caten. Oxon.*; profiting by which elucidation, Bengel well says, 'Iu Jesus *austeriori* affectu lacrymas hic cohibuit, et mox v. 38, abruptit.' Of *ἐμβριμ.* in the original sense, 'to rebuke,' exx. occur both in the Sept. and in the later Class. writers, as Liban., Lucian, and others, adduced by Steph. Thes. Ed. Paris, in v. As to the force of *ἐτάραξεν* (Hellenistic Greek for Class. *ἐταράχθη*) *ἑαυτόν*, it is strange that Meyer and Alf. should adopt the harsh, and yet jejune sense, 'he *shuddered*.' They then endeavour to establish on the authority of Euthym., who thus explains *ἐτάραξεν ἑαυτόν* by *δίσσισι, συμβαίνει γὰρ τινάσσεισθαι τὰ ἀνώτατα μέρη τῶν οὕτως ἐμβριμωμένων*. I wonder that they should

not have seen that *δίσσισις* is a blunder of the Scribes for *δυσσίσθη* (very often used in the Psephism by the later Greek writers, as Plut., Libanius, Heliodorus, and Athenæus) which is to be taken in a figurative sense for 'he was agitated in mind and body;' as in Hesiod. viii. 1, *δυσσίσθη ὥσπερ ὁ κάτοχοι*. It is true that the words following in Euthym. may seem to require the sense adopted by Meyer; but they bear the mark of being merely a marginal Scholium, proceeding from some *stupid* monk, espec. as I cannot find the least trace of them in Theophyl. or the Catenists. Of *δυσσίσθη* in the sense I assign, an example occurs in Phrynichus.

35. *ἰδάκρυσεν ὁ Ἰ.*] This is the shortest verse in the New Testament, but one of the most consolatory, as proving by this action (not unworthy the dignity of our exalted Redeemer) that we have indeed a High Priest who can be touched with the feeling of our infirmities (Heb. iv. 15), so as to feel *with* us, and also *for* us. To suppose, with Strigel, Heumann, and others, that Jesus wept, only to *show* sympathy in the grief of the sisters, or with human sorrow (and, by implication, not really feeling it himself), is all but making our *merciful Saviour* a mere Stoical Philosopher. Whereas, as Calv. remarks, 'ad ferream *Stoicorum* duritiem *respondendum* unum Christi *EXEMPLUM* hoc sufficere nobis debet.' See more in his able note; and also the note of Lampe, the substance of whose annotation is as follows:—'Three instances of our Saviour's weeping are recorded in the Gospel narrative;—when he shed tears at the sight of Jerusalem, being affected with compassion on its account, Luke xix. 41;—in the garden of Gethsemane, Heb. v. 7;—and on the present occasion. The true cause of those tears was doubtless the deep and genuine sympathy which he felt with human *infirmity*; such as he himself experienced in the case before us.'

38. We are not to infer from the expression *ἐπὶ κείνῳ*, that the entrance was *from above*,—since the researches of antiquaries show that it was, in the case of Jewish tombs, at the *side*.

μνημείον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.  
 39 Λέγει ὁ Ἰησοῦς Ἀρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ  
 τοῦ τεθνηκότος Μάρθα· Κύριε, ἥδη ὅζει τεταρταίος γὰρ ἐστὶ  
 40 Λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς,  
 ὄψει τὴν δόξαν τοῦ Θεοῦ; 41 Ἦσαν οὖν τὸν λίθον, [οὗ ἦν ὁ  
 τεθνηκώς κείμενος.] ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς αὐοὺ καὶ  
 εἶπε Ὁ Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. 42 Ἐγὼ δὲ  
 ᾔδω ὅτι πάντοτε μου ἀκούεις· ἁλλὰ διὰ τὸν ὄχλον τὸν περι-  
 εστώτα εἶπον, ὅτι πιστεύσωσιν ὅτι σύ με ἀπέστειλās. 43 Καὶ  
 ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε Λάζαρε, δεῦρο ἔξω!  
 44 καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας

p. 107. 4. 22  
—30.

g Matt. 11.  
25.  
ch. 17. 1.  
r ch. 12. 30.  
s ch. 5. 34—  
36, & 10. 25,  
37, 38, & 14.  
18. 11.  
Matt. 11.  
2—5.  
Acts 2. 22.  
1 John 5. 9.

De Dieu and Lampe have fully evinced this position, espec. by a reference to the elaborate work of Nicolai de Sepulchris Hebræorum, cap. xxxi., where see the plates representing the tombs. Hence it follows (as De Dieu and Lampe are agreed) that the *ἐπὶ* in composition ought not to be rendered 'super' (or 'upon,' as in E. V.), but 'ad,' 'at,' and expressed in the Syr. Ver. by *ἔν*; and so *ἐπὶ*, supra iv. Hence we may see the suitability of the Hebrew term, to denote the stone which closed up the entrance (thus serving for a door, though much stronger, and more secure), namely, *לִּמְשָׁח*, 'the roller.' It was doubtless made exactly to fit the orifice; and vestiges of this custom are found in Sir Gardner Wilkinson's work on Egypt, or Dr. Layard's on Nineveh. These hewn stones, fitted to the orifice, led, at length, to the stone doors, moving on hinges, of which many traces remain in Egypt, and in the ruins of Babylon and Nineveh.

39. *τεθνηκός*] Lachm., Tisch., and Alf. edit. from 7 uncial and 9 other MSS., *τεταλευτηκός*, to which I can only add 3 Mus. copies, and Trin. Coll. B, x. 16. But the external authority is wholly insufficient; espec. since against it may be alleged internal evidence, as existing in its being little likely that the Evangelist would have used so exclusively Attic a term as *τελευτ.*, of which, too, this Perf. and Pluperf. occur only, I believe, elsewhere in Xen. and Plato, the latter of whom employs the Particip. (as here) at pp. 75, 142, 958. The reading may be supposed to have been a mere emendation of style introduced by the Alexandrian Critica.

—*τεταρταίος γὰρ ἐστὶ*] 'he has been four days dead;' or rather, as appears from v. 17, 'buried;' for the Jews generally buried their dead on the day of death; see Acts v. 6. 10. The fourth day is espec. specified, because it was, as we learn from the Rabbinical writers, termed 'the day of the beating of the breasts,' since it was the general opinion that on that day, if ever, all the marks of corruption appeared; hence there would in that case be no hope of revival. Of this idiom in Greek, by which what properly belongs to the *person* is applied to the *thing*, many examples are adduced by Raphael and Wetstein, the most opposite of which is Polyb. iii. 52, 3, *ἡδὲ δι' τῆς ὥρ.* Hdol. ii. 89, with *γίγνεται*.

40. *οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, — οὐ*] 'Did I not say to thee, &c. Here our Lord overrules the objection, however arising from a sense of decorum, and gently reproves a manner

of speaking too much savouring of unbelief, by reminding Martha of what he had already said, v. 4, 25, 26, on the duty of a simple faith in him, as the condition of beholding the glory of God in what was to follow; and of the expectation he had held out to her that a work would be wrought in behalf of her departed brother, such as no natural causes could prevent being effected.

41. *οὗ ἦν — κείμενος*] The words are cancelled by Lachm., Tisch., and Alf., from 5 uncial MSS. and 3 others, to which I add 1 Lamb. and 3 Mus. copies, and Trin. Coll. B, x. 16. And, indeed, internal evidence is against their authenticity, as also the circumstance of their having no place in the Pesch. Syr. and Italic Versions. It may be supposed that the words *οὗ ἦν* were first interpolated from a scholium; and then ὁ *τεθνηκός* *κείμενος* subjoined by some Reviser who had in his copy *τεθνηκός* at v. 39.

— *Πάτερ, εὐχαριστῶ, &c.*] The full sense of this address (from high-wrought pathos extremely brief, and consequently involving some obscurity) is only to be expressed in a paraphrase:— 'Father, I thank thee, that thou hast heard me, in that for which I have prayed [I say not this as though I had doubted as to thine hearing me]; for I knew, and do know, that thou hearest me always; but I now thus address thee for the sake of the multitude present—that they [hearing me thus address thee, and seeing that thou hast granted my desire] may believe that Thou hast sent me.' In *ἐκείνῃ* there is, from the force of the Aorist, 'what has been, and is now.'—*περιστώτα* means 'standing around.'

43. *δεῦρο*] A Particle of exclamation, involving an ellipsis of some verb in the Imperative, as *ἵθι* (so Acts vii. 3, *δεῦρο εἰς τὴν γῆν*), which has a highly authoritative effect, suggesting (as Tittman observes) '*Vult, et fit; Jubeat, et adest.*'

44. *δεδεμένος — κυρίαις*] It is not necessary to suppose (as many have done) that the *arabæ* body was involved in the bandages; for that would imply a second miracle; and as the exertion of miraculous agency is not to be called in without sufficient cause, we may imagine that the sheet (*σινδών*) in which the body was wrapped was so not so tightly brought together by the *κυρίαις* (or 'bandages' whereby the aromatics, for preserving the body from corruption, were kept in their place), but that Lazarus was

κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς  
ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν.

<sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν  
καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.

<sup>46</sup> Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον  
αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

<sup>47</sup> Ὁ Συναγωγὸν οὖν οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιοῦμεν; ὅτι οὗτος  
ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. <sup>48</sup> Ἐὰν ἀφώμεν αὐτὸν οὕτω,

πάντες πιστεύουσιν εἰς αὐτόν καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ  
ἀρούσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. <sup>49</sup> Ἐἰς δὲ τις ἐξ

αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς·  
Ῥεῖς οὐκ οἶδατε οὐδὲν <sup>50</sup> οὐδὲ διαλογίζεσθε, ὅτι συμφέρει

enabled to *creep forth*. This, of course, proceeds upon the supposition of most Commentators, that the body had been *embalmed*. But if (as, from the shortness of the period, is far more probable) such was *not* the case, the difficulty is much lessened; and we have thus only to suppose that the body was wrapped in a winding-sheet, girt about with two belts, one at the hands, the other at the feet.

—σουδαρίῳ] ‘kerchief;’ which probably did not cover the face, but only encircled it (as we find in the case of the Egyptian mummies), and was tied under the chin. For though in a Rabbinical writer, cited by Weta., it is said, ‘Non tamen propterea vocati sancti, donec terræ essent conditi, sudario velatis ipsorum faciebūs,’ yet the original Hebrew corresponding to the Greek ὄψις often denotes ‘part of the face,’ espec. ‘the forehead;’ and ὄψις answers to the Hebr. חָצוֹן in Jer. iii. 3. Λύσατε αὐτόν is an expression of common life for ‘Loosen his bandages;’ and ὑπάγειν means merely ‘to depart,’ ‘to go where he will.’

<sup>45</sup>—<sup>47</sup>. The results from the miracle. Meeting of the Sanhedrim, issuing in a decision to, in some way, put Jesus to death,—who, aware of their determination, retires to the country about Ephraim.

<sup>47</sup>. Scholz, Lachm., Tisch., and others, by leaving out the mark of interrogation, point τί ποιοῦμεν, ὅτι ποιεῖ; But the usual punctuation, retained by Griesb. and Alf., is far more suitable, since otherwise the force and pertinency of the words is weakened. The sense has been by Maldonat most ably shown to be (agreeably to the explanation which I have long offered), ‘What are we about?’ equiv. to ‘What are we to do?’ In the E. V. ‘What do we, seeing this man doeth many miracles?’ there is something forced and frigid. The Syr. and Pers. Vers. confirm the punctuation ποιοῦμεν; And, though the Vulg. may seem to defend the other, yet little doubt is there that the earliest punctuation was *facimus?* which, I find, has place in the Complut. Polyglott, 1517; though Gratz, who professes to reprint it, has ‘quid facimus?’ Hence we can scarcely doubt that the phrase in Greek, τί ποιοῦμεν; and its corresponding one in Latin, ‘quid agimus?’ were ordinary forms of address to a deliberative body, containing at once a tacit sarcasm on their former *inactivity*, and an incentive to be

now up and *doing*. Comp. Lucian, Pisc. 10, τί ποιοῦμεν, ὦ Πυθαγ.; ἰοικε γάρ, &c.

—σημεῖα] They admitted, it seems, Christ’s miracles, but yet refused to believe in him; probably on some such pretence as that elsewhere mentioned, that they were effected by the agency of the Devil; so classing them with the *wonders* performed by the Magicians in Egypt, Exod. vii. viii., or those adverted to in Matt. xxiv. 24.

<sup>48</sup>. τόπον] Not the Temple (for that would require τοῦτον τὸν τόπον), but the *city of Jerusalem*, the destruction of which would involve that of the *country*. Perhaps, however, there is an Hendiad., lit. ‘our place of habitation, and our nation,’ i. e. ‘our habitation and existence as a nation.’ ‘Whether this fear was really felt, or only made a covert for their enmity,’ Alf. thinks, ‘does not appear.’ But, *pax Viri egregii, it does appear*; or else all the Expositors, ancient and modern, have discussed the topic to little purpose.—See espec. Chrys., Euthym., and Theoph.; and, of the modern, Calv., Grot., Lampe, Whitby, and others, down to Rosenm., Kuin., Tittm.; see espec. the able notes of Maldonat. and Lightfoot.

<sup>49</sup>. ὑμεῖς οὐκ οἶδατε οὐδὲν] These words, and the counsel afterwards given, correspond so little to the foregoing ones, that many recent Commentators are of opinion that something, which immediately preceded them in the deliberations, has been omitted by the Evangelist. This, however, is a principle always precarious, and here unnecessary. May we not consider the words of the Evangelist, τί ποιοῦμεν—ἔθνος, as containing *two opinions* pronounced by *two different parties* of the Sanhedrim; τί ποιοῦμεν—ποιεῖ by those who were inclined to think *well* of Jesus, and ἐὰν ἀφώμεν—ἔθνος by those who troubled not themselves about the truth or the falsehood of Jesus’s pretensions, but, viewing the thing solely in a *political* point of view, were alive to the *danger* of letting him go on, and thought he must be put down at any rate, but scrupled at the *means*? Against these the rebuke of Caiaphas seems to be directed; q. d. ‘Ye are foolish and raw!’ (for such is the meaning of οὐκ οἶδατε οὐδὲν)—namely, in state policy, by seeing what is *expedient* to be done, and yet scrupling at the *means* to bring it about.

<sup>50</sup>. συμφέροις—ἀποληταί] This is said with allusion to a maxim of state policy, founded on



ἡμῖν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ δλον  
 τὸ ἔθνος ἀπόληται. <sup>51</sup> τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν ἀλλὰ,  
 ἀρχιερεῖς ὃν τοῦ ἐνιαυτοῦ ἐκείνου, ἠ' προεφήτηυσεν ὅτι ἐμελλεν  
 ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους. <sup>52</sup> καὶ οὐχ ὑπὲρ τοῦ  
 ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα  
 συναγάγῃ εἰς ἓν. <sup>53</sup> Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύ-  
 σαιτο, ἵνα ἀποκτείνωσιν αὐτόν. <sup>54</sup> Ἰησοῦς οὖν οὐκ ἔτι παρ-  
 ῥησία περιεπάτει ἐν τοῖς Ἰουδαίοις· ἀλλὰ ἀπήλθεν ἐκείθεν εἰς  
 τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν,  
 κακεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. <sup>55</sup> Ἦν δὲ ἐγγὺς τὸ  
 πᾶσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα

w Matt. 7.  
 52.  
 x ch. 10, 16.  
 Isa. 40, 5, 6.  
 & 60, 8.  
 ch. 12, 20—  
 24, 22.  
 Rom. 15, 8,  
 12.  
 Matt. 8, 11.  
 Eph. 2, 13.  
 1 John 2, 1.  
 y 3 Chron.  
 12, 19.  
 ch. 7, 1, 30.  
 & 10, 26, 40.  
 z 3 Chron.  
 12, 19.

expediency only, that the safety of the whole nation is to be preferred to that of one individual. Of this I have adduced many examples in my *Recens. Synopt.* of which the most apposite is Xenoph., p. 193, πολλὸν κρεῖττον καὶ δικαιοτέρον ἔστιν, ἵνα ὑπὲρ πάντων, ἢ πολλοὶ ὑπὲρ ἑνὸς ἀπολλίσθαι. Virg. *Æn.* v. 815, 'animus pro cunctis dabitur caput.' See Heyne.

<sup>51</sup> προεφήτηυσεν] On the exact sense of this term in the present passage some difference of opinion exists. To the ordinary signification, and that generally assigned, *prophesied*, it has been objected, that the words of Caiaphas contain nothing of *prediction*, but merely a *political counsel*. Hence most recent Interpreters take it to mean only that, 'under Divine Providence he uttered a most important truth, which was made good in the death of Christ for the sins of the world.' Thus the Evangelist is supposed to have *accommodated* the counsel of Caiaphas to the purpose of impressing on the minds of his readers the great doctrine of the Atonement. Yet this view of the sense, besides being too artificial to be probable, is quite at variance with, and contradicted by, the antithesis between ἀφ' ἑαυτοῦ εἶπεν καὶ προεφήτηυσεν, and also what is implied in the words ἀρχιερεῖς ὃν τοῦ ἐνιαυτοῦ ἐκείνου, both indicating that the words were not uttered *proprio motu*, but as being prophetic, from an impulse from on High. Comp. Soph. *El.* 343, πάντα γὰρ σοὶ τὰ μὲν νομοθετήματα | καὶ νῦν διδάκτά, κούδην ἐκ σου τῆς λέγεις. Accordingly, something far more than mere 'direction, under God's Providence,' is required; and the notion that Caiaphas unwittingly uttered a prediction afterwards fulfilled, as it involves the idea of a *quasi*-prophecy (all but an absurdity) cannot be admitted. Accordingly, we must take *προεφήτηυσεν* without any of the foregoing *quasi* senses, and understand it in the *full* sense which I have pointed out, 'spoke as he did under the influence of Divine inspiration;' meaning, as Alf. expresses it, that 'it pleased God to make him as High Priest [and by virtue of his office] the special, though involuntary, organ of the Holy Spirit; and thus to utter by him a prophecy [rather, what was *virtually* a prophecy] of the death of Christ, and its effects.'

<sup>52</sup> καὶ οὐχ ὑπὲρ—εἰς ἓν] These words are meant to explain and mark the *extent* of the foregoing assertion. And here there is an ellipsis of some words, to be supplied from the preceding clause; q. d. [He was, indeed, about to die for

the nation] and not for the nation only, &c.—Τέκνα τοῦ Θεοῦ. So called by *anticipation*, in order to show God's gracious designs, that they should be τασσόμενοι εἰς ζωὴν αἰώνιον (*Act.* xiii. 48), the children of God by adoption; as supra x. 16, ἄλλα πρόβατα, where see note.—Συναγάγῃ εἰς ἓν, scil. *σῶμα*, into one universal Church, united in one holy communion, under one common Head. So Heraclid. c. 19, τοῖς σποράδην οἰκούντα εἰς ἓν συνάγειν. In this view Euthym. well remarks, that our Lord's special calling was συναγαγεῖν τὰ διεσπῶτα, καὶ καταλλάξαι τὰ ἐκπεπολιωμένα.

<sup>54</sup> παρῤῥησία περιεπάτει ἐν τῇ.] An Hellenistic mode of expression to denote, 'did not go about openly, or publicly, but ἐν κρυπτῇ.' So supra vii. 4, comp. with Wisd. v. 1, τότε ἐστῆσται ἐν παρῤῥησίᾳ ὁ δίκαιος.

—εἰς τὴν χώραν—Ἐφραῖμ] By the *ἐρήμ.* here mentioned, I apprehend, to be understood that 'desert,' which Eusebius tells us was 8 miles N. of Jerusalem; though Jerome makes it 20; which Dr. Robinson agrees with me in 'thinking more probable.' My opinion now is, that though Eusebius' account of the distance *must* be wrong; yet it is only by an error of the scribes, for I doubt not that for η should be read ιη, 18, which I believe to be somewhat more correct than Jerome's estimate. Robinson would fix it at the modern Taiybeh, 7 miles N. of Bethel, a small town, which seems from Jos. Bell. iv. 9, 9, to have been in the vicinity of this Ephraim, the same with the *ἔρημ.* Ephron, mentioned in 2 Chron. xiii. 19. I quite agree with Dr. R. as to the site he fixes, which is very nearly that which I long ago pointed out, as in the s. w. part of the valley between Mount Ephraim and the opposite mountain range of Bethaven, the one it should seem here *meant* by *ἐρήμ.* and which formed, we may suppose, the w. part of the table land of Bethaven; though the πόλις, or town (called *πολιρχιον* by Jos. Bell. v. 8), was not on the rise, but in the lowland valley between the two mountain ranges. That is certain from a Rabbinical writer cited by Wetst., who calls it by the name Ephraim is *vallis*. At any rate Arrow-smith is quite wide of the mark in fixing it, seemingly at random, and without availing himself of the light within his reach, where he does. Mr. Alford studiously *puts out* that light, by pronouncing that 'the situation of Ephraim is unknown!' which may be true, as far as it is evidently unknown to him.

ἐκ τῆς χώρας πρὸ τοῦ πάσχα, <sup>56</sup> ἵνα ἀγνίσωσιν ἑαυτούς. <sup>56</sup> Ἐξή- 2d Chron.  
30. 17—18.  
 τουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστη-  
 κότες· Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; <sup>57</sup> Δεδω-  
 κεισαν δὲ καὶ οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα εἴν τις  
 γινῶ πού ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

XII. 1 <sup>a</sup> Ὁ οὖν Ἰησοῦς πρὸ 2ξ ἡμερῶν τοῦ πάσχα ἦλθεν a Matt. 20. 6.  
Mark 14. 2.  
b ch. 11. 1,  
c ch. 11. 2.  
 εἰς <sup>b</sup> Βηθανίαν, ὅπου ἦν Λάζαρος, ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ  
 νεκρῶν. <sup>2</sup> Ἐποίησαν οὖν αὐτῷ δείπνον ἐκεῖ, καὶ ἡ Μάρθα δι-  
 ηκόνει· ὁ δὲ Λάζαρος εἰς ἦν τῶν \* ἀνακειμένων σὺν αὐτῷ. <sup>3</sup> Ὁ  
 οὖν Μαρία, λαβούσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου,  
 ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς  
 τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.

55. *ἵνα ἀγνίσωσιν ἑαυτούς*] Namely, from such ceremonial defilements as they might have contracted; in order to participation in the Paschal feast. See Numb. ix. 10. 2 Chron. xxx. 17. Acts xxi. 24—26. This purification was effected by sacrifices, sprinkling of water, fasting, prayer, and other observances, which lasted from one to six days. See Lightf. and Lampe. This, and the other prescribed rites, brought a great concourse of people together at Jerusalem, before the Festival. Indeed, *all who came* had to undergo the rites in question. So a Rabbinical writer, cited by Wetstein, says, 'Teneatur *unusquisque* ad purificationem ac ad festum.' And Jos. Antt. iv. 3, 12, *ἀθύμιον ἡγείτο*—*μὴ προηγουμένῳ εἰσάγειν τὸ πλῆθος*. The rites are described by Jos. Antt. viii. 3, and Bell. v. 2.

56. *τί δοκεῖ—ἑορτήν*] These words are by most Expositors supposed to mean, 'What think ye, that he should not have come to the feast?' But the feast was not yet arrived; and therefore that he should not have come was not surprising. Indeed, from what is said in the next verses, they had little reason to expect him at all. Moreover, the words *τί δοκεῖ ὑμῖν* rather indicate a mutual discussion of what was doubtful and uncertain, namely, whether his coming would or would not be. I have, therefore, followed the Pesch. Syr., Chrysost., Euthym., Lampe, Pearson, Kuin., Tittm., and Campb., in placing a mark of interrogation after *ὑμῖν*; thus making a double interrogation, and of course taking *ἔλθῃ* in a future sense, for *ἐλεύσεται*. The idiom is, indeed, rather unfrequent, and the phraseology unusual; but this use of the interrogation with a double negation is intended to represent some one as proposing a question, and himself answering it in the negative. Thus we may render, 'What think ye? that he will *not* come to the feast?' equiv. to 'Is it your opinion [as it certainly is mine] that he will *not* come?' They were warranted in supposing so, since (as we find from the next verse) strict inquiries were made after him, and orders given for his apprehension.

XII. 1—11. *The anointing of our Lord at Bethany*. Comp. Matt. xxvi. 6—13. Mark xiv. 3—9, where see note.

1. *πρὸ 2ξ ἡμερῶν τοῦ πάσχα*] A transposi-

tion as in 2 Cor. xii. 2, for *2ξ ἡμέρας πρὸ τ. π.* Joseph. Antt. xv. 4, *πρὸ ἡμερῶν μίας τῆς ἑορτῆς*. Bell. ii. 8, 9. Philo, p. 434. The idiom occurs in the Sept. and in the later Greek writers. See more in Grosw. vol. iii. Dias. 1, where he fully defines the force of the expression. Ὅπου ἦν Λάζ. ὁ τ. π. is rightly rendered by Markland, 'where Lazarus was; he who had been dead and raised to life again.'

— *ὁ τεθνηκώς*] On this expression see note, supra ix. 17, and Matt. xxvi. 6. The words are, indeed, cancelled by Lachm. and Tisch., and bracketed by Alf., from 2 uncial MSS., and the Syr. Vers. But that authority is quite insufficient, espec. since internal evidences is very much in favour of the words. I suspect that the Reviser of the MS. B removed the words because the rules of good composition would rather require their absence. And certain it is that the early Translators in such a case often took the liberty of passing over words which seemed not necessary.

2. *ἐποίησαν δ.]* For the Impersonal, 'a supper was made.' The entertainment, however, was, as we find from Matt. xxvi. 6, not in the house of Martha, but in that of a person of the name of Simon (surnamed the Leper), probably a near relative of Mary; who, it would seem, acted as *hostess* on the occasion, serving the guests at table; for such is the import of the term *διηκόνει* here, and at Luke x. 40. See my Lex. n v.

— *ἀνακειμ.*] This, with *σὺν* following, instead of *συναπκ.* is found in almost all the best MSS., and has been received by almost every Editor from Wetst. to Scholz. Lazarus's presence is mentioned, to show that since his resurrection he had continued to possess the regular functions of life.

3. *καὶ ἐξέμαξε ταῖς θριξίν*] This has been thought to intimate that Mary had *washed* Jesus's feet before anointing them. If so, there is a remarkable *transposition* in the construction. But as the unguent used was liquid, the wiping would be as suitable to *that* as to washing; see more in Rec. Syn., in the notes on Matt. xxvi. 6—11. On *πιστικῆς* see note on Mark xvi. 3.

— *ἡ δὲ οἰκία—μύρου*] A figurative mode of expressing the extreme fragrance of the unguent. So Plutarch i. 676, cited by Wetstein, *ὡδωδεῖ δὲ θυσίας οἶον ἀπὸ ἀρωμάτων καὶ μύρων οἰκοι*.

4 Matt. 10. 4. <sup>4</sup> Δέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκα-  
 ριώτης, ὁ μέλλων αὐτὸν παραδιδόναι. <sup>5</sup> Διατί τοῦτο τὸ μύρον  
 οὐκ ἐπράβη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; <sup>6</sup> Εἶπε  
 δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ· ἀλλ' ὅτι  
 κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβά-  
 σταζεν. <sup>7</sup> Εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτὴν εἰς τὴν ἡμέραν

6. τὸ γλωσσόκομον] This word originally denoted 'the box in which pipers deposited the γλωσσίδας, what we call *reeds*, of their wind-instruments.' Thence it came to denote any 'box or casket for holding money or other valuables.' And such is the sense here and in 2 Chron. xxiv. 8, and Plut. p. 1060, cited by Wetstein.—Βαλλόμενα is for εἰσβαλλόμενα, 'what was put therein,' as contributions towards a common fund for the support of Christ and his Apostles, of which Judas was the treasurer. According to the common rendering of the passage, the sense proceeds very awkwardly: nor is this to be remedied by that *θεοὶ ἀπὸ μηχανῆς, a transposition*, which the Critics call to their aid.

—καὶ τὰ βαλλ. ἱβάσταζεν] It is plain that the sense commonly assigned to ἱβάσταζεν above cannot be tolerated. Almost all the best Commentators, ancient and modern, are agreed that it must signify *surripuit, intervertit*, 'purloined,' 'embezzled' (like *ferre* for *auferre* in Latin); of which sense they adduce several examples, the most apposite of which is Diog. Laert. iv. 59, *ὡς μηδέποτε αὐτοῦ περιαιρεθεῖν καὶ τι βασταχθεῖν*. I add Joseph. Antt. xii. 5, 4, where *σὺλάν* and *βαστ.* are joined as synonymously. At Antt. ix. 4, 5, it is said of some who went to plunder the camp of the Syrians, *ἀρμήσαντες εἰς μίαν σκηνήν, ἱβάστασαν* (carried off) *ἱσθητά καὶ πολλὴν χρυσόν*. Indeed, as at xx. 15, the word signifies *to carry off by stealth*, so it may here very well mean simply *to steal*; a sense required by the κλέπτης just before; for thus we learn why Judas took exception at the ointment being so employed, and why he is called a thief. Thus far in my former Editions: nor am I now disposed to alter my opinion, notwithstanding that Mr. Alf. pronounces, as usual, *as cathedra*, that the word *never* signifies 'to steal,' or 'to purloin'; and that in the passages of Josephus adduced in proof, it only signifies *to carry away*, the stealing being otherwise expressed or implied. But those passages are not the only ones that can be alleged, for, besides that of Diog. Laert., I can produce another from that writer, just after; also Jos. Antt. i. 19, 9; and a passage in Suidas, who explains *βασταχθεῖν* by *κλαπείν*. And *auferre*, 'to carry off,' is frequent in the later Latin writers; and it is used, not for carrying off for one's use, but in the sense of 'to steal,' or 'to purloin.' That such must be the sense in the above passage of Jos. is plain, from the circumstance that the historian wrote Antt. i. 19, 9, with a view to what is said in Gen. xxi. 30, *ἰνατί ἐκλεψας τοῦ θεοῦ ἱμῶς*; And so in the Hebr. *גנב*; though Whiston, by an ignorance usual to him, renders, 'carrying home,'—not aware, it seems, of the force of *βαστάσας*, any more than of *οἰκοὺς φέρεσθαι*, which means 'to appropriate to his own use.' Besides, if, in all those passages adduced, *embezzle-*

*ment* were only implied, it were enough to authorize us to say that the sense 'to purloin' is, at least, denoted, though that is not the strict *signification* of the word. The same may be said of hundreds of other words, which often denote that which they do not primarily and literally signify, and then that is their sense. Such is the case in all languages, including our own; and the very verb 'to purloin,' which lit. signifies 'auferre,' 'to carry off,' 'to remove,' but by implication 'to embezzle.' When Mr. Alf. says, after his German authors, that such a sense would not apply here, that is mere matter of opinion. And when I consider that the word was so taken by the ancient, and by all the most eminent modern Expositors up to a very late period, and that they were chiefly induced to adopt the above sense of ἱβάσταζεν—'to purloin,' because they thought it *did* apply, it would seem more likely that some three German second-rate Philologists should be mistaken, than that all the others, including *Tossop*, and other first-rate Critics, should be wrong in a matter wherein they were intimately conversant.

7. εἰς τὴν ἡμ.—τατήρηκεν αὐτῷ] Six uncial and seven cursive MSS. (I can add only B, x. 16) with some Versions, Latin Fathers, and Nonnus, have *ἵνα—τηρήσῃ*, which was approved by Mill and Bengel, and has been edited by Lachm., Tisch., and Alf., but without reason. It could not, as De Wette imagines, have arisen from a marginal gloss, since it is a more difficult reading, though not to be rejected on that account, but because—turn it as we may—it yields a very strained, and yet insipid sense; inasmuch that even the consummate ingenuity of a Maldonat, and the philological skill of a Mill, could extract nothing that can approve itself to any judicious Critic, as indeed Wolf and Whitby have abundantly shown. Besides, as external evidence, confirmed by the Pesh. Syr. Vers., is quite in favour of the text. rec., so, but still more, is *internal*; for though one of the two readings must have been a critical alteration of the *other*, yet there is no good reason why the Critics should have altered *ἀφαιε αὐτῇ ἵνα—τηρήσῃ αὐτῷ* into the text. rec., whereas the *reverse* was very likely. The learned and clever Semler has here an able note, in which he shows that the reading of B, L, K, was *made up* for a critical purpose, and *how* it arose; in short, that the reading arose from Critics, who were offended at the homely construction, and misunderstood the true sense. The same view was taken long before Semler [so it is with *all* Critics, who might say, in the words of an ancient Classical writer, somewhere quoted by Porson, 'Perant qui nos ante nostrum dixerunt!'], by the less acute, but far more judicious Grotius, who briefly points at the origin of the reading thus: "Qui hoc loquendi genus non intellexerunt, mutarunt lectionem ut esset, *in diem*

τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. <sup>8</sup> τοὺς πτωχοὺς γὰρ <sup>f</sup> Deut. 15.  
παντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>11</sup> Matt. 26. 11.  
<sup>12</sup> Mark 14. 7.

<sup>9</sup> Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ ἦλθον, οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. <sup>10</sup> Ἐβουλεύσαντο δὲ οἱ Ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν <sup>11</sup> ὅτι πολλοὶ δι' αὐτὸν ὑπῆγγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

<sup>12</sup> Ἐπ' αὐτῷ οὖν ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, <sup>13</sup> ἔλαβον τὰ βατὰ τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῶν, καὶ ἔκρα- <sup>g</sup> Matt. 21.  
<sup>11</sup> Mark 11.  
<sup>1</sup>—<sup>16</sup>,  
<sup>17</sup>—<sup>19</sup>,  
<sup>20</sup>—<sup>22</sup>,  
<sup>23</sup> Ps. 113. 25.

*sepultura mea servet illud.* At Syriaci recte, 'Neque novum est perperam intellecta perperam mutari.' Nothing more true than this remark, which is fully verified by a large portion of the emendations obtruded on both Classical and Scriptural writers by slashing, but ignorant Critics. In the present instance, the Critics in question were too dull to understand the words (as they ought to be understood) as being *prophetic*, however obscurely, of that day which was now, in a manner, come. This view is confirmed by Chrys. and Euthym., who say that the woman spoke *ἀσανεὶ προφητεύουσα πλησιάζοντά μου θάνατον*, and they regard the words of Mark xiv. 8, *ὅτι προέλαβε μύριαι τὸ σῶμα εἰς τὸν ἐνταφιασμόν*, and espec. Matt. xxiv. 12, *βαλοῦσα γὰρ—πρὸς τὸ ἐνταφιάσαι με ἰπολήσει*, as a plainer mode of expressing the same sense. As to *ἀφ' ἧς αὐτὴν* here, it is confirmed by the *ἀφ' ἧς αὐτὴν* in Mark xiv. 6; and the *τί αὐτῇ κόπους παρέχετε*; is an expansion of the same idea. Thus it comes to pass that, on the whole, the verdict here pronounced by a Critic "*qui in Scripturam Sacram vitii tam cernit acutum*" (Alford), '*a correction from misunderstanding*,' is very true, but, unfortunately, the verdict is pronounced, *Hibernice*, on the *wrong party*.

<sup>8</sup> τοὺς πτωχοὺς γὰρ, &c.] The γὰρ serves here (as in the parallel and more fully expressed passage, Matt. xxvi. 10—12) to introduce *another* reason superadded to, though partly contained in, the preceding one,—namely, that this mark of respect to their Lord and Master is the more *fitting*, because it is no other than *final*,—what might be called the *last respect* possible to be rendered to him; and whereas opportunities of *relieving the poor* would never be wanting, opportunity of *showing honour to their Master* must soon be at an end.

<sup>9</sup> Ἐγὼ οὖν ὄχλ.] The οὖν here, as often in this Gospel (on which idiom I have lately treated) is resumptive from v. 1, and continuative, as carrying on the narrative *public* (as opposed to the intermediate *private* one), and should be rendered, not '*therefore*,' but '*now*.' 'Now a great multitude (very many) of the Jews,' &c. Mr. Alford bids us remember, that the Jews are '*not the people, but the Rulers*.' But I am not sure that it may not be better here to *forget* than to remember the idiom, since there could not be so many Rulers as to form an ὄχλος πολὺς. Hence it is better to refer the terms to *both classes*—the Rulers and the ruled—and not of Jerusalem only, but of the country around

Bethany,—nay, indeed, from all parts, who were pouring to the feast at Jerusalem.

<sup>10</sup> Ἐβουλεύσαντο—ἵνα—ἀποκτ.] Alf. renders, not 'came to a resolution,' the general interpretation, but 'were in the mind,' 'had an intention.' But that is too weak a sense to suit the context,—or, indeed, the introductory Particle ἵνα, which will not admit of being taken for *ἔτι*, and calls for that of '*took counsel*,' in ἔβουλασαν, implying the choice of *means how* to carry counsel into effect.

<sup>11</sup> ὑπῆγγον] not 'went away' (to Bethany), as Alf., who in vain appeals to E. V., for it is not clear whether our Translators by that rendering did not mean 'went off,' 'drew off,' 'fell away from' them. So L. Brug. and others. This *absolute* construction of *ὑπάγω* is, indeed, very rare; but it occurs, at least, supra vi. 67, *μή καὶ ὑμεῖς—ὑπάγειν*;

<sup>12</sup>—<sup>19</sup>. Our Lord's triumphal entry into Jerusalem; on which see note on Matt. xxi. 11—17. Mark xi. 1—10. Luke xix. 29—44.

<sup>13</sup> ἔλαβον τὰ βατὰ τῶν φοινίκων] I would now defer to the authority of those learned men (Jablonski and others) who maintain that *βατον* comes from the Coptic BAI, 'a twig, or branch of the palm tree'; espec. since it is confirmed by Porphyr. de Abst. iv. 7, where he says of the Egyptian priests, *Κοίτη δ' αὐτοῖς ἐκ τῶν σπαδικῶν τοῦ φοίνικος, ἃς καλοῦσι βαῖς* (read *βαίιδας*) *ἐπέπλεκτο*, and by a Grammarian ap. Ducango, Gloss. p. 166, *τὸν κλάδον τῶν φοινίκων Ἑβραίοι* (meaning, not the Egyptians, as Jablonski supposes, but the Hellenistic Jews), *βατὰ προσγοροῦνσι*. It might be regarded as Hebrew-Greek, since it is found elsewhere only in Cant. vii. 9. Test. xii. Patr. p. 668. 1 Mac. xiii. 51, καὶ εἰσῆλθον εἰς τὴν πύλιν (the Tower) μετὰ αἰνέσεως ('thanksgiving,' as in Heb. xiii. 15, where see my note) καὶ βατῶν, which confirms the suggestion of Lücke, that the palm branches were employed by the people, in the present case, as being usual at such festivities.

—εἰς ὑπάντ. αὐτῶ] This is a case of a verbal noun followed by the case of its verb; an idiom which, though rare, is occasionally found in the best writers, especially Thucyd. The MSS. here fluctuate between *ὑπάντ.*, *ἀπάντ.*, and *συνάντ.* But our recent Editors have here rightly retained *ὑν*. Yet Lachm. and Tisch. have not rightly introduced it at Matt. viii. 34, from only MS. B, and 2 cursives. Alf. has avoided this error here; but he has fallen into it with his fellows at Matt. xxv. 1, where he introduces *ὑπάντ.*

ζον Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου ὁ βασιλεὺς τοῦ Ἰσραὴλ! <sup>14</sup> Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστὶ γεγραμμένον <sup>15</sup> Ἥ μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον δνου. <sup>16</sup> Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. <sup>17</sup> Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>18</sup> Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι

from only B, C, and I cursive; not bearing in mind that in a case like this, where the terms are of nearly equal propriety, external authority has peculiar and paramount force.

14—16. I quite agree with Alford that the Evangelist 'supposes his readers already acquainted with the circumstances of the triumphal entry, and therefore relates it thus compendiously.' But does not this also suppose his knowledge of those other Gospels, which relate it in detail and circumstantially? Yet what then becomes of Mr. Alford's hypothesis, that 'not one of the Gospels had ever been seen by John when he wrote his own?' I am quite aware he will say, that 'the Evangelist had his knowledge of these circumstances from those traditions handed down in oral teaching, and forming a cycle of narratives and discourses, from which those Gospels were derived' (such are his own words); but, *Credat Judæus Apella!* As to εὐρὼν, Alf. rightly remarks that it involves no discrepancy with the other Evangelists, but is a *compendious* term, implying those details. But a more improper mode of expression can hardly be imagined than that of our Common Version, 'when he had found a young ass,' as if he had been seeking for the animal. It would be a more compact and correct rendering to say, 'having lighted on,' or 'met with,' just as the animal was brought to him (ἄγαγον in the other Gospels); only this must not be thought to imply chance; since, from what is circumstantially related in those Gospels, it appears that, from a prearranged disposition of Divine Providence, similar to that recorded in Matt. xxvi. 18; Mark xiv. 13—16, the thing took place in a manner wholly distinct from the casual, and rising to the supernatural. There is the same fault in rendering εὐρὼν, supra ix. 35; though there the sense 'having lighted on,' or 'met with' (so often occurring elsewhere), has not the profound sense I have just indicated. In short, what is said of this Participle applies to many others in the New Test., which, by being so clumsily rendered in our Common Version, lose not a little of the close *nearness* of the original in many cases, and in some others of their *significancy*; e. g. Acts x. 31, ἀνοίξας δι—τὸ στόμα σῆς, where, by rendering, 'then Peter opened his mouth, and said,' our Translators make the action primary instead of secondary, though the Participle was used to keep it subordinate. So, also, in the case of γινώσκ, Matt. xii. 15, where, by rendering, 'when Jesus knew it,' or 'had known it,' they make it convey the idea not of our Lord's

being by the force of Omniscience fully acquainted of the thing, but of his having become acquainted with it by the information of others. The same remark applies to Matt. xvi. 8, and a multitude of other passages, of which those adduced here are only a slight sample.

15. μὴ φοβοῦ, θύγ. Σ.] This quotation (from Zech. ix. 9) differs both from the Hebrew and the Sept., and also from the citation in Matt. xxi. 5. The true mode of reconciling the discrepancy I have pointed out, at the parallel passage of Matthew.

16. οὐκ ἔγνωσαν—τὸ πρῶτον] 'did not understand at first,' i. e. at the time when this event—Jesus' triumphal entry into Jerusalem—took place, that it was virtually a fulfilment of the prophecy of Zechariah to that effect.—ἀλλ' ὅτε ἐδοξάσθη, 'but when he had been glorified,' namely, by his resurrection, ascension, and elevation to the right hand of God (see supra vii. 39, and note), then the Holy Spirit, poured forth from on high abundantly, made them remember well the prophecy, and the fulfilment of it, by the doing of those things, at the triumphal entry, unto him. Such is the general sense. As to the construction, the first αὐτῷ is emphatical, 'him,' as the very person; and the full sense of καὶ (repeat ὅτι) ταῦτα ἐποίησαν αὐτῷ is, 'and that the people had done these things unto him [in fulfilment of prophecy].' The last words being implied in the preceding. However, the ἐπὶ αὐτῷ seems to mean, not 'unto,' but 'concerning,' 'with reference to,' as in Rev. x. 11, προφητεύσαι ἐπὶ λαοῖς. Barnab. Epist. ὁ προφητεύων ἐπ' αὐτῷ, and perhaps in Æschyl. Eum. 343, γιγνομένοις λάχῃ ἐπ' αὐτῷ ἐκράσθη, 'was accomplished,' said anticipatively.

17. ὅτι.] Many MSS., including almost all the Lamb. and most of the Mss. copies, Versions, and early Editions, have ὅτι, which was edited by Matthæi, who remarks that ὅτι was introduced into the text by Beza. Be it so; but it is supported by quite as strong external authority as ὅτι; and internal evidence is in its favour; for with ὅτι would be required ἐφώνησε, not ἐφώνησεν. Moreover, the context requires this sense. By ὁ ὢν μετ' αὐτοῦ must be meant, 'who were with him [on the occasion in question].' Thus there is a blending of two clauses into one. The sentence, fully expressed, would run thus, 'The people who had been with him when he raised Lazarus from the dead bore witness (now), as they had done (before), that he really had raised Lazarus.'

\* ἤκουσαν τοῦτο αὐτὸν πεποιθέναι τὸ σημεῖον. <sup>19</sup> Οἱ οὖν Φαρι-  
 साῖοι εἶπον πρὸς ἑαυτοὺς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἶδε,  
 ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

<sup>20</sup> Ἦσαν δέ τινες <sup>1</sup> Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυ- <sup>1 Acts 2. 27.</sup>  
 νήσωσιν ἐν τῇ ἑορτῇ· <sup>21</sup> οὗτοι οὖν προσῆλθον Φίλιππῳ τῷ <sup>2 Acts 13. 42.</sup>  
 ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες· <sup>3 Acts 17. 4.</sup>  
 Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. <sup>23</sup> Ἐρχεται Φίλιππος καὶ <sup>1 Kings 8.</sup>  
 λέγει <sup>4</sup> τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι <sup>5</sup> <sup>1 Matt. 10. 2.</sup>  
 τῷ Ἰησοῦ. <sup>23</sup> Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλ-  
 λυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ Υἱὸς τοῦ ἀνθρώπου. <sup>24</sup> Ἀμὴν ἀμὴν

18. ἤκουσαν] This reading, for ἤκουσε, is found in most of the best MSS., including 3 Lamb., several Mus. copies, and Trin. Coll. B, x. 16, with some early Editions, and is received by almost all Editors. There is a transposition of τούτου.

19. θεωρεῖτε—οὐδέν·] The best Commentators are agreed that these words must be taken interrogatively; q. d. 'See that ye' [or, 'see ye not'], 'are profiting nothing;' which although a very rare expression, yet is found occurring also at Matt. xxvii. 24, and Jos. Ant. xix. 34. The words ὁ κόσμος—ἀπῆλθεν are a popular form of speaking, frequent in the Rabbinical writers, denoting that a leader or teacher has very numerous followers, entirely devoted to him.

20. Ἕλληνες] It is a much debated question who are here the persons to be understood. Some suppose them to have been *foreign Jews* living out of Palestine, and speaking the Greek language. And certainly there were many Jews dispersed all over Egypt, Asia Minor, &c., where Greek was the vernacular tongue, and was spoken by the sojourning Jews. Yet that is no reason why they should be called Ἕλληνες; nor can it be proved that they were ever so called. They would thus be called Ἑλληνισταί; as at Acts vi. 1. ix. 29. xi. 20. It is therefore better to suppose (with others) that by Ἕλληνες are to be understood *Gentiles*; for, 1. wherever in the New Test. Ἕλληνες are mentioned, they are always persons *not Jews*; 2. because the thing recorded is agreeable to the custom of those times; since the Gentiles worshipped not only the gods of their own country, but of any foreign nation into which they might come; nay, they made journeys, for the purpose of worship, to the most celebrated foreign temples; see the many passages of Josephus, Philo, and Suetonius, which I have cited in my Recens. Synop. Nay, many Gentiles were in that age diligent in their search after true religion, and, in order thereto, frequented the Jewish synagogues, though they made no external profession of the Jewish religion, nor were circumcised. Such are in Acts xvii. 4 called οἱ Ἕλληνες σαβόμνοι. And though σαβόμνοι be not here added, yet it may well be understood. However, as it cannot be proved that the Gentiles, in the strict sense, ever attended at the Temple of Jerusalem, espec. at the celebration of the *Passover*, these persons may, with most probability, be supposed *Gentile Proselytes* to Judaism. See note on Acts xi. 20.

21. ἰδεῖν] 'to have an interview with.' An idiom common to most languages. There were

many reasons why such persons should desire an introduction to so celebrated a Person. Their motives, however, in seeking it can only be matter of conjecture. Probably they were in a great degree worldly. Hence the language of *warning*, employed by our Lord, as to the consequences of professing his religion.

23. In this reply of our Lord (spoken, I agree with Dr. Lonsd., to Andrew and Philip only, not to the above-mentioned Greeks, though probably in their presence, and with some reference to them as also the other bystanders, as appears from the mention of the people, vv. 29, 34), we may observe that what is there said is adapted for warning, admonition, and instruction,—to all those addressed. Our Lord's *object* in this Discourse, 23—36, seems to have been to correct the wrong notions as to the glories of his kingdom, which his late triumphant entry into Jerusalem had probably led those Greeks, as well as many others, to entertain. Accordingly our Lord gives them to understand, that the time is near at hand in which the Son of Man should be glorified. That glory, however, could only be attained by his *death*, the effect of which, he intimates,—by an illustration derived from grain sown in the earth (see 1 Cor. xv. 36),—would bring an abundant harvest both of Jewish and Gentile converts. Further, to effectually repress all worldly or interested motives in becoming his disciples, he (at vv. 25, 26) apprises them, that as, before his exaltation, *He* was himself to 'suffer many things,' so were his *disciples* to expect suffering and persecution; though they might assure themselves that a glorious reward hereafter would be the result of their patient endurance unto the end.

—ἐλθόντων ἡ ὥρα ἵνα, &c.] 'The time has come, that' (*ἵνα*, eventual, or for *ἔνεα*). Most recent Commentators are of opinion that our Lord takes occasion, from this circumstance, to pre-signify to the two disciples the future spread of the Gospel, when it should be preached not merely to a *few* religiously-inclined *foreigners*, but to all the nations of the earth in their own countries. But though that view may seem to be supported by the context, I would rather, with Lampe and Tittman, suppose that the *glory of Christ* here spoken of consists in the testimony given to him by God, by his resurrection from the dead, ascension to heaven, and sitting at the right hand of the Father; a glory which would be eminently displayed, when it became generally known on earth that he died to save men,—had, moreover, returned from death

n Matt. 10.  
26, & 16. 26.  
Mark 8. 35.  
Luke 9. 24.  
& 17. 33.  
o ch. 14. 3.  
& 17. 24.  
1 Thess. 4.  
17.  
p ch. 14. 3.  
17. 24.  
2 Cor. 8. 5.  
Phil. 1. 23.  
1 Thess. 4.  
17. 18.  
2 Tim. 2. 13.

λέγω ὑμῖν ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀπο-  
θάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέροι.  
25 Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισθὸν  
τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει  
αὐτήν. 26 Ὁ ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου  
εἰμι ἐγὼ, ἔκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ  
διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ. 27 Νῦν ἡ ψυχὴ μου τετά-

to life,—had ascended to heaven, and was head over all, Lord in heaven and earth; and finally, when he should be acknowledged by Jews and Gentiles as the supreme Saviour of all men. See Phil. ii. 8.

24. *ἂν μὴ ὁ κόκκος—φείρεται*] This is an illustration of the effect produced by his death; though the comparison is unaccompanied with application. The sense is: 'As a grain of corn except it fall to the earth and die (i. e. putrify), remains alone (i. e. continues a bare grain, having no increase), but if it die, it bringeth forth much fruit, so it must be with me; for as *it* must die to yield increase, so must *I* undergo temporal death, in order to be glorified, and produce a great spiritual harvest of believers from all nations.' Comp. Isa. liii. 10—12; and see 1 Cor. xv. 36—38, 42—44, and the notes.

25, 26. These two verses are closely connected together, and their scope is well pointed out by Lampe, p. 864, thus: 'Via, quæ discipulis tenenda erat, ut hujus gloriæ capitis sui consortes evaderent, vv. 25, 26, ita explicatur, ut partim describatur, partim hortatio ad illam inflectendam addatur. Describitur v. 25, in quo per oppositionem edocetur, quænam vera via non sit, et quænam sit.' And further on, p. 866, 'Cum autem hæc via et præjudiciis discipulorum plene esset contraria et multum molestia in se contineret, tempestive Servator excitatoriam addit hortationem v. 26, in qua occurrit officii certi, tum præscriptio, tum inculcatio.' See also Bucer, and Muscul., and espec. Calv., who remarks, 'Doctrinæ exhortationem Christus annectit. Nam si mori nos oportet ut fructum feramus, patienter ferendum est ut Deus nos mortificet.' And L. Brug. shows why the two verses are so conceived as to be *sententia generales*, i. e. 'Ne in Jesu solo verum putaretur ut mors sit salutis gloriæque radix.' Thus, adds he, at the next verse, 'Ostendit generalis hæc effata non ad se tantum, sed ad suos pertinere.' To express the thing more familiarly, our Lord, in these verses, in order to fortify the courage of the disciples against impending trials, promises an abundant recompence to those who should cordially embrace his Gospel, and should make their adherence appear, as well by their faithfulness in *suffering for him*, v. 25, as in *serving him*, v. 26. As to the former, there is subjoined, (1) the fatal consequences of the neglect of the admonition, and (2) the recompence attending its fulfilment. As to the latter, the *work* to be done is first pointed out, and shown to be a 'reasonable service'; and then the *recompence* promised for the service. Accordingly, to wean them from the world, and apprise them what they have to gain, or lose, by the course they may undertake, he lets them know (what is reasonable in itself to be required), that those of his disciples who desire communion in his

glory must not decline participation in his tribulations; q. d. 'He who so loveth his life as to prefer to the loss of it the loss of the advantages of my kingdom, shall not enjoy the felicity destined for those faithful followers, who encounter all perils for mine and the Gospel's sake.' Comp. Matt. x. 89. xvi. 25, and note, and Luke xvii. 33. The *purpose* of the adverbial phrase of time, *ἐν τῷ κόσμῳ τούτῳ*, and the corresponding expression, *εἰς ζωὴν αἰώνιον*, is to impart greater point to the impressive declaration itself; and the former has reference to such circumstances and occasions in this life as put to the utmost test our faith in Christ,—namely, in time of persecution to the death in the cause of the Gospel. For here is *implied* the particular, expressed in the parallel passage of Matt. xvi. 25 and sq., 'for the Gospel's sake.' At the last clause of v. 26, *καὶ ἐὰν τις—τιμήσει αὐτὸν ὁ Πατήρ*, there is (as Aretius points out) suggested a *nova remuneratio, ostendens causam originalem*,—that they shall be honoured by his Father; and that by conferring an honour, the highest, such as comes from God himself, such as it becomes the Great God to give, though infinitely beyond the deserts of his poor mean servants to receive. Thus the general sense is, 'If any one would dedicate himself to my service, let him follow my footsteps, and be disposed to suffer all things for my name's sake; and (for his encouragement) let him be assured, that where I am, there will he be also, as partaker of my glory. Moreover, whosoever shall serve me faithfully, him will my Father reward gloriously.'

27. Having thus intimated to his followers his own approaching sufferings, that they 'might follow his steps' (1 Pet. ii. 21), our Lord now, under a painful apprehension of his approaching passion, yields for a moment to the feelings of his human nature, and, shrinking at the prospect of what he must shortly undergo, is ready to entreat that he may be spared from the trial, or, in other words,—uttered *privately* in the garden of Gethsemane (recorded by all the other Evangelists),—'that this cup may pass from him;' where see notes. He, however, here, as on that occasion, immediately checks a desire so natural to human weakness, and promptly submits himself to his Father's will.

—*νῦν ἡ ψυχὴ, &c.*] If the common punctuation and interpretation be here adopted, we must suppose that, in the struggle of contending emotions, our Lord first utters, and then retracts, a prayer. Yet this view is unnecessary; for we may, with many of the best Commentators, ancient and modern, place a mark of interrogation after ταύτης, thus supposing two questions, as follows: 'What shall I say? [Shall I say] Father, deliver me from this hour? But for

ρακται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης! ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. <sup>28</sup> Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν δοξάσω! <sup>29</sup> Ὁ οὖν ὄχλος, ὁ ἐστὼς καὶ ἀκούσας, ἔλεγε βροντὴν γεγομέναι. ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. <sup>30</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐδὲ ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. <sup>1</sup> Νῦν κρίσις ἐστὶ τοῦ κόσμου <sup>1</sup> ch. 12. 11.

this cause came I to this hour,' i. e. to meet this hour, or time of suffering. Comp. Mark xiv. 35. Thus, it seems, when about involuntarily to utter a petition, He is checked by a reflection on the end for which He came into the world; and the natural emotions of fear soon subside into a prayer for the furtherance of his Father's glory, in any way that may seem good to him. Thus far in my former Editions. On mature consideration I see reason to change my view. Of the ancient Commentators adverted to by me, who place a mark of interrogation after ταύτης, I cannot adduce any more than Leontius and Theophyl.; while of modern Commentators, both earlier and recent, almost all adopt it; and, among these Commentators, Grot., Zeger, Dodd., Campb., Tittm., and Tholuck have maintained it with their usual ability, though with less than their usual success. With a due regard, then, to the reverent caution, to consult what belongs to the high and solemn character of the present portion, we may best regard the prayer in question as not a *precatory suggestion*,—which, as Lampe shows, would be unworthy of the august Speaker,—but an *actual* and real prayer, like that uttered at Gethsemane (Matt. xxvi. 39), and similar to several of the prophetic Messianic prayers found in the Book of Psalms, as Ps. lix. l. xl. 13. xxv. 17. vi. 3. Besides, the prayer is not recalled in the next words, since, as Lampe shows, it is not a simple *assertion*, but a transition, *a minori ad majus*, 'ita ut indicet Jesus, quamvis legitime its oret, non tamen in eo se subsistere, quoniam certo persuasus erat, quod propterea, ut liberaretur, in hanc horam venerit, quare nihil amplius opus esse, quam ut in voluntate Patris acquiescat, se ei permittat, et tantum desideret, ut Pater nomen suum glorificare velit.'

<sup>28</sup> δόξασόν σου τὸ ὄνομα] Bucer and Calv. remark, that 'in this *brief* ejaculation (where, from perturbation, there is a *reticentia*) our Lord testifies that he prefers his Father to *all* other things; thus intimating that his wish is, that the will of God may be accomplished at whatever cost to himself of trials or sufferings (comp. xiii. 31 seq. xvii. 11), even to the sacrifice of life itself; in all which it is implied that the glorification of the Son can alone take place by his death, as being necessary to the glorification of the Father, by the carrying out of his plans of mercy in the redemption of man.'

— ἦλθιν οὖν φωνὴ ἐκ τ. οὐρ.] Many recent Commentators understand by φωνή, here and at Matt. iii. 3, 17, simply *thunder*. They maintain that no words were uttered at all; and that the Evangelist did not suppose that there were any; but that he only meant to use the words which God, if he had expressed his will and intention by human voice, would have used. But this is an unjustifiable licence of interpretation. Nay,

that a voice was heard in plain words, from heaven, we are not permitted to doubt, because of the exactly similar circumstances which took place not only in the case of Moses and the children of Israel (Exod. xix. 19), and also in that of Samuel (see 1 Sam. iii. 4, seqq.), but likewise in that of our Lord himself at his baptism, and in his transfiguration on Mount Tabor; which places the thing beyond dispute. That, moreover, is plain; for, 1. the *words themselves*, which were heard, are expressly mentioned; 2. in the following passage, not only are some said to have thought that an angel spoke with Jesus, but our Lord himself says, οὐδὲ ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. Just as St. Peter relates, that he and the rest who were with our Lord on Mount Tabor heard a voice from heaven, which said, 'This is my beloved Son.' That in this instance, as in the others adverted to, plain intelligible words were uttered, and heard by all, though variously interpreted, the express specification of the terms clearly shows. See Dr. Henderson's Lectures on Divine Inspiration, p. 91, and my note on Matt. iii. 17. Of καὶ πάλιν the full sense is, 'yet again.'

<sup>30</sup> δι' ὑμᾶς] 'for my sake; as though I needed the testimony from on high for my own satisfaction, as if I had any doubts about my course, or for the strengthening of my courage.'

— δι' ὑμᾶς] 'for your satisfaction' (meaning both the disciples and the assembled multitude),—namely, 'that ye may thus believe that "the Father hath sent me," and acts with me.' Compare supra xl. 42; and see on Matt. iii. 17. xvii. 5.

— νῦν κρίσις ἐστὶ, &c.] By the expression τοῦ κόσμου τοῦ, Tittm. and others would understand the *genius seculi*, a spirit of unbelief and wickedness (see Eph. ii. 2, and comp. Acts xxvi. 18 with Col. i. 13), and by ὁ ἄρχων τοῦ κόσμου τοῦτου, in a general way, the *influence* which unbelief and iniquity exerted over the minds of men, by impeding the progress of true religion and happiness. This view of the sense, however, is rather ingenious than solid; and I see no reason to abandon the usual interpretation, by which κρίσις τοῦ κόσμου is explained to mean the *punishment* soon to overtake the Jews for rejecting Christ; and ὁ ἄρχων τοῦ κόσμου τοῦτου as understood to denote *Satan*, an appellation often given to him by the Rabbinical writers. The full sense, then, may be thus expressed: 'Now is [nigh at hand] the condemnation and punishment of the unbelieving world; now will the Prince of this world be deposed from his rule.' Meaning, that 'now is the Prince of this world, who had obtained his principedom by sin and death, about to be deposed from his rule, by the abolition of idolatry and superstition, and the introduction of true religion.' That the two clauses



r ch. 2, 14.  
 & ver. 24.  
 Isa. 53, 10.  
 11.  
 Rom. 1, 16.  
 1 Cor. 1, 22.  
 24.  
 & 2 Sam. 7.  
 12.  
 Ps. 50, 20, 26.  
 & 110, 4.  
 Isa. 9, 6, 7.  
 Ezek. 37, 26.  
 Dan. 2, 44.  
 & 7, 14, 27.  
 1 ch. 1, 9.

τούτου <sup>31</sup> νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου ἐκβλήθησεται ἔξω.  
 32 \* καὶ γὰρ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντα ἐλκύσω πρὸς ἑμαυτόν.  
 33 Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν.  
 34 \* Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἐμεῖς ἠκούσαμεν ἐκ τοῦ νόμου,  
 ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις; [Ὅτι]  
 δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου; τίς ἐστὼ οὗτος ὁ Υἱὸς  
 τοῦ ἀνθρώπου; 35 Ἔειπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐτι μικρὸν

are very closely connected in sense, the latter explaining the former, is certain from a similar passage at xvi. 11, compared with v. 8, where our Lord says that the Paraclete, at his coming, *ἐλέγξει τὸν κόσμον περὶ κρίσεως*, meaning (as it is just after explained) *ὅτι ὁ ἀρχὼν τοῦ κόσμου τούτου κέκριται*, 'is to be condemned,' and consequently deposed.

32. The connexion between this and the next verse does not spring, as has been thought, from any implied contrast between the ejection of the prince of this world, and the exaltation of Christ, but is best traced by supposing a connexion of sequence, namely, that here our Lord intimates the means by which the great consummation just adverted to would be accomplished,—namely, by his crucifixion, resurrection, ascension, exaltation to glory, and the commencement of his office as Advocate with the Father; the first work of which would be the sending of the Holy Spirit, and thenceforward the mission of those who in every age should preach the Gospel. By these, and by his revealed Word in the New Test., our Lord means to say, he would draw all men to him, i. e. would offer such moral inducements and spiritual aids to men, as would suffice to bring the understanding to assent to the truths of his religion, and to incline, not constrain the will to obey its moral requisitions.

— *ἐὰν ὑψωθῶ*] 'when,' for *ὅτ' ἂν*, as at xiv. 3; 1 John iii. 2, and sometimes in the Sept., as Prov. iii. 24. xiv. 13, answering to Heb. *כִּמְעָה*. The Lexicographers adduce no example from the Greek Classical writers, and the use is one of the rarest occurrence. I have noted only one example in Plato, Com. *Ζεὺς κακῶν*. frag. iv. 3, *κῶν* (for *καὶ ἐὰν*) *καλλιεργῆτε*, 'and when ye obtain favourable omens in sacrifice.' By *πάντας* is intimated the *universality* intended in the blessings of redemption, meaning *all nations*. See an excellent Sermon on this text, preached before the London Missionary Society, by the Rev. Angell James, in which the *doctrine* of the Cross, as implied in the terms *ὑψωθῶ* and *ἐλκ.* *πρὸς ἑμ.*, is considered as the great means of converting the world which lieth in sin. 'Here (observes he) our Lord intimates the nature of his approaching death, predicts the consequences which would thence result, and intimates the means and the manner of men's conversion,—that they would be attracted to him by an exhibition of his death,—for the sins of the whole world.'

— *ἐλκύσω πρὸς ἑμαυτόν*] A drawing to be effected by the operation of the Holy Spirit sent from the Father at the intercession of the Son. See infra xiv. 16, and supra vi. 44, where I have treated on the force of the term *ἐλκ.* In the latter of those two passages, as referring to the period *before* Christ's glorification, the drawing is that of the *Father* drawing men to the *Son*;

in the former, that of the *Son* drawing all men to *himself*, 34—35.—*πρὸς ἑμαυτόν* alludes to the place whither he is going, *heaven*. Thus at xiv. 2, 3, our Lord says 'he is going to prepare a place for them; and having prepared it, he will return and receive them to himself.'

33. *σημαίνων*] 'intimating.' The word is often used (as here) of things future and obscurely signified, as in oracles, &c. So Plutarch, cited by Wetstein, *ὅσα λέγει, ὅσα κρύπτει, ἀλλὰ σημαίνει*.

34. *τοῦ νόμου*] i. e. the Scriptures of the Old Test. See x. 34.—*Μένει εἰς τὸν αἰῶνα*, 'is to remain on earth for ever,' agreeably to those numerous passages of the Prophets, referred to by the Commentators, importing that Christ's kingdom would be everlasting. But by *that* was meant his *Spiritual* kingdom.

— *ὑψωθῆναι τὸν Υἱὸν τ. ἀνθ.*] The speakers *take for granted* that Jesus is, what he claims to be, the *Messiah*. There is, however, no reason to suppose, with most Commentators, that by *ὑψωθῆναι* the people understood him to speak of *crucifixion*. It should seem that not even the Apostles comprehended the import of what was said; which was only meant as a *dark prediction* to be understood *after the event*, for the confirmation of their faith. The multitude, as appears from what follows, understood the expression *ὑψωθῆναι ἐκ τῆς γῆς* only of removal from earth to heaven, whether by death or otherwise, is uncertain. That the expression 'being lifted up from the world,' was a frequent periphrasis (by euphemism) to denote *death*, is plain from the numerous examples adduced by Schoëtgen from the Rabbinical writers.

— *τίς ἐστὼν—ἀνθρώπου*] This is not well rendered by our English Translators, 'Who is that Son of Man?' since *τίς* is here for *ποιός* (like *quis* for *qualis* in Latin), as in Mark i. 27. vi. 2. Luke i. 66. John vii. 26, and often. Render: 'What sort of Son of Man is that to be?' To this question our Lord (v. 35) only replies *indirectly*, and by allegory,—hinting at their erroneous opinions concerning the Messiah, by adverting to the opportunity, which they now have, for obtaining light to dissipate the clouds of error under which they labour—an opportunity which they must use while they have it, lest they be overtaken by that moral darkness, through the absence of spiritual light, which would disable them from directing their course aright.

35. To the multitude's inquiry, proceeding from gross ignorance, and blind prejudice, *πῶς σὺ λέγεις—ὑψωθῆναι τὸν Υἱὸν*, &c., Christ offers no explanation; but, instead thereof, uses solemn warning, only so far obviating their error as by using the same metaphor as when exalted by glorification, supra xi. 9, 10, couched under the terms *φῶς* and *περιπατεῖν*, by the former

χρόνον τὸ φῶς † μεθ' ὑμῶν ἐστί. περιπατεῖτε ὥς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ ὶδε ποῦ ὑπάγει. <sup>38</sup> Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

<sup>37</sup> Τοσαῦτα δὲ αὐτοῦ σημεῖα πεπονηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν. <sup>38</sup> ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπε Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχιὼν Κυρίου τίνι ἀπεκαλύφθη; <sup>39</sup> Διὰ τοῦτο οὐκ ἠδύνατο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαίας. <sup>40</sup> Ὁ Τετύ-

u Isa. 53. 1.  
Rom. 10. 16.  
v Isa. 6. 9.  
10.  
Matt. 13. 14.  
15.  
Mark 4. 12.  
Luke 8. 10.  
Acts 28. 26.  
Rom. 11. 8.

meaning *himself* (as also at vii. 33. viii. 12. ix. 4, 5); by the latter (not to be taken absolutely, but with *ἐν τῷ φῶτι* in the same clause) representing *active assertion* evinced in their lives, in making use of any opportunity granted them by the Providence of God—which, in the present instance, would be *that particular opportunity* which his presence with them, still continued to them—held out; thus suggesting the availing themselves of it while it lasted. In short Jesus means to say, "Use the light of truth while ye yet have it, lest by its non-use ye be involved in the darkness of error." As to the *phraseology*, the full sense of the briefly worded semi-clause *ἵνα μὴ—καταλάβῃ* is this, 'in order that darkness may not overtake or *surprise* you' [before ye have duly used the light, and profited by the light]. Comp. supra xi. 10. The same kind of particular *implication*, which is unfrequent, I find in Arrian, E. A. i. 5, 17, ἀπηγγίλθη αὐτῷ ὅτι κινδυνεύουσιν (read κινδυνεύουσιν)—εἰ νῦν αὐτοὺς καταλήψεται. 'should surprise them before they accomplished their purpose.' The words ὁ περιπατῶν—ὅτι—ἀγείναι have the air of a proverbial saying, and are brought in (as Calvin observes) by way of exciting a wholesome fear, by a warning admonition, as to the miserable condition of the children of darkness, who, destitute of the light of life, cannot move a step without danger of slipping or falling, and consequently 'toto vitæ cursu errant.' The καὶ, which introduces this clause, should not be rendered *for*, but simply, as in the Pesch. Syr. and Vulg. Versions, and our common Version, *and*; its purpose being merely to introduce a semi-parenthetic clause. Thus we may render: 'And, mark! he who walketh in the darkness knoweth not whither he is going [and hence cannot but wander to no purpose]. Thus they are enjoined, 1) to walk, *act, live, &c.*, by the light; 2) to *believe* in the light (i. e. in Jesus, as the light of the world), in order that they may [thus, for in no other way can they] be children of the light; and, having become such, they must, through the Spirit, still *continue* such, by walking, living, and acting by that light, which will thus grow brighter and brighter; until, having guided their steps through this dark vale of mortality, it shall bring them to those blissful mansions where there is *light* without darkness, and *life* for evermore.

—For μεθ' ὑμῶν almost all Editors, from Griesb. to Tisch. and Alf., read ἐν ὑμῖν, from B, D, K, L, M, X, and a few cursives; to which I can only add 1 Lamb. and 3 Mss. copies; and internal evidence does not make up for the defi-

ciency in external authority, since it draws *two ways*;—but μεθ' ὑμῶν could not have been a *gluss*; nor, indeed, could ἐν ὑμῖν, though one might imagine the reason for a critical *alteration* either way. However, in a case like this, where internal evidence is equally balanced, and strong external authority exists for the text, rec., confirmed by the Pesch. Syr. Vers., there is evidently no case for change. There is still greater reason for not adopting, with Lachm., Tisch., and Alf. (just after), *ὡς, twice*, for *ἵνα*, from 6 uncial, and a very few cursive MSS., since internal evidence is rather in favour of *ἵνα*. In the latter case Alf. pronounces *ἵνα* 'a conformation to the preceding;' but that is only removing, not doing away with, the difficulty. In the former passage Alf. supposes that the *ε* arose from the *ε* preceding: it *might*; but it is quite as likely that the second *ε* was absorbed in the first. So that internal evidence draws two ways; in which case external authority must decide; and that is clearly in favour of *ἵνα*, which I find in all the Lamb. and Mss. copies, except about four.

37—50. In this portion we have, 1) some remarks from the Evangelist on the obstinate unbelief of the Jews (37—43); 2) a proof of the extreme guilt of their withholding faith, founded on the words of our Lord himself (44—50).

38. *ἵνα* The best Commentators, ancient and modern, are agreed that *ἵνα* here denotes (as often) the *event*, and not the *cause*; for their unbelief did not happen because it was foretold, but it was foretold because it was foreseen that it would happen.

39. οὐκ ἠδύνατο I am still of opinion with Prof. Ogilvie, Bampton. Lect. p. 109, that 'the Evangelist was far from intending to say, that the inability to believe was superinduced and caused, in order that the prediction of the Prophet might be accomplished; still less, that the miracles in question were wrought with a view to incredulity on the part of those who should witness them. We are to suppose that the fact of their unbelief is represented to bespeak a state of mind and heart which rendered them the awful examples of such blindness and insensibility as the Prophet foretold.'

40. With reference to the passage of Is. vi. 9, 10, here alleged, it is remarkable that both St. Paul (Acts xxviii. 27) and Christ himself (Matt. xiii. 15) adduce it, not as St. John here does, to show that God had closed the eyes of the Jews, but that they themselves had closed their own eyes. This, it must be confessed, involves one of the many points on which we must be con-

φλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς. <sup>41</sup> Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. <sup>42</sup> ὁμοῦς μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ, <sup>43</sup> διὰ τοὺς Φαρισαίους, οὐχ ὠμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. <sup>43</sup> Ἡγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ Θεοῦ.

w Isa. 6. 1—5.

x ch. 7. 15.  
& 9. 22, 23.  
24. & 12. 43.  
44.  
y ch. 5. 44.

z 1 Pet. 1. 21.

a ch. 10. 20.  
26. & 13. 45.  
& 14. 9—11.  
20. & 16. 15.  
& 17. 21—23.  
b ch. 1. 4, 5.  
9. & 8. 19.  
& 8. 12.  
& 9. 5.  
& ver. 25, 26.  
c ch. 3. 17.  
Mark 16. 16.

d ch. 8. 19.  
Mark 16. 16.  
Luke 8. 15.  
& 12. 47, 48.  
e ch. 8. 36.  
& 14. 10.

tent to “see through a glass darkly,” though sure we may be that the inability denoted by *οὐκ ἠδύνατο* is such as is quite consistent with the freedom of the human will. Both Chrys. and August. are agreed, that we may understand *οὐκ ἠδύν.* to denote a *moral*, not a *physical* inability, thus supposing that they *could* not, because they *would* not, and in this view we may compare what is said, v. 40, *οὐ θέλανε*, &c.

41. That the passage of Isaiah (vi. 1, 2) here alluded to in the words *εἶδε τὴν δόξαν αὐτοῦ*, is (as the Evangelist indicates) to be understood of *Christ*, no well instructed and unprejudiced Bible-student can doubt. And thus is afforded a remarkable Scripture testimony to the Divinity of our Lord; for the Evangelist here declares it was *CHRIST* whose glory Isaiah then saw, and of whom he spake when he said, “Mine eyes have seen the King, the *Lord of Hosts*,” who is there described as *worshipped* by the Seraphim. Hence Christ, in his Divine nature, was worshipped by the angels as Lord of Hosts before he was made flesh and dwelt among men.

42. *ὁμοῦς μέντοι* An accumulation of synonyms, to strengthen the sense, as in Herodot. i. 189, *ὁμοῦς μέντοι τὴν θρησκίην πᾶσαν αὐτοῦ ταύτῃ διέτριψαν ἐργαζόμενοι*. On *ἀποσυνάγ.* γίνονται, see note at ix. 22.

44—50. This forms the *second* part of the Evangelist’s *epitaxis*,—namely, that containing the *doctrines* of Jesus, of which this is a brief summary, and in our Lord’s own words; proving how repeatedly Jesus had declared his exalted character and office, and warned them of the awful consequences of rejecting him. Compare supra i. 5, 9. iii. 18. v. 45. vi. 63. viii. 12, 28. ix. 5.

44. *ἔκραξε*] The Aorists *ἔκραξε* and *εἶπε* (of which the former denotes *public*, the latter *private* teaching) are to be taken as Pluperfects.

45. *ὁ θεὸς ἡμεῖς*, &c.] Thus declaring, by a mode of expression denoting the intimate union

of nature, essence, with counsel and will, between the Father and the Son (see xiv. 9, and note), that ‘he who beholds Christ the Son, may be said to behold God the Father.’ Comp. infra xiv. 9. So Christ is styled ‘the image of the invisible God,’ Col. i. 15; and ‘the express image of his person,’ Heb. i. 3.

47. *μὴ πιστεύσῃ*] Lachm. and Tisch. read *μὴ φυλάξῃ*, from not a few ancient MSS., confirmed by the Syr. and some other Versions; to which may be added *internal* evidence, as existing in the circumstance of this being the more *difficult* reading, though intended to convey the same sense; though of that sense no other example has been adduced; and for that reason I have thought fit, with Griesb. and Scholz, to retain *πιστεύσῃ*. If *φυλάξῃ* be regarded, as it may be, as the true reading, it will be advisable to affix a *stronger* sense than what is inherent in *πιστ.*,—namely, to *keep firm hold of one’s belief*.

—*οὐ κρίνω αὐτόν*] The words are commonly taken to mean, ‘I do not *here* on earth act as judge over him, since I came to be a Saviour, not a Judge.’ See iii. 17. v. 45. viii. 15, and notes. Kuinoel and Tittman, however, take *κρίνειν* here in the sense of *condemn* and *punish*; q. d. ‘I am not the *cause* of his condemnation, or that of men in general, having come not to destroy, but to save; and therefore the whole blame must rest with those who prefer darkness to light.’ On this verse comp. iii. 16—19, and 2 Pet. iii. 9.

48. *ὁ λόγος*] By this and the *τὰ ῥήματα* are meant that part of Christ’s teaching which respected his person and office. See iii. 17, and note.—*λαλεῖν* here refers to *oral instruction*, as opposed to injunction. It is meant that the unbeliever’s inattention and wilful neglect of both will bring down on him condemnation and consign punishment.

ἔδωκε, τί εἶπω καὶ τί λαλήσω· <sup>50</sup> καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ <sup>f ch. 3. 16, 17.</sup>  
ζωὴ αἰώνιος ἐστίν. ἂ οὖν λαλῶ ἐγὼ, καθὼς εἰρηκέ μοι ὁ Πατήρ, <sup>g d. 27, 31, 33, 40.</sup>  
οὕτω λαλῶ.

XIII. 1. <sup>a Matt. 26. 1.</sup> <sup>b Luke 22. 3.</sup> <sup>c Matt. 11.</sup>  
Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς <sup>Mark 14. 1.</sup>  
ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου <sup>Luke 22. 1.</sup>  
πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς  
τέλος ἠγάπησεν αὐτούς. <sup>2</sup> Καὶ δείπνου γενομένου, (<sup>b</sup> τοῦ Δια-  
βόλου ἡδὴ βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκα-  
ριώτου, ἵνα αὐτὸν παραδῇ.) <sup>3</sup> εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν <sup>b Luke 22. 3.</sup>  
αὐτῷ ὁ Πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς <sup>Mark 14. 1.</sup>  
τὸν Θεὸν ὑπάγει, <sup>c</sup> ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ <sup>Luke 22. 1.</sup>  
ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν <sup>d</sup> εἶτα βάλλει ὕδωρ

XIII. Having finished the work of *public* teaching, our Lord devoted the short remainder of his life to the *private* instruction of his disciples. These he in chap. xiii., xiv., xv., xvi., apprises of his approaching trial; and he endeavours to console them by kind assurances, evincing his love both to them and the whole human race.

1. *πρὸ τῆς ἑορτῆς τ. π.*] See note on Matt. xvi. 2.

— *εἰδὼς ὁ Ἰησοῦς ὅτι, &c.*] Of his approaching death he was well aware, having frequently conversed with his disciples upon it, and predicted its most minute circumstances.

— *ἵνα μεταβῇ, &c.*] Christ's departure from the world is termed *μετάβασις*, to intimate that he had not descended to earth as a *mere man*, but as the *Son of God*, who had come from, and would return to, God. So we have in Isocrat. Paneg. μεταστάντος δὲ Ἡρακλείου εἰς θεοῦ. Apollod. 2, τὸν Ἡρακλῆα—ἔξ ἀνθρώπων εἰς θεοῦ μετανίστασθαι. Liban. Ep. 371, ὁ Ζεὺς δὲ ἑκείνου, ὁ σὸς προστάτης, καὶ παρ' οὗ κατέβη, καὶ πρὸς δὲν ἔπει.

— *ἀγαπήσας τοὺς ἰδίους*] By *τοὺς ἰδ.* most Commentators understand his *disciples*. But if we consider the circumstances of the case, and that the great proof of his love was in the institution of the Eucharist, which was intended for the benefit of his *own* of every age, it cannot but mean those given to him by his Father. See xvii. 11, and note.

— *ἠγάπησεν*] This expression, Tittman observes, is to be taken, like many others, *declaratively*. By the *tokens* of love evinced by Jesus to his disciples, are to be understood the *symbolical actions* a little after narrated.

2. *δείπνου γενομένου*] The exact sense of this expression has been disputed. Most Interpreters render, 'supper being ended;' others, 'while supper was preparing.' But the first rendering expresses *too much* (as is clear from v. 26), and the other, as is plain from v. 4, 12, *too little*; being moreover contrary to the usage of the language. It is best, with Kuin. and Tittm., to take *γενομένου* for *γενομένου* (as did the Arabic and Persian Translators) in the sense 'while supper was about,' 'during supper time.' And, indeed, *γενομένου* is found in some ancient MSS. and Nonnus. Besides, though washing regularly preceded the meal, yet, as we learn from the Rab-

binical writers, there were on the Paschal evening *two washings*.

— *βεβληκότος εἰς τὴν καρδίαν Ἰ. Σ.*] An expression, like other similar ones in Scripture, used of *suggesting* any thought to the mind, and also found in the Classical writers; from whom examples are adduced by Wetstein. Many recent Commentators, indeed, regard this as merely a mode of expression to point at the enormity of the crime meditated. But that view, besides proceeding on an unsound principle, is utterly inconsistent with the character of the words, which evidently convey the idea of a *real Being*, possessed of an *actual power* over the minds of men. Here, we may observe, the two circumstances of Judas's temptation to betray his Master, and the condescension of that Master, are mentioned *together*, in order the more strongly to represent the baseness of the betrayer.

3. *εἰδὼς ὁ Ἰησοῦς, &c.*] q. d. 'Though he knew that God had given all power into his hands, yet he vouchsafed to set his disciples the following example of humility.'

This expression *ἀπὸ Θεοῦ ἐξῆλθε*, taken in conjunction with *πρὸς τὸν Θεὸν ὑπάγει*, can import no less than that 'he was of celestial origin, and dwelt in heaven before he came on earth' (see iii. 13. vi. 62. xvii. 5, and i. 1); and the latter (*πρὸς τὸν Θεὸν ὑπάγει*) must mean, that 'he would return to the Father, again to reign with Him by equal right.' In short, the clause plainly declares the dignity of Christ's person—that as he had 'come from God' (by origination from the Father), and had the governance of the whole universe committed into his hands, so 'he was going again to God,' to resume the glory which he had had with the Father from all eternity. See supra iii. 13. viii. 42, and notes.

4. *τίθησι*] 'lays aside;' for *ἀποτίθησι*. A use occasionally found in the later writers, as Arrian and Diod. Sic., and answering to that of *ponere* in Latin. By *ἱμάτια* is meant either the upper garment only, the *pallium* (plural for singular, as in the corresponding Hebrew term), or rather, as it should seem, the pallium and stola, 'the mantle and tunic.' *Λέντιον* is a Hellenistic word (from whence the Latin *linteum*) nearly synonymous with *σινδών*, and meaning a *towel*; though *σάβανον* was the more usual term. To be thus girded was considered by the ancients in the same light as, with us, a person's wearing an

εἰς τὸν νιπτήρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεξωσμένος. <sup>6</sup> Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον καὶ λέγει αὐτῷ ἐκείνος· Κύριε, σύ μου νίπτεις τοὺς πόδας; <sup>7</sup> Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνῶσθι δὲ μετὰ ταῦτα. <sup>8</sup> Λέγει αὐτῷ Πέτρος· Οὐ μὴ νύψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· <sup>9</sup> Εἰ μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. <sup>10</sup> Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. <sup>10</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρειᾶν ἔχει ἢ τοὺς πόδας νύψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος. Καὶ ὑμεῖς καθαροὶ ἐστέ· ἀλλ' οὐχὶ πάντες. <sup>11</sup> Ἦδει γὰρ τὸν παραδιδόντα αὐτὸν διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροὶ ἐστέ.

d ch. 8. 5.  
1 Cor. 6. 11.  
Eph. 5. 26.  
Tit. 2. 5.

e ch. 13. 2.

f ver. 12.  
ch. 6. 64, 70.  
71. & 13. 4.

*apron*,—namely, as indicating the exercise of some servile or handicraft occupation.

6. *διεξωσμένος*] For this the more classical term would have been *περιεζ*, which is especially used of domestics, who, previous to entering upon culinary operations, gird themselves with an apron or towel. See a passage of *Alexis p. Athen. ap. 170*.

8. *εἰ μὴ νύψω σε, &c.*] This must not be supposed to mean (as Kuin. and others understand) 'unless thou *sufferest* me to wash thee.' The expression was probably worded as it is, in order to make the thing appear a *privilege* to be conferred. As to the sense of the words following, *ἔχει μέρος μετ' ἐμοῦ*, the phrase *ἔχει μέρος μετὰ τινος* properly imports no more than *fellowship* with any one, by *community of sentiment*, as in friendship. And such, Tittman thinks, is the sense here intended. But considering the frequent practice of our Lord, to pass from sensible and temporal objects to things spiritual and eternal (as Luke x. 42), we may rather, with Lampe, suppose that our Lord meant thus to intimate to Peter, that if he were not thus cleansed by him (with allusion to the mystical washing away of sin by the blood, and cleansing from sin by the Spirit, of Christ; see 1 John i. 7. Rev. i. 5. Heb. x. 22), he could not have part in the communication of the benefits of his blood, as typified in the ordinance which he was about to institute. See 1 Cor. x. 16.

9. *μὴ τοὺς πόδας—κεφαλὴν*] From the brief and prompt earnestness of Peter's answer, retracting his refusal to suffer Jesus to wash his feet, it is plain, that he both thought that an exclusion from some great benefit would result from his not having this washing; nay he may have understood that *another besides* the external washing was probably intended, namely, the *spiritual* washing; and our Lord's words may have awakened in him, as Bengel, Stier, and Alf. suppose, a feeling (like that recorded of him at Luke v. 8) of his own want of cleansing, as being an *αμαρτωλός*, but that is very uncertain.

10. *ὁ λελουμένος, &c.*] In order to determine the exact sense of this variously interpreted passage, we must first ascertain the *nature of the allusion*; which some suppose to be to the Jewish custom of washing the hands and face

before meals (see Matt. xv. 2); others, to the *two kinds of washing*, in performance of religious rites, in use among the Jews; 1. by the immersion of the whole body, at the consecration of priests, and the baptism of proselytes; 2. by the purificatory ablutions in daily use among the Jews. Thus they suppose the meaning to be, that 'the true Christian needs not that total change, which is indispensable to the unconverted sinner; though he will need continual acts of repentance and faith, to cleanse himself from lesser impurities.' Of these two views, however, the latter is too far-fetched and artificial; and the former is quite excluded by the term *λοῦεσθαι* being used, not *νίπτασθαι*; the former denoting the washing of the *whole* body, as in a bath; the latter the washing only of a *part*; see Acts ix. 37, compared with Hom. II. Q. 582. The best Expositors are nearly agreed, that the allusion is to the use of the bath previously to going to an entertainment. After having undergone this ablution, a guest needed no further purification, on arriving at his host's house, than to have his *feet* washed, inasmuch as they might have been soiled in walking. Thus the meaning intended to be conveyed will be (in the words of Bp. Loned.) 'He, who has been thoroughly cleansed in heart by faith in Christ, need not be again cleansed, but only to have those defilements washed away, which he may have contracted in his course through the world. This seems confirmed by the words following, "And ye are clean."—thoroughly cleansed by my doctrine (see xv. 3), "but not all [of you]."' The words *μὴ τοὺς πόδας νύψασθαι*, 'except to wash his feet,' are an important exception, which seems meant to intimate that one thing yet remains, which, like the washing of the feet, will, when done, *complete* the whole; namely, that they should receive a lesson to be taught them by the action he is about to perform. This foot-washing, it is to be observed, was intended to convey not only a lesson of *humility, consideration, and consideration*, but to set forth their need of the *spiritual* washing by the blood of Christ from daily pollution, liable to be contracted even after regeneration. The strong expression *οὐχὶ πάντες*, 'by no means all [of you],' was meant, by its pungency, to smite the conscience of the betrayer present.

12<sup>o</sup> Οτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; 13<sup>ε</sup> Ὑμεῖς φωνεῖτέ με, ὁ διδάσκαλος, καὶ ὁ Κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. 14<sup>h</sup> Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. 15<sup>i</sup> Ὑπόδεγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε. 16<sup>k</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν· οὐκ ἔστι δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 17<sup>l</sup> Εἰ ταῦτα οἴδατε, μακάριοι ἐστε ἐάν ποιήτε αὐτά. 18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς

Ex. ver. 6. 9.  
Matt. 23. 8.  
10.  
Luke 2. 11.  
h Rom. 12.  
10.  
1 Pet. 5. 5.  
1 Luke 2.  
27.  
k ch. 15. 20.  
Matt. 10. 24.  
Luke 4. 40.  
James 1.  
25.

At ver. 11 the Evangelist (as supra vi. 64, 70, seqq.), by the words *ᾧδε γὰρ τὸν παραδίδόντα* ('who 'was betraying,' 'about to betray him'), points at our Lord's knowledge of the hearts of men; and espec. by using the term *ᾧδε*, 'had known all along,' he intimates his perfect knowledge of the man,—not only of his general faithlessness, nay dishonesty, but of the peculiar act of baseness which he was about to commit.

12—17. Here our Lord shows the chief intent of the action he had been performing, admonishing them to practise the duties it was meant to suggest.

12. *γινώσκετε τί πεποίηκα ὑμῖν;* [ 'Know ye the intent of what I have just now done to you?'

13. *φωνεῖτέ με, ὁ διδάσκ.*] *ὁ διδ.* here is the Nominat. for the Vocat., as in Mark v. 41, and often elsewhere; and there seems an ellipsis of *λέγοντες*. How frequent was this mode of address, by which the name of the person was merged in that of his office, is proved by the citations adduced from the Rabbinical writers by Schoettgen; which indeed show that the proper name of the Rabbins was almost always dropped.

14. *εἰ οὖν ἔγω, &c.*] An *argumentum à majori ad minora*. These words are not to be taken, nor were they understood, in the literal sense; see 1 Tim. v. 10, 'If she have washed the saints' feet.' The *pedilavium* was a primitive custom. By washing one another's feet Christ did not mean that they should do this literally, but that they should behave towards each other with the same spirit as that characterized by this symbol of humility and condescension, having a mind weaned from pride, ambition, and vain-glory, and ever ready to show mutual forbearance, condescension, and kindness.

— *ἀλλ. νίπτειν τοὺς πόδας*] Meaning, to act towards one another, if not to the letter, yet in the same spirit of humility, meekness, and kind consideration for each other's failings. See Phil. ii. 5—8.

15. *καθὼς—ὡμίτε ποιήτε*] Not literally, but in the same spirit of humility and Christian charity; our Lord here inculcating that by action which he had before done by precept. See Luke xlii. 24—27.

16. The saying here is a proverbial one, often used by our Lord, but here in a different sense from that in which it is used at xv. 20. Matt. x. 24. Luke vi. 40, and accommodated to the purpose immediately in view; q. d. 'Since the servant is not greater than his master, nor he

who is sent (*ἀπόστολος* for *ὁ ἀπεσταλμένος*, as in Hdor. i. 21. v. 35) greater than he who sent him; thus ye, who are sent forth by me, on my service, must not think it beneath you to practise such acts of condescension as I have done to you, for an example to others.'

17. *εἰ ταῦτα—αὐτά*] The *εἰ* must not, with Kuin. and others, be rendered, as in some other passages, *siquidem*, since; for it may be doubted whether they did really know the truths they had been told; and as that signif. of the word is not to be resorted to unnecessarily, and where it materially alters the sense, so here it is better to retain the ordinary one, and suppose that our Lord here glances at that self-opinion; q. d. 'Ye may say that ye know all this very well. If, then, ye do know these things,—understand the lessons that I have taught you,—happy are ye if ye practise them.'

Similar sentiments may be seen in Matt. vii. 21. Mark iii. 35. Luke vi. 46. And several such occur in the Greek writers; e. gr. Hesiod. Op. et D. 62, *εὐδαίμων τε καὶ δλβιος δε τάδε πάντα Εἰδένε ἔργαζεταί*. Knowledge and practice are indeed (as Lampe observes) inseparably connected; knowledge being the rule of practice, and practice the end of knowledge.

18. Our Lord now again adverts to the treachery of Judas,—applying to him what was originally said by the Psalmist with reference to Ahithophel's treachery towards himself,—and he introduces the mention of it, by darkly alluding to the betrayer, as supra 10 and 11, *οὗχι πάντες καθ.*; and in doing this he resorts to a brevity of expression which requires, in order to represent the full meaning, to be unfolded thus:—'In speaking of the knowledge and practice of these lessons which I am teaching you, I mean not to say that all of you will be so happy as to practise them.' Thus our Lord opens out his disclosure. The introductory *ἐγὼ οἶδα* does not need the γάρ introduced in several ancient MSS., and which weakens the force of the declaration, as will be seen by adverting to the scope of the added words, ἀλλ' ἵνα—πληρωθῇ, as I have explained them infra. In the words taken conjointly, our Lord anticipates either an objection against the selection of Judas as an Apostle,—knowing, as he must have done, that he would thus appoint a betrayer; or else a surmise that the treachery was unforeseen and unexpected, or perhaps both; and he intimates that what was thus done was done by the determinate counsel and foreknowledge of God, and in accordance with the prediction of Scripture (Ps. xli. 9). The

m Ps. xl. 9. ἐξελεξάμην ἀλλ' ἵνα ἡ γραφή πληρωθῇ<sup>m</sup> Ὁ τρώγων μετ  
 ἐμοῦ τὸν ἄρτον ἐπήρην ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ.  
 n ch. 14. 29. 19 n Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται,  
 & 16. 4. πιστεύσητε ὅτι ἐγὼ εἰμι. 20 ο' Ἀμὴν ἀμὴν λέγω ὑμῖν Ὁ λαμ-

γῶ has considerable force (as often in this Gospel, though generally its force has not been perceived by Expositors); and the scope of the emphasis, opened out at the next verse, is, in other words, 'I for my part know, and well discern, what you can only surmise.' Thus our Lord means to say that he knows full well the characters and dispositions of those whom he has chosen [as his Apostles], though it was necessary that, in one of those so chosen, the Scripture should be fulfilled; thus intimating what, supra, vi. 70, is expressed by 'Have I not chosen you twelve, and one of you is a betrayer?' The words of the Psalmist, ὁ τρώγων—πτέρναν αὐτοῦ, are not taken from the Sept., but are an independent Version, not so literal as that of the Sept. is, but conveying the sense more correctly, and which is confirmed by the Arabic Versions and the Greek of Symm., συνοσθίαν (I would read ὁ συν-, which conjecture is confirmed by the Sept.) μοι ἄρτον ἐμόν, meaning 'the food put on my table,' which is the very sense intended by τὸν ἄρτον ἐμόν here, the Art. being, as often, put for the Pron. Poss. Τρώγ. μετ' ἐμοῦ is a not unfaithful version of the Hebrew, since in the original כֹּחֵל בֶּחֳמֵי, 'he who eateth my bread, i. e. the bread on my table,' there is implied communion of eating, viz. with me. And the Septuagint Translators, who did not see this in the present passage of the Psalms, saw it at Proverbs xxii. 6, 'Thou must not eat ἅν γρ' עֵינֶיךָ, lit. 'the bread of one evil in eye (i. e. grudging),' where they render συνοσθίαν ἀνδρὶ βασκάνῳ, 'eat not bread with one who grudges what you eat.' As regards the nature of the metaphor in כֹּחֵל בֶּחֳמֵי, this has been variously explained. I am of opinion that it may be derived from the custom of animals which suddenly and treacherously kick at their masters or keepers (comp. Jer. ix. 4): or rather, from that of *trespassers*,—a view confirmed by a passage of Obad. v. 7, written by the Prophet with an evident reference to this of the Psalmist: 'The men of thy peace (meaning 'those at amity with thee') have deceived thee and prevailed over thee; those who eat thy bread lay snares under thee,' i. e. 'to supplant,' 'trip thee up.' I suspect that the Sept. Translator here, by the use of *πτερνισμόν*, only intended to offer a free version, meaning to express merely the sense, 'my familiar mess-mate hath been guilty of great treachery, or guile, against me.'

The expression ἵνα—πληρωθῇ must, however, not be left unattended to, because it involves the application of the saying made by Christ; and in explaining it I must reprobate the view of those Expositors who maintain that the forty-first Psalm is solely conversant with the fortunes of David, and that its tenth verse is only applied by Christ, by a sort of accommodation, to the betrayer Judas, on account of the similitude between the two cases, of Abithophel and of Judas. But thus, as Hoffm. remarks (who ably handles the quotation) there would be in the Psalm no prophetic declaration, nor, conse-

quently, in the deed of Judas any fulfilment, which yet the words of Christ intimate. He then proceeds to canvass the opposite view of those who, as the Latin Fathers generally, and some modern Expositors, as Bellarm., Cocceius, and Lampe, would understand the Psalm solely and literally of Christ; and, after showing that such a course requires a considerable violence to be applied to several passages thereof, and much straining of the sense in others, he, with Calv., Grot., and Surenhus, acts on the maxim, 'in medio tutissimus ibis,' by supposing that the Psalm treats proxime ac literaliter of David, but remote ac mysticè of CHRIST, 'ita quidem ut ex intentione Spiritus prophetici fata Davidis, tanquam typi, adumbrant fata Messie, tanquam anti-typi.' He is also of opinion, that though the literal sense of the Psalms exactly squares with the character of David's treacherous friend, yet that Christ therefore applied what is there said of Abithophel to Judas the betrayer of Himself, in order that he might tacitly intimate, that the end and exit of Judas would be like that of Abithophel, i. e. suicide, by hanging himself.

19. ἀπ' ἄρτι λέγω—πιστεύετε, &c.] Meaning, 'I tell you this now (lit. 'from now onward'), before it has taken place, that, when it shall have come to pass, ye may be confirmed in your faith, that I am he whom I professed to be, the CHRIST; that being implied, though, as viii. 24, not expressed. This use of ἀπ' ἄρτι with reference to the Fut., as immediately connected with the Pres., occurs infra xiv. 7, and Rev. xiv. 13, οἱ ἐν Κυρίῳ ἀποθνήσκοντες, where see note.—Πιστ. is taken as at ii. 11. Our Lord's purpose was not only to confirm their faith, but to prepare them for the perfidy soon to be disclosed; since his words allude to only one traitor, as indeed he soon afterwards intimates in express terms. The transposition here adopted by Tisch. and Alf. from only two MSS., B and L, is of too little authority to warrant reception, and hence was rightly rejected by Lachm. It arose, probably, from the carelessness of the scribe of the Archetype from which those two copies sprung. On attentively reconsidering this somewhat difficult matter, I am persuaded that the connexion is best traced to the verses immediately preceding; and I am still of opinion that—as Euthym., of the ancients, and several modern Expositors suppose—the purpose of our Lord's words was, to comfort and support his hearers under the tribulations they should endure in the exercise of their apostolic office, by the remembrance, that as they sustained the character of representatives of their Lord, they should not be troubled at having to suffer, as he had, from the treachery of their fellow-labourers in the ingratitude of those whom they taught; q. d. (as suggests Bp. Lonsd.) that their office and mission (its dignity, as an ambassadorship for Christ, 2 Cor. v. 20) would still be the same, though one had proved himself to their mortification and grief a traitor.

20. So Matt. x. 40, where see note. The con-

βάνων ἐάν τινα πέμψω ἐμὲ λαμβάνειν ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

21<sup>p</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22<sup>p</sup> Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει. 23<sup>q</sup> Ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἡγάπα ὁ Ἰησοῦς 24<sup>r</sup> νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. 25<sup>s</sup> Ἐπιπεσὼν δὲ ἐκείνῳ ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν; 26<sup>t</sup> Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν, ᾧ ἐγὼ βάψας τὸ ψωμίον, ἐπιδώσω. καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ. 27<sup>u</sup> Καὶ μετὰ τὸ ψωμίον τότε εἰσηλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς, ποιήσον τάχουν. 28<sup>v</sup> Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ. 29<sup>w</sup> τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρειᾶν ἔχομεν εἰς τὴν ἑορτήν ἢ τοῖς πτωχοῖς ἵνα τι δῶ. 30<sup>x</sup> Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν ἦν δὲ νύξ. 31<sup>y</sup> Ὅτε [οὖν] ἐξῆλθε, λέγει ὁ Ἰησοῦς· Νῦν ἔδοξάσθη ὁ

p ch. 13. 27.  
Matt. 26. 21.  
Mark 14. 18.  
Luke 22. 31.

q ch. 21. 30.  
Luke 10. 22.  
r ch. 10. 28.  
& 20. 2.  
& 21. 7, 30.  
24.

s ch. 12. 6.

t ch. 12. 28.  
& 14. 13.  
& 17. 1, 4.  
1 Cor. 1. 30.  
Phil. 2. 10.  
1 Pet. 4. 11.

nexion here is very obscure, and is variously traced.

21—30. Announcement of Judas' treachery: our Lord's departure from that upper room. See Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 21—23, and notes.

21. ἡμαρτύρησι καὶ εἶπεν] For ἡμαρτ. εἶπεν. Μαρτυρεῖν denotes open and solemn declaration, in contradistinction to the indirect allusion at ver. 18.

22. ἔβλεπον εἰς ἀλλ.] This phrase well depicts their anxiety, as the term ἀπορούμενοι does their perplexity what to think (see Gen. xlii. 1, and comp. Hom. Il. Q, 480); the full sense is, 'being at a loss to know of what person he is speaking, and, consequently, not knowing whom to suspect.' See Peach. Syr. Vers., which has happily seized the sense.

23. ἦν δὲ ἀνακείμενος—ἐν τῷ κόλπῳ] for ἐπὶ τὸ στήθος, the expression used at ver. 25. It is well observed by Lücke, that 'since the Captivity the Jews lay at table, in the Persian manner, on beds or couches, each on his left side, with his face to the table, his left elbow resting on a pillow, and supporting his head. Thus the second guest to the right hand lay with his head near the breast of the first, and so on.' Comp. xix. 26. xxi. 7, 20.

24. νεύει] 'nutu significat.' See on Luke i. 22.

25. ἐπιπεσὼν] lit. 'sitting at meat at the bosom'; see note supra 23; which is nearly equivalent to 'upon,' 'close to the bosom'; and this is confirmed by the fact. Thus there might be, as Euthym. says, no change of posture, but only a turning of the head, the better to direct the voice to the ear. And, accordingly, what was said might well escape, as it did, the notice of the rest of the persons at table. That the question was put in a low voice, and answered in the

same manner, is plain from vv. 28, 29. Comp. Hom. Od. viii. 70, and see Matt. xxvi. 21.

26. ψωμίον] This is not well rendered *sup.* As derived from ψάω it may well signify (like the Hebr. נָחַם from נָחַם, 'to break') 'a bit, or piece, of any thing,' i. e. 'food.' And here, probably, it denotes 'a piece of the paschal lamb dipped in the sauce.' Such portions were usually distributed by the master of the family. There is no real discrepancy in the statements of the Evangelists. Jesus, it seems, was thus engaged, when John putting the above question to him, he either helped Judas first, or, in serving out the portions, had come to him in his turn. Judas, then (perhaps sitting near Jesus, and having heard John's interrogation, or, with the suspicion natural to guilt, supposing that they were speaking of him), after receiving the portion, asks in a low voice, 'Is it I, master?' To whom Jesus answers, σὺ εἶπας, 'It is thou' (see Matt. xxvi. 25). Then in a loud voice he adds, δὲ ποιεῖς, ποιήσον τάχουν, 'what thou art about to do, do very quickly.' Here the Present ποιεῖς is for the Future sense, the Imperat. being, as Chrys. remarks, *permissio*, though with the force of indignant reproof. The manner of speaking is itself proverbial, as appears from the many examples adduced by Wetst. and others, of which the most apposite is Eurip. Iph. Aul. 817, δρᾶ γ' εἰτι δρᾶσις.

31. ὅτε [οὖν] ἐξῆλθε] The MSS., Versions, and Editions, vary as to the *reading*, and still more the *position* of these words, which are in some copies connected with what *precedes*, in others with what *follows*. The Ed. Princ. and R. Stephens, 1, 2, join them with the *following*, placing a period after νύξ: the Erasmusian and Stephens's 3rd Edition connect them with the *preceding*. But the old position was recalled by Beza and the Elzevir Editor, and was thus intro-



u ch. 17. 1.  
5, 6.  
v ch. 7. 35,  
24. 3 & 21.  
6. 14. 19.  
8. 14. 18.  
w ch. 15. 13.  
17.  
Lev. 19. 18.  
1 John 2. 7.  
2 & 3. 11.  
8. 4. 16. 21.  
James 2. 2.

Τῶς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. <sup>32</sup> Ἐἰ ὁ  
Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ,  
καὶ εὐθὺς δοξάσει αὐτόν. <sup>33</sup> Ἐτεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι.  
ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὅπου ὑπάγω  
ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν καὶ ὑμῖν λέγω ἄρτι. <sup>34</sup> Ἐντολὴν

Gal. 6. 2. Rom. 12. 10. Eph. 4. 2. 1 Thess. 4. 9. Heb. 12. 1. 1 Pet. 1. 22. 2 & 3.

duced into the *textus receptus*. Of later Editors, Wetstein, Matthæi, Knapp, and Vater, join them with the *preceding*; Griesb., Tittm., and Scholz, with the *following*. The determination of this question mainly depends upon the decision of *another*—whether the *οὖν* should be adopted or rejected. It is found in most of the MSS. (many of them very ancient), in several of the later Versions, and some Fathers; but is wanting in very many MSS. (some equally ancient), and the earlier and principal Versions; and is rejected by Wetstein, Matthæi, Griesbach, and Scholz. The point, however, admits not of any certain determination. It might have been *thrown out* by those who, joining the words with the *preceding*, thought the *οὖν* worse than useless; or it might have been *inserted* by those who, connecting the words with what follows, thought that a particle of *continuation* was wanting. And this seems more probable, and better accounts for the variation of opinion as to the construction of the words. But as to whether *ὅρα*—*ἰδέσθαι* should be taken with the *preceding*, or the *following*, is a matter on which it is difficult to pronounce positively. We may, however, agree rather with those who adopt the *latter* course, by which a better sense is gained; for it could scarcely be the intention of the Evangelist to make an insignificant circumstance so prominent. And if the other mode of position be adopted, there will be great harshness in the next verse beginning so abruptly.

—On the departure of Judas, our Lord proceeded to deliver those most interesting *last discourses* with his disciples, by which he intended to infix in their minds truths which, ignorant as they were, and labouring under heavy affliction, they were not able, *at that time*, fully to comprehend, but which they would *afterwards* understand; and by which, even now, they would be fortified against their impending trials. In fact, 'these were (to use the words of Olshausen) the last moments which the Lord spent in the midst of his own disciples before his passion, and words full of heavenly meaning flowed during them from his holy lips,—all that his heart, glowing with love, had yet to say to his own, was compressed into this short space of time. At first the conversation with the disciples takes more the form of usual dialogue: reclining at the table, they mournfully reply to, and question him. But when (ch. xiv. 31) they had risen from the supper the discourse of Christ took a higher form: surrounding their Master, the disciples listened to the words of life, and seldom spoke (only ch. xvi. 17, 29). Finally, in the sublime prayer of the great High Priest, the whole soul of Christ flowed forth in earnest intercession for his own to his heavenly Father.'

31. *νῦν ἰδοῦσθαι*] We have here the *Prophetic Preterite*, used of what is shortly to come to pass, and certainly will take place; see John

xi. 23. xv. 6. xvi. 33, and notes. The sense is, 'Now is the time come, when the Son of Man shall be glorified by my completion of the work which God gave me to do on earth; and when God shall be glorified in me, by my obedience unto death.'

32. *καὶ εὐθὺς δοξάσει αὐτόν*] This is said per *oposutionem*, q. d. 'nay, he will, speedily and without delay, glorify me in my own person; and that, by admitting me to a full participation of glory with Himself' (comp. xiv. 3), thus intimating that the time was close at hand when God would thus glorify him, after his near impending death, resurrection, and ascension. See Lampe. The *purpose* of this subjoined assurance is (as Calvin says) to minister consolation from the shortness of the time before the event should take place and in which they would themselves, in some sense, participate. See *infra* xvii. 24. The disputed question whether *ἐν ἑαυτῷ* should be referred to God or to Christ, is ably determined by Lampe as follows: 'If it be referred to God, God glorifies Christ in *himself* because *by himself*, by his own divine glory (see Rom. vi. 4), his perfections all shining in the Son; because he will himself be glorified by the glorification of the Son; because he glorifies his Son *with himself*, giving him a communion and equality of glory, &c. If to the Son, he is glorified *in himself*, because the glory, though given by the Father, is *his own*, and because by the glorification, he possesses an eternal fountain, from which the glory of all the elect to the end of the world will be derived.'

33. *τεκνία*] This appellation was employed in ancient times by masters to their servants, and generally by superiors to inferiors; especially by teachers to their pupils. See note *supra* vii. 33. The diminutive form is expressive of affection, and may, in several passages of 1 John, be rendered 'Dear children.'

—*οὐ δύνασθε ἰλθεῖν*] i. e. 'not now,' but (as is added further on, at xiv. 3) 'hereafter.'

34. Christ now subjoins an exhortation to mutual love; q. d. 'I am about to be absent from you in the body: show, then, by mutual love one towards another, that you have not been taught of me in vain. Be this your constant care and endeavour.' (Calvin.)

—*ἐντολὴν καίην, &c.*] It has been not a little disputed in what sense the precept here enjoined of Love was called *καίην*, 'a new commandment;' since even the Mosaic law contained a positive injunction to the same effect, Lev. xix. 18; and our Lord himself had frequently enjoined this duty of loving each other. To avoid the above difficulty, various senses in which this might be called a new commandment have been here supposed intended, all of doubtful authority, and indeed unnecessary, since it is plain from 1 John ii. 7, 8, that the word may be taken in its ordinary acceptation; for the injunction here

καινήν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. <sup>35</sup> Ἐν τούτῳ γινώσκονται

πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

<sup>36</sup> Ἄλγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη <sup>x ch. 31. 19.</sup>

αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. <sup>37</sup> Ἄλγει αὐτῷ ὁ Πέτρος· Κύριε,

διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σου θήσω. <sup>38</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν σου ὑπὲρ

ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ξας <sup>y Matt. 26. 34.</sup>

οὐ ἀπαρνήσῃ με τρίς. <sup>Mark 14. 30.</sup>

XIV. <sup>1</sup> Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· <sup>b ver. 37.</sup> πιστεύετε εἰς <sup>c ch. 20. 28.</sup>

<sup>1 Pet. 1. 8.</sup>

given to the Apostles was, though not absolutely new, yet new to *them*, if we consider the sentiments, opinions, and practice of their age. In their contests for pre-eminence, their selfish preference for themselves, and their worldly, proud, and envious spirit, they had forgotten the precept of mutual love. Hence our Lord had before enjoined on them the virtues of humility and charity by an affecting *symbolical action*; and now he enforces one of the most important of these duties by a positive injunction, which might be called *new*, if we consider the *standard* to which the duty was raised—namely, *καθὼς ἠγάπησα ὑμᾶς*, see 1 John iii. 16. It was *also* new, as being enforced by new *motives*, to be performed in a new *manner*, and made a *peculiar characteristic* of the Christian religion, as is intimated in the words *ἐν τούτῳ γινώσκονται πάντες ὅτι*, &c., which was so true of the primitive Christians, that the Heathens used to say, 'See how these Christians love one another!' Mr. Alf., indeed, maintains, that the difference from the one under the law, Lev. xix. 18, is such as to constitute this the new commandment of the new covenant, the first fruit of the Spirit under the new dispensation, Gal. v. 22. See 1 John ii. 7, 8. That sense, however, would require *τὴν ἐντολὴν ταύτην τὴν καινὴν*: and the other sense is sufficient for the occasion. We have only to suppose a commandment raised to so high a degree, by the circumstances under which the injunction was made, as to form, in a manner, a *new* commandment, and entitle it in popular language to be so called.

<sup>35</sup> *ἐν τούτῳ γινώσκ.*, &c.] Meaning, that this exercise of mutual love would be a characteristic mark, or badge, whereby his genuine disciples would be known to all men. And that it was so in the early ages of the Gospel is attested, as we have seen, on authority which cannot be questioned.

<sup>36</sup> *λέγεις—ὑπάγεις*;] To this inquiry of Peter our Lord makes no other answer than by repeating his foregoing assertion, *θῶς—ἀκολουθήσαι*, but he now subjoins, for his comfort, *ἀκολ. δὲ ὕστ.*, 'thou shalt follow me afterwards;' meaning, probably, that he should follow him (comp. xxi. 18, seqq.) in the likeness of his death (namely, as ecclesiastical history relates, crucifixion) as well as in the participation of his glory.

<sup>37</sup> *Κύρ., ἐπὶ οὐ δύναμαι—ἄρτι*;] lit. 'by what hindrance can I not follow thee *just now* at

the present?' It is not clear whether Peter quite understood Christ's meaning; if he did not, the subjoined words are a form of speaking, testifying only attachment even unto death. See note supra x. 11 (to which I add Theocr. Id. xxvii. 61, *αὐτὸν δυνάμει καὶ τὰν ψυχὰν ἐπιβάλλειν*), as if his devoted attachment gave him a claim to follow his Master every where. But if this denial be, as there is no doubt it is, the same as that recorded in Luke xii. 38, Peter *must* have understood his Master, and meant to assure him that he was ready to follow him as far, at least, as unto *death*, which was all he could do. Peter however spake, though not insincerely, yet inconsiderately, and what was well intended, savoured of *pride* and *rashness* (by venturing on his own strength), and was said in signal *ignorance of himself*, as the event proved. Accordingly, our Lord (at ver. 38) returning an answer to Peter's question, 'why?' 'how so?' quietly annihilates his empty boast, and stops his mouth by a plain *fact*, predicted for his utter confusion; thus showing his *vain confidence*, his utter *inconstancy*, and his gross *ignorance* of himself, even in reference to the trial of his *constancy*, and that on the very point of occurrence. The reproof is made the more severe by the manner, in the employment at the first clause of an *interrogation*, involving a strong *negation*, followed up in the second by a very *strong affirmation*, in flat contradiction of Peter's assurance.

XIV. The forlorn prospect, which our Lord's prediction of his speedy departure had opened on his disciples, the total annihilation of their long-formed hopes, and the troubles, which they had anticipated, being now announced as close upon them;—all these had filled their minds with dismay. Hence, after replying to Peter's inquiry, our Lord proceeds to suggest various motives of consolation under the trials they would be called upon to sustain; addressing them at once in the language of consolation, exhortation, promise (namely, of support through the Holy Spirit), and valediction, interspersed with various intimations highly instructive, and some of them prophetic. The whole scene would form a very fit subject for a noble picture, and would task the utmost powers of a great painter. Peter would occupy the foreground, in the posture of humble, mortified silence, while the other Apostles would be represented as all deeply dispirited,

c Pa. 26. 7—  
9. & 22. 6.  
& 27. 4.  
Heb. 12. 22.  
Rev. 2. 12.  
1 Cor. 15.  
& 17. 24.  
ch. 12. 20. Heb. 6. 20.

τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. <sup>2</sup> c' Ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μοναὶ πολλαὶ εἰσιν εἰ δὲ μὴ, εἶπον ἂν ὑμῖν πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. <sup>3</sup> d Καὶ ἔὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν

but exhibiting it in various manners, yet all in utter dismay at the sad tidings they had heard.

1. *μὴ παρασίσθῃς ὑμῶν τὴν καρδίαν, &c.*] The full sense is, 'Be not troubled in mind at what I have said of my *departure*; only trust in God (as a very present help in trouble), and believe in me.' The first *πιστεύετε* admits, indeed, of being taken either in the *Indicative* or in the *Imperative*, see note supra ver. 39. The former mode is adopted in the Vulg. and preferred by the earlier modern Expositors, and some modern ones, as Olsh.; the latter by many ancient Fathers, the Pesch. Syr. Version, and almost all the modern Commentators from Whitby and Lampe to Tittman, Lücke, Thol., and Stier. But to suppose the verb used in the same clause, of the same sentence, first in the *Indic.* and then in the *Imper.*, involves great harshness, and the sense thus arising is, as Alf. observes, 'inconsistent with the whole tenor of the discourse, which presupposes some want of belief in God, in its full and true sense, as begetting trust in him.' Hence we are bound to suppose the Imper. to be meant in both; espec. as it is both suitable to the context and good in itself, being agreeable to the analogy of Scripture; which teaches us, that a steadfast faith in God, and in the One Mediator between God and man, forms the best support under all the trials to which men may be exposed. On the proof hence to be deduced of the Divinity of our Lord Jesus Christ, see Smith's Scrip. Test. vol. iii. 179.

2. *ἐν τῇ οἰκίᾳ—εἰσιν*] This assurance seems meant to wean them from secular ambition, and console them under present affliction, by a representation of the ample felicity he is going to prepare for them. In the *μοναὶ* *πολλαὶ* some suppose an allusion to the numerous chambers in the House of his Father on earth, the Temple; and others to the custom of Eastern monarchs, of assigning to their courtiers habitations within the precincts of their vast palaces; others, again, supposing that by *πολλαὶ* is implied *degrees* of dignity, think we may hence infer that there are various degrees of reward in heaven, proportioned to men's progress in faith and holiness. But although this view is strongly supported by ancient authority in the Greek Fathers, from Papias, Clem. Alex., Chrys., and Basil, downwards, and some Latins, as Tertullian, yet I cannot regard the doctrine as distinctly revealed, at least here; and the foregoing supposed *allusion* is quite visionary, and too insecure a basis for erecting such a superstructure. Hence I continue to think that no more is here to be sought than such a *general* sense as is suitable to the context. And since one thing is certain,—namely, that by *οἰκία* must be meant *heaven*, see Pa. xxxiii. 13, seqq., and Isa. liii. 15, we may well suppose that all which is really meant here is, that 'heaven is a most ample place, containing room enough for them all,—and, indeed, for all his faithful disciples of every age'; thus directing their hopes and views to those heavenly mansions whither he is going before them,—as one preceding another to some distant country, to prepare for his recep-

tion; so that, removed from the miseries of this sinful world, they may be introduced to an eternity of bliss,—so that, where he is, there may they be also.

—*εἰ δὲ μὴ, εἶπον ἂν ὑμῖν*] Meaning, 'if it had not been so—if you could not have followed me thither—I would have told you so, and not deceived you with vain hopes.' By this, as Tittman observes, our Lord meant to *re-assert*, by implication, what he had just said, that 'in the house of his Father were many habitations,' whither Peter, and all the disciples who believed in him, should follow him; q. d. 'Such a hope I should not hold out, unless I were prepared to realize it.' Then, for the confirmation of this hope, he subjoins *πορεύομαι ἐτοιμάσαι τόπον ὑμῖν*,—words which contain (as Tittman observes) a sentence of *particular* application, in confirmation of the foregoing *general* one; 'Nay, I go [am going] to prepare a place for you there.' For although heaven was, from the first, *destined* to be the seat of the blessed, it was not yet *prepared*; and that preparation had to be made by CHRIST; but how? namely, by his death (intimated by *πορεύομαι*), ascension, and sitting at the right hand of God, exercising the office of Mediator and Intercessor, through whom the Spirit of life would be imparted. See more in the able note of Lampe, who rightly makes the Death and Ascension of Christ the means of preparation on earth, and the other as the *results* thereof in heaven. How the death of Christ was a means of the preparation needs no comment. As to the *Ascension*, Lampe well remarks, 'Per ascensionem suam thronum Patris occupavit, in quo sedet, et pro suis intercedit, quo pacto omnem condemnationem tollit. Rom. viii. 34. Heb. vii. 25. ix. 26. Ex eodem throno sceptrum Spiritus sui emittit, quo electos regit et ad adendam ritè atque *θεωρητικῶς* celestem *hereditatem* preparat.' Vol. iii. p. 107. Calvin also, ably, but less fully, treats on this important topic of sound theology; and, after first remarking, 'Significat Christus hunc sui decessus finem esse, ut *locum* suis paret. Summa est, quod non privatim sibi cælum condescenderit Dei Filius, ut illic seorsum habitet, sed potius ut communis sit piorum omnium *hereditas*; atque ita conjunctum sit membris caput; then subjoins, 'Filius autem, qui unicus est heres cæli possessionem nostro nomine adiit, ut per ipsum nobis accessus pateat.' It is plain that the preparation was for all future believers to the end of the world; whereby we are warranted to say in our Liturgical Service, 'Thou didst open the kingdom of heaven to all believers.'

3. *ἐὰν πορευθῶ καὶ ἐτοιμάσω*] The best Commentators are agreed that the sense is, as at John xii. 32, 'When I shall have gone, and shall have prepared a place; and that *πάλιν ἐρχομαι* is for *πάλιν ἐλθίσκομαι*. They differ, however, on whether this coming of our Lord is to be understood of the *day of judgment* (see vv. 18, 28. xii. 26. Acts i. 11. 1 Thes. iv. 17), or of the *day of each man's death*. The former view is maintained by most ancient and earlier moderns;

τόποι, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν  
 ἵνα ὅπου εἰμι ἐγὼ, καὶ ὑμεῖς ᾔητε. <sup>4</sup> Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε,  
 καὶ τὴν ὁδὸν οἴδατε. <sup>5</sup> Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν  
 ποῦ ὑπάγεις, καὶ πῶς δυνάμεθα τὴν ὁδὸν εἶδέναι; <sup>6</sup> Λέγει <sup>e Heb. 9. 8.  
 & 10. 10, 20.  
 ch. 1. 4, 17.  
 & 8. 32.  
 & 11. 25.  
 f ch. 8. 19.</sup> αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ·  
 οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι' ἐμοῦ. <sup>7</sup> Ἐἰ ἐγνώ-  
 κείτε με, καὶ τὸν Πατέρα μου ἐγνώκετε ἄν <sup>g ch. 10. 38.</sup> καὶ ἅπ' ἄρτι γινώ-  
 σκετε αὐτὸν, καὶ ἐωράκατε αὐτόν. <sup>8</sup> Λέγει αὐτῷ Φίλιππος·  
 Κύριε, δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἀρκεῖ ἡμῖν. <sup>9</sup> <sup>h ch. 12. 44.</sup> Λέγει αὐτῷ  
 ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με,

the latter by the generality of the recent Com-  
 mentators. But if the latter interpretation be  
 adopted, the words would seem a mere *acommo-*  
*modation*, with little meaning. And even were we  
 to grant (what has never been fully proved) that  
 at death the righteous are immediately received  
 up into heaven, yet the maintainers of that doc-  
 trine do not assert that Christ *comes to fetch them*.  
 The common interpretation, then, is greatly pre-  
 ferable; and it is placed beyond doubt by 1 Thess.  
 iv. 16, sq. where the language of the Apostle is  
 the best comment on that of his Lord. The pur-  
 pose of both passages is the same, namely, the  
 consolation of the persons addressed. This verse  
 is in close connexion with the preceding, and the  
 καὶ may be rendered 'imo,' 'yea;' and the sense  
 of the words so introduced is, 'Yea, the place  
 whither I am going ye know (from what I have  
 just said, 'my Father's house'); and the way  
 thither ye know.' By 'know' here is 'to have  
 the means of knowing,' so that they might have  
 known, and, indeed, did partly know. By τὴν  
 ὁδὸν seems to have been meant 'the way' by which  
 they might themselves arrive at it, namely, by  
 him who was going to prepare a place for them in  
 it. Since, however, the Apostles did not fully  
 comprehend his meaning, our Lord (v. 6) makes  
 it clearer, expressing it, too, for greater impres-  
 sion, by a boldness of metaphor, which requires  
 careful exegesis. Some eminent Expositors take  
 it to mean,—'I am the true—the only true, way  
 to that eternal life, which those have, who dwell  
 in my Father's house.' But though this conveys  
 a true declaration, yet some of the emphasis of  
 the words is lost, and the intensiveness of the  
 sense is diminished. From the able exegesis of  
 Calv., Lampe, Bengel, and others, and by re-  
 ference to the kindred passage of Heb. x. 20, the  
 following would seem the true doctrine to be  
 deduced from the passage.—Jesus Christ is our  
 way to the Father and to heaven, in his person,  
 as God manifest in the flesh; in his office, as our  
 Mediator with God, introducing us to the Holiest  
 by 'a new and living way'; in his sacrifice, as our  
 great High Priest for ever; who, by his perfect  
 obedience and atoning sacrifice, hath made propi-  
 tiation for the sins of the whole world; in his  
*intercession*, as our Advocate with the Father,  
 who hath given us access with confidence to the  
 throne of grace; lastly, he is our way, as being  
 our great Moral Teacher and Perfect Exemplar,  
 'leaving us an example that we should follow his  
 steps,' and preceding us in a way open to all,  
 plain and even secure; pleasant, and terminating

in everlasting bliss. He is the *truth*, both in his  
 essence and attributes, as being one with the  
 Father (who 'is truth'); he is the *fountain* of  
 all truth, the complement of all truth (being the  
 substance of all the types and figures of the  
 Old Testament), having all the characters of  
 truth. As such, he is our great Prophet, the  
 great Shepherd of the sheep, pointing out by his  
 word, what 'is truth,' and the way which leadeth  
 unto everlasting life. Finally, he is the *life*, as  
 being (what he elsewhere testifies of himself)  
 'the resurrection and the life;' through whom  
 alone any one cometh unto the Father in accept-  
 ance and salvation, and through whose life-giving  
 Spirit the dead in trespasses and sins are so  
 quickened as to believe in him as the *truth*, and  
 to come unto him as the way, and thus to finally  
 experience him as the *life*.

7—10. In these verses it is affirmed that he,  
 who hath seen and heard Christ, hath, in some  
 way and in a certain sense, seen and heard the  
 Father; implying an essential union of Father  
 and Son. So intimate is this union, that Christ  
 says, εἰ ἠγνώκετέ με, καὶ τὸν Πατέρα μου  
 ἠγνώκατε ἄν, meaning, that if they had rightly  
 and fully known their Lord in his proper charac-  
 ter as Mediator and Redeemer, they would have  
 proportionately known his Father also. Since  
 he is so in the Father, and the Father in him  
 (see vv. 10, 11. supra x. 30, 38), that, to see and  
 know him, is to see and know the Father (see  
 supra viii. 19, and note). Thus our Lord here,  
 as in so many other passages in this Chapter and  
 the two following ones, declares his oneness, not  
 only in attributes, but also in being and nature,  
 with the Father. In the next clause, καὶ ἅπ'  
 ἄρτι γινώσκετε—αὐτόν, our Lord adds, for  
 their comfort, the assurance that (lit.) 'from now  
 on' they are, as it were, knowing him and seeing  
 him, i. e. are on the point thereof, according to  
 the true force of ἅπ' ἄρτι pointed out supra xiii.  
 19. Thus the sense is this, 'Ye will a short  
 time hence know, and, as it were, see him;' meaning, after Christ's death, his glorification,  
 and the sending of the Holy Ghost, to guide  
 them into all truth. Another example of  
 ἰσάρακα. Present, occurs supra ix. 37.

8. δεῖξον ἡμῖν τὸν Πατέρα] i. e. in some vis-  
 ible and sensible manner, by dream, or otherwise.  
 A request, it should seem, founded on Philip's  
 erroneously taking the expression of our Lord,  
 ἰσάρακα, in a literal sense.

9. οὐκ ἠγνώκας με] meaning, 'hast thou not  
 known who I am, and what is my true character?'

1 ver. 20.  
ch. 10. 22,  
23, 25.

Φίλιππε; ὁ ἑωρακὸς ἐμὲ ἑώρακε τὸν Πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν Πατέρα; <sup>10</sup> Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί [ἐστι]; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ Πατὴρ ὁ ἐν ἐμοί μένων, αὐτὸς ποιεῖ τὰ ἔργα. <sup>11</sup> Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστευέτέ μοι. <sup>12</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ καὶ ἐκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ

— ὁ ἑωρακὸς ἐμὲ, &c.] 'He who hath seen me hath [in effect] seen the Father;' Christ being the [moral] 'image of the invisible God' (Col. i. 15), reflecting him in his nature, as 'God manifest in the flesh,' and revealing him in his office, as sent of God and coming from God. See i. 18.

10. Here our Lord means to ask whether Philip did not yet believe the essential union and mutual indwelling of the Father and the Son, and of the Godhead in his human nature. He had frequently spoken to them on this subject; and his words were not 'of himself' alone, as apart and distinct from the Father; and therefore they ought to have been more regarded, especially as the Father, dwelling in and working by him, had borne witness to him by so many stupendous miracles.

— τὰ ῥήματα—ὁ λαλῶ] These words, and the following, ὁ δὲ Πατὴρ—τὰ ἔργα, are an illustration of the community just mentioned, as applied both to words and to works. In the latter clause there is an irregularity, which may, however, be adjusted by supplying (what, though not expressed, is evidently referred to in the introductory δὲ) the words τὰ ἔργα ἃ ποιῶ, ἀπ' ἐμαντοῦ ἐν ποιῶ, to correspond to τὰ ῥήματα—λαλῶ.

11.—24. Mr. Alf. truly remarks, that 'out of the foregoing αὐτὸς ποιῶ τὰ ἔργα [Render: 'it is he who is the doer of the works'], our Lord now unfolds the great promise of the Paraclete.' But if αὐτὸς be, as it evidently is, so emphatic, why did Mr. Alf., after Tisch. (an unsafe guide), destroy the emphasis by changing the place of αὐτὸς, and putting it last in the sentence (a position which the pronoun never has when emphatic, and scarcely ever when not so), solely on the authority of L, X, and one cursive? This course he justifies thus:—'The text I have adopted seems to have been the original one; then αὐτὸς, having been mistaken for αὐτοῦ [it never is], was replaced, and then transposed, to prevent mistake.' But all this is so purely gratuitous and improbable, as to deserve no attention. The Reviser who transposed it was ill employed in so thus misrepresenting the sense, which could then only be, 'He doeth the works himself, and not by deputy' (!). However, I suspect that the word was transposed solely through the carelessness of the scribes, who, after first omitting (as several others, I find, did) the word, then brought it in afterwards,—a case perpetually occurring.

11. πιστεύετε, &c.] Here Christ not only repeats the foregoing assertion, but enjoins them to repose faith in it; telling them (as a popular proof of his conjunction with the Father) that

his works (i. e. his miracles) argue community of mind, energy, and power; q. d. 'Believe me [on my own word, when I declare] that; but if not [on my own word, at least] for the very works themselves that I do, believe me.'

12. ὁ πιστεύων εἰς ἐμὲ, &c.] A promise which, though conveyed under a general form, has only a particular application, namely,—to the persons here addressed,—the Apostles in particular,—not believers in general. By τὰ ἔργα ἃ ἐγὼ ποιῶ, as Tittman shows at large, is meant that part of Christ's work which he at xvii. 4 calls the work committed to him by the Father, namely, in promulgating the Father's plan of salvation through the Son, in confirming it by miracles, in collecting a community of those who should embrace the plan of salvation, &c. By the greater works here mentioned we are to understand not greater *per se*; for, as far as regards the miracles worked by the Apostles, none could be more illustrious than those performed by our Lord, but only in a certain degree, partly as regarded their office and ministry, in respect of spiritual works by the Holy Spirit (comp. Acts ii.) (which is alone the subject of these words), and partly in respect to the extensive effects of those miracles and their results, shown in that large extension of the Gospel, and that general conversion of souls to the faith, which the Apostles were enabled to effect by the miraculous powers entrusted to them.

— ὅτι ἐγὼ πρὸς τὸν Π. μου παρ.] These words would seem to have so little bearing on the preceding ones, that most recent Commentators connect them closely with the following, καὶ ὅτι ἐν αὐτῷ, rendering: 'Because I go to my Father, whatsoever,' &c. This, however, is overlooking the καὶ; and in rendering because, the sense arising is unsuitable. The real meaning intended seems to be, 'Yea, greater things than these shall be do, for I am going to my Father; and accordingly whatsoever ye ask the Father in my name and cause,' i. e. for the purpose in question (as is implied by the expression ἐν τῷ ὀνόματί μου), the great and holy cause of the Gospel,—that work which Christ is about to commit to his Apostles. This is confirmed by facts; for after our Lord's death, resurrection, ascension, and glorification, he sent the Holy Spirit both to 'guide them into all truth,' and to enable them to work all miracles necessary to its confirmation. See *infra* xvi. 7. The next words τοῦτο ποιῶ are very important, as indicating the cause of the effects in question; for (as Calr., Lampe, Whitby, and Dr. P. Smith, show) since Christ both here and, more emphatically, in the next verse, declares that he himself will do whatsoever his disciples shall ask, i. e. of the Father,

πρὸς τὸν Πατέρα μου πορεύομαι. <sup>13</sup> καὶ ὁ τι ἂν αἰτήσητε <sup>ch. 15. 7.</sup>  
 ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω ἵνα δοξασθῇ ὁ Πατὴρ ἐν τῷ <sup>14</sup>  
 Τῷ. <sup>14</sup> Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. <sup>15</sup>  
 Ἐάν ἀγαπᾷτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. <sup>16</sup> καὶ  
 ἐγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον Παράκλητον δώσει ὑμῖν, <sup>ch. 15. 10. 1 John 2. 1 & 2.</sup>

(comp. xv. 16. xvi. 23.) he must be One in will and power with the Father; and as both Father and Son equally hear and grant the petitions offered up in the name of Christ, it follows that both equally possess omniscience and omnipotence.

14. What is here said is *not*, as some heresiarchs represent, a vain repetition, but is, as Lampe fully shows, intended more strongly to impress on their minds the preceding assurance. Had the ancient Critics been sensible of this, they would not have had the temerity to cancel the verse, as from its absence from several MSS. and Versions, it is evident they did. But if the repetition be of the nature above pointed out, propriety surely demands that the sentence should not be couched in *weaker* terms than that which it is meant to enforce. Hence it was uncritical in Lachm. to insert in the text *με* after αἰτήσω, from MSS. B, E, Δ, and several cursive MSS. and some ancient Versions, espec. since it is quite against the scope of the passage, and arose from some ignorant Scholiast. If any addition were necessary (which, however, the able exegesis of Calv. shows is *not*), it might be Πατέρα, which I find in Lamb. 1193, of the 9th (perhaps 8th) century, and also in MS. 249, Scholz. The full sense may be expressed, in paraphrase, as follows: 'Whatever ye shall ask (the Father) in my name [as being mine], it is I that will do it.' Hence it plainly appears how wrong were the Framers of the text of A, E, and others, with some Versions and Fathers, in cancelling the *ἐγὼ*; wholly ignorant, it seems, of the perpetually occurring emphasis on *ἐγὼ* in this Gospel.

15. *ἰδὲν ἀγαπᾷτε, &c.*] From *αὐτὸν* our Lord now turns to that other great condition of the Christian covenant, *obedience*; which he enforces on a principle of *love to himself*.

16. ἄλλον Παράκλ. δώσει ὑμῖν] On the nature of this promise, and especially on the particular terms whereupon it mainly hinges, Παράκλητος, no little difference of opinion exists. Hence to it various senses have been assigned, as *Comforter*, *Teacher*, *Helper*, *Advocate*, *Intercessor*; each of them too limited to reach the great extent of which the term is susceptible, or to do justice to its *application*, as expressive of the great variety of gifts imparted by the Holy Spirit. Of the above-mentioned senses those of *Advocate*, or *Helper*, and *Intercessor*, have been, with reason, preferred by the most eminent Interpreters, and come nearest to the primary force of the term, namely, 'one called in, or upon, for aid' of whatever kind. Neither, however, must the senses assigned by others, *Comforter* and *Monitor*, be excluded; and although the exact force of the expression must occasionally vary with the context and the adjuncts; yet since the part assigned to the Παράκλητος in the work of man's salvation embraces a great variety of functions, so it may comprehend all,

and in certain cases nearly all *together*, of these senses, one or other of which has been usually regarded as the only, or the leading sense. Accordingly, it may occasionally be best to leave the term untranslated, expressing it by *Paraclete*. In the present passage, however, considering that it is applied to both Christ and the Holy Spirit, no sense must be assigned which is not *common to both*. Now the term *Comforter* (including the idea of *Helper*) and *Advocate*, or *Intercessor*, will, I think, adequately represent the sense intended. That the idea of *Advocate* or *Intercessor* may be *included* is certain, since, as I have shown in note on Rom. viii. 26, intercession pertained to *Christ* as well as to the Holy Ghost. It may, however, by some be thought preferable to bring in *Advocatus* in the sense *Adviser*, *Director* (like our Counsel at law), as forming a more appropriate adjunct; and that Παράκλ. may denote that, has been fully proved by Knapp, in his able dissertation on this word. However, I am now inclined to doubt whether any adjunct sense is *here* to be called in; and it may be safer to rest on the single notion of *Comforter*, in the above extended sense, as comprehending the notions both of strengthening and supporting, and of consoling and comforting. And this view I now find confirmed by an elaborate discussion of Archdeacon Hare, in vol. ii. pp. 521—7, of his very able work entitled 'Mission of the Comforter,' where he remarks, that "if we understand the word Comforter not merely in its secondary and common sense, as Consoler, but also in its *primary* one, as Strengthenener and Supporter, it would be difficult to find any word in our language so well fitted to express a range of meaning corresponding to that of the Greek Παράκλητος here and further on. The Spirit," continues he, "is the Comforter in the primary as well as secondary sense of that word, since he came, not merely to console the disciples for their loss, but mainly to strengthen their hearts, by enabling them to understand the whole truth, and to feel the whole power of the Gospel."

— ἄλλον Παράκλητον] i. e. 'another who would be to them, when Christ should be no longer with them, what *he* had been to them while among them;' viz. One to whom they might look as an ever-present (though invisible) *Strengthenener*, *Supporter*, *Consoler*. The title, as Calvin observes, is very suitable both to Christ and to the Holy Spirit; inasmuch as the office of both is in many respects common. Not that Christ, at his departure, ceased to be our Advocate, or Patron; for he is perpetually such (see 1 John ii. 1), but not in a visible manner. The Holy Spirit is such *visibler*, and with us personally and individually in this world, doing what Christ did to his disciples while he was on earth. In short, he in various ways (as the Apostle says) 'helpeth our infirmities' (Rom. viii. 26), and, to sum all up in the expression of

1 ch. 15. 26.  
 & 16. 13.  
 1 John 5. 6.  
 in ver. 16.  
 Rom. 8. 9.  
 14—16.  
 1 Cor. 2. 10.  
 & 6. 10.  
 1 John 4. 15.  
 1 John 4. 6.  
 2 Matt. 15.  
 20. & 22. 29.  
 2 Cor. 5.  
 8—9.  
 Heb. 12. 1—4.  
 q. 1 Pet. 1. 8.  
 q. 2. 57.  
 & 10. 32.  
 & 15. 4—6.  
 Col. 3. 3, 4.

ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα· 17<sup>1</sup> τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῶν μένει, καὶ ἐν ὑμῖν ἔσται. 18<sup>2</sup> Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. 19<sup>3</sup> Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. 20<sup>4</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ Πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. 21<sup>5</sup> Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν

the same Apostle, *ὑπερευαγγέλει ὑπὲρ ἡμῶν*, by which is meant 'the doing that for us which we could not do for ourselves'; the very character of a spiritual Advocate and Helper.

17. τὸ Πνεῦμα τῆς ἀλ.] meaning the Spirit 'who is Truth' (1 John v. 6), who can alone impart it,—the Comforter, the Holy Spirit, so called here, and infra xv. 26. xvi. 13, because, as we find from those passages, and infra 26, he would guide them into all truth,—the truth of God (xvi. 13). By ὁ κόσμος is meant οἱ ψυχικοί = ὁ ψυχ. ἄνθρωπος, 1 Cor. ii. 14, 'those who live and act under the sensual affections of mere human nature,' 'worldly,' 'profane,' who cannot receive, admit (much less be guided by) this heavenly Instructor in his teaching, because they have no *perception*, much less *knowledge* of heavenly truth,—and accordingly, in point of fact, they do not receive, as Paul there says, τὰ τοῦ Πνεύματος τοῦ Θεοῦ. Such seems the general sense of οὐ θεωρεῖ οὐδὲ γιν., which lit. means, '*discerns* not, so as to *recognize*,'—has, in point of fact, no knowledge of.' As to μένει, I cannot agree with De Wette and Alf., that it is Future in *signification*; since the full sense of the clause seems to be, 'for he *abideth* (sojourneth) with you [even now], and shall dwell in you [hereafter], i. e. more fully and thoroughly. Similar instances of words being left understood to *limit*, in some such way as the context and subject-matter may suggest, a general assertion, are of no rare occurrence. *How far*, and in *what sense*, the Spirit might be said to be even now abiding with them, is ably pointed out by Lampe, and sufficiently for a popular purpose by Matt. Henry.

18—21. There is here the *third* benefit of Christ's return to his disciples, first *propounded generally* at v. 18, and then *partly explained* at vv. 19—21. (Lampe.) Of course this is another Promise for their further consolation under present sorrow,—that they will have his aid, who is a 'very present help' under every trial. In determining, however, the exact import of this Promise much depends on the sense ascribed to the forcible term ὀρφανούς. The impropriety of the Common Version *comfortless* has been admitted, and Newcome renders *destitute*, Wakef. *orphans*, as in the margin of our Bibles. The latter, as being more definite in sense, is preferable. But the Greek term is really not a *Subst.* but an *Adject.*, as in Lucian, *De Morte* Per. 96, ὀρφανούς ἡμᾶς κατέλιπον, and in many of the best Classical writers, from Homer and Hesiod downwards, like the Latin *orphani*, and hence I should prefer to render *orphan*. And, though this use in English is very rare, yet it is not un-

precedented. Thus, in Shakspeare's *Merry Wives of Windsor*, Act v. sc. 5, we have addressed to the fairies, "You moonshine revellers—you *orphan* heirs of fixed destiny;" for so I would read with the first folio edition, which the later Editors, unaware of this adjectival use, altered to 'orphan-heirs.' The best rendering, however, may be 'bereaved,' as applied to children deprived of their parents; an idea here very suitable, since, among the Jews, disciples were regarded as the spiritual *children* of their teachers; and, accordingly, a little before, xiii. 33, our Lord calls his disciples *τεκνία*, and at xxi. 5, *παῖδια*.

But, to consider the import of the whole passage (which has been variously understood); some take these words in a *physical* sense, of Christ's reappearance and society with them, after his resurrection; others, in a *figurative* one, of Christ's invisible and spiritual presence. It may be best to unite both views, which is supported by *facts*. 'For (as Tittman observes) Christ did return *literally* to his disciples, after his resurrection, in a visible manner, and *metaphorically*, in an invisible manner, after his ascension to heaven; after which (as he promised, in departing to heaven, see Matt. xxviii. 20,) he was ever, virtually, *present* with them, though not in the flesh, by the gracious aid of his omnipotent power in the discharge of their Evangelical functions." By ἔρχομαι is meant, "I am coming," "about to come to you;" thus showing you that I am still alive.'

19 καί] 'and [then].' Θεωρεῖ, is 'to see, will see.' So, just after, θεωρεῖτε. Ζῶ, for ἀναζῶ, and ζήσεσθε for ἀναζ., as supra v. 25, and Luke xxiv. 5. The two terms may be taken either in a metaphorical sense, of the *spiritual life*, or in the ordinary one of the *natural*. Nay, both senses may have been intended; q. d. 'because I live for ever (as ye will then be assured), ye, too, shall live for ever, my resurrection being the sure pledge of yours.'

20 ἐν ἐκ. τῇ ἡμ.] i. e. 'when the promise of the sending of the Paraclete shall be fulfilled.'

—γνώσεσθε ὑμᾶς—καθ' ἃ ἐν ὑμῖν] q. d. 'then shall ye know that there is a union indissoluble, not only between me and my Father (see supra v. 7), but also between me and you.' This union (spoken of supra v. 10, 19. vi. 51. x. 30, and infra xv. 1—7. xvii. 21—23, 26) is that which St. Paul often mentions as subsisting between Christ as the *Head*, and believers as the members of Christ's Body, the CHURCH.

21. ὁ ἔχων—ἀγαπῶν με] This is a repetition of the sentiment at v. 15, and is meant to *limit* the declaration in the foregoing verses to

αὐτὰς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με. Ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρὸς μου καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμὰντόν. <sup>22</sup> Ἄγει αὐτῷ Ἰούδας (οὐχ ὁ Ἰσκαριώτης)· Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ; <sup>23</sup> Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ Πατὴρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιήσομεν. <sup>24</sup> ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ, καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με Πατρὸς. <sup>25</sup> Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. <sup>26</sup> ὁ δὲ

1 Matt. 10. 2.  
Luke 6. 16.

2 Rev. 2. 20.

3 ch. 12. 26.  
4 16. 29. 27.  
5 17. 26.  
6 Thess. 2.  
7 16. 17.

8 John 9. 1.

9 Luke 24.  
10 40.

11 ch. 15. 26.  
12 16. 7.

those only who evince their love of God, by keeping his commandments; since to such alone will he manifest himself; q. d. 'He who holdeth my commandments by profession, and keepeth them in his practice, by their actual observance.' See more in note on Matt. xxiii. 3. By the term *ἐμφανίσω* is denoted the invisible and spiritual presence of Christ, spoken of at v. 23, namely, by the Holy Spirit, xvi. 14. Comp. Exod. xxiii. 13. Wisd. i. 2.

22. Κύριε, καὶ τί γέγονεν, &c.] I have here before τί γέγονεν inserted καὶ, on the authority of many of the best MSS. (including nearly all the Lamb. and most of the Mus. copies, also Trin. Coll. B. x. 16 and 17), some Versions and Fathers, and the Ed. Princ. It has been received by almost every Editor from Wetst. downwards. A similar construction is found at ix. 36, καὶ τίς ἐστι, Κύριε, &c., where many inferior MSS. (with the received text) in like manner are without the καὶ. Also 2 Cor. ii. 2, καὶ τίς ἐστι, &c. This forms one branch of that generic construction, by which καὶ is used with particles of interrogation, when it has always an intensive force. Τί γέγονεν ὅτι is an idiom corresponding to the Hebr. *ἵνα* *ἵνα*, which denotes, not (as it would seem to do) the manner, but the cause, as when we say, 'how is this?' or 'how so?' So Eurip. Tr. 889 (cited by Kypke), τί δ' ἐστίν, αὐχὰς ὡς ἐκαίνισας θεῶν;

This question of Judas doubtless originated in misapprehension of our Lord's words (as if he spoke of his resurrection only), arising from those false notions which the Apostles entertained of the Messiah's kingdom, and which they retained until they were enlightened by the Holy Spirit. Indeed, Judas's chief difficulty seems to have been to conceive how this revelation of himself to the disciples only could consist with setting up his kingdom. To this question our Lord (ver. 23) answers not directly (because they would not have comprehended him), but only repeats the promise in stronger terms by declaring that 'this manifestation would be made to them not only by himself, but by the Father also; and not by temporary visitation, but by continual abode with them;' thus intimating a reason for the distinction that he would make between his disciples and the world; or, rather, turning their attention to what it especially behoved them to know and believe (comp. Luke xiii. 23, 24),—namely, that those only who truly loved him, evincing it practically by keeping his commandments, would be the special objects of his Father's love.

23. ἐλευσόμεθα καὶ μονὴν π. αὐ. π.] The Commentators adduce examples of the phrase *μονὴν ποιεῖν*, which they regard as synonymous with *μένειν*. But it is, in fact, a more significant expression, denoting a continued abiding. Of course it is to be taken in a metaphorical sense, of an invisible and spiritual presence, and is meant to illustrate the *ἐμφανίσω* αὐτῷ ἐμὰντόν at v. 21. In the Old Test. God is said to come to men, when he promises or bestows peculiar benefits on them: also to dwell or remain with those whom he especially favours; as also to leave and depart from those whom he ceases to care for.

Moreover, God and Christ may be said to come to men by the Holy Spirit, whose temple is the body of the Saints (1 Cor. iii. 16. vi. 13), and by whose indwelling they are made an habitation of God. Eph. ii. 22. By this Spirit the Father and Son dwell in all true Christians.

24. ὁ μὴ ἀγαπῶν—οὐ τηρεῖ] This is meant to affirm the same truth negatively; and consequently there is implied the negative of the proposition at v. 21; i. e. 'he will not have the love of Christ and the Father,' the *ἐμφάνεια* and the other benefits resulting from thence. In the words following there is again something to be supplied, in order to complete the sense, namely, 'And the doctrine you have heard is not so much mine as the Father's: he, therefore, who denieth me, denieth the Father who sent me, and consequently will lose those benefits.' Οὐκ—ἀλλὰ here (as often) signifies 'non tam—quam,' implying no more than community of command. The full scope of this latter sentence, καὶ ὁ λόγος—Πατρός, is ably drawn forth by Lampe, who compares similar declarations at vii. 16 (where see note). iii. 54. viii. 26. xii. 49.

25, 26. Here is to be supplied what we find expressed in the less briefly worded passage parallel to this, ch. xvi. 12. The connection, otherwise obscure, will then be sufficiently clear, as thus traced: 'These things have I said unto you, being yet present with you (comp. Luke xxii. 44), [and more could I say, but I do not say them, because ye could not bear them now]; howbeit, when the Spirit of truth, &c. Of διδάξει πάντα—ὑμῖν the full sense is, 'He whom the Father will send in my name, and who shall be your guide, shall teach you all things that you have occasion to learn, and bring all to your remembrance which, by misapprehension of them, or through human infirmity, you may have forgotten; and thus, by instruction and a recalling to mind of what is learnt, form in you a right



Παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ  
 ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς  
 πάντα ὃ ἐκπον ὑμῖν. <sup>27</sup> Ἐιρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν  
 ἐμὴν δίδωμι ὑμῖν οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν.  
 Μὴ ταραστέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. <sup>28</sup> Ἐκούσατε  
 ὅτι ἐγὼ εἶπον ὑμῖν Ἵπάρχω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἡγα-  
 πᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον πορεύομαι πρὸς τὸν Πατέρα  
 ὅτι ὁ Πατὴρ μου μέζων μου ἐστί. <sup>29</sup> Καὶ νῦν εἰρηκα ὑμῖν πρὶν  
 γενέσθαι ἵνα, ὅταν γένηται, πιστεύσητε.

v Rom. 8. 6.  
 & 16. 17.  
 3 Cor. i. 3  
 —4.  
 Phil. 4. 6, 7.  
 Hagg. 2. 9.  
 3 Thess. 2.  
 16.  
 w ver. 8. 18.  
 ch. 10. 29.

x ch. 12. 19.  
 & 12. 10.

y ch. 12. 31.  
 ch. 10. 11.

<sup>30</sup> Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν ἔρχεται γὰρ ὁ τοῦ

understanding in all things.' See more in Calv. and Lampe. Comp. 1 John v. 20, and Col. i. 9. 2 Tim. ii. 7.

<sup>27</sup> εἰρήνην ἀφήμι—ἐμὴν] Here we have *not* (what some have supposed) a mere form of farewell,—but a solemn and affecting valediction and benediction, as of one about to part with his friends for ever, and therefore leaving behind him his blessing, as a *bequest*; for ἀφήμι may have the sense to *bequeath*. Δίδωμι is well added after ἀφήμι; the two terms being usually conjoined in the wording of a will.

The full import here of εἰρήνη is (as Lampe shows at large) peace with *God* (Phil. iv. 7), peace of conscience, and peace with *all God's creatures*. Τὴν ἐμὴν εἰρ. seems added by way of further explanation and confirmation of the εἰρήνη just before. The ἐμὴν, taken in reference to the subsequent clause, is *emphatical*; suggesting that this peace is given by *Christ* alone, who is our *Peace* (Eph. ii. 14), since in him alone we have peace with God (Rom. v. 1). The words οὐ καθὼς, &c. are explanatory of the preceding, and suggest a comparison, not between the *manner* of giving (for καθὼς has often a very lax sense), but between the *nature* of the gifts; the *world* conferring external, empty, and transitory peace,—*Christ* bestowing internal and spiritual, stable and solid peace. See Calvin.

—μὴ ταραστέσθω, &c.] Here we have a repetition of the affectionately consolatory language at v. 1, though somewhat more strongly expressed by a sort of climax; δειλιάω being a stronger term than ταραστέσθαι. A similar mode of expression occurs at Deut. i. 21, μὴ φοβέσθε μηδὲ δειλιάητε. See also v. 29.

<sup>28</sup> Our Lord now concludes with the same exhortation as that with which he had commenced his address; after which, adverting to what he had said of his departure from them, he urges, that their love of him should make them rather rejoice than grieve thereat; and then explains *why*. He tells them that he is going, not to some distant region of the world (as some of the disciples fancied, xiii. 36), but *to the Father*, to resume the majesty and glory he had before the creation of the world; and that from *Him* he would send to the disciples his Holy Spirit, to be their ever present and Omnipotent aid and helper.

—ὅτι ὁ Πατὴρ—ἐστί] On the true and full import of these words, see the valuable Annotations of Calv., Lampe, Whitby, and Tittman in Recens. Syn., and sect. iv. of Bp. Bull's *Defensio Fidei Nicenæ*, and Dr. Pye Smith's

Script. Test., vol. ii. 311. Suffice it here to say, that though there may be a certain sense in which the Father may be said to be greater than the Son; yet that could not here have been intended by our Lord. It is an excellent observation of Luther, that the word μέζων is not here used as referring to the *Nature* or *Essence* of the Son as related to the Father, but as indicating the particular subordination to the Father in which Christ our Saviour then was, and the cessation of the state of humiliation and entering into his glory which would take place on his being received up to the Father. So, too, it is remarked by Calv., that Christ does not here compare the divinity of the Father with his own, nor his human nature with the Divine essence of the Father, but rather compares his present state with the celestial glory to which he was soon to be received; q. d. 'You would detain me here in this world. But Oh! it is better to depart and be in heaven.' And assuredly this it was that he held out as a *matter of rejoicing*, that he should dwell with his Father in glory, and with them by the Spirit of truth. Accordingly, the comparison here is only *indirect*,—namely, as far as respected the work of man's salvation, wherein the inferiority of the Son to the Father is admitted on all hands.

<sup>29</sup>—<sup>31</sup>. Our Lord next intimates *why* he had told them beforehand of his death, resurrection, ascension, and the coming of the Holy Ghost,—namely, in order that the combined evidence of the prediction, and the miracles attending its accomplishment, might so confirm their faith, that, as it is said, xiii. 19, they might believe that he was the Person whom he professed to be, even *THE CHRIST*.

<sup>30</sup> οὐκ ἔτι π. λαλ.] As this is suspended on the words ἔρχεται γὰρ, &c., it is plain that the sense requires not *will*, but *shall*; q. d. 'I *shall* not have opportunity to discourse much with you.' On the ἔρχομαι τοῦ κόσμου τούτου see note on xii. 31. The words ἐν ἐμοὶ οὐκ ἔχει οὐδὲν are by the best Commentators explained to mean, 'hath no power,' scil. *power*, in respect of me, 'will have no power against me,' viz., in frustrating the plan of salvation. But, though that is the *general* sense, there is a *special* and *inner* meaning, which they have failed to draw forth, but which may be supplied from Euthym., who (probably after Cyrill or Chrys.) remarks, that 'in the case of other persons (*mere men*) the cause of death is *sin*; for no one is sinless, and accordingly no one is immortal; but in me (in my case) he the Enemy, the Accuser, hath

κόσμου [τούτου] ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. <sup>31</sup> \* Ἀλλ' <sup>z ch. 10. 18.</sup>  
 ἵνα γινῶ ὁ κόσμος, ὅτι ἀγαπᾷ τὸν Πατέρα, καὶ, καθὼς ἐνετελειᾶτο  
 μοι ὁ Πατήρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

XV. <sup>1</sup> Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ \* ὁ Πατήρ μου  
 ὁ γεωργός ἐστι. <sup>2</sup> Πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει

a Matt. 20. 1.  
 & 21. 22.  
 1 Cor. 2. 9.  
 1 Matt. 7. 31.  
 & 15. 12.  
 2 Tim. 2. 6.  
 Rev. 2. 1.

nothing worthy of death [to charge upon me], for I am sinless.' This represents the true sense—which is also ably drawn forth by Augustine and T. Aquinas—but does not open out the nature of the allusion, which *may* be a forensic one, by an ellipsis of αἰτίων, which has place in Acts iv. 21, μηδὲν εὐρίσκοντες (scil. αἰτίων) τὸ πᾶς, &c., which elliptical word is expressed in Luke xxiii. 14, μηδὲν αἰτίων. And so in Acts xxv. 5, εἰ τι ἴσθιν ἐν ἀνδρὶ τούτῳ. Expositors rightly supply αἰτίωμα, which is distinctly mentioned at v. 7. Thus the present seems to be a very brief mode of expression, formed on some more fully expressed forensic phrase, which will probably present itself to some future inquirer.

31. ἀλλ' ἵνα γινῶ] All Commentators seem of opinion that *some* words are left to be supplied between ἀλλὰ and ἵνα, though *what* those words are they are by no means agreed. The words to be supplied will best appear by the reference in ἀλλὰ, which is not (as Wolf and others have supposed) to ἐν ἐμοὶ οὐκ ἔχει οὐδέν, but to the words ἔρχεται ὁ τοῦ κόσμου ἄρχων, and to the sense implied in, as well as expressed by them; q. d. 'But [so it is; the Prince of this world is permitted thus to assault me] that, &c., he who maketh his attack is permitted to do it [and I willingly submit to the infliction], in order that the world may [experimentally] know that I love the Father, and whatever he hath enjoined on me that I [readily] do.' This elliptical use of ἀλλ' ἵνα is almost peculiar to the Scriptural writers, and espec. the writings of St. John, e. g. i. 8, 11, 19. iv. 3. xiii. 18. xv. 25. 1 John ii. 19.

— ἄγωμεν ἐντ. ] These words are not well conjoined, as they are by some Commentators, with ἔγειρ. preceding. They constitute a 'formula hortationis ad negotium aliquid promptè et strenuè aggradiendum,' as in Matt. xxvi. 46, and Mark xiv. 42, and in both passages the phrase has no little force.

XV. Commentators are not agreed as to the place where the remaining portion (ch. xv., xvi., xvii.) of Christ's discourse was delivered. Many think it was pronounced somewhere on the way from Jerusalem to Gethsemane. But of this there is no proof,—and, from the circumstances and the nature of the discourse, little probability. Nay, the words of ch. xviii. 1, ταῦτα—ἐξῆλθε δ' οὐκ ἦν κήπος, seem to show that the words cannot have been delivered on the road to Gethsemane; nor, as some imagine, at Gethsemane; but rather (according to Glass, Beza, Pearce, Lampe, Doddridge, Knapp, and Tittman) in the *guest-chamber*, after having risen from table, and previous to his departure. We may, indeed, suppose (with Rosenmüller, in a Dissertation on the internal history of this Discourse of our Lord), that it was pronounced in the *Temple*; for it would hardly have been safe to have remained so long at the

guest-chamber. If this be admitted (and the learned writer goes far to show the probability thereof), we are enabled the better to account for the figure of the *Vine*; since there would then be a *visible* object to suggest it; for (as we learn from Josephus) above and around that gate of the Temple, which led from the Porch to the Holy place, there was a richly-carved vine, which served as its border and ornament. This would naturally suggest the parable in question, espec. since the figure of the vine was one frequent in the Scriptures, and the vine above mentioned was considered a symbol.

In this resumption of the foregoing discourse, our Lord (as if loth to part with his faithful followers) enlarges on and further enforces the same topics.

1. In the parabolical comparison in this and the four following verses, Christ represents to his disciples the *excellency* of his religion, and the *nature* of the union subsisting between himself and his faithful followers; suggesting the *blessings* which spring from, and the *duties* arising out of, that relation. See more in Lampe.

— ἐγὼ εἰμι ἡ ἀμπ. ἡ ἀληθ. ] This similitude was one not uncommon. It is often used in the Old Test. of the Jewish people and Church, and (as appears from the Rabbinical writers) was sometimes taken to designate the *Messiah*. It here represents the vital union between Christ and the *faithful* members of his Church. On the exact import, indeed, of ἡ ἀληθινή some difference of opinion exists. It is best explained by Euthymius, ἡ τὴν ἀλήθειαν καρποφοροῦσα. The force of the Article here is the same as in ὁ ποιμὴν ὁ καλός, x. 14, where see note. In calling God the γεωργός (i. e. ἀμπελοργόν, genus for species) Christ follows the usage of the Old Test. See Ia. v. 1—7. Jer. ii. 21. Ps. lxxx. 8. Our Lord thus represents himself as the *Vine* (meaning the *trunk* of the vine) of religious truth,—the Gospel,—and his faithful disciples as the *branches* from that vine,—all deriving nourishment, and even life itself, from the parent stock.

2. ἐν ἐμοὶ] i. e. *belonging* to me, namely, considered as the trunk. Supply δν, for δ ἵσθι, like φέρον for δ φέρε. Αἶρει, 'taketh away.' Opposed to which is καθαίρει, 'purifies the branch,'—namely, by ridding it of those useless shoots which most abound in the best trees. In this sense *paragere* is used in Latin. So Hor. Epod. ii. 11, 'Inutilesque falce ramos amputans, Feliciores inserit.' As, then, the vine-dresser purifies the vine by lopping off useless branches, and pruning the good ones, so (it is meant) does God purify his Church, by removing the bad and useless members, and spiritually pruning the good ones. Here αὐτὸ is employed, as well as the antecedent, for greater distinctness,—an idiom found in the Classical writers, especially Xen., though chiefly where several words are interposed between the antecedent and αὐτός. See

c Ps 81 7— αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, ° καθαίρει αὐτὸ, ἵνα πλείονα  
 18 καρπὸν φέρῃ. 3 d ° Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν  
 19 λέλάληκα ὑμῖν. 4 ° Μείψατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν. Καθὼς  
 d ch. 18. 10. τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μένῃ  
 R 17. 17. ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοί μένητε.  
 Eph. 5. 30. 5 ° Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα· ὁ μένων ἐν ἐμοί,  
 e 1 John 2. 6. καὶ γὰρ ἐν αὐτῷ, ° οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ  
 f Hos. 14. 8. οὐ δύνασθε ποιεῖν οὐδέν. 6 h ° Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη  
 Phil. 1. 11. ἔξω ὡς τὸ κλήμα, καὶ ἐξηράνθη· καὶ συναγάγουσιν αὐτὰ καὶ εἰς  
 R 4. 15. τὸ πῦρ βάλλουσι, καὶ καίεται. 7 i ° Ἐὰν μένητε ἐν ἐμοί, καὶ  
 Rom. 6. 4. καὶ γὰρ ἐν αὐτῷ, ° οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ  
 R 8. 10. οὐ δύνασθε ποιεῖν οὐδέν. 6 h ° Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη  
 Eph. 5. 30. ἔξω ὡς τὸ κλήμα, καὶ ἐξηράνθη· καὶ συναγάγουσιν αὐτὰ καὶ εἰς  
 Col. 1. 8. τὸ πῦρ βάλλουσι, καὶ καίεται. 7 i ° Ἐὰν μένητε ἐν ἐμοί, καὶ  
 9 Pet. 3. 13. καὶ γὰρ ἐν αὐτῷ, ° οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ  
 h Matt. 3. 10. οὐ δύνασθε ποιεῖν οὐδέν. 6 h ° Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη  
 R 7. 19. ἔξω ὡς τὸ κλήμα, καὶ ἐξηράνθη· καὶ συναγάγουσιν αὐτὰ καὶ εἰς  
 i ch. 18. 22. τὸ πῦρ βάλλουσι, καὶ καίεται. 7 i ° Ἐὰν μένητε ἐν ἐμοί, καὶ  
 1 John 2. 22. καὶ γὰρ ἐν αὐτῷ, ° οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ  
 οὐ δύνασθε ποιεῖν οὐδέν. 6 h ° Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη  
 ἔξω ὡς τὸ κλήμα, καὶ ἐξηράνθη· καὶ συναγάγουσιν αὐτὰ καὶ εἰς  
 τὸ πῦρ βάλλουσι, καὶ καίεται. 7 i ° Ἐὰν μένητε ἐν ἐμοί, καὶ

a remarkable instance in Machon. ap. Athen. 581 D.

— πλείονα καρπὸν not only more fruit, but 'better' in quality; for the difference between the works done under the Gospel, and those of mere nature, is like that which exists between the fruit of wild trees, and that of cultivated ones.

3. ἦδη—ὑμῖν. From ver. 3—17, Christ now suggests the application of the comparison, showing to what kind of vine branches they were to be referred, and the duties suitable to that state. (Lampe.) By καθαροὶ is here meant 'free from wilful error and prejudice,' and therefore capable of bearing spiritual fruit. They were so then in a great measure, and were shortly afterwards to be fully so by the efficacy of the Holy Spirit, soon to be manifested. Hence, in the next verse, Christ exhorts them not to break off the mutual conjunction between them and himself, but to constantly cultivate it, as he should on his part preserve it for ever.

4. μέναι ἐν ἐμοί—ὑμῖν. Our Lord here addresses them not so much as disciples, as his future ministers, and, in this capacity, exhorts them to zealously adhere to him,—not only in personal faith and obedience, but in their Apostolic duties. Μένην ἐν τινι is used of union of thought, feeling, purpose, and action, as at 1 John ii. 6, 24, 27, 28. See more in note, supra vi. 56. The next words, καὶ γὰρ (sub. μένω) ἐν ὑμῖν, contain a promise, as the following ones do a precept. And the καὶ is to be taken for καὶ οὕτως, the οὕτως being implied in the apodosis. The substance of the promise is, that 'Christ will abide in them,' importing communion with them by his Holy Spirit, and support and protection to them by the influence of that Paraclete, Whom he should send to them from heaven. See Rom. viii. 9. 1 John iii. 24. iv. 13. The words καθὼς τὸ κλήμα—μένει suggests another argument to union, deduced from the highly beneficial effects of it. As the branches receive all their life and vigour from the trunk, so must they adhere to Christ and his injunctions, if they would produce spiritual fruit. 'Ἀφ' ἑαυτοῦ,' by its own virtue.

5. χωρὶς ἐμοῦ. Supply ὄντας; for χωρισθέντες ἀπ' ἐμοῦ. The full sense is, 'apart from me ye can do nothing whatever.' See 2 Cor. iii. 5. Comp. v. 4.

— οὐ δύνασθε ποιεῖν οὐδέν. A very strong negation, by the double negative; and it is still stronger in the reading of MS. B, οὐδὲ ἔν. But I do not find this in any Lamb. or Mus. MSS., though οὐδὲ εἰς, for οὐδεῖς, is regularly

written in the most ancient of them; yet οὐδὲ εἰς recurs in the same MS. (B), infra v. 13. But there no intensity of sense can be intended. Οὐδὲ εἰς occurs, indeed, at 1 Cor. vi. 5, in the text. rec. But there Lachm. edits οὐδεῖς, from B, C, and 5 other MSS.; as did Tisch. in his 1st Edit.; but in his 2nd he restores οὐδὲ εἰς, which I find in all the Lamb. MSS. However, the style of St. John is quite different from that of St. Paul; and it is doubtful whether St. John was acquainted with the idiom by which an intensity of sense is communicated by οὐδὲ εἰς and οὐδὲ ἔν.

6. ἐβλήθη ἔξω. A use of the Aorist used to denote what is done customarily, at any and all times. So James i. 6, ἀντίταλε—καὶ ἔξορᾷ. By τὸ κλήμα is meant 'the branch' or 'off-shoot of a tree when torn from its trunk, and thus become withered and dry;' and the singular is used the better to suit the singular τις, though it is meant to be taken generically for the plural, as is suggested by the use of the plural αὐτὰ just after. I still continue to retain the τὸ before πῦρ, which I find in all the Lamb. MSS. (except 528), and very many Mus. copies. The Article here is not without its force, as denoting not 'fire' in general, but 'the domestic fire of a house.' Certainly internal evidence is in its favour here, since we may well suppose that ignorance of the true force of the Article (which I have pointed out on Mark ix. 22) occasioned its removal by the Critical Revisers. I have said thus much, because the τὸ, though on good grounds admitted by Matth. and Griesb., was expunged by Lachm., and by Tisch. in his 1st Edit., though restored in his second, on the strong grounds which he specifies. So also Alf. excluded it in his first Edit., though on grounds misstated, but he restores it in his second. There is here, as often in this Gospel, a confounding of the comparison with the thing compared. If regularly traced, the comparison will be, 'As branches once severed from the vine are rejected as useless, and, after being withered, are gathered together, and cast into the fire for fuel; so, if believers abide not in me, they will be rejected from the spiritual fellowship of my Church; and, thus becoming incapable of good, will finally come to utter destruction.'

7. ἰὰν μένητε—γαρήσεται ὑμῖν. We have here another argument for the continuance in this communion between Christ and them, in drawing which the foregoing general enunciation (μένειν ἐν ἐμοί) is further evolved by καὶ τὰ ῥήματα—μένει; and as the former denotes con-

τὰ ῥήματα μου ἐν ὑμῖν μένη, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ  
γενήσεται ὑμῖν. <sup>8</sup> \* Ἐν τούτῳ ἔδοξάσθη ὁ Πατήρ μου, ἵνα καρ- <sup>k</sup> Matt. 5. 10.  
πὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί. <sup>9</sup> Καθὼς ἡγά- <sup>Phil. 1. 11.</sup>  
πησέ με ὁ Πατήρ, καὶ γὰρ ἡγάπησα ὑμᾶς, μέναιτε ἐν τῇ ἀγάπῃ <sup>ch. 8. 81.</sup>  
τῇ ἐμῇ. <sup>10</sup> <sup>1</sup> Ἐὰν τὰς ἐντολὰς μου τηρήσητε, μενεῖτε ἐν τῇ <sup>1 ch. 14. 15.</sup>  
ἀγάπῃ μου καθὼς ἐγὼ τὰς ἐντολὰς τοῦ Πατρός μου τητήρηκα,  
καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. <sup>11</sup> <sup>m</sup> Ταῦτα λελάληκα ὑμῖν, ἵνα <sup>m ch. 17. 12.</sup>  
ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένη, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. <sup>& 16. 24.</sup>  
<sup>12</sup> <sup>n</sup> Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, καθὼς <sup>n ch. 13. 24.</sup>  
ἡγάπησα ὑμᾶς. <sup>13</sup> Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις <sup>Eph. 5. 2.</sup>  
τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup> <sup>o</sup> Ὅτι μὲν φίλοι, <sup>1 John 8. 11,</sup>  
μου ἐστὲ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. <sup>15</sup> <sup>p</sup> Οὐκέτι <sup>16, & 4. 21.</sup>  
<sup>1</sup> <sup>1</sup> Θεοὺς ἔχει, <sup>o ch. 14. 15.</sup>  
<sup>& ver. 10, 11.</sup>  
<sup>Matt. 12. 50.</sup>  
<sup>James 2. 22.</sup>  
<sup>p Rom. 8. 15.</sup>  
<sup>Gal. 4. 1-7.</sup>

tinuance in, and communion in *general*,—so this denotes, in particular, adherence in by maintaining the doctrines of Christ once embraced; see more in note at xiv. 12. The benefit promised in ὃ ἐὰν—*ὅμιν* is nearly allied to that at Matt. xxi. 21. The '*whatsoever*' must, of course, be limited to whatever is necessary for the purpose adverted to in the preceding and following verses,—namely, their bringing forth much fruit, and promoting thereby the glory of God; and on the implied condition, of their abiding in Christ, and keeping his words. Compare Rom. viii. 26. James iv. 3.

8. 'Here (as Calvin observes) we have a confirmation of the immediately preceding proposition, that God heareth the prayers of his people, so that they bear fruit, which is his glory.'

—*ἔδοξάσθη*] The Aorist is here used as at ver. 6 (where see note). And *ἵνα* is for *ἵνα*, *quod*, as at iii. 23. iv. 17. We must not take the *καὶ* (as is done by many) for *οὐτὼς* or *ὅτε*, but rather repeat *ἐν τούτῳ* from the preceding clause. So xiii. 35, *ἐν τούτῳ γινώσκονται πάντες ὅτι ἡμεῖς μαθηταί ἐσμεν*. By *being* is, in both passages, meant *really* being; for we have here an idiom, frequent in the popular style of all languages, by which *ἀληθῶς* is implied in the context. *Ἦτοι*, and in what respects, the Father is glorified by the disciples of his Son bringing forth the fruits of holiness and righteousness, &c., see Calvin, Lampe, and Tittm.

9, 10. Christ here proceeds to remind his disciples of his own singular love to them; and holds out for their imitation his own example in doing the work of the Father.

9. In rendering *καθὼς* and *καὶ*, 'as—so,' we are not to understand equality in degree, but only in kind. The words following, *μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ* are explained by almost all the best Expositors, 'continue in the love of me,' i. e. 'continue to love me.' Some, however, as Calv., Campb., and Bp. Lonsd., understand them in the sense, 'continue to be beloved by me, keep your place in my affections.' By which, it is true, a very good sense arises; but, it should seem, one forbidden by the next words (which may be compared with those at xiv. 23), and by the general scope of the passage, where there is a comparison of the love subsisting between the Father and Christ, and that between Christ and his disciples. Lampe would unite *both* senses,

inasmuch as the expression *admits* of *both*; but he should rather have said 'either'; and even then, *one* is quite agreeable to the context, the *other* is scarcely so. But to unite *both* is to act on the false Canon of Cocceius, and some other old Dutch and German divines,—that the words of Scripture actually *mean all* that they may mean; involving the idea of a manifold interpretation of Scripture;—an error of the dark ages, but happily banished by the growing light of the Reformation. In the next words are mentioned the *means* by which both of the above may be preserved; namely, by keeping his commandments, after the example which he had set them by doing the will of his Father.

11. *ἵνα ἡ χαρὰ—πληρωθῇ*] i. e. as the best Commentators explain, 'that my joy in you [at your love, faith, and obedience] may be enduring, and that your joy [continuing in my love] may be complete and perfect;' see xvi. 24, 33. xvii. 13. 1 John i. 4. 2 John 12.—*Χαρὰ ἐν ὑμῖν* denotes 'joy felt on your account,' and is distinguished from *ἡ χαρὰ ὑμῶν*.

12. *αὕτη ἐστὶν—ὑμᾶς*] These words are meant to show what kind of love is evinced by Christ to his disciples, and consequently expected from them in return. Euthymius, after Chrys., thus expresses himself on this passage:—'Ὅρα δὲ θαυμασίαν σειράν. διδίδται γὰρ, ὅτι τὸ μένειν ἐν τῷ Χριστῷ γίνεται ἀπὸ τοῦ ἀγαπᾶν αὐτόν· τὸ δὲ ἀγαπᾶν αὐτόν, ἀπὸ τοῦ τὰς ἐντολὰς αὐτοῦ τηρεῖν· ἡ ἐντολὴ δὲ αὐτοῦ, ἵνα ἀγαπῶμεν ἀλλήλους· ὥστε τὸ ἀγαπᾶν ἀλλήλους, μένειν ἐν τῷ Χριστῷ ἐστὶ καὶ ἀγαπᾶν τὸν Θεόν· καὶ ἀναπεπλεγμένα πρὸς ἀλλήλους εἰσὶν ἡ τε πρὸς Θεὸν καὶ ἡ πρὸς ἀλλήλους ἀγάπη.'

13. *μείζονα ταύτης—φίλων αὐτοῦ*] The connexion of this verse with the foregoing will appear by supplying, with Bp. Lonsd., the following link in the chain of reasoning ['This love I am about to show, and ye must show the like one to another, and] greater than this can no one show than that he lay down his life for his friends (v. 14). And ye are [now] my friends, and shall be such, if ye perform whatsoever I enjoin you (comp. v. 10).'

14. Here Christ shows how that friendship may be evinced; namely, as in the love before mentioned, by keeping his commandments.

15. *οὐκέτι ὑμᾶς—ἀγνάρισα ὑ.*] The full sense

ὑμᾶς λέγω δούλους· ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος·  
 ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα, ἃ ἤκουσα παρὰ τοῦ Πατρὸς  
 μου, ἐγκόμισα ὑμῖν. <sup>16</sup> Ὁὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ  
 ἐξελεξάμην ὑμᾶς, καὶ ἔθην ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν  
 φέριτε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα ὁ τι ἂν αἰτήσητε τὸν  
 Πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν. <sup>17</sup> Ταῦτα ἐντέλλομαι ὑμῖν,  
 ἵνα ἀγαπᾶτε ἀλλήλους. <sup>18</sup> Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκειτε  
 ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. <sup>19</sup> Εἰ ἐκ τοῦ κόσμου ἦτε,  
 ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ'  
 ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ ταῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ  
 κόσμος. <sup>20</sup> Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Ὁὐκ  
 ἐστί δούλος μελλῶν τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς  
 διώξουσιν εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρή-

q ch. 6. 70.  
 & 13. 13.  
 1 John 4. 10.

r 1 John 2.  
 1. 12.  
 & 4. 5.

s ch. 13. 18.  
 Matt. 10. 24.  
 Luke 6. 40.  
 t ch. 13. 18.  
 Matt. 10. 24.  
 Luke 6. 40.  
 ch. 15. 20.  
 Heb. 12. 3—4.

may best be expressed by the following para-  
 phrastic version: '[I say friends; for] I no  
 longer style you *servants*, since the servant [dif-  
 fereth from the friend, inasmuch as he] knoweth  
 not what his master is doing (i. e. his plans of  
 action). But you I call *friends* [and as such I  
 have treated you], since whatsoever I have  
 learned from my Father I have made known  
 to you [thus treating you with the most unre-  
 served confidence]. It is true that our Lord had,  
 up to this time (agreeably to the custom of the  
 Jewish Rabbins), called them *servants*, though  
 he had not *treated* them as such. And the term  
 is susceptible of a milder interpretation, consider-  
 ing the connexion of disciple with master; and  
 thus it is interchanged with *διάκονος* at chap.  
 xii. 26.

By πάντα must (as is clear from xvi. 12.  
 xvii. 26), be understood, in a restricted sense, all  
 things *proper* for them then to know; since not  
 a few things were kept back for the present.

16. οὐχ ὑμεῖς—ὑμᾶς. This is said to excite  
 them to gratitude and obedience, by showing them  
 that the obligation was all on *their side*. Ren-  
 der: 'It is not ye who have chosen,' &c.—  
 Ἐκλέγεσθαι may here (as often) be taken, not  
 so much of *choice*, as of the preference and love  
 which it implies (antecedent for consequent);  
 as Mark xiii. 20. Acts xiii. 17. 1 Cor. i. 27,  
 28. James ii. 5. τίθεται, like the Hebr. יָשַׁב,  
 and the corresponding terms in most languages,  
 has often, as here, the sense *appoint*. Ὑπάγει  
 is not (as it has usually been supposed) pleo-  
 nastic; but conveys a notion of *activity* in the  
 discharge of their ministerial functions. For  
 that is what is alluded to by the καρπὸν φέρ.  
 The words καὶ ὁ καρπὸς ὑμῶν μένη point at the  
*ulterior effects* of their ministerial labours to suc-  
 ceeding ages, by setting up the Church of Christ,  
 which we know must endure unto the end of the  
 world. Comp. Rom. i. 13. Col. i. 6.

The clause ἵνα ὁ τι—ὑμῖν points at a *concur-  
 rent* purpose with the former, and a common  
 end, 'So that whatsoever ye shall ask the Father  
 in my name, he may bestow it upon you.'

17. ταῦτα ἐντέλλομαι, &c.] meaning, that  
 he has issued to them the injunctions he has,  
 with the design that they will so fulfil them, as  
 to be led to love each other; not a vain repeti-  
 tion this of a command enjoined from v. 12 on-

wards, but a *solemn enforcement* of the duty, as  
 said for the last time.

18. Having given the above final injunction to  
 mutual love, our Lord suggests an additional  
 reason for its cultivation, inasmuch as they would  
 experience the hatred of the world towards them;  
 and fortifies them against the persecutions, to  
 which they would be thereby exposed, by the  
 consideration, that whatever they may have to  
 endure, is no more than their Master has en-  
 dured before them.

—γινώσκειτε] Many take this as an *Impera-  
 tive*, in the sense *reflect, consider*. But the usual  
 mode of interpreting it in an *Indicative* sense is  
 the more simple and natural; q. d. 'Marvel not  
 then—ye well know.' However the point is an  
 open question.

19. The scope of this verse is to intimate the  
 cause of that hatred, and thus to suggest a motive  
 of comfort to them, when they should have to  
 endure it.

—εἰ ἐκ τοῦ κόσμου ἦτε] The expression ἐκ  
 τοῦ κόσμου εἶναι signifies 'to be conformed to  
 the world'; as ἐκ τοῦ Θεοῦ, or ἐκ τοῦ διαβόλου,  
 &c. Reader, 'If ye had been of the world, the  
 world would have loved [you, as] its own.'

20. εἰ τὸν λόγον—τηρήσουσιν] The sense of  
 these words would seem to be directly contrary to  
 that which the context requires. To remove this  
 difficulty, some think that τηρεῖν is put for παρα-  
 τηρεῖν. But for such a sense of the word with  
 τὸν λόγον there is no authority. There is less  
 objection to the interpretation of Tittman, who  
 assigns the following sense: 'If they had ad-  
 mitted and observed my doctrine, they would  
 admit and observe yours.' Yet this involves  
 such an anomaly of language, as one must hesi-  
 tate to ascribe to the Evangelist; because, though  
 inattentive to the nicer idioms of the Greek lan-  
 guage, yet he no where so openly sets all rules at  
 defiance. Not to say that the use of the tenses  
 in the *antithetical* clause forbids this sense. Mr.  
 Alford, indeed, with some show of a *discovery*,  
 thinks that the words simply mean, 'the keep-  
 ing of my word, and the keeping of yours,' as  
 intimately conjoined.' But this is only *evading*  
 the difficulty, at the expense of parsing down  
 the sense. The difficulty may, I still think, be  
 best removed by considering the use of the  
*affirmatives* enunciation as dependent on the

• σουσιν. <sup>21</sup> ἢ Ἄλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομα <sup>u ch. 10. 2.</sup> μου, ὅτι οὐκ οἶδαςι τὸν πέμψαντά με. <sup>22</sup> Ἐἰ μὴ ἦλθον καὶ <sup>Matt. 24. 9.</sup> ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον νῦν δὲ πρόφασιν οὐκ ἔχουσι <sup>v ch. 9. 41.</sup> περὶ τῆς ἁμαρτίας αὐτῶν. <sup>23</sup> Ὁ ἐμὲ μισῶν, καὶ τὸν Πατέρα μου μισεῖ. <sup>24</sup> Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἀ ἀνδεις ἄλλος πεποιήκεν, ἁμαρτίαν οὐκ εἶχον νῦν δὲ καὶ ἐωράκασι καὶ μεμυσήκασι καὶ ἐμὲ καὶ τὸν Πατέρα μου. <sup>25</sup> Ἄλλ' ἵνα πληρωθῇ <sup>w Ps. 35. 19.</sup> ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, Ὅτι ἐμίσησάν με <sup>x ch. 14. 26.</sup> δωρεάν. <sup>26</sup> Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω <sup>3. 16. 7.</sup> <sup>Luke 24. 40.</sup>

*Hypothetical* εἰ, meant to imply also its *negative*; the full sense being: 'If they have observed my doctrine, they will also observe yours; and if (not) they will not observe it; the latter words being here omitted as implied in what follows (v. 21), where the ταῦτα πάντα must include not merely all that is implied in μισεῖν and δισκῶν, but also τὸν λόγον μου οὐ τηρεῖν. This view is no novelty, since I find it in Euthym., who had it from Chrysa., from whom it was borrowed, Menoch., and Maldon. Thus the non-observance of the doctrine of God is not suppressed with many, nor thrown into the back ground, with Lampe, by being supposed implied in δισκῶν. How prominent it might be made will appear from the excellent note of Gerhard, cited by Lampe; and still more from the masterly annotation of Calv., thus:—'Porro ubi de Personis loquutus est, mentionem etiam doctrinæ facit. Nihil enim pios magis conturbat quam dum doctrinam, quæ Dei est, superbè ab hominibus contemni vident. Est enim portentum horribile, cujus aspectus fortissimum quodque pectus labefactare possit. Sed dum ex aliâ parte succurrit, ipsum Dei Filium non minus contumaciæ expertum esse, non est quod miremur, doctrinam Dei tam parum habere inter homines reverentiam.' In loc., vol. iii. p. 291. It is probable that he had floating in his mind, though not digested into form, this principle of the implication of the converse in the use of the affirmative assertion suspended on εἰ.

<sup>21</sup> διὰ τὸ ὄνομά μου] Not merely 'on my account,' but 'on account of my very name,' by which they will be called; since, as Lampe proves, it was on account of their bearing the name of Christ (see 1 Pet. iv. 16) that Christians were so bitterly persecuted. This he proves from Pliny, Tertullian, and espec. Athenagoras, as follows:—τὸ τοῖνυν πρὸς πάντας ἰσὺν καὶ ἡμῖν ἀξιοῦμεν, μὴ ὅτι Χριστιανοὶ λεγόμεθα, μισεῖσθαι καὶ καλᾶ[σθαι], ἀλλὰ κρίνεσθαι μὴ ἐπὶ τῷ δόγματι, ἐπὶ δὲ τῷ ἀδικήματι.

—ὅτι οὐκ οἶδαςι] Importing not an involuntary ignorance, but wilful blindness; q. d. 'because, through their own wilful blindness, they know not God, as him who hath sent me to them.'

<sup>22</sup> εἰ μὴ ἦλθον, &c.] This verse is explanatory of the preceding; and our Lord therein, taking up the preceding οὐκ οἶδαςι, encounters a tacit argument, which might be pleaded in excuse of the persons in question,—i. e. that they sinned from ignorance. This he overrules, by showing that their ignorance and perverseness were wilful, and therefore inexcusable; since

sufficient means for the attainment of a knowledge of the truth had been provided, by evidence not only internal but external,—alike in doctrines addressed to them (ἐλάλησα), and in miracles worked before them. ἁμαρτία is here to be taken, not of sin in general, but of the particular sin in question, that of rejecting the Messiah. From the antithetical clause νῦν δὲ—οὐκ ἔχουσι, &c., it appears that ἁμαρτίαν οὐκ εἶχον must be taken in a qualified sense, to mean, 'they would have been, comparatively, innocent of this offence, or rather, there would have been some excuse for them.'

<sup>23</sup> ὁ ἐμὲ μισῶν—μισεῖ] What is here said is meant to stigmatize, under a general assertion, the sinfulness of their conduct in particular,—namely, that their hatred and rejection of him and his mission, and their injurious treatment of him, was, in fact, shown to his Father. At ver. 24 the assertion in ver. 22 is resumed (the words of ver. 23 being in some measure parenthetical); and the proof of Divine mission from miracles is adverted to. Then is drawn the conclusion.

<sup>24</sup> εἰ τὰ ἔργα μὴ ἐποίησα, &c.] Here, as Bp. Warburton observes (Works, vol. vi. 326), 'our Lord acknowledges that if the credentials of his Divine mission in his miracles had not been given, the unbelieving Jews had been comparatively free from blame.' 'Christ's miracles might (as Doddr. observes) truly be said to be ἀ οὐδεις ἄλλος πεποιήκεν, greater than those the prophets had wrought, both in respect to their number, their purpose, and espec. as they proceeded from a self-derived power, and were worked at all times, and in all ways, even in absence as well as presence.'

<sup>25</sup> ἀλλ' ἵνα πληρωθῇ, &c.] The best Commentators are agreed that ἵνα is here, as often, *eventual*; the sense being, 'Now by this having come to pass, the words written in the Law have been made good.' These words were properly spoken of the enemies of David; but as David was a type of Christ, so they are accommodated to the latter (comp. infra xix. 28. Acta i. 20). The words, indeed, as here quoted, do not exactly correspond with the Sept. or the Hebrew of Ps. cix. 3, since ἐπολήμην in the Sept. is in agreement with יָגִיד in the Hebrew. But, as μισοῦντίς με δαριάν is found in kindred passages, at Ps. xxxiv. 19, and lxxviii. 4 (Sept.), it should seem that this is not meant as a regular quotation, but is merely a declaration formed on all those three passages.

—δαριάν] 'causelessly,' for ἀναίτιον, the expression used by Symmachus in his version.

ὑμῖν παρὰ τοῦ Πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ  
 Ἰ. Acts 1. 21.  
 25. 22. Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ 27 καὶ  
 ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

XVI. 1. Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. 2. Ἀπο-  
 Matt. 12. 21. συναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ

The only other example of this sense, which has been adduced, is from *Ecclus. xx. 24*; though the use of the word at *Galat. ii. 21*, comes very near to it.

26. ὅταν δὲ ἰλθῇ—περὶ ἐμοῦ] The connexion here is very obscure,—and, accordingly, has been variously traced, but never quite satisfactorily. The scope of the words is our best guide to ascertain it. Now the object of their being spoken must have been *consolation* under present *evils*, and *re-assurance* in reference to future *trials*. Thus there is much to approve in the connexion laid down by Calvin, as follows: 'The world will indeed persecute you; your doctrine will be mocked at by some, and be reviled by others; but no violence of men will be able to shake the firmness of your faith, when the Holy Spirit shall have been given unto you, to confirm and establish you by his testimony.' But this representation falls short of the truth, by passing unnoticed the words *μαρτυρήσει περὶ ἐμοῦ*, which show that the connexion is left imperfect. Bp. Lonsdale traces it thus: 'But though the world hate me, when the Paraclete, even the Spirit of truth is come, he shall bear witness of the injustice of that hatred; and ye also shall be enabled by him to bear similar testimony.' But the last clause yields a very inapposite sense, and the rest of the words keep out of sight the scope of the Speaker,—*comfort* and *re-assurance*. The true connexion must be such as proceeds on a reference to the preceding context from v. 20 to v. 25 inclusive, and may be referred both to *our Lord* and the *disciples*; q. d. 'But though they hate and persecute you, as they have hated and persecuted me,—though they observe not *your doctrine*, as they have not observed *mine*, yet, when the Paraclete shall come,—he shall testify of me, that *I came from God*, and, consequently, that my doctrine is true,—and of you, that you are real ambassadors from Christ, and teach the true doctrine of God.' Of course this testimony from the Spirit of truth was sealed by the communication of miraculous powers, and supernatural spiritual gifts; so that the Apostles were sealed by God, as their Lord had been (see *sup. vi. 27*, τοῦτον ὁ Πατὴρ ἐσφράγισεν), and attested as true ambassadors of God.

—παρὰ τοῦ Πατρὸς ἐκπορεύεται.] In laying down the exact force of this term, Commentators generally run into one or other of the two extremes, either of supposing it to denote the *eternal procession* of the Holy Spirit from the Father (meaning thereby something answering to the *eternal generation* of the Son), or of assigning to it no more than the sense of *ἐρχεσθαι* at John xvi. 7; where that word denotes merely the effusion of the Holy Spirit. Here, if any where, we shall do best to steer a middle course. All that seems revealed in the present passage is, that the Holy Spirit proceeds from the Father and the Son, as a messenger from and co-operating with both. See more in Calvin and Lampe.

—μαρτυρήσει περὶ ἐμοῦ] This is explained by almost all recent Commentators of confirming by arguments what has been already taught; meaning, that the Holy Spirit would then cause Christ's person, counsels, and works, to be more and more made known; as it is said *ch. xvi. 14*, ἐκεῖνος ἐμὲ δοξάσει, and that the Holy Spirit did so, cannot be denied. But the context will not, as I have shown *supra*, permit such an interpretation.

27. καὶ ὑμεῖς δι—] 'And ye, too, shall bear testimony.' To the testimony of the Holy Spirit Christ here adds that of the *apostles* and *disciples* themselves, who were, in all respects, qualified to bear unimpeachable testimony to the person, character, and actions of Christ, as having been with him from the beginning of his ministry; a testimony so much the more weighty, since it was, in the case of some, confirmed by personal miracles. So the Expositors, in general, from Grot. downwards,—but one can hardly imagine why *such* a testimony should have been thought necessary to be subjoined to the other. It cannot be doubted that Christ intended something more, which has escaped those Expositors; but the deficiency is ably supplied by Calv. and Bullinger, thus:—'Significat Christus non fore ejusmodi Spiritus testimonium quod privatum sibi habeant Apostoli, et quo soli fruantur; sed quod latius se per ipso diffundat; quia futuri erant Spiritus organa, sicuti loquutus est ipsoius ore. Ac si diceret Christus, Quum dico Spiritum de me testificaturum, id nolim sic intelligi a vobis quasi ille de me testificaturus sit, vos tacituri: per vos ager omnia, ceu organa electa. Nam ideo vos ab initio predicati Evangelii elegi, ideo vos mihi adhibui, ut de omnibus cum dictis tum factis meis testificari queatis. Ille ergo testimonium perhibebit de me, et vos testimonium perhibebitis; utique quia ille perhibebit, et vos perhibebitis; ille in cordibus vestris, vos in vocibus vestris; ille inspirando, vos sonando. Videmus nunc quomodo ex auditu sit fides, et tamen suam certitudinem habeat a sigillo et arrha Spiritus. Quibus non satis nota est humanæ mentis caligo, hi fidem naturaliter ex sola prædicatione concipi existimant. Contra vero, plerique fanatici sordet externa prædicatione, revelationes ἐβουσιασμοῦ spirant.'

XVI. The Apostles had doubtless expected honours and distinctions among men from their close relation to Christ; and, had this vain hope been countenanced, their approaching trials might have tempted them to conclude that they had been *deceived*. Hence our Lord warned them that *persecution* awaited them, in order to fortify their minds, lest they should be *σκανδαλισθῆναι*, so disconcerted by the unexpected attacks of evil, as to abandon their Christian profession.

2. ἀποσυναγώγους π.] Among these trials excommunication (on which see note *supra* ix. 22) is mentioned first, as being, among the Jews

ἀποκτείνας ὑμᾶς δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ. <sup>3</sup> <sup>b</sup> Καὶ <sup>c</sup> ch. 15. 21.  
 ταῦτα ποιήσουσιν [ὑμῖν], ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ  
 ἐμέ. <sup>4</sup> <sup>c</sup> Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα,  
 μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ  
 ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. <sup>5</sup> νῦν δὲ ὑπάγω πρὸς  
 τὸν πέμψαντά με—καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με. Ποῦ ὑπάγεις;  
<sup>6</sup> ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν  
 καρδίαν. <sup>7</sup> <sup>d</sup> Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν συμφέρει ὑμῖν <sup>d</sup> ch. 7. 39.  
 ἵνα ἐγὼ ἀπέλθω· ἐάν γὰρ ἐγὼ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ <sup>Acts 1. 32.</sup>  
 ἐλεύσεται πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.  
<sup>8</sup> Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ

a punishment reserved for crimes of the deepest dye, since it put the persons thus excluded on a level with Pagans.

—δόξῃ λατρεῖαν προσφέρειν τ. Θ.] Λατρεύειν properly signifies 'to serve any one as a slave.' But in the New Test. and Sept. it is always used to denote 'the offering of sacrifice,' or 'rendering worship and service of any kind.' Hence λατρεία denotes 'religious service;' and (espec. as προσφέρειν is a sacrificial term) προσφέρειν λατρεῖαν will signify 'to offer a sacrifice,' or 'to render a religious service in general.' The sense, then, is: 'he will think he is rendering an acceptable religious service to God;' as Paul did while persecuting the Christians unto death. From the passage of a Rabbinical writer here cited by Lampe (where it is affirmed: 'Omnis effundens sanguinem improborum aequalis est illi qui sacrificium offert'), I am inclined to think that there is at least an *allusion* (as also, perhaps, in Rom. xii. 1) to the offering up of a sacrifice to God. And this was evidently the opinion of some of the Greek Fathers, from whom Euthym. drew his matter. Accordingly λατρεία is explained by *θυσία* in Zonar. Lex. in v. But, though service, or worship, may be considered in the light of a sacrifice, yet it is best here to consider λατρ. (with Beza and Titm.) as used in the sense of 'cultus pro victima.'

8. καὶ ταῦτα—ἐμέ] This is meant to trace such conduct to its original source (namely, ignorance of God and of the Son of God; otherwise they would have known how abhorrent from the nature of both is persecution), and to suggest consolation to themselves, as suffering in the cause of God and Christ; see xv. 21.

4. ταῦτα—οὐκ εἶπον] By ἐξ ἀρχῆς is to be understood 'the beginning of Christ's ministry.' Since, however, our Lord had apprised his disciples of the persecutions they would have to undergo on account of their Christian profession, many take the οὐκ εἶπον restrictively, to mean, 'I did not fully apprise you,' &c. Yet this will not be necessary, if the ταῦτα be understood to mean (as it very well may) 'the things which should befall them after their Lord's departure.' Now to these he had no where directly adverted, but only to the evils to be endured while he was with them. This, indeed, is placed beyond doubt by the words following, which suggest the reason why Christ did not do it; namely, either because he was then *with* them to comfort and support them, and himself to bear the brunt of those

trials; or because he was then going to *stay* with them, and was unwilling to afflict them before the time. In using the expression ὅτι μεθ' ὑμῶν ἤμην Christ, by implication, speaks of himself as already departed.

5. νῦν δὲ ὑπάγω—Ποῦ ὑπάγεις;] These words seem to introduce a new topic, yet one closely connected with and suggested by the preceding, —namely, that of his *departure*. Thus the δὲ has the *adversative* force; as in a similarly expressed passage in Eurip. Heracl. 9. Πλείστον μετίσχων ἐς ἀνὴρ Ἡρακλῆϊ, δὲ ἦν μεθ' ἡμῶν νῦν δ' ἐπαὶ κατ' οὐρανὸν Νηλεΐ, &c. There is, moreover, a brevity of expression, leaving something to be supplied, thus: 'But now it is expedient that I should do, what I forebore to do before this period, because I am no longer going to remain among you, but am going to him who sent me.' The καὶ just after, passed over by Expositors, signifies, 'And [yet], i. e. though I am going;' a signification frequent in St John's writings. In ἐρωτᾷ is implied νῦν, 'none of you is (now) asking me;' for they had asked previously. The disciples are, however, I conceive, reproved, not so much for *not* then asking, as for the feeling which occasioned it, and adverted to at v. 5, namely, deep sorrow;—a sorrow which would naturally produce deep silence. Their sorrow, however, was blameable,—as proceeding from want of reflection on the causes of his departure, the place whither he was going, and the purposes of it, though these had been before suggested to them; and therefore our Lord reproves them, but gently, and with an infusion of comfort, by the excuse which he admits for their negligence. See Lampe. To these matters, however, our Lord at vv. 7, 11, adverts, and in plainer terms.

7. Christ here again points out that his departure would be for their *advantage*; for unless he passed through his sufferings to glory, the promised COMFORTER would not come unto them, and consequently, through the want of that dispensation of the Spirit, they could not be saved. It was, indeed, *highly expedient*; for the benefits to be obtained thereby were unspeakable.

8.—11. There is in these verses something truly august, as inherent in its subject,—the work of the HOLY SPIRIT on a benighted world, lying in darkness and wickedness (1 John v. 19). The obscurity complained of arises from the depth of the Gospel truths here imparted from the Fountain of Truth; and because they are rather pointed



ο Ακτς 2. 22 δικαιοσύνης καὶ περὶ κρίσεως. 9 ο περὶ ἀμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· 10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα

at than expressly drawn forth. The difficulty chiefly hinges on the expression τὸν κόσμον; by which some Expositors understand the world at large; others, the Jewish world, i. e. the Jews only. And, according as they adopt one or the other view, they assign to the passage either a general or a particular sense. The former is maintained by Calvin and most early Expositors, with Lampe; the latter by most of the recent Commentators, especially Kuinoel and Tittman, who explain the meaning to be, that he, the Holy Spirit, will make fully and generally confessed,—what had been hitherto denied or doubted,—1. the sin of those who refused to acknowledge him as the Christ, and who 'by wicked hands crucified the Lord of life'; 2. the righteousness (perfect innocence) of him whom they had thus rejected and put to death; and 3. the condemnation to which he should be amenable who had been the great instigator to this twofold sin,—the prince of this world, Satan. Thus the sense might be expressed as follows: 'He will convict the world (meaning the Jews) of the sin of unbelief; and he will convince them both of my righteousness, and of the victory obtained by me over the Prince of this world.' Yet, so to take κόσμῳ, is quite gratuitous, and at variance with the context, by which, and the use of the expression, ὁ κόσμος elsewhere in John, and often in Paul, the word must here be used for those who are yet under the power of 'the prince of this world,' undelivered from him by a real conversion from sin and Satan unto God. Besides, it involves no small harshness to take ἀλλήως in two different senses in one and the same sentence. Not to say that the sense convicted involves an incongruity; for since, as observes Mr. Rose (on Parkh. in v.), 'whether the world be taken in its unlimited, or in its restricted sense, it is to be its own judge, the sense of ἀλλήως must be to convince, not convict; those two terms, when applied to a fault, only differing in this, that the individual may be himself convinced of his fault, but is convicted of it in the judgment of others.' It will be better, therefore, to adopt the sense convince = 'to bring home to any one's understanding and conscience a truth which he is unwilling to admit;' the former implying the latter, or both senses ('convinced' and 'convicted') may be combined, as in a similar mode of expression at 1 Cor. xiv. 24, ἀλλήλας ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων, where the word has also that double sense; namely, as Alf. says, who adopts this view, 'a convincing unto salvation, and a conviction unto condemnation.' How this ἀλλήως was effected, and to what extent, we learn from the Acts of the Apostles (see Acts ii. 4) and the early Ecclesiastical writers. By ἀμαρτία, if applied to the Jews, must here be understood not only the sin of unbelief, but that of 'persecuting and crucifying the Lord of life,' and endeavouring to suppress 'the word of truth,' as sent from God. 'Αμαρτία, however, cannot, with any due regard to the context, be taken otherwise than as referred to ὁ κόσμος in the above general sense, and thus it will denote sin, but espec. that arising from unbelief. I agree with Stier and Alf., that 'the great opening out of sin to the world, is to

show them its root in unbelief; i. e. if Christ be the Son of God,' arising from non-disposition to come unto him and be healed.

The view which I have long taken of the above combination of the senses 'to convince' and 'to convict,' I find confirmed by the suffrage of Archdeacon Hare (in his able work 'the Mission of the Comforter,' vol. ii. note 2), who observes that the Spirit shall convince those who are brought [by his influence] out of the world, and ultimately convict those who continue in it, and thus 'die in their sin.' The same view is taken by Apollinarius, who says, 'ἐλάττει τὸν κόσμον, ὥς ὅτι ἀμαρτίαν κατακυριεύων διὰ τὴν ἀπιστίαν· ἡ γὰρ πίστις ἀμαρτίαν λήλυκεν, ἀπιστίαν δὲ δίδει καὶ φαινόμενον ἐν τοῖς πιστεύουσιν τὸ Πνεῦμα κατάκρισις ἢ τῶν ἀπιστούντων· ἐστρημίον γὰρ τῆς δωρεᾶς, ἐξηλέγχοντο τῆς παροῦσης (read τῇ παροῦσῃ, sc. τῆς δωρεᾶς) τοῖς πιστευούσιν.'

With respect to the meaning of περὶ δικαιοσύνης, many of the best Commentators are agreed that it must be referred to Christ (περὶ denoting, as in the other two nouns, αὐτὸν and κρίσις, quod attinet ad); and that, taken in conjunction with the words following, δικαιοσύνη can denote no other than 'the innocence and holiness of Jesus.' The proof of which (adverted to in the words following) was his going to his Father in heaven, evinced by his resurrection, and also by his sending the Holy Spirit with miraculous gifts; see Acts ii. 2 seq. xvii. 31. Rom. i. 4. 1 Cor. xv. 14. But surely the αὐτὸν must not be confined to that of Christ, but, as Stier suggests, be extended, as in the case of the other two terms, αὐτὸν and κρίσις, to τοῦ κόσμου, to be supplied from the context. This I find confirmed by Calv. in his able note, as follows:—'Tenenda est graduum series, quam ponit Christus. Mundum nunc dicit arguendum de justitia; neque enim justitiam exierant ac sicut homines, imo cum fastidio respiciunt quicquid de ea dicitur, nisi tacti essent sensu peccati. . . . Ceterum justitiam hic intellige, quæ nobis per Christi gratiam communicatur. Eam Christus statuit in suo ad Patrem ascensu: nec immerito. Quemadmodum enim, teste Paulo (Rom. iv. 25) resurrexit propter justificationem nostram, ita nunc ad dexteram Patris sedet, ut quicquid illi datum est potestatis, exerceat, et sic impleat omnia. . . . Ideo a convictione peccati secundus hic gradus est, ut convincat Spiritus mundum, quamvis vera sit justitia. Nempe quod Christus suo in cælum ascensu vixit regnum constituit, et nunc sedet ad Patris dexteram, ut certam justitiam stabiliat.' The same view is taken by Bucer, who says, 'Non est alius obtinendæ justitiæ modus, quam Evangelium viva fide suscipere; nam qui verè crediderit, verè justificatus est.' As to περὶ κρίσεως, the import of the phrase is not a little disputed, and, indeed, disputable; but it may best be determined by the words following; which show it to be the Divine judgment against all, whether Jews or Heathens, who persisted in rejecting Jesus as the Saviour. The certainty of this is hinted at in ver. 11, by the mention of the condemnation, and putting down, of ὁ ἄρχων τοῦ κόσμου, the Old Serpent, Satan, inasmuch

μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με <sup>11</sup> ἔπερι δὲ κρίσεως, ὅτι <sup>12</sup> ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι. <sup>13</sup> ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ,

1 ch. 12. 21.  
Acts 20. 18.  
Luke 10. 18.  
Col. 2. 14.  
Heb. 2. 14.  
1 Cor. 8. 2.  
1 ch. 14. 26.  
15. 26.  
1 John 2. 26.  
27.

as by the manifestation of the Spirit, not only in his supernatural gift, but also, and still more, in his preventing and supporting graces—adverted to in his appellation Παράκλητος, according to the full extent of the term above laid down. Indeed, what Stier says is very true (and it is the great truth, which is based on the whole of this august declaration of our Lord), that, 'of itself, the world, though it lieth in sin, does not know what sin is,—what righteousness is,—what judgment is; nor can any of these be revealed to any man, except by the Spirit working within him; and it can be fully attained only by the ἔλεγχος of the Spirit.' In short, that the words were meant, and ought principally,—and in the only sense important to us in these times,—to be referred to κόσμος in the wide and general sense (as meant of both Jews and Gentiles,—nay, of MAN as he is in all ages), and Παράκλητος of the operation of the Holy Spirit upon the hearts of all, of every age, whether converted or unconverted, though with widely different effects to each (see 2 Cor. ii. 15, 16). I cannot doubt. In confirmation of the above view, as to the general reference in this whole passage, I may appeal to the authority of almost all the Reformers, espec. Luther, Melanch., and Calv., whose matter here is important, though my limits will only allow me to adduce a passage where he adverts to the end and purpose of Christ in bringing forward these words, which might have been left unsaid without being misused either by the hearers or the readers. But the end and purpose, as indicated by him, shows only they were brought forward, and thus affords a key to unlock the mystery, and a clue to the true sense. For, as Calvin remarks, *Promissum Spiritum suum discipulis: nunc domi præstantiam ab effectu commendat, quis Spiritus hic non eos modo præcatum regit, sustinebit, ac tuebitur, sed vim suam et efficaciam latius diffundat. . . . Singularis ergo ejus excellentia describitur, quod Deus hoc modo tribunal suum eriget ad judicandum totum orbem.* That the above view of the extent of sense in κόσμος, and also of that contained in the above representation of the Spirit in his mission, for the benefit of Christians of all ages, was not unknown to the early Greek Fathers, appears from the following passage of St. Cyril: *Δεῖ γὰρ πάντας ἡμᾶς κοινωνοὺς καὶ μετόχους γενέσθαι τῆς θείας αὐτοῦ φύσεως, εἴπερ ἴδωι τὴν οὐκίαν ἀφίνται ζωὴν εἰς ἑτέραν μετασκευάζεσθαι: ἀλλ' ἦν οὐχ ἑτέραν τούτου δύνασθαι ταχθεῖν, εἰ μὴ διὰ τῆς τοῦ Ἁγίου Πνεύματος κοινωνίας τε καὶ μετουσίαν: ὃ γὰρ μὴ οὐκίαν τούτου καιροῦ μετὰ τὴν τοῦ Σωτῆρος ἐπιδημίαν ἰστί.*

12. πολλὰ] 'many other doctrines;' such as the abrogation of the ceremonial law, the removal of the distinction between Jews and Gentiles; and also, in a general way, the more mysterious doctrines of the Gospel afterwards revealed through the Spirit, towards forming 'the whole truth' mentioned in the next verse.

Πολλὰ ἔχω λέγειν is a popular mode of expression for 'I leave many things unsaid; why? because ye cannot βαστάζειν, 'carry;' lit. 'stand under' = 'understand,' i. e. so as to receive them, now; an inability arising not so much from weakness of understanding, as from indisposition to admit what was so revolting to their Jewish prejudices. From this use of βαστ. by Arrian and Epict. one might suppose it an idiom of ordinary, perhaps provincial, Greek, but that it occurs in the Rabbinical writers; whence it would seem to be Jewish, or rather Chaldaeo Syriac Greek.

13. ἐκεῖνος] Spoken emphatically, to denote the Comforter before mentioned, ver. 7. And here we may remark on this proof, among so many others existing in this Gospel, of the personality of the Holy Spirit,—namely, from personal actions being ascribed to him, and the masculine gender being used in speaking of him.

—ὁδηγ. ὑμᾶς εἰς πᾶσαν τὴν ἀλ.] Render, 'will guide you into all the truth, the whole truth' (namely, as regards the subject in question); see v. 12, and comp. Acts xx. 27 (i. e. 'respecting the many things which I have yet to say, but which now ye cannot bear'), the whole system of Gospel truth, πᾶσαν τὴν βουλὴν τοῦ Θεοῦ, Acts xx. 27; i. e. so far as it was fitted for their ministry, τὴν προσηκουσαν γνωρισθῆναι ὑμῖν, as Euthym. after Chrys., remarks; though we are not to limit this with Grot., Le Clerc, and Hamm., to something merely transient, temporary, and external, such as the founding and settling of churches, or the like; for, as Luther well observes,—'The Holy Ghost does not concern itself with things that are within the compass of man's understanding (such as are worldly, temporal, and external, but internal and perpetual); how God's children are to be begotten out of sin and death to righteousness and everlasting life; how we are to fight against and to overcome the devil. It is strange that Tisch. should in his second edition have here admitted into his text *ἐν τῇ ἀληθείᾳ*, though in his first he had adopted with Lachm. *εἰς τὴν ἀλῆθ.* π., from three very ancient MSS. and some Fathers, though in the teeth of strong internal evidence. There is no reason to reject the reading of the great body of the MSS., all the Lamb. and nearly all the Mus. copies, confirmed by the Pesch. Syr. Version, and retained by Griesb. and Scholz, especially since it is not only the more difficult reading, but conveys a stronger and deeper sense, since 'to be a guide into, or unto, any truth, is more than to guide in the truth, i. e. to teach it;' though the latter may well be implied in the former, as in a passage of Rabbi Eliezer, cited by Lampe, where he says of the Patriarch Joseph, that 'the Spirit of holiness dwelt upon him from his boyhood until the day of his death, and led him *into* (thus guiding him *in*) every word of wisdom (comp. Ps. xxiv. 5), as a shepherd guides his flock.'

ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει· καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήφεται, καὶ ἀναγγελεῖ ὑμῖν. 15 Πάντα ὅσα ἔχει ὁ Πατήρ, ἐμὰ ἐστὶν· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήφεται, καὶ ἀναγγελεῖ ὑμῖν. 16 Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· ὅτι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα. 17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστὶ τοῦτο ὃ λέγει ἡμῖν Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· καί· ὅτι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα; 18 ἔλεγον οὖν· Τοῦτο τί ἐστίν, ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ. 19 Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν

1 ch. 17. 10.

ch. 2. 22.

1 ch. 7. 33.

2 ch. 12. 26.

3 ch. 13. 26.

4 ch. 14. 19.

— οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, &c.] q. d. 'for his teaching, like *my own* all along to you, will not be ἀφ' ἑαυτοῦ, *proprio motu*, but such as shall be agreeable to the injunctions of the Father, and therefore absolutely true and Divine. Nay, moreover, he will not only open out to you the whole truth of things *past*, but also, as need may require, he will show you things which are coming, or, are about to happen; meaning not only what are concerned with the building up of the Church of Christ, but the completion of the system of Divine Truth. And in this point of view we may consider the *Holy Spirit* as not only the Spirit of *Truth*, but of *Prophecy*; for I agree with Stier and Alford that, as the direct fulfilment to the Apostles of leading into the whole truth was the unfolding to them those truths which they have delivered down to us in the Acts of the Apostles, so its complete fulfilment was the giving the *Apocalypse*, in which these very τὰ ἐρχόμενα here mentioned are distinctly the subject of the Holy Spirit's revelation, and with which his direct testimony closes.

14. ἐκεῖνος ἐμὲ δοξ.—ὑμῖν] 'It is *He* who shall glorify;' meaning, probably, as Bp. Lonsd. explains, that 'by the truth which he imparts to you he will minister to my glory, for he will impart nothing but what he shall receive of me.' See Acts ii. 33. A yet closer paraphrase will be this:—'Inasmuch as whatsoever he shall show forth (lit. 'make report') unto you he will have received out of my store.' Of course this 'showing forth' is supposed to be imparted, by the inner teaching of the Spirit, to the *minds*, and impressed by his holy influences upon the *hearts*, of those in whom he dwells.

15. πάντα ὅσα—ἐμὰ ἐστίν] In this clause, taken in conjunction with the preceding context, we have a clear view of the essential relations of the Holy Trinity, and such as is calculated to establish the truth of the doctrine against the Socinians; for, as says Lampe, 'here are *three persons* expressly distinguished from each other, and yet among them the closest connexion is said to subsist. The *glory ascribed to them is equal*; and yet this by no means precludes the supposition that the Son is the Heir of the Father, and the Holy Spirit the Legate of both.'

— διὰ τοῦτο εἶπον] 'Wherefore it is that I (just now) said;' meaning, 'that was the ground of my assertion.'

16—24. Here our Lord, after having cheered his hearers with the promise of *another Comforter*, even the Paraclete, who should supply his place, recurs to a painful subject, and, hastening

to the conclusion of his discourse, he first speaks of his almost immediate *withdrawal* from them, but opens out a source of comfort, by pointing at the everlasting consolation (2 Thess. ii. 13), suspended on that present mournful *separation*, reviving them with the assurance that they would shortly see him again, and that subsequently their sorrow would be turned into joy, and a foundation laid for solid and substantial satisfaction.—Οὐ θεωρεῖτέ με, Pres. for Fut. A most touching form of expression to denote *absence by death*.—Ὄψεσθέ με is for πάλιν ὄψ. Meant of his visible advent after the resurrection. The next words ἐτι ἔγω—Πατέρα seem to be an elliptical mode of expression, of which the full sense is: '[I use this language] because I am going to the Father.' Indeed, though speaking of *going away*, and then *coming* shortly, would suggest the idea of only a temporary stay, yet it would not do that clearly enough to be understood until *after the event*; which is all that our Lord intended. Then it would serve to confirm their faith, as it now cheered their sorrow.

17. τί ἐστι τοῦτο, &c.] It may seem surprising that the Apostles should have failed to comprehend what our Lord had said. But the thing is easily accounted for when we consider the consciousness of his words,—and remember that they were *predictive*, perhaps intentionally obscure, and only to be understood after their fulfilment. Besides, the Apostles' perceptions were clouded by deep-rooted prejudices as to the temporal nature of Christ's kingdom, and dulled by their excess of sorrow on learning that, whatever might be the full sense of the words, they were, at least, to be deprived of their Lord.

18. τοῦτο—λαλεῖ] Construe, Τί ἐστι τοῦτο τὸ μικρὸν ὃ λέγει; Render: 'What meaneth this *little while* that he speaketh of?'

—οὐκ οἶδαμεν τί λαλεῖ] lit., 'we know not what he is talking about' (words prob. pronounced *aside*); prob. a popular mode of expression, equiv. to 'we know not what he means;' like that in Soph. Aj. 265, Πῶς τοῦτ' ἔλεξας; οὐ κἀντοῦδ' ὅπως λέγεις,—words expressing ignorance and yet implying a desire of knowledge, *here* expressed in the words following, ἤθελον αὐτὸν ἰωταῖς. Comp. also Antiphan. Πρόβλημα, fr. i. 5, οὐκ οἶδ' ὃ τι λέγεις ('I know not what you mean') οὐδὲν λέγεις γάρ, for 'you say nothing' (that I can understand).

19. ἔγνω οὖν ὁ Ἰησοῦς, &c.] Render: 'Now Jesus knew that they were desirous to ask him the meaning of what he had said, and accordingly he said unto them, 'What, then, are ye debating

ἐρωταν καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. <sup>20</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι <sup>k</sup> κλαύσετε καὶ θρη- <sup>k ver. 22.</sup>  
νήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, <sup>Matt. 9. 15.</sup>  
ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. <sup>Luke 6. 21.</sup> <sup>21</sup> Ἡ γυνὴ ὅταν τίκῃ <sup>1 Isa. 26. 17.</sup>  
λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, <sup>m Luke 24.</sup>  
οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη <sup>Acts 13. 22.</sup>  
ἄνθρωπος εἰς τὸν κόσμον. <sup>22</sup> καὶ ὑμεῖς οὖν λύπην μὲν νῦν <sup>1 Pet. 1. 6.</sup>  
ἔχετε· πάλιν δὲ ὀφθῶμαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, <sup>n ch. 14. 12.</sup>  
καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. <sup>23</sup> Καὶ ἐν ἐκείνῃ <sup>16. 10.</sup>  
τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, <sup>Matt. 7. 7.</sup>  
<sup>24</sup> <sup>James 1. 5.</sup>

about the meaning of what I have just said,—a little while?' &c. Our Lord, however, in the next verse does not *explain* to them what he had said, because they would not have understood the explanation; and therefore only *enlarges* on what he had said, foretelling what literally took place both as to their sorrow and the world's joy (see Mark xvi. 10. Luke xxiv. 17, as also infra xx. 20. Luke xxiv. 41, 52, 53); though he comforts them at v. 22 by the assurance that their present sorrow would soon be turned into joy, not temporary but lasting, and never to be taken away.

20. *ἀμὴν ἀμὴν λέγω ὑμῖν, &c.* Our Lord did not, for the reason above mentioned, give any *explanation*. And thus his silence may be supposed to imply, 'Yet it is so. What I have said you will find true.' In order, however, to more deeply impress their minds, he points to the *circumstances* which should accompany the events in question; namely, at the first sorrow of his disciples, and the triumphant exultation of the world; then the grief of the disciples soon afterwards turned into joy.

At *κλαύσετε καὶ θρηνησέτε* there is a kind of climax,—since the latter is by far the stronger term, denoting the expression of funeral wailings (comp. 2 Sam. i. 17. Jer. xxii. 20), and meant to intimate their mourning for him as if dead (comp. Luke xx. 27). The term *λυπηθ.* in the next clause has even greater force, because it denotes that *deeply-seated* feeling marked by the Poet, 'light sorrows speak; great grief is dumb.'

21. Our Lord here illustrates what he has just said by a simile frequent in Scripture (as Isa. xxi. 3. xxvi. 17. xxxvii. 3. Jer. iv. 31. xxii. 23. xxx. 6), and not unexpressed in the Classical writers. See Hom. *Iliad*, α, 269.

—*Δύστην ἔχει* must, from the context, denote 'is in pangs,' 'is suffering pangs.'—*Ὅρα* should be rendered, not *hour*, but *time*.—*Ἀνθρώπος* signifies here a human being, without reference to sex. The woman rejoices, not only from the thing itself, that she has added to the human race, but from its *results* to herself; for as barrenness was thought a reproach, so child-bearing was considered the reverse; not to mention the pleasure anticipated from the dutiful affection of the child. So Aristotle observes: *οὐ πᾶν εὐδαιμονικὸν ὁ ἄνθρωπος*.

22. *αἶραι*] Present Indefinite.—*Χαρήσεται ὑμῶν ἡ κ.* A strong expression, signifying, 'ye shall feel heartfelt joy.' By *τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν* it is meant that their joy

should be uninterrupted and permanent; not liable to be taken away, as is all joy subject to human contingencies.

23, 24. Christ here subjoins, what would tend to repress their anxiety for the explanation which he had thought fit *not* to give them; q. d. 'At that period (namely, the ascension of Christ and the sending of the Holy Ghost) ye will have nothing to ask me;' meaning, in other words, that 'they would have no occasion to put questions' on that of which as yet he had not thought fit to give them a full explanation: for the Holy Ghost would supply them with all necessary information thereupon. Then, on the subject of *putting questions*, Christ engrafs that of *preferring requests*; showing that, 'whatever they might have to ask in his name and for his cause, the Father would grant it them.' Here Alf. bids us notice 'the right reading,' i. e. of his text (and Tischendorf's), in which the words *ἐν τῷ ὀνόματι* are placed, not before, but *after* *ὑμῖν*, on the authority of only 6 uncial copies, the Sahid. Vers., Origen, and Cyril. But it is far from certain that it is *the* right reading. The great body of the uncial MSS., together with, as far as I know, *all* the cursive copies, confirmed by all the Versions but one (an inferior one, and tampered with), confirm the text rec., and internal evidence is not in favour of the other reading. Alf. endeavours to establish *his*, as the right reading 'on the glosses of Luthard'; 'He being the element or region of all communication between God and the Church.' But there is something precarious in such a reason as that for adopting a reading so inadequately grounded. Some proof from *SCRIPTURÆ* is requisite to make the reading worthy of serious attention. My own persuasion is, that the reading of those 6 copies arose solely from the carelessness of the writers of some 2 or 3 ancient Archetypes, who, having first omitted *ἐν τῷ ὀνόματι*, then, as in a thousand other cases of omission, brought the words in at a wrong place. That the words are *omitted* in some copies we know; and that they were absent from some at a period as early as the time of the Archetypes I speak of, is certain from the poetical Version of Nonnus. That the transposition should occur in Origen and Cyril, adds scarcely any weight to this so called 'true reading,' espec. if we consider the laxity and carelessness, in such things, of the Fathers, especially of one whose evidence in such a case is often in contradiction to his own elsewhere.

o ch. 14, 13.  
14.  
& 16, 7, 10.  
Matt. 7, 7.

p ch. 17, 13.  
& 1, 16.  
& 3, 34.  
Eph. 4, 7.  
1 Cor. 1, 4—  
3.  
Col. 2, 9, 10.

q ch. 17, 8.  
26.

r ch. 17, 8.  
s ch. 21, 17.  
Matt. 9, 4.

t Matt. 26,  
51, 66.  
Mark 14, 27.  
50.

ὅτι ὅσα ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. <sup>24</sup> Ἔως ἄρτι οὐκ ᾔτησατε οὐδὲν ἐν τῷ ὀνόματί μου

αἰτεῖτε, καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. <sup>25</sup> Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησία περὶ τοῦ Πατρὸς ἀναγγεῶ ὑμῖν. <sup>26</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν. <sup>27</sup> αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. <sup>28</sup> Ἐξῆλθον παρὰ τοῦ Πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν Πατέρα.

<sup>29</sup> Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ἰδε νῦν παρρησία λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. <sup>30</sup> νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. <sup>31</sup> Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἄρτι πιστεύετε; <sup>32</sup> ἰδοὺ, ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα

<sup>24</sup> Ἔως ἄρτι οὐκ ᾔτησ.—μου] Meaning, by this very briefly expressed sentence, 'Up to the present time ye have, indeed, asked of the Father in prayer; but not in my name [as ye shall hereafter do: so that ye may] ask, and ye shall receive; that your joy may be complete, by a full grant of your requests.'

<sup>25</sup>—<sup>32</sup> The discourse is here brought to a solemn close.

<sup>25</sup> In this verse the sense will be best ascertained by adverting to the two antithetical expressions, ἐν παροιμίαις λαλεῖν and παρρησία ἀναγγεῖν. As to the former, the term παροιμία signifies not only a proverb, but, as here, whatever is expressed (as proverbs usually were) in figurative language and in an obscure manner, so as not at first to be understood, espec. by the less informed, or less attentive. I would compare with the sentiment, Æsch. Agam. 1154, where Cassandra says, φρονέσω δ' (scil. ὑμᾶς) οὐκ ἔτι ἐξ αἰνιγμάτων.

Here, then, our Lord grants that, in his preceding discourses, he had spoken on the subjects in question with more or less of obscurity and enigma. And by the words following, ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι, &c., he intimates the reason for this,—namely, that to have done otherwise would have been then unseasonable and premature.

By *περὶ τοῦ Πατρὸς* we may suppose to be meant, 'concerning the perfections and attributes of the Father,' the way of access to him, and his counsels for the salvation of men and the establishment of the Christian Church. The *fulfilment* of the present promise is alluded to at Luke xxiv. 26—44, and Acts i. 3.

<sup>26</sup>—<sup>28</sup> Here are indicated the *advantages* resulting from this fuller knowledge: 'At that time (i. e. when I shall have more fully taught you concerning my Father, his counsels, and decrees) ye shall address your prayers in my name, and shall receive benefits unspeakably precious.' In this view the remark of Lücke is a just inference,—that 'the more knowledge, the more prayer in the name of Jesus.'

<sup>26</sup> καὶ οὐ λέγω—ὑμῶν] Since Christ has at xiv. 16, promised that he will ask the Father on their behalf, and as we have just after, xvii. 9, seqq., an actual intercession for them, and as Christ is at Rom. viii. 34. Heb. vii. 25, and 1 John ii. 1, said to be continually interceding for his disciples, the sense of the words must be, not what they would at first seem to express, but what has been assigned by the most eminent interpreters for the last century,—namely, 'I need not say that I shall pray the Father for you, since that you know I will do [nay, there is no need, in another respect]; for the Father himself (αὐτὸς, for ἀποκλινέσθαι, used by Nonnus) loveth you [and therefore may be presumed to be always ready and willing to bestow on you all needful blessings].' This idiom has the technical name *praeteritio*, and is to be found even in the Classical writers. The scope of what is here said is, as Alf. observes, 'to show that His intercession does not imply their exclusion from access to the Father, but rather ensures that access by the especial love which the Father bears to those who believe in and love his Son.'

<sup>28</sup> On the full sense of ἐξῆλθον παρὰ τοῦ Πατρ., 'I did come forth' (as denoting, not 'mission from,' but 'procession from,' God, implying the being *with* God, and *very* God). Comp. iii. 13, 31. v. 62, and see the note of Lampe in my Recens. Synop.

<sup>30</sup> νῦν οἶδαμεν, &c.] Meaning, 'Now we experimentally know that to thee all the thoughts and secrets of men's hearts are open, and therefore we cannot doubt of thy divine mission.'

<sup>31</sup> Ἄρτι πιστεύετε:] Our Lord checks their excessive confidence, and inculcates diffidence in their own strength; q. d. 'Do ye now really and fully believe?' The interrogation here, as Calv. and Maldonat remark, involves a delicate sarcasm; q. d. 'Do ye boast such great things, as if ye fully believed?' But, alas! there will soon occur that which will discover your emptiness.' Alf., indeed, pronounces that 'this is not a question,' this very belief being elsewhere recognized and commended; and so Stier,—but both, I ap-

σκορπισθήτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ Πατὴρ μετ' ἐμοῦ ἐστί. <sup>33</sup> \* Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. \* Ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεύετε, ἐγὼ νενίκηκα τὸν κόσμον.

XVII. <sup>1</sup> \* Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρσε τοὺς ὀφθαλ-

u ch. 14. 27.  
v. 1, 2.  
ch. 15. 15-  
20.  
1 Thess. 2.  
5, 4.  
2 Tim. 2. 12.  
1 Pet. 3. 6.  
Rev. 7. 14.  
a ch. 12. 23.

prehend, mistakenly. There may not be an interrogation. But even if we remove it, it will come to the same thing; since the sense must be, 'So then ye believe,—in which there is all but an implication of interrogation ('do ye?'); and even if not, somewhat of reproof is conveyed; but that is not in the Johannine manner. However, I must retain the interrogation found in several Versions, Syr. and Vulg. and Nonnus, and ably explained by Euthym., who, after saying that our Lord is rebuking their imperfect faith, remarks, that it is as much as to say, ἄρτι πιστεύετε ἰνὰ λῶς; οὐδ' (read οὐχί) ἄρτι, ἐλπίζει γὰρ ὑμᾶς ὁ φασγὼς ἥδη καιρὸς. This, indeed, is required by the very next words, whose connexion with the foregoing is ably traced by Calv., Lampe, and Matt. Henry.

32. καὶ νῦν ἐλάλησεν] 'nay, is now come.' At ἴδια supply οἰκίσματα. So 1 Macc. vi. 54, ἐσκορπίσθησαν ἕκαστοι εἰς τὸν τόπον αὐτοῦ. Comp. Hom. Odyss. α. 274, μνηστῆρας μιν ἰπὶ σφίτερα σκιδνασθαι ἀνωχθί. This alludes, not, as some have imagined, to the Apostles and disciples going to their own dwellings after Christ's crucifixion (for there was no abandonment in that, and they could not thus be said to have left him alone), but to what is recorded at Matt. xxvi. 56, and Mark xiv. 50, τότε οἱ μαθηταὶ πάντες ἀφίενται αὐτόν, ἐφύγον,—namely, to their own homes. By μόνος is meant, alone and unsupported by aid or sympathy; for, with the exception of John, not one of the Apostles stood by the cross.

—καὶ οὐκ εἰμὶ, &c.] The καὶ has here, as often, the sense and yet, standing for καὶ τοῦ. And in μετ' ἐμοῦ there is an allusion to the double meaning of the expression. See note on viii. 29.

33. ταῦτα λελάληκα, &c.] By ταῦτα we must understand, not merely (as has been supposed intended) what was just before intimated of the weakness of their faith, and the slight consequent upon it, but all that has been said in the foregoing discourses.

With respect to the meaning of the next words, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε, some suppose it to be, 'that ye might be at peace in your minds about me'; by which ἐν ἐμοὶ will be for ἕνεκα or περὶ ἐμοῦ, 'as regards me.' Yet this sense, though sufficiently suitable to the preceding, is by no means so to the following context; and moreover, such a signification of ἐν is unauthorized: not to say that the interpretation itself quite dis-spiritualizes the whole passage. From the words ἐν τῷ κόσμῳ θλίψιν ἔχετε it should rather appear, that the peace in question is meant, not as it regarded Christ, but themselves; and thus we may suppose, with the ancient and most modern Expositors, that ἐν ἐμοὶ means 'by faith in me.' Thus εἰρήνη will denote that tranquillity of mind, consolation, and comfort, which he had so solemnly bequeathed them a little before (xiv. 27), and such as is alone to be attained

through Him 'who is our Peace.' See Eph. ii. 14.

For ἔχετε, Lachm., Tisch., and Alf. read ἔχεται, from nearly all the uncial, and very many cursive MSS. (to which I add all the Lamb. MSS. except one, most of the Mus. copies, and Trin. Coll. B, x. 17), with the Pesch. Syr. and other Versions; and it is probably the true reading, denoting what our Lord's disciples may expect as their customary state; for, as says our great bard: 'To each his sufferings; all are men Condemned alike to groan; The tender for another's pain, Th' unfeeling for his own.' I should indeed have adopted the reading had I not borne in mind that the words ἔχετε and ἔξετε are so often confounded by the scribes, that in the very best MSS. it is an even chance, not depending on suitability, which shall be found.

—νενίκηκα τὸν κόσμον] This is, as Kuinoel and Tittman observe, the prophetic Preterite for the Future; which is employed when the future event is just about to take place. Νικάω here signifies, as Lampe, Tittman, and Kuinoel have shown, to foil or frustrate, and is a term used of those who rise superior to their enemies, by attaining safety in spite of their endeavours to harm them. Comp. Rom. viii. 37. 1 John iv. 4.

Κόσμος here denotes the unbelieving and persecuting part of the world, combined under their leader the ἀρχὸν τοῦ κόσμου τούτου, to destroy the cause of the Gospel. By saying that He hath overcome the world (for the ἐγὼ is emphatic; q. d. 'I, for my part'), our Lord intimates, that by following his example, and by the same all-powerful aid (that of the Father, see v. 32, with his own and the Holy Spirit's), 'they might also come off more than conquerors' in the day of tribulation and persecution. See Rom. viii. 57. 1 Cor. xv. 57. 2 Cor. ii. 14. 1 John iv. 4.

XVII. After concluding the above impressive discourse,—with which he closed his direct instructions to his disciples,—Christ, in their presence, addresses himself in prayer to the God of all grace and strength; 1) on his own behalf; for his glorification with the Father, v. 1—5; 2) for his disciples, v. 6—19; 3) for all believers in him, both Jews and Gentiles, 19—26, as Mediator and Intercessor between God and man; Judge, to determine the final condition of all men; and Saviour, to bestow life on as many as had been given unto him in the covenant of redemption. See supra x. 16; vi. 37. Of the substance of this Divine effusion it has been truly observed, that had we no other knowledge of Christ than what was thence furnished, it would be sufficient to set forth to our view the supreme dignity of our exalted Redeemer, his unspeakable love to man, and the momentous nature of the work he was effecting.

The intent of this prayer appears to have been

b Matt. 26.  
12.  
supra v. 27.  
c ch. 20. 31.  
1 John 4. 9.  
14. & 5. 20.  
1 Cor. 5. 4.  
ch. 6. 29, 37.  
27. 7. 20.  
Jer. 9. 23, 24. & 21. 32, 34. 2 Cor. 4. 6. 2 Pet. 1. 2-4.

μοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε Πάτερ, ἐλήλυθεν ἡ ὥρα·  
δοξάσόν σου τὸν γίόν ἵνα καὶ ὁ γίός σου δοξάσῃ σε <sup>2</sup> καθὼς  
ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ,  
δώσῃ αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup> Ἀὕτη δέ ἐστιν ἡ αἰώνιος ζωή,

not only to *comfort*, but to *instruct*, the disciples; unfolding, as it does, the grand mystery of the Gospel—the instituted means of salvation by the Father and the Son conjointly, and affording an illustrious *example* to believers in all ages, of pious resignation to the will of God, and devout prayer to God, under all circumstances of peril, tribulation, and affliction; teaching them that, while ‘suffering according to the will of God,’ they should ‘commit the keeping of their souls to Him, as unto a faithful Creator.’ (1 Pet. iv. 19.) From this diversity of purpose we may readily account for the *variation of manner* observable in different parts of the prayer; for though Christ sometimes addresses the Father as the *Incarnate Son of God*, yet he sometimes supplicates *as man*, in *quality* of man. There is something peculiarly impressive in that portion where he addresses his Father for his Household, the Apostles and Disciples, the foundation of God’s Household, the Church (Eph. ii. 19), that God would preserve them in *his name*, in the knowledge thereof imparted by him, give them a spirit of *unity and concord*, and protect them in and from the *wicked world*, v. 6—19; that they might partake of his glory in heaven, and be supported by his *love and presence* on earth, v. 24—26; finally, for all *future believers*, through their word, whether written or spoken by preaching, that *they* might be endued with the same spirit of unity and concord, and the same zeal for the *conversion* of the whole world, v. 20—23.

1. *ἔρχομαι τοῦτο ὀφθ.*] A gesture like the lifting up of the hands, as an attitude of reverent devotion, of which many examples occur both in the Scriptures and in the Classical writers; so Virg. *Æn.* ii. 587, ‘At Pater Anchises oculos ad sidera lætus Extulit, et cælo *palmas*, cum voce, *telendū*.’ But here we must consider it as an exact depicting, by the Evangelist, of that gesture—the uplifted eyes (not *hands*, for he prays here not as a *suppliant*, but as a Mediator and Intercessor between God and man) which accompanied the pronouncement of an address the most august that was ever, through the Spirit, put on record, and forming a composition at once the most simple, yet pathetic in expression, though the most profound in sense, and accordingly styled by a great theologian (Zanchius), ‘*Fundamentum totius Ecclesiæ a condito orbe ad finem usque sæculorum*.’

—*εἰς τὸν οὐρανόν*] meaning, ‘upwards,’ ‘in the direction of heaven.’

—*καὶ εἶπε*] I quite agree with Mr. Alf., where he says (O si sic omnia) that ‘it is impossible to regard the following Prayer as otherwise than the very words of our Lord himself, faithfully rendered by the Evangelist, in the power of the Holy Spirit. Indeed, if such a promise as that at xiv. 26 was made *and fulfilled*, then these must be the words of the Lord himself.’ One might expect that with such a composition the ancient Critics would have forbore to tamper; but no such thing. The *favourite*

Codices of our Critical Triumviri, B, C, D, L, and a few cursives of the same Family, for *καὶ ἔρχομαι* have *ἔρχομαι*, which I find also in 3 Mss. copies, and Trin. Coll. B, x. 16, which was adopted by Lachm., and by Tisch. in his 1st Edit., who afterwards recalled the text. rec., which is retained by Alf., who rightly pronounces the other reading ‘an emendation of style.’

—*Πάτερ*] Not *Πάτερ μου*, but simply *Πάτερ*, a simplicity of appellation, which, as Bengel says, ‘ante omnes decuit Filium Dei,’—that great name in which all the mystery of Redemption is included. The best Expositors are agreed that our Lord here prays, in his manhood, for the exaltation of the manhood;—but in virtue of his Godhead, v. 5. See more in Lampe and Schoëtig. and Stier.

—*ἐλήλυθεν ἡ ὥρα*] Meaning (as at John vii. 30) ‘the decisive and appointed time,’ the time in which the glory both of the Father and of the Son should be reciprocally manifested.

—*δοξάσόν σου τὸν γίόν*] The principal sense here must be, as appears from v. 5, ‘receive him, after his death, resurrection, and ascension, into the glory he originally had in heaven.’ On the *nature* of that glory, *how* it was manifested in heaven, developed on earth, and revealed to men; *how* the Son was glorified by the Father, and the Father was glorified by the Son, in all his attributes, and in the whole work of salvation, see Calvin, Melancthon, and Lampe.

—*ἵνα ὁ γίός σου δοξ.* α.] These words, as Stier says, ‘fully prove that the Son is equal to the Father as touching his Godhead; for what creature could stand before his Creator, and utter such words?’

2. *καθὼς ἔδωκας—σαρκός, &c.*] The Particle *καθὼς* suggests the *reason* and *cause* of the prayer here offered; wherein our Lord refers both his own glory and that of his Father to the work of salvation committed to him.

—*ἐξουσίαν πάσης σαρκός*] ‘a power over all mankind.’ A Hebraism (see Gen. vi. 3. 12), with an Hellenistic use of the Genitive. On the full extent of this august power claimed by our Lord, Lampe and Tittman show that it involves the governance of all human affairs, the regulation of the vicissitudes of times and places, &c.: all in order to accomplish the work of human salvation; a work committed to him, as the Saviour of men, in order that he who *obtained* that salvation might be the *Giver* of it, in order by this sacrifice of himself to atone for the sins of the whole world.

3. *αὕτη δέ ἐστιν—Χριστός*] In the interpretation of this verse the utmost caution is requisite, since from it senses the *very opposite* have been sought. It has ever been regarded by the Heterodox as one of their strong-holds, and from this they have adventured to impugn the doctrine of the DEITY OF CHRIST. In order to effectually frustrate their attempt, many Orthodox Commentators, ancient and modern, adopt such a construction of the sentence, as that the

ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεόν, καὶ, ὃν ἀπέστειλας Ἰησοῦν Χριστόν. <sup>4</sup> Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς τὸ ἔργον

words τὸν μόνον ἀληθινὸν Θεόν may belong not *only* to the Father, but *also* to the Son. This they seek to effect in two ways; 1. by inverting the natural order of the words, thus: 'Ut te, et quem misisti Jesum Christum, solum verum Deum agnoscat.' 2. By supposing an ellipsis of εἶναι, and after καὶ supplying ἅμα σοι. But the best Commentators have long been agreed, that this arbitrary transposition and supplying of words involves so much violence, that the interpretation founded thereon is inadmissible. Indeed, as Bp. Middleton observes, 'it could only have originated in a wish to evade the consequences which this text has been supposed to establish.' We must not, then, seek here an *assertion of the Deity of Christ*, but content ourselves with proving that Christ is *not* here represented as a mere Legate, much less a mere MAN. That our Lord did not, *could* not, mean to make such an assertion, is plain both from the passage itself, and from what precedes and follows it.

In the first place it is proper to ascertain the exact sense of the terms μόνον ἀληθινὸν and γινώσκειν. Now this will mainly depend upon the construction, about which no little difference of opinion exists. There are two classes of Interpreters, who each suppose an ellipsis of εἶναι. But as Bp. Middleton has proved, the exposition of the one class is negatived by the presence of the Article τὸν; and that of the other, both by that, and by its involving an unprecedented harshness of construction. It is evident that τὸν μόνον ἀλ. Θ. is in *opposition* with *σε*; and we may, either with Lampe, suppose the τὸν to mean, 'who art the,' &c.; or with Bp. Middleton, render, 'as being.' It is, however, most important to ascertain the true import of μόνον ἀλ. Θ. Now many ancient Expositors (as Athanasius, and most of the early Fathers), and, of the moderns, Calv., Zanch., Bp. Bull, Wets., Tittm., Hales, and others, suppose the words to recognize in God the Father a superiority, as being such *principaliter*, and κατ' ἰσχύον; the Fountain of all Deity; namely, as it is expressed by Athanasius (cited by Bp. Bull), Def. Fid. Nic. p. 264, *ὁ ἀπὸς ἀγέννητος, καὶ μόνος πηγὴ θεότητος*.

Yet, however true may be the doctrine itself (which, however, I would not venture to affirm), yet here it should seem to be out of place. Indeed, one of the arguments which most effectually keep out the heterodox interpretation will go far to exclude this. And to those by whom it has been supported, we may, to a certain degree, apply what Bp. Middleton has said of the Socinian interpreters, who, he observes, 'argue as if in *our Saviour's* days there had been the same controversy about the nature and essence of the One True God, as arose afterwards; whereas the dispute then was, whether there were a plurality of Gods, or only One; of which the Jews held the latter, and the whole Pagan world the former opinion.' This very circumstance, I would remark, is strongly in favour of an interpretation which has every appearance of being the true one, and has been adopted by some ancient and many eminent modern Expositors (as Lucas Brug., Maldon., Grot., Whitby, Pearce, Schleus., Bp. Middl., Bp. Burgess, and Dr. Pye

Smith), according to which μόνον ἀλ. Θ. is meant in opposition to the *false gods* of the heathens, who have no real entity; comp. 1 Thess. i. 9. And so Bp. Turtton (against Dr. Wiseman) explains it to mean, 'him who is true, or the *true One*; thereby conveying the idea that while insecurity and uncertainty are inherent in every thing here below, stability essentially belongs to God.' Thus, then (to use the words of Bp. Middleton), the Apostles would be taught that eternal life 'is only to be obtained by a knowledge of the *one true God*, and of Jesus Christ; thus directing the mind to the truths both of natural and revealed religion.' This I am enabled to confirm from Joseph. Antt. viii. 13, 6, *προσικύβουν ἵνα Θεόν, καὶ μέγιστον καὶ ἀληθῆ μόνον ἀποκαλοῦντες τοὺς δ' ἄλλους δυνάματα ὑπὸ φαύλου καὶ ἀνόητου δόξης παροημένα*, and Antt. x. 11, 7, where Nebuchadnezzar calls the God of Daniel (Jehovah) τὸν μόνον ἀληθῆ, καὶ τὸ πᾶν κράτος ἴχοντα, i. e. greater than all the gods of the heathens; also from Eurip. Iph. Taur. 919, *μόνος ἐμοὶ σαφὲς φίλος* is said by Orestes of Pylades. Nor can any inference be justly drawn against the Deity of Christ from μόνον being here subjoined after Θεόν; for, as Wetstein well observes, such terms as *sole*, *only*, or *singular*, are not opposed to the idea of plurality in the most absolute and exclusive sense, but frequently denote that which is *most eminent, distinguished, or excellent*. And, as Dr. Pye Smith with equal truth remarks, 'exclusive, as well as universal, terms in Scripture are not to be regarded as necessarily signifying absolutely, but they must frequently be understood with a limitation suggested by the nature and circumstances of the case.' Of this use of μόνος instances occur in Mark vi. 47. John viii. 9. 1 Cor. ix. 6, et al. Indeed, the restricted sense of this term may be well illustrated by those expressions in the Liturgy of our Church, 'Thou *only* art holy' (said of Christ, but not exclusively of the Holy Spirit); and 'Thou *only* art the Lord' (also said of Christ, but not exclusively of the Father). Thus it is plain that there is no opposition intended between the Father and the Son, and that the Father is no more said to be the *true God* to the exclusion of the Son, than at 1s. xlv. 6. xlv. 22. And consequently it is (as Bp. Middleton says) 'frivolous to introduce this passage into the Trinitarian dispute.'

To advert to the import of γινώσκωσι,—the term must, in its full force, denote such *knowing* and *recognizing* the Father and the Son to be what they have revealed themselves, *sum effectus*, and not in mere speculative knowledge,—whether head-knowledge or heart-knowledge,—through the excitement of the feelings,—as shall influence us to worship, serve, and obey them;—such a oneness of will with God (see Cyril, cited supra xvi. 8—11),—as (to use the words of Calv. in allusion to 2 Cor. iii. 18) 'shall transform us to the image of God, from faith to faith.'

Thus the general sense of the passage may be thus expressed: 'This is the way by which they may attain unto eternal salvation,—namely, to know and recognize Thee as the only true God,



ἐτελειωσα δὲ δέδωκάς μοι ἵνα ποιήσω· <sup>5</sup> καὶ νῦν δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῶ, <sup>6</sup> τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. <sup>6</sup> Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. Σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκάς· καὶ τὸν λόγον σου τετηρήκασι. <sup>7</sup> Νῦν ἔγνωσαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἔστιν· <sup>8</sup> ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον· καὶ ἐπίστευσαν ὅτι σύ με ἀπ-

d ch. i. 1-3.  
2 & 3.  
4 & 5.  
1 Cor. 15. 47.  
Phil. 2. 6, 7.  
Col. 1. 15-17.  
e Ps. 22. 22.  
Heb. 2. 12.  
ch. 1. 15.  
f ch. 7. 16.  
g 18. 27, 30.  
ver. 28.

and Jesus Christ whom thou hast sent [as Mediator between God and man]; thus intimating (as Calv. points out) that God is known by the interposition of this Mediator, inasmuch as he is known alone 'in the face of Jesus Christ,' who is his lively and 'express image.' In short, the best comment on the present passage is 1 John v. 20, where see note.

4. *αὶ ἐδόξασα—τὸ ἔργον ἵνα*]. The full sense is, 'I have glorified, and continue to glorify; for, as Bp. Lonsd. observes, 'our Lord here speaks not only of what he had already done to glorify his Father by his *life*, but also of that which he was now about to do by his *death*; which was to be the *completion* of the work that his Father had given him to do on the earth.' Now this work must not, with many recent Expositors, be interpreted of the work of *teaching*, but, as Calv., Lampe, and others, have shown, of *all* that our Lord had *done* throughout his whole ministerial course, terminating in his *death*, the crowning act which *completed* all that he had done both as a Teacher and Exemplar, both as a Prophet and as a Saviour, atoning by the sacrifice of himself for the sins of the whole world.

5. *καὶ νῦν δόξασόν με σὺ*] The formula *καὶ νῦν* is here *transitivus*; not, however, as denoting sequence only, but inference, and may be rendered '*now then, accordingly*;' since these things are so.' The idiom is often used in the Sept. as introducing requests of *grace*, as Gen. xxvii. 8, 31, 44. Josh. i. 1. Ruth iii. 11; but it is equally applicable to urging a request for that to which there is a just *claim*, as here, on the ground of our Lord's perfect fulfilment of the work the Father had committed to him on earth. The glory thus sought is, as Lampe shows, not only the glory which he had with his Father before the creation of the world, but also the glory promised to the person of Christ in the eternal covenant for man's salvation,—the *especial* glory given to Christ in his *mediatorial* capacity, i. e. in his *twofold* nature of God and man, which differs from his glory as *God*, and his glory as *man*. A similar view is taken by Dr. Pye Smith, who explains it, somewhat vaguely, of the *manifestation of his name*, the unveiling of the *same* moral and spiritual excellence, the same absolute and infinite perfection, in the person and character of the Son of God, to be effected by the extension and success of the Christian religion. For myself, on a point so involved in mystery, and where we can only 'see through a glass darkly,' I would not venture to *determine* any thing. One thing is clear, and that is,—the pre-existence of the Son of God in glory with the Father before the creation of the world. The

emptiness of the Socinian gloss, by which *εἶχον* is understood of the *destination* of the Father, has been fully shown by Lampe and Tittm., whom see in my *Recons. Synopt.*

6—19. This portion is occupied with our Lord's prayer for his disciples; and that earnest intercessory address is introduced by adverting to that portion of the work that he had performed on earth (v. 4), which consisted in glorifying the name of God, his nature, attributes, and counsel for the salvation of those whom the Father had *given* to him out of the unbelieving world to be taught by him, and thus brought to salvation; as were the Apostles and disciples present. This, accordingly, naturally paves the way to *intercessory prayer* for them.

6. *σοὶ ἦσαν*] Thine; 1. by right of creation and preservation; and 2. by the bond of devoted attachment to thee. *Δέδωκάς*, meaning, 'hast given me thee (through the "drawing" mentioned supra vi. 44, where see note), as disciples.'—*Τὸν λόγον σου τὰτ.* means the *doctrines of the Gospel*, delivered to them through Christ by God the Father; q. d. 'whatsoever thou hast commissioned me to speak.'

7. *ἔγνωσαν*] lit. 'they have known and do know,' equiv. to *they have full knowledge*; *ἔγνωκα* being one of what the grammarians call present-perfects, where a complete action implies a permanent state, as in the instance of *τάβηκα*, *ἡλπίκα*, supra v. 45; *μαμαρτήρηκα*, supra i. 34; and *λαλέληκα*, viii. 40.

8. *τὰ ῥήματα ἃ—δίδωκα αὐτοῖς*] Comp. supra xv. 15, *πάντα ἃ ἔκουσα παρὰ Πατρ. μ. ἐγνώρισα ὑμῖν*, where the terms *δίδωκ.* and *ἔκρου.* are tantamount; and, accordingly, in both passages the origin of the disciples' faith is intimated.—*ἔγνωσαν ἀληθῶς*, 'have truly, assuredly known.' The phrase occurs supra vi. 26, and Acts xii. 11, but not, I think, in the Classical writers, who use *ἀσφαλῶς γιν.* Thus the faith mentioned just after is represented as reposing on the *conviction* arising from *sure* and *certain* knowledge; comp. supra vi. 68, 69, where in *πιστισταύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς*, there is this same faith arising from our Lord's having, as *Christ*, the *ῥήματα* *ἡμεῖς ἀκούοντες*, which he had, as is here said, received (by hearing) from the Father. The *παρὰ σοῦ ἐξῆλθον ἡμεῖς* corresponds to the *ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος* there. 'Here,' observes Tittman, 'we must be careful to distinguish the *proceeding* of Jesus from God, xvi. 28, and coming to the earth, v. 3, from his being *sent by God* as the Messiah.' However, I am not sure that *both* these may not be included, one as springing from the other. At any rate, the Apostles' faith comprehends both these heads.

έστειλας. <sup>9</sup> Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου <sup>g</sup> Luke 22. 32.  
 ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι.—<sup>10</sup> <sup>h</sup> Καὶ τὰ <sup>h</sup> Rom. 8. 34.  
 ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ—καὶ δεδόξασμαι ἐν αὐτοῖς. <sup>h</sup> John 2. 1.  
<sup>11</sup> <sup>i</sup> Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσι, <sup>i</sup> ch. 16. 16.  
 καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ὦγιε, τήρησον αὐτοὺς ἐν τῷ <sup>i</sup> ch. 10. 20.  
 ὀνόματί σου, † οὓς δέδωκάς μοι ἵνα ὦσιν ἐν καθὼς ἡμεῖς. <sup>h</sup> ver. 21.  
<sup>12</sup> <sup>i</sup> <sup>h</sup> Ote ἡμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν <sup>i</sup> ch. 6. 20.  
<sup>h</sup> Heb. 2. 18.

9. Our Lord now prays for their *preservation* in the faith, and also that they may be defended against the power of the Enemy, and maintain perfect unity one with another.

—ὁ περὶ τοῦ κόσμου ἐρωτῶ Since our Lord further on, vv. 20, 22, prays for the world,—nay, on another occasion (Luke xxiii. 34), for his very enemies,—this has been supposed to mean, 'I pray especially for thy faithful people; they are worthy that I should pray for them.' Others take the οὐ—ἀλλὰ in the sense *non tam*—*quam*, to signify that the prayer for his disciples is not meant to exclude the world from his prayers. But these modes of solving the difficulty are alike unsatisfactory. It may best be removed by regarding the οὐκ ἐρωτῶ to mean 'I am not *now* praying.' The ἐγὼ is emphatic, and the words may be rendered freely, 'As for myself, it is for *them* I am praying; I am not [now] praying for the world at large, but for those whom thou hast given to me,—for *thine* they are [to give]'. For the *world*, i. e. the unbelieving part of it, our Lord is not now praying, and could not, consistently with praying, as he is now doing, *especially for believers*. For the world, however, he does pray at the latter clauses of vv. 21 and 23, and there quite consistently, since he includes *all who should become members of his Church*.

9. ὅτι σοὶ εἰσι Here is added a *reason* why God should protect them; 'for they are *thine*;' i. e. *now by adoption* (see 1 John iii. 2), as heretofore by *oracation*, &c.; see note supra v. 6.

10. καὶ τὰ ἐμὰ—ἐμὰ] 'Yea, all things that are mine are *thine*, and all things that are *thine* are mine.' These words, which are parenthetical, seem intended to *illustrate* the preceding; since from the close communion of will, counsel, and works, of the Father and the Son, whatever is the one's is also the other's, see xvi. 15; a manifest proof of the Divinity of the Son. Hence the disciples are sometimes called the *Father's*, and sometimes the *Son's*. This, however, is (as Calvin observes) meant to intimate that *He will assuredly be heard, and they protected*.

—καὶ δεδόξασμαι ἐν αὐτοῖς] These words, which connect with v. 9, seem meant to express something more than the preceding; q. d. 'they are not only mine, but I am glorified in and through them; therefore they are *effectively* mine,' lit.—by the use of the Perfect, for both Past and Pres. are idioms used when an action commenced in Past time is still continued.—'I have been, and am being glorified,' i. e. by their faith and love. Nay, here the Fut. is included by anticipation.

11. καὶ οὐκ ἔτι—ἔρχομαι] These words offer another reason why he thus commends them to the protection of his heavenly Father; namely, because they will soon be deprived of his presence in the body, under which they had hitherto felt

secure. (Calvin.) See xiv. 18. The full sense is: 'I am [as it were] no longer in the world, but they *are* in the world [alone]; while I am going to Thee [and therefore I pray for them].'

—Πάτερ ὦγιε, &c.] Now follows, to the end of the Chapter, the *intercessory prayer* of Christ for the *disciples*, headed by the august appellation Πάτερ ὦγιε, where, considering the Personage who used the words, it might be thought that Πάτερ would of itself have sufficed; but ὦγιε was added, as Theophyl. and Maldonat. show, for the sake of the disciples,—that they might be confirmed by seeing the pathetic urgency of their Lord's intercession for them; whence they might surely conclude, that God would never forsake them. But there is another, and, perhaps, stronger reason, namely, that, as Tolet, Rupert, and Grot., remark, 'Solent Deo cognomina tribui accommodata ad id quod agitur, ut in Rom. xv. 5 et sæpe in Psalmis.' This had already occurred to Thom. Aquin., who handles the point more fully and ably thus: 'Addit [Salvator] Sancte, quia etiam in ipso est principium et origo sanctitatis, et quia similiter sanctificationem petebat [discipulis suis].' Comp. Lev. xix. 2, 'Be ye holy; for I the Lord your God am *Holy*.' The subject is still further carried out by Lampe, who, after remarking that the word is here *emphatic*, and accommodated to the occasion, observes, 'Sanctitas Dei designat illam perfectionem voluntatis Divinæ, quæ seipsum purissimè, intensissimè, constantissimè amat, atque omnia, quæ agit, convenienter huic amoris agit, quem sibi ipsi debet;' thus, it should seem, briefly intimating that this august epithet, as applied to God, peculiarly expresses the, as it were, *inter-penetration* of all his attributes by *Love*. Accordingly, the beloved Apostle might well say (1 John iv. 8 and 16), 'God is *Love*.'

—τήρησον—σου] The sense, needlessly debated, seems to be, 'keep or preserve them in the knowledge of thy name, as conveyed in the faith and practice of thy true religion;' namely, through that *confirming* as well as *converting* grace, given to those who are 'kept by the power of God through faith unto salvation,' 1 Pet. i. 5.—ἐν τῷ ὄν. σ. The full sense of the next words, ἵνα ὦσιν—ἡμεῖς is, 'So that they may be one, by their being united with us, as we are united with each other.'

—ἵνα ὦσιν ἐν καθὼς ἡμεῖς] There is here a blending of two phrases, ἵνα ὦσι (καθ' ὃν) ἵνα ὦσι καθὼς ἡμεῖς (ἵνα ὦσι); the latter explaining the former: the sense being, 'that they may be all united with Us,—as We are with each other;—a *oneness* which is the fruit of the Spirit of Christ in us, implying a union of will and purpose for the promotion of the Gospel.

12. ἐγὼ ἐτήρουν, &c.] By ἐτήρουν is here

τῷ ὀνόματί σου ὅς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

13 Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ.

14 ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

14<sup>1</sup> Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν

αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ

κόσμου. 15<sup>m</sup> Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ'

ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. 16 Ἐκ τοῦ κόσμου οὐκ

denoted 'the exercise of powerful protection'

(such as that spoken of v. 11), and by ἐφύλαξα, watchful care over, including (as appears from the application of our Lord's words, infra xviii. 9), besides the promoting of their eternal salvation, the consulting for their temporal safety. So speaking, our Lord means to say,—that now, being about to leave them, he commits them to the Father,—to afford them that protection and care, which He had done while present with them. On reconsidering the difficult question as to the reading here, whether *οὐκ*, as in the text. rec., or *ᾧ*, as in many MSS., I now see reason to think that the text. rec. probably arose from a *Critical alteration*. The authority for *ᾧ* is very weighty, comprehending most of the uncials, and many cursives (to which I can add all the Lamb. copies, except two; most of the Mus. copies; and Trin. Coll. B. x. 16 and 17), and internal evidence is quite in its favour, since this is not a case where the reading proposed is what breaks all rules of Grammar and construction, and which the context will not permit; for it *does admit of a sense*,—such as Luthardt and Alf. point out, namely, that by *ᾧ* (for *δ*, *per attractionem*), is meant the covenant name *Jeſouah* our Righteousness, which the Father has given to Christ. But we may reasonably require some *Scriptural proof of this giving*, which even if thus based would be brought in here rather violently. Accordingly, I have scrupled to receive the reading, espec. since it may have arisen from the same cause as the *δ* at v. 24, adopted by Tisch. and Alf. See note.

— ἀπώλετο] 'has perished' = 'has come to perdition,' by having fallen away from the faith. There may be, as in Pa. ii. 12, *δράξασθε παιδείαν, μήποτε ἀπολείσθε ἐξ ὁδοῦ δικαίας*, an allusion to the sin of unbelief, and, as there, probably by a metaphor taken from a wayfarer, who, from abandoning his guide, has lost the right path, and comes in danger of destruction. The subsequent expression *ὁ υἱὸς τῆς ἀπωλείας*, is derived from the Hebr. phrase *יִשׁוּעַ בֶּן-חַוָּלָה*, of the idolatrous Israelites, who were thus apostates from their religion, and hence this expression is very applicable to Judas, who was both a betrayer and an apostate.

— ἵνα ἡ γραφὴ πληρωθῇ] meaning, 'so that the Scripture may be said to be fulfilled:' as applied to this case. On the passage here had in view the Commentators are not agreed. Most think there is only a *general reference* to the prophecies concerning the passion of our Saviour. Yet there seems a *special* one; namely, to Pa. xli. 9, and cix. 8, as, indeed, appears from the words of Peter, Acts i. 20.

13. ταῦτα λαλῶ ἐν τῷ κόσμῳ] Here our

Lord shows that he did not thus earnestly pray to the Father for his disciples, as though he felt alarmed as to their future state, but so spoke that he might relieve their present anxiety.

— ἵνα ἔχωσι—αὐτοῖς] The full sense is, 'that they may [by these words] have their joy in me (i. e. of which I am the object) complete and perfect:' thus alluding to the joy they would shortly experience at his resurrection, ascension, and the sending to them of the Holy Spirit.

14. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου] Comp. ver. 8 and note.

— καὶ ὁ κόσμος ἐμίσησεν αὐτούς] Here Christ commends his disciples to the Father on another ground; namely, that because of the hatred of the world towards them, they need his help and defence. See infra xv. 18, 21.

15. οὐκ ἐρωτῶ—κόσμου] 'I pray not that thou shouldst remove them. To better comprehend the purport of the expression, it is proper to bear in mind a remark of Euthymius and Grotius, that 'these words are said in *explication* of the preceding, and for the sake of the disciples then present, and within hearing.' Thus our Lord means *indirectly* to enjoin his disciples, under the bitter persecutions they would be called upon to endure, not to wish or pray for death, since he had important purposes for them to answer during many years; at the same time suggesting to them motives for constancy and fortitude, in their being, by his mighty aid, not only *defended and preserved*, but, through the influence of the Paraclete, *comforted* under the sorrows which should surround them.

By τοῦ πονηροῦ many Commentators understand the Evil One, referring to Matt. vi. 13, and 1 John v. 19. But as to the first-mentioned passage, we may say, with Horace, 'Nihil agit exemplum litem quod lite resolvit;' for there the sense is as much disputed as here. The latter is, indeed, to the purpose; and we may add 1 John ii. 13, 14. iii. 12. v. 18, 19. Yet all that these passages will prove is, that a masculine sense *weight*, if the context permitted, not that it *must*, be adopted. That the context rather requires the neuter has been shown by the ablest judges of such a matter, as Estius, Calvin, and Lampe. Thus the object of the prayer will be, 'that they may be preserved from the evil that is in the world (Sin), and the malice of its agents (Satan and his instruments); so that the two senses merge into each. However, the passages of John strongly confirm the masculine sense (of Satan); and since there is, as Bp. Lonsdale observes, a peculiar propriety in the prayer, that the disciples, while they remained in the world should be kept [by the Power from on High] from the power of Satan, described in xii. 31. xiv. 30, as

εἰσι, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμι. 17 Ὁ Ἀγιάσον αὐτοὺς <sup>o ch. 15. 2.</sup> <sup>Ps. 119. 142.</sup>  
 ἐν τῇ ἀληθείᾳ σου ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. 18 Καθὼς ἐμέ  
 ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν  
 κόσμον 19 ὁ καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμάντων, ἵνα καὶ αὐτοὶ <sup>o 1 Cor. 1. 2.</sup>  
 ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ. 20 Οὐ περὶ τούτων δὲ ἐρωτῶ <sup>Heb. 10. 10.</sup>  
 μόνον, ἀλλὰ καὶ περὶ τῶν \*πιστευόντων διὰ τοῦ λόγου αὐτῶν  
 εἰς ἐμέ 21 Ὁ ἵνα πάντες ἐν ὧσι καθὼς σὺ, Πάτερ, ἐν ἐμοὶ καὶ γὰρ <sup>p ch. 10. 38.</sup>  
 ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσι ἵνα ὁ κόσμος πιστεύσῃ <sup>1 John 1. 2.</sup> <sup>2. 24.</sup>

'the Prince of this world,' I must finally determine in favour of the mascul. sense.

17. ἀγιάσον αὐτοὺς, &c.] From praying for their preservation under trials and troubles, Christ proceeds to pray for their preservation in the discharge of their *Evangelical office*. 'Ἀγιάζειν, like the Hebr. שָׁפַר, signifies properly 'to separate,' or 'set apart to some office ecclesiastical;' and 'to consecrate to the worship of God, or to the concerns of religion:' thus ἅγιος came to denote 'a person so set apart,' or 'consecrated,' and is in Scripture used especially of *Prophets* or *Priests*, both being said ἀγιάζεσθαι. It is, however, also said to be used of the *appointment* by the Father of the Son to the work of human salvation by his incarnation (see x. 36), and to which our Lord is said to have devoted himself. But how, it may be asked, are we to understand the term, as applied to the *Apostles*? Some assign as the sense, 'Set them apart unto the promulgation of thy truth' (i. e. the Word of the Gospel, 'which (it is then added by way of explanation) is the Truth.' Others, 'Sanctify them (namely, by cleansing them from sin, and freeing them from the power of sin, through the operation of the Holy Spirit) unto the promulgation of thy Faith.' This latter interpretation is preferable, as being called for by the *fact*, that the Apostles required far more than to be set apart to the ministry: not to say that in the term itself there seems an allusion to the Πνεῦμα ἁγίου, the all-efficacious *Agent* in the matter. And this use of the word, 'to sanctify,' 'consecrate,' is of frequent occurrence both in the Sept. and the New Test., as 1 Thes. v. 23. In this sense I must finally acquiesce; and still more as to the term in the next verse, ἀγιάζω ἐμάντων. But the *distinction* in the use of the same term, as applied to the *disciples*, and to our Lord, is to be carefully marked. As to the *former*, they were, in the strict sense, 'to be sanctified,' 'made holy,' by the above means, and were set apart for their holy function by a long course of preparatory training. As to the latter, no setting apart, much less training, was necessary; the self-consecration of our Lord being immediate and complete, by his entire submission to the will of Him whom he addresses as ἅγιε Πάτερ. The words following, ἡγιασμένοι ἐν ἀληθείᾳ, must be explained in the same manner as those at ver. 17. ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, q. d. 'that they also may be sanctified and consecrated to the discharge of their sacred office.' Meaning, not only that they should have in Christ an *example* of this devoted service, but that they should be sanctified and consecrated thereto by the *effect* of Christ sanctifying himself. For, as Calvin well remarks, 'our Lord

thus points out the *fontaines* from whence flows that sanctification, conveyed to us through the teaching of the Gospel [and the aid of the Spirit, Ed.],—namely, because he hath consecrated himself unto the Father, that his holiness might reach unto us.'

20—26. Now commences the *concluding* portion of the prayer, on the scope of which a considerable difference of opinion exists; not only as to the *persons* who may be supposed to be objects of this prayer, but, still more, whether what is here said should be referred to Christians of *that age*, or of *all ages*. And according as either of these views be adopted, so have the leading terms, δόξαν, &c., been interpreted. It should seem that by τῶν πιστευόντων (which all the best Editors are agreed is to be read instead of πιστευουσάντων, and which I find in almost all the Lamb. and Mss. copies) are meant not only the *believers in general* of that age (as distinguished from the Apostles), but (the term being proleptic) those of every age to the end of time, even all who should be converted by the Gospel of Christ, the foundation of which was laid by the Apostles.

At ver. 21 our Lord prays that they may be kept in God's name, and sanctified in his truth; also that they may be united to each other and to God, by a union as close as that which subsists between the Father and the Son (see x. 30, and note, and 1 John i. 3), i. e. in being of one *mind, will, and purpose*, being united to the Father and the Son by the Holy Spirit, proceeding from both Persons, working in them.

— ἵνα ὁ κόσμος—με ἀπέστειλας.] The exact scope of these words has been discussed at large by Expositors, espec. by Thom. Aquin., Maldonat., and Lampe; but to no very good purpose. The same may be said of the recent foreign Expositors; the truth being in the one case overstated, and in the other all but lost amidst false distinctions and fine-spun sophistry. The simple truth meant to be put forth by our Lord seems to be this:—'So that the world, mankind in general, of every age, may be induced to believe that Thou hast sent me; so that, as many as need it, may be brought to conversion, and to the embracing of the truth as it is in Jesus.' The *ἵνα* points at the *result and tendency* of this unity among each other of believers; q. d. 'It will be an evidence of the truth of Christianity, and, by recommending it to the world at large, be a means of bringing many to embrace it.' Very weighty is the following remark of Euthym. :— οὐδὲν γὰρ οὕτως ἐμμελὲς ἐκποδίζει τῇ κηρύγματι, ὥς τὸ διεσχίζεσθαι τοὺς κήρυκας, τῇ τε διαφορᾷ τῆς πίστεως, καὶ τῇ πρὸς ἀλλήλους ἀπειθείᾳ: ἑταῖρη, μαχομένῳ, ἐρου-

q ch. 12. 20.  
 & 14. 2.  
 1 Thess. 4.  
 17.  
 ver. 5.  
 r 1 Pet. 2.  
 28.  
 ch. 2. 19, 40.  
 50. & 16. 21.  
 & 16. 2.  
 Rom. 2. 2. & 4.  
 Mat. 11. 35  
 —27.  
 ch. 6. 68, 69.  
 & 16. 27, 30.

ὅτι σύ με ἀπέστειλας. <sup>22</sup> Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς ἡμεῖς ἐν ἔσμεν <sup>23</sup> ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί· ἵνα ὧσι τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτούς, καθὼς ἐμέ ἡγάπησας. <sup>24</sup> Ὁ Πάτερ, ὃς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ, κἀκεῖνοι ὧσι μετ' ἐμοῦ ἵνα θεωράσῃ τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου. <sup>25</sup> Ὁ Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας <sup>26</sup> καὶ ἐγνώρισα

σιν, οὐκ εἰρηνικοῦ (non-pacifici) εἶναι μαθητάς· εἰ δὲ οὐκ εἰρηνικοῦ, οὐδὲ παρὰ τοῦ ἀποσταλίν-  
 τοις ὁμογενικοῦντων δὲ, καὶ τὰς ἐντολάς  
 μου φυλακτόντων, γινώσκουσιν πάντες, ὅτι  
 ἐμοὶ μαθηταὶ εἰσι, καὶ ὅτι σύ με ἀπέστειλας.

At ver. 22 a difference of opinion exists as to who are the persons prayed for. Some say, *Christians in general*; others, the *Apostles*. And each class of Expositors interpret the *δόξαν* there according to their respective views; the former understanding it of the *reward laid up in heaven for the righteous*. But thus, it is urged on the other side, the expression *δέδωκα* will have to be taken for *δόσω*, which is the more harsh, as *δέδωκας*, the next word but one, cannot but be taken in a *preterite* sense. They, therefore, suppose by *δόξαν* to be meant 'such a part of Christ's mediatorial glory, imparted to them by the Holy Spirit, as was suitable to the purposes they were to accomplish, including, of course, the *working of miracles* in establishment of the truth of the Gospel.' Accordingly, they take the next words, *ἵνα ὧσι τετελειωμένοι*, &c., to advert to the *mode of exercising* such high gifts,—namely, with that perfect union with themselves, and with the Father and the Son, which exists between the Father and the Son. This, however, is a most facetious sense, and not at all agreeable to the context. Nor is the difficulty involved in the enallage of tense so great as to need being removed in so violent a manner. We have only to suppose that our Lord here spoke by *anticipation*, by adverting to a thing future as if past. Most harsh, indeed, were it to suppose the *subject* in this verse to be different from that in the two preceding ones. The persons here meant were, it should seem, faithful Christians in general, and in all ages. As to the *δόξα* here, I am now induced to adopt the view taken by Lücke and Stier, very nearly the same as what I formerly adduced from Lampe, namely, that it is the *glory of Christ, 'as the only begotten Son'* (supra i. 14) full of grace and truth,' which, by virtue of his exaltation, and the unity of believers through the Spirit, will be theirs.

<sup>23</sup> ἐγὼ ἐν αὐτοῖς—ἐμοί] Expressing, as Stier and Alf. point out, not so much the similarity of their unity to that of the Father and the Son, as its actual existence by Christ abiding in them, and the Father in Christ. So Euthym., after Chrys., well explains it to mean, 'Ἐγὼ ἐν αὐτοῖς μένω, καὶ σὺ ἐν ἐμοί· τοῦ-  
 ῥόστου, ἐγὼ καὶ σὺ ἐν αὐτοῖς μένομεν.' Theophyl., too, explains it, ἐγὼ ἐν αὐτοῖς εἰμι, σὺ δὲ πάλιν ἔχω ἐν ἐμαυτῷ ὥστε καὶ σὺ ἐν αὐτοῖς εἶσαι. But Euthym. suggests an important

distinction proper to be made, remarking, 'Ἄλλ' ἐγὼ μὲν ἐν αὐτοῖς θεωρεῖται (Divoisio modo) διὰ τὴν πίστιν· σὺ δὲ ἐν ἐμοί πατροπρεπῶς (paterno modo) διὰ τὴν φύσιν. With the phrase τετελ. εἰς ἐν, comp. 1 John ii. 5. iv. 12, 18. From which it seems to be a *locutio praeponens*, meaning, 'that they may be perfectly united into (so as to form) one Body, made of that perfect union which subsists between Me and Thee.' Of course γινώσκῃ must denote that *complete knowledge* which results from Faith founded on full conviction. And we must mark, that here, and in the parallel passages, supra xiii. 35. xiv. 31, this union is bound up in *Love*, as God is Love.

At ver. 25 there is manifestly a transition to the *Apostles*; the οὗτοι being said *δεικτικῶς*. Our Lord finally commends them to the care and protection of the Father.

<sup>24</sup> θέλω ἵνα, &c.] The expression θέλω may best be rendered 'velim, I would'; for there is no reason to suppose that more was meant than that  *fervent and importunate desire* for the glorification of his faithful followers, which dictated the present Prayer itself.

<sup>25</sup> Πάτερ δίκαιε] The full force of the epithet *dikaios*, here used *emphatic*, is ably drawn forth by Lampe, and also its suitability pointed out, which may be expressed popularly, with Matt. Henry, thus:—'When our Lord prayed that his disciples might be *sanctified*, he calls him "*Holy Father*"; when he prays that they might be *glorified*, he calls him "*Righteous Father*"; for it is a crown of righteousness which the righteous Judge shall give. God's righteousness was engaged for the bestowing of all that Good, which the Father had promised, and the Son had purchased.' Accordingly what I have said on the *accommodation* at ἔγνω, v. 11, quite applies here. As to the ὁ κόσμος σε οὐκ ἔγνω, I do not see how the righteousness of God can (as Alf. says) be witnessed by that. The clause is brought in as put in contrast with the next; and the plea urged for the disciples is (as Matt. Henry says) to shew that the disciples *greatly needed* what Christ prays for, because of the *necessity* of their work, and its extreme *difficulty*—that of bringing light to those who shut their eyes to the light. Thus we may express the sense in paraphrase thus:—'Righteous Father, the world hath not known Thee [as I know, and have known and manifested Thee and thy counsels]; but these (meaning the disciples present) have known, and do know, that Thou hast sent me; therefore, preserve and support them!' On the expression οὐκ ἔγνω, see supra viii. 27, 28.

αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.

XVIII. 1<sup>a</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου \* τοῦ Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2<sup>b</sup> Ἦδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3<sup>c</sup> Ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπέρτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων.

a Matt. 26.  
30.  
Mark 14. 22.  
Luke 22. 30.  
3 Sam. 15.  
22.  
b Luke 22.  
30.  
c Matt. 26.  
47.  
Mark 14. 43.  
Luke 22. 47.  
Acts 1. 10.

26. ἵνα ἡ ἀγάπη, &c.] i. e. 'that the love with which thou hast loved me may be in *them* (i. e. may be extended to them), and that *I* may be in *them*' (meaning, by his spiritual presence).

XVIII. 1—11. Matt. xxvi. 48—56. Mark xiv. 43—52. Luke xxii. 48—53. The Evangelist now proceeds to record the *Passion* of our Lord, touching lightly on what had been recorded by the preceding Evangelists, and adding certain circumstances omitted by them; thus strongly confirming the truth of what had been before written, and, in the circumstances which he himself records, plainly taking that truth for granted. (Lampe.)

1. χειμάρρου] A poetic expression; χειμάρρος being properly applied as an epithet to ποταμός, and also used as a substantive, to denote a winter-torrent that flows in the rainy season only, and is dry in summer; which is the case with Cedron, of which Dr. Robinson says that it is always dry, except in the rainy season after very heavy rains.

— τοῦ Κέδρων] So for text. rec. τῶν Κέδρων I have edited with Griesb., Scholz, Lachm., and Alf., from 3 uncial and 1 or 2 cursive MSS., 5 of the important Versions, and some Fathers, and Joseph. Antt. viii. 5. l. ix. 7, 3, confirmed by internal evidence. The mistake might easily have arisen from the scribes not understanding the *form* as an indeclinable noun, formed from the Hebr. קדר, alluding to the dark colour of the stream. The argument for the text. rec. derived from the occurrence of τῶν Κέδρων in two passages of the Sept. is of no force, since the scribes were as likely to make the mistake *there*, as the scribes *here*; and I doubt not that τοῦ Κέδρων will be found in some of the copies. That Matthew should have so strenuously, though unsuccessfully, maintained the reading of the text. rec. can only be accounted for from his acting too often under the influence of prejudice. As to Tisch. retaining the text. rec., I would not ascribe it, with Alf., to *pedantry*, for there is no ostentation of ponderous *learning*, which he possesses not, in so doing. It arose, probably, from mere caprice, and a wish to show himself wiser than Lachm.; though, in fact, it merely affords another signal proof, to the very many he had before shown, of his want of true critical sagacity, especially by his incompetency to weigh the force of internal evidence. I cannot, indeed, add a single MS. of either the Lamb. or Mus. copies in confirmation of the reading τοῦ Κέδρων, but from the false reading in the MS. D, τοῦ Κέ-

δρων, a slip of the scribe, we may infer that τ. Κέδρων was an itacism for Κ—ων.

As to the κήπος (called Gethsemane) it was a plot of ground probably occupied partly by olives (hence its name), and partly as a garden, or nursery, and was probably provided with a cottage for the occasional sojourn of the κηπουρός, xx. 15, doubtless friendly to, if not a disciple of, Jesus. As to the situation; the plot of ground now pointed out seems to be the true site, because it is the same as that ascertained as early as A.D. 326 at the desire of the Empress Helena. The position fixed by Euseb., πρὸς τῷ ὄρει τῶν Ἐλαιῶν, is confirmed by Luke xxi. 37, εἰς τὸ ὄρος, though its actual site seems to have been a little way up the rise of the Mount.

3. τὴν σπείραν] This term, as meaning lit. 'a band of men,' might denote a military detachment; but, from the circumstances of the case, we may suppose it to have been a small detachment from the Roman cohort which garrisoned the Castle of Antonia at the great Festivals, to preserve order. From the use of the Article it would seem that the band consisted of *the* detachment from the cohort then on duty at the Temple, and placed at the disposition of the High Priest and his colleagues for any emergency that might arise.

— μετὰ φανῶν καὶ λαμπ.] Here some misconception has arisen, for want of due discrimination between the terms φανῶν and λαμπ. The best founded view seems to be this—that λαμπάς never signified 'a lantern,' but only 'a lamp, or torch'; also that φανός, while it originally signified 'a torch,' came afterwards to mean 'a lantern'; not, however, such as is now in use, but merely a rude utensil to hold or keep in a light; such, in fact, as those travelling lanterns, described as now in use in the East by Pococke and Niebuhr, cited in Parkh. Lex.—λαμπ. here, and also in Rev. viii. 10, and Judg. xv. 4, 5, Sept. Plato, p. 372. Hdsan. iv. 2, 20, signifies *torches*. That both lanterns and torches were in use among soldiers, appears from Dionys. Hal. ix. 40 (cited by Lampe and Wetstein) ἐξέτραχον ἅπαντες ἐκ τῶν σκεπῶν ἀσπίδοι, φανούς ἔχοντες καὶ λαμπάδας. It was, indeed, usual for such corps as the one in question (which was a corps *on guard*) to carry (as in the present instance) both arms and lanterns, or torches. So Thucyd. iii. 23, speaking of the piquet-guard of the Peloponnesians, says, καὶ ἐν τούτῳ οἱ τριακᾶνδριοι αὐτοῖς ἐκφεύροντο λαμπάδας ἔχοντες. In proof of the extreme antiquity of the custom, I would refer my reader to Sir G. Wilkinson's *Ancient Egypt*, vol. iii. p. 113, where there is a copy of a

d. Matt. 16.  
21.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε; 5 Ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. 6 Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγὼ εἰμι, ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπessον χαμαί.

e. Matt. 26.  
55, 56.  
ch. 10. 18.  
Acts 9. 2.

7 Πάλιν οὖν αὐτὸς ἐπηρώτησε Τίνα ζητεῖτε; οἱ δὲ εἶπον Ἰησοῦν τὸν Ναζωραῖον. 8 Ἀπεκρίθη [ὁ] Ἰησοῦς· Εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. 9 Ἰνα πληρωθῇ ὁ λόγος ὃν εἶπεν Ὅτι οὗς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν Πέτρος ἔχων μάχαιραν, ἐλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

f. ch. 17. 12.

11 Ἐἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν [σου] εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατήρ, οὐ μὴ πίνω αὐτό;

g. Matt. 26.  
52.

11 Ἐἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν [σου] εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατήρ, οὐ μὴ πίνω αὐτό;

sculpture found at Alabastron in Egypt (above 3000 years old), which represents a guard of soldiers, seemingly a piquet-guard, one of whom, in the front rank, and seemingly the leader, holds in his hands a battle-hatchet and a small lantern, very much like our night-lantern, hung at the end of a stick with a bend at top, from which the lantern is suspended.

4. On εἰδὼς πάντ. τὰ ἐρχ., see note on Matt. xxvi. 48. Ἐξελθὼν is not so much for προσελθ. (the more usual term in Class. writers), as used, probably with reference to some kind of *bower* in the garden, whither our Lord had retired for prayer, and from which he issued in order to meet those who came to apprehend him.

6. ἀπήλθον—ἔπessον χαμαί] In accounting for the effect thus produced on the soldiers, the earlier and the more recent modern Commentators take very different views. The former here suppose miraculous agency; the latter, with the exception of Tittman, recognize none, attributing the circumstance to the natural awe of the soldiers at the sight of so celebrated a Person; in confirmation they adduce what they call parallel instances from various ancient writers; Val. Max. ii. 19, 3. Arrian, Exp. Alex. v. p. 314. Those, however, are cases of quite another kind; and the mode in which they account for the occurrence is very unsatisfactory. Their supposition, that this falling to the ground was an act of reverence, is quite gratuitous, and devoid of probability. If we confine ourselves simply to the plain words, and consider the actual circumstances of the case, we can hardly fail to see that something is here suggested far surpassing the ordinary, and rising to the *supernatural*. There is little reason to doubt but that an undefinable, but supernatural, power was exercised, such as in many similar instances recorded in Holy Writ; as, for example, that at Acts ix. 4, where the persecuting Saul is described as being 'struck to the earth' as θεόμαχος, as well as struck with blindness. Mr. Alf. is put to great straits to know how to deal with this passage, so that, after first saying that he believes the occurrence to have been the result of the superhuman dignity of our Lord's person, and the majestic calmness of his reply, he, a little

farther on, says he regards it rather as a *miracle* consequent upon what Christ said and did, than as wrought by him. A most jesuitical distinction, to which he never would have resorted, except from being in a complete puzzle, from which he might have been spared by considering that we are not called upon to explain the *how* as respects the fact. The air of the passage plainly points at the supernatural; and accordingly this is no fit occasion for a minister of the Gospel to weave fine-spun sophisms, since the passage is one of those *many*, where it is folly curiously to inquire, and presumption to *determine*.

9. Ἰνα πληρωθῇ, &c.] 'So that thus was made good, or verified, the words' of xvii. 12.

10. μάχαιραν] Denoting, not so much 'a sword,' as the short *falcion* (lit. 'battle-knife,' as opposed to the domestic knife) worn by the side of the sword, and used to cut, as the other was chiefly to thrust. See Hom. II. γ. 271, and Hdt. ii. 61.

—ἔπαισε τὸν—δούλον] By the δούλος of the High Priest is, I agree with Mr. Green, meant, κατ' ἐξοχὴν, 'one who was at the head of the Jewish officials, and who, from being on that account conspicuous, was singled out by Peter.'

11. τὴν μάχ. σου] The Pronoun is absent from all the most ancient uncials, and very many cursives (to which I add 6 of the most ancient Lamb., and many of the Mss. copies, also Trin. Coll. B, x. 16 and 17), and is cancelled by Lachm. and Tisch., also by Alf., who traces its origin to the parallel passage of Matth. But internal evidence draws two ways; for it was quite as likely to have been thrown out by the ancient Critics, to improve the Grecism. And when we consider that St. John was more likely to use the pronoun than (as pure Grecism might require) to leave it understood, we can scarcely doubt its genuineness, espec. since most of the ancient MSS., which omit the σου, omit it also at the passage of Matth.; indeed, the same Family of MSS. very often omit the σου. This sometimes happens from the *carelessness* in position of the word.

—τὸ ποτήριον—αὐτό;] See Matt. xxvi. 39,

12 <sup>h</sup> Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρεταὶ τῶν Ἰου- <sup>h</sup> Matt. 26.  
δαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν, <sup>13</sup> <sup>i</sup> καὶ ἀπήγα- <sup>h</sup> Mark 14. 53.  
γον αὐτὸν πρὸς Ἀνναν πρῶτον ἦν γὰρ πενθερὸς τοῦ Καϊάφα, <sup>1</sup> Luke 22. 54.  
ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. <sup>14</sup> <sup>k</sup> Ἦν δὲ Καϊάφας ὁ <sup>1</sup> Luke 3. 2.  
συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρεי ἓνα ἄνθρωπον ἀπ-  
ολέσθαι ὑπὲρ τοῦ λαοῦ. <sup>15</sup> <sup>1</sup> Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων <sup>1</sup> Matt. 26.  
Πέτρος, καὶ ὁ ἄλλος μαθητῆς. Ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνω- <sup>1</sup> Mark 14. 53.  
στός τῷ ἀρχιερεῖ, καὶ συνεισηλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ <sup>1</sup> Luke 22. 54.  
ἀρχιερέως. <sup>16</sup> <sup>m</sup> ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξ. <sup>m</sup> Matt. 26.  
ἦλθεν οὖν ὁ μαθητῆς ὁ ἄλλος, ὃς ἦν γνωστός τῷ ἀρχιερεῖ, <sup>16</sup>  
καὶ εἶπε τῇ θυρωρῷ καὶ εἰσήγαγε τὸν Πέτρον. <sup>17</sup> Λέγει οὖν ἡ  
παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ  
ἀνθρώπου τούτου; λέγει ἐκεῖνος· Οὐκ εἰμί. <sup>18</sup> Εἰστήκεισαν δὲ

54. The interrogation, accompanied with a double negation, involves a strong affirmation, and the whole is expressive of perfect acquiescence in the will of his Father.

12—24. Portion peculiar to John, and narrating what I now consider as the *preliminary hearing* of our Lord before Annas.

15. καὶ ὁ ἄλλος μαθητῆς] Here no little difficulty has been found, to account for the *Article*. To regard it, with many, as *redundant*, rather evades than removes the difficulty; and to *cancel* it, with Erasmus, Bengel, and Vater, is most *rash*, because the evidence for its omission is so very slight, only that of four MSS.; and that of *Versions* is but slender. Indeed, as Bp. Middleton observes, 'it is far easier to account for the omission of the Article in a few of the MSS., supposing it to be authentic, than for its insertion in almost all of them, supposing it to be spurious; for the apparent difficulty which might operate as an inducement in the one case, would be a powerful discouragement in the other.' We must therefore retain the present reading, and explain as we best may. Now almost all Commentators, ancient and modern, are agreed that by the *other disciple* the Evangelist means *himself*; and with reason: for though Grotius, Lampe, and Pearce deny this, they are as unsuccessful in proving it *not* to have been St. John, as ecclesiastical tradition attests, *present*. 'Supposing, then (remarks Bp. Middleton), that St. John himself is meant by ὁ ἄλλος μαθητῆς, it may not be impossible to assign something like a plausible reason why he should call himself *the other disciple*.' 'This phrase (continues the learned Prelate) obviously implies the remaining *one of two persons*, who not only were, in common with many others, disciples of Christ, but between whom some still closer relation might be recognized to exist; and if it could be shown that Peter and John stood towards each other in any such relation, the term *the other disciple* might not unfitly be used, immediately after the mention of Peter, to designate John; espec. if, from any cause whatever, John was not to be spoken

of by name. Now it does appear that a particular, and even exclusive friendship, existed between Peter and John. The same expression, ὁ ἄλλος μαθ., occurs in John xx. 2, 3, 4, 8; from which it may be inferred that this phrase, when accompanied with the mention of Peter, was readily, in the earliest period of Christianity, understood to signify *John*. This I find confirmed by the suffrage of Mr. Green, p. 224, who, after adducing the three circumlocutions used by John, to avoid the mention of his own name, remarks that the one here employed must have been intelligible to those whom he addressed, as being familiarly applied to him; though, from what circumstances this arose must ever remain unknown. The subsequent words, ὁ δὲ μαθ. ἱκ. ἦν γνωστός τῷ ἀρχ., repeated at the next verse, were applied to show *how* it happened that a person in so comparatively humble a station, should have got admittance to the high-priest's private apartment. Now γνωστός may mean simply 'known to;' but it may also mean 'an acquaintance of,' as in Æschyl. Choeph. 706. Soph. Herm. Pa. lxxxvii. 8. Neh. v. 10; and this is demanded by the expression in the next verse, γνωστός τοῦ ἀρχιερέως, if at least the reading of the most ancient MSS., as edited by Lachm. Tisch., and Alf., be, as it may be, the true reading.

16. τῇ θυρωρῷ] This office, though it was among the Greeks and Romans confined to *men*, was, in the greater simplicity of Jewish manners, chiefly exercised by maid-servants.

18. εἰστήκεισαν δὲ οἱ δοῦλοι, &c.] Render: 'Now the servants and the officers were standing (having made a fire of charcoal [in a chafing-dish], for it was cold) and warming themselves; and Peter was standing by and warming himself.' Εἰστ. is Pluperf. for Imperf., as often in the best writers from Homer downwards. So Luke xvi. 20, ἐβίβλητο. In this way, too, it is rendered by all the ancient and the best modern *Latin* Translators; though, I believe, by no English one. Ἀνθρ. must, from the nature of the case, have the full sense above expressed. Certainly the fuel (ἀνθρακίᾳ) was not *coal*, but *charcoal*. So Plutarch, Op. Mor., p. 693, A. (cited by Wetstein), ὁ σφόδρ' ἀνάχαρσις—ἐπὶ τῇ τῇ ἀνθρακίᾳ (commended the invention of the chafing-dish) ὅτι καπνὸν ἔξω καταλαμβάνετε, οὐκ ἄν πυρ κομίζουσιν. And so Hippocrates and



οἱ δούλοι καὶ οἱ ὑπηρέται (ἀνθρακίαν πεποικηκότες, ὅτι ψυχὸς ἦν) καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμαινόμενος. <sup>19</sup> Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. <sup>20</sup> Ἄπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὁ ἐγὼ παρῆρσία ἐλάλησα τὰ κόσμῳ ἐγὼ πάντοτε ἐδίδαξα ἐν [τῇ] συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου \*πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. <sup>21</sup> Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοῦτας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἶδασιν ἃ εἶπον ἐγώ. <sup>22</sup> Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ; <sup>23</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; <sup>24</sup> Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα. <sup>25</sup> Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἡρνήσατο ἐκεῖνος, καὶ εἶπεν Οὐκ εἰμί. <sup>26</sup> Λέγει εἰς ἐκ τῶν δούλων τοῦ ἀρχιερέως (συγγενὴς ὢν οὐ ἀπέκοψε Πέτρος τὸ ὀπίον) Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; <sup>27</sup> Πάλιν οὖν ἡρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>28</sup> Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἦν δὲ \*πρωτὶ καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,

other writers use *ἀνθρακία* to denote a chafing-dish with the charcoal in it; which (though Commentators have failed to perceive it) is certainly the sense infra xxi. 9, *βλίσουσιν ἀνθρακίαν κειμένην*, as is plain from the *κειμένην*, which means *set* or *placed*, according to the use of the word in the best writers. So Herodot. i. 181, *κλίην κίσται*, and iv. 81, *κίσται χαλκήϊον*. There, however, the Translators have so little understood the import of *κειμένην*, that they have most of them passed it over; and some Critics have conjectured *καίονμένην*, but needlessly. Finally, I have placed the words *ἀνθρακίαν πεποικηκότες, ὅτι ψυχὸς ἦν*, in a parenthesis, by which the sense is much cleared. Certainly there ought to be a stop after *ὑπηρέται*, though not one of the Editors has seen this, except R. Stephens. That, indeed, is evident from *πεποικηκότες* standing, as it does, without the Article.

<sup>20</sup> *ἐν κρυπτῷ ἐλάλησα οὐδέν*] This, as the best Commentators are agreed, must be taken *comparatē*, and with restriction, i. e. nothing *post similitudinem* (like the Heathen mysteries, or the Jewish Cabbala), at variance with his public doctrines, and consequently nothing savouring of sedition.

<sup>21</sup> *Ἐπερωτᾷς* and *ἐπερώτησον*, Lachm. and Tisch. edit. from several uncial and cursive MSS., *ἐρωτᾷς* and *ἐρώτησον*; while Mr. Alf. edits *ἐρωτ.* and *ἐπερωτ.*, a course certainly wrong; the other not certainly, but probably, right, as will appear from note on Mark viii. 29.

<sup>22</sup> *ράπισμα*] See note at Matt. xxi. 67.

<sup>23</sup> *εἰ κακῶς—εἰ δὲ καλῶς, &c.*] Καλῶς and κακῶς here may point at either truth and falsehood, respectively, or respect and disrespect. The latter, however, is the more agreeable to the context. With the sentiment Wetst. compares a similar one in Eurip. Frag. 372, "Ἡ δὲ μ' ἐλάττειν, ἥν τι μὴ καλῶς λέγω· Ἡ τοῖσιν εὖ λαχούσι συγχωρεῖν λόγους."

<sup>24</sup> *ἀπέστειλεν οὖν, &c.*] In this verse we have, as Kuinoel remarks, a mention parenthetically introduced of what the Evangelist had omitted to notice after v. 13; it being his intent thus to intimate that the transactions recorded from v. 13 to 23 took place at the house of Caiaphas. This use of the particle *οὖν*, to denote a resumption of what the writer was before saying (after a parenthetical portion, whether short or long), is fully treated on by Hoogew. de Part. 509; all whose examples are taken from the New Test., espec. the Gospel of St. John. It is not impossible, however, that it may, in the present instance, have been inserted by those who thought some particle here necessary, as at ver. 28.

<sup>28</sup> *ἀγούσιν οὖν τὸν Ἰησοῦν—εἰς τὸ πρ.*] In the passage of Matt. xxvii. 2, there is added *καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ*, whence it is evident that it was their purpose that Pilate should order Jesus to be put to death.

—I now read *πρωτ.* with many uncial and some cursive MSS., including a Lamb. and several Mus. copies, why will appear from note on Matt. xx. 1. This use as a Nominat. is un-

n ch. 7. 28.  
Luke 4. 15.  
Matt. 20. 55.  
o ch. 7. 14.  
22. 26, 29.  
Matt. 4. 23.  
& 9. 25.  
& 12. 54.  
Mark 1. 61.  
29.  
Luke 4. 15.  
14. 44.  
p Jer. 20. 2.  
Acts 25. 2.

q Matt. 20.  
27.  
Mark 14. 53.  
Luke 22. 54.  
r Matt. 20.  
28.  
Mark 14. 68.  
Luke 22. 54.

s Matt. 27. 1.  
Mark 15. 1.  
Luke 22. 1.  
Acts 10. 25.  
& 11. 2.

ἵνα μὴ μανθῶσιν, ἄλλ' ἵνα φάγωσι τὸ πάσχα. <sup>29</sup> Ἐξήλθεν <sup>17</sup> οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; <sup>30</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. <sup>31</sup> Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. <sup>32</sup> Ἦν <sup>18</sup> ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ, ὃν εἶπε, σημαίνων ποίῳ θανάτῳ ἡμελλεν ἀποθνήσκειν. <sup>33</sup> Ἐισήλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; <sup>34</sup> Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἐαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; <sup>35</sup> Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; <sup>36</sup> Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν

<sup>17</sup> Matt. 20.  
<sup>18</sup> Mark 10. 33.  
Luke 12. 32.  
<sup>19</sup> Matt. 27.  
11.  
Mark 15. 2.  
Luke 23. 2.

<sup>18</sup> ch. 4. 15.  
Dan. 2. 44.  
<sup>20</sup> 7. 12, 14.  
27.  
Rev. 11. 15.

classical, and is confined, besides the New Test., to the Sept., where it occurs several times.

<sup>29</sup> ἔξῃ. οὖν ὁ Πιλ.] 'Pilate, accordingly, went out to them'; i. e. because they could not go in to him, for the reason just mentioned.

<sup>30</sup> εἰ μὴ ἦν—σοι] We may remark a sort of pertness in the answer, occasioned, probably, by their chagrin at finding themselves disappointed in their object; which was to bring Jesus there for condemnation, not for trial; as they found, by Pilate's preliminary interrogation, was going to be the case. In this point of view Pilate's answer (31) is quite suitable.

<sup>31</sup> λάβετε αὐτόν ὑμεῖς] 'Take ye him and punish him'; q. d. 'I cannot do a thing so unheard of in the Roman law, as to condemn a person unheard.' The words ἡμῖν οὐκ ἔξεστιν, &c., involve the long-disputed question, whether the Jews had still the power of inflicting capital punishments, or whether it had been taken away. This has of late been more deeply investigated than heretofore, and more ably handled by Lücke, vol. ii. p. 736, and espec. by Friedlieb in his History of Christ's Passion, § 31, who, after disentangling much of the perplexity which had before enveloped the subject, has presented the most lucid and coherent account yet propounded of the matter as follows:—'In the Roman Provinces generally the Proprætor, or Proconsul, conducted judicial proceedings. But Judea, which belonged to the province of Syria, was an exception. There was a *Proprætor cum potestate*, who exercised the right of judicial cognizance. Jerusalem, however, possessed the privilege of judging all lighter causes before the *threes-and-twenty*, and heavier causes, with the sole exception of *judicia de capite*, before the great Sanhedrim; so that none but those reserved cases remained for the Procurator. Pilate seems to have judged these cases at his visits during the Festivals; which would fall conveniently for the purpose, it being the custom in Jerusalem to execute great criminals at the Feasts.'

<sup>32</sup> Ἦν ὁ λόγος—πληρωθῆ, &c.] Some of the

Commentators are of opinion that the sense is: 'Thus was made good the words,' &c. But it is not necessary to deviate from the usual import of this formula; for, as our Lord had predicted the manner of his death (Matt. xx. 19. xxvi. 2. John xii. 32, sq.), so, as Biscoe remarks, the meaning of what is here said seems to be, that the Jews themselves, however unwittingly, fulfilled this prophecy when they declined passing sentence on Jesus by their own law; crucifixion being not a Jewish, but a Roman punishment. Had the Jews asked permission to execute Jesus as a violator of their law, they would have obtained it; in which case he would have been stoned as a blasphemer; and thus his prophecy, that he should die by crucifixion, would not have been fulfilled.

<sup>34</sup> ἀφ' ἐαυτοῦ] '*proprio motu*,' meaning, 'from thy own knowledge or suspicion of my having been concerned in seditious practices, or from the suggestion of others,' as was really the case. See Luke xxiii. 2.

<sup>35</sup> μήτι ἐγὼ Ἰουδαῖος, &c.] The full sense is well expressed by Kuinoel in the following paraphrase: 'No; I have not asked thee of my own thought from private reflection; I have found nothing hitherto in thee which would afford any colour to such a charge as thine enemies advance; but it does not hence follow that thou art innocent. Of thy guilt or innocence I know nothing. I am not a Jew, to know or care about such things as are involved in the charge of thine accusers. It is on the representations of thy countrymen and the Chief Priests that I examine thee. What hast thou done to afford ground for this accusation?'

<sup>36</sup> ἡ βασιλεία, &c.] The full sense is ['I am a king, it is true, but] my kingdom is not a temporal one [but entirely spiritual]. If my kingdom had been of this world, I should have collected about me vast numbers of my countrymen. These would have defended me against the attacks of my Jewish adversaries. But as I have done nothing of this sort, it is plain that

οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἰ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. ὃς ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. 38 Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστὶν ἀλήθεια; καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ. 39 Ἄ· Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; 40 ἂ· Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν! ἦν δὲ ὁ Βαραββᾶς ληστής. XIX. 1 Ὁ τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἑμαστίγωσε. 2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, 3 καὶ ἔλεγον· Χαῖρε, ὁ βασιλεὺς τῶν Ἰου-

x 1 Tim. 6.  
12.  
Rev. 1. 5.  
& 2. 14.  
ch. 14. 6.  
y ch. 6. 45.  
& 7. 17.  
& 8. 47.  
& 10. 20, 27.  
Matt. 17. 5.  
1 John 2. 19.  
& 4. 6.  
& 5. 20.  
s ch. 19. 4, 6.  
Matt. 20. 60.  
a Matt. 27.  
15-17.  
Mark 15. 6-11.  
Luke 23. 17-19.  
b Acts 2. 14.  
c Matt. 27. 20.  
Mark 15. 15.  
s Jo. 24.  
Isa. 50. 6.

my kingdom is not of such a nature as at all interferes with earthly governments, or affords any colour to this charge of sedition.

37. οὐκοῦν βασιλεὺς εἰ σύ;] Some Commentators would have the interrogation removed, in the sense 'So, then, thou art a king!' This may seem to be more agreeable to what follows; but there is no good authority for οὐκοῦν in a declarative sentence.

— σὺ λέγεις, &c.] The full sense is, 'Thou sayest that I am a king; it is very true: I am a king.' Σὺ λέγεις signifies *it is so*; a phrase of entire assent and affirmation. The formula is quite Jewish, and often found in the Rabbinical writers. Our Lord now proceeds to show the nature of his kingdom, and in what sense he is a king. He is come, not to reign, but to bear witness to the truth; meaning, that of the Gospel, to promote, confirm, and establish it. The introductory expressions are worthy of note. By adding to εἰς τοῦτο γένειν, implying that he was born to this Kingship, the other words *καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κ.*, there is not a confirmation of his incarnation, but a plain intimation (such as we often find) that he came into the world from another state of being.

— ἵνα μαρτυρήσω τῇ ἀληθείᾳ] For illustration of this peculiar phrase, comp. supra v. 33. xvii. 17, in both of which passages by τῇ ἀληθείᾳ is meant 'the truth in its full reality'; and by ὁ τῆς ἀληθ. just after is meant not, as several recent Expositors explain, 'he who is a true dealer with his own heart,' but, as at 1 John iii. 19, 'he who holds this absolute truth in its utmost fulness, and especially as regards that primary one of God and his Son Jesus Christ, and all that they have designed and done for the salvation of Man,' as at viii. 31. xiv. 6, 17. xv. 26. xvi. 15.

38. τί ἐστὶν ἀλήθεια;] The exact force of this question has been disputed. Some take the meaning to be: 'What is truth to me? what care I about truth?' Yet this,—besides being a sense not fairly to be elicited from the words,—is such as involves great improbability. For though,

from the account Josephus gives of Pilate (whose administration he represents as one continued series of venality, rapine, tyranny, cruelty, and whatever could disgrace a ruler, whether in his judicial or magisterial character), it cannot be imagined that he cared at all about truth; yet that he should have chosen thus openly to disclaim all regard to it, cannot well be supposed. It should rather seem that by this question, 'What is truth?' he meant to say (with a reference to the endless disputations of Philosophers on the subject), 'Ay, but what *is* truth? Can it ever be found?'

To this question, which, however, was not really such, since it involves a strong negation, our Lord, knowing the spirit in which it was put, gave no answer; and Pilate, not caring to receive any, 'again went forth to the Jews.'

39, 40. Now follow the transactions recorded in Luke xxiii. 5, seqq. and Matt. xxvii. 12, seqq. What is related here and in Matt. xxvii. 15, seqq. Luke xxiii. 14, seq. and Mark xv. 8, took place after Herod had sent Jesus back to Pilate. See the note on Luke xxiii. 16. Matt. xxvii. 15.

XIX. 1. ἔλαβεν—καὶ ἑμαστίγ.] How it came to pass that Pilate directed this scourging, and with what purpose, appears from Luke xxiii. 21—23, where it would seem that the order was prompted by a merciful intention; and, therefore, this scourging ought not to be regarded as the usual scourging preliminary to capital punishment.

3. For καὶ ἔλεγον Lachm., Tisch., and Alf. edit, from B. L., U, X, and 18 cursives of the same family, καὶ ἔρχοντο πρὸς αὐτόν καὶ ἔλεγον. Alf. thinks the words were omitted in consequence of the repetition, αὐτόν—αὐτόν. But this kind of argument, proceeding purely from gratuitous supposition, is always precarious. The words may be genuine (and I find them in one Lamb. and a few Mus. copies); but the external evidence for them is too weak to justify their adoption; and the text. rec. (supported by all the MSS. except comparatively few), confirmed by the Pech. Syr. Version, is not to be

δαλῶν! καὶ ἐδίδουν αὐτῷ ραπίσματα. <sup>4</sup> Ἐξήλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. <sup>5</sup> (Ἐξήλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον.) Καὶ λέγει αὐτοῖς· Ἴδε, ὁ ἄνθρωπος. <sup>6</sup> <sup>b</sup> Ὅτε οὖν <sup>b</sup> ἄνθρωπος. εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες· Σταύρωσον, σταύρωσον! Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε

abandoned. I suspect that they were brought in by Critics, who thought that they would make the narrative more graphic, and that they introduced the words as being suggested by Matt. xxvii. 29, and also by the phrase *προεβ. τιμ. αἰτα* in Matt. iv. 3. Mark xiv. 45. Luke xxiii. 52. John xii. 21. Acts ix. 1. However I know not a single example of *ἐραίσθαι* *πρὸς αὐτὸν*, for *προεραίσθαι αὐτῷ*. It is quite incredible that the words should, as Alf. pronounces, have been 'erased, because not understood'; since the meaning is abundantly clear. As to 'the mock reverential approach,' which Mr. Alf. says the words denote, that was evidently in the mind of the above-mentioned Critics who thought it would complete the picture.

4. *Ἐξῆλθ. οὖν πάλιν. ἔξω* Here *οὖν* marks *sequence*, denoting continuation, and may be rendered 'thereupon'; for want of seeing which, and to remove a tautology with the beginning of the next verse, some ancient Critics (as we find from A, B, K, L, X, and a few cursives) changed *οὖν* into *καὶ*, which was injudiciously adopted by Lachm. Other Critics were content with *removing* the *οὖν* (as we find from D and a few cursives), which was cancelled by Tisch., Ed. 1, but restored in Ed. 2. The *καὶ* was adopted by Alf. in his first Ed., but rejected and the *οὖν* restored in his second. 'En Criticorum nostrorum levitatem!' It is, however, of more importance to consider the debated question, with what intent Pilate came forth again to the Jewish assemblage, and pronounced the words *ἴδε, ὁ ἄνθρωπος*! Many Commentators think it was to excite the pity of the multitude; while others recognize in this a purposed mockery, and an act of derision. It is, indeed, difficult to pronounce on a question like this, where we have such scanty means of judgment; but the latter view seems quite inadmissible, for it does not seem to have been the wish, as it could not be the interest, of Pilate to insult the Jewish authorities. The former is the best founded view. Pilate had, it seems, hoped he should satisfy the multitude (if not the Priests and Scribes) by the infliction of ignominious corporal punishment, and the permission of personal degradation the most extreme. I am induced to think that in bringing Jesus forward to the people, the words of introduction were meant to excite pity, intimating that the miserable Object of their persecution had already suffered enough, and was sunk too low to render any further proceedings against him as an Impostor unnecessary, seeing that he was already 'a broken idol.' And as pity so readily accompanies contempt, so might contempt introduce pity.

6. *σταύρωσον, σταύρωσον* In very many MSS.,—including most of the Lamb. and Mus.

copies,—Versions, Fathers, and early Editions, is added *αὐτὸν*, which is received by almost every Editor from Wetst. to Scholz. But it is so difficult to account for its *omission* in far more than half of the MSS. (many of them very ancient), and so easy to account for its *insertion*, that I dare not follow their example. In such kind of exclamations the pronoun is often omitted. Out of very many examples which I could adduce, one must suffice: Pseudo-Eurip. Rhes. 665, *Παῖς, παῖς*.

—*λάβετε αὐτὸν ὑμῖς* These words must not be taken, with many Expositors, as a real permission to crucify Jesus, for, besides that Pilate knew that crucifixion was not a *Jewish* punishment, that permission was not given till afterwards (v. 16). The words are merely those of vexation at the attempt to make him a *tool* of their malice and hostility, which he thus refuses to be; q. d. 'I will be no party to such a proceeding; I *can* be none, seeing that, as I have formally announced, I find no fault in him; i. e. as to the crime which you lay to his charge,—of stirring up rebellion' (see supra xviii. 38). That the Jews *themselves* did not consider Pilate's words as a permission to crucify Jesus, is plain, since they now wave their former charge, and put forth that which they had held back at first, lest Pilate should decline to entertain such a charge,—namely, *blasphemy*; implying that, though Jesus might not have been guilty of any capital crime according to the Roman law, yet he had committed an offence against the *Jewish* law, by which his life was forfeited. In saying 'by our law,' they alluded to such passages of the Pentateuch as Lev. xxiv. 16. Deut. xiii. 11. xviii. 20, which denounce death on all pretenders to a Divine mission. However, in preferring this charge of blasphemy, they, by using the words *ἰαυτὸν ὕδω Θεοῦ ἐποίησεν*, only increased the alarm which had already arisen in Pilate's mind; and the name *ὕδω Θεοῦ* might remind him of the ominous message he had received from his wife. Pilate had already started back from taking Jesus' life, from a full persuasion of his innocence; and though his feeling might not amount to a true fear of acting unjustly, yet, such as it was, it was greatly increased, so as to become a *feeling of awe* at One who claimed to be superhuman. Hence his question to Jesus (v. 9) on re-entering the Prætorium, *πῶθιν εἰ σὺ*; which cannot mean, as some Expositors suppose, 'of what country art thou?' for he knew him to be from Galilee; nor, as others, 'What is thy descent and parentage?' for that were nothing to the purpose; but, 'What is thy real origin? Is it super-human, and connected with a *Divine nature*?' But, whether Pilate so understood the expression *ὕδω Θεοῦ* (for I would now, with

αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. <sup>7</sup> Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν <sup>8</sup> Τῶν [τοῦ] Θεοῦ ἐποίησεν.

c Lev. 24. 16.  
Matt. 26. 66.  
ch. 8. 12.  
8. 10. 22.  
d ch. 8. 12.  
8. 10. 22. 23.

<sup>8</sup> Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον μᾶλλον ἐφοβήθη, <sup>9</sup> καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἰ σύ; Ὁ δὲ Ἰησοὺς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. <sup>10</sup> Λέγει οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε;

c Luke 22. 69.  
ch. 7. 30.  
f Matt. 26. 63.

<sup>11</sup> Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένος ἀνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μέλζονα ἁμαρτίαν ἔχει. <sup>12</sup> Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολύσαι αὐτόν. <sup>13</sup> Οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες· Ἐάν

g Luke 22. 2.

τοῦτον ἀπολύσης, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς αὐτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. <sup>13</sup> Ὁ οὖν Πιλάτος, ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ

all the Critical Editors, remove τοῦ, which I find absent from almost all the Lamb. and Mus. copies), or not, certain it is that the two appellations by which the Saviour of Israel was called, namely, *Messiah* (which implied, they thought, *Kingship*), and *Son of God* (which expressed his *Divine nature* and union with God), afforded the Chief Priests an opportunity of shifting the charge as they found it suited their purpose, that of pressing the charge either of *seditio*, or of *blasphemy*. As to Pilate's interrogation, our Lord was pleased to return no answer, inasmuch as his conduct did not *entitle* him to any; and, partly, because an answer to the interrogation, in the usual acceptance of the words, Pilate could scarcely need; and in any other sense it would have been little intelligible to him, and have only led to *further* questions,—all superfluous, since our Lord knew that he had made up his mind to deliver him up to the fury of the Jews.

11. By *δεδομένος ἀνωθεν* is meant 'something decreed in the divine counsels,' or 'something coming to pass by the *determinate counsel of God*.' Acts ii. 23. Comp. James i. 17, *ἀνωθεν ἐστίν*, and see supra iii. 31, also Ἐλῖαν, cited by Wetstein, καὶ ταῦτα μὲν λαόντων ἐστὶν ὥρα φύσεως, ἀνωθεν αὐτοῖς δοθῆναι. The full sense of the passage is this, 'Thou couldst have no such power, as thou hast, over me [being such a One as I am], except it were permitted thee from on high—for some special purpose of Divine Providence—to exercise this power; accordingly (such being the case) he who delivered me up to thee for condemnation (i. e. the High Priest and his colleagues) is more guilty of the sin (than thou, who art the instrument of their malice).' How great their sin was, is evident; inasmuch as they had deliberately erred, with God's own word before them; thus closing their eyes to the light.

12. This penetrating insight into his thoughts, and candid judgment of his conduct, seems to have much affected Pilate for the moment, and

(ἀκ τούτου, 'from this time') he henceforward seriously studied how to save Jesus. The Jews, however, perceiving that he was studying every method of releasing Jesus, and paid little attention to their second charge of blasphemy,—as not falling under his cognizance,—now return to their *first* alleged crime, which especially belonged to the Procurator, namely, that of *seditio*, and *treason against Cæsar*.

—οὐκ εἰ φίλος τοῦ Κ.] 'thou art not well affected to Cæsar.' So Arrian, Epict. iii. 26, τὸ Καίσαρος μὴ εἶναι φίλον. Jos. Antt. xiv. 8, l. The implied threat was not to be despised, espec. under Tiberius, who, as we learn from Suetonius and Tacitus, was most suspicious, and punished with death any offence that bordered on the *crimen læsæ majestatis*, which he regarded as 'omnium accusationum complementum.'

—πᾶς ὁ βασιλεὺς α. π.] Render: 'Whoever maketh himself king,' i. e. 'setteth up for,' 'represents himself as.' So viii. 53, τίνα σεαυτὸν σὺ ποιεῖς;—Of ἀντιλέγει τ. Κ. the lit. sense is, 'gainsays,' 'opposes his claim to allegiance,' = 'is Cæsar's opponent, claiming the allegiance due to him.'

13. ἐκάθισεν] A forensic term, signifying *sate for judgment*; i. e. 'to pass judgment.' At Λιθόστρωτον supply ἵδαφος, which is expressed in 2 Chron. vii. 3. This was a pavement formed of pieces of marble or stone of various colours; such as were called *vermiculata*, and *tesellata*. A sort of luxury which had arisen in the time of Sylla, and had extended even to the most remote provinces. Julius Cæsar (as we learn from Sueton., Vit. 46) carried about with him in his expeditions pieces of sawn marble and variegated stone with which to adorn his *Prætorium*, on which the βῆμα was placed. The fashion seems to have been brought from the East at the Roman conquests in Asia. It had probably long been in use there. So Aristæas, ap. Euseb. Præp. Evang. p. 453, says of the Temple at Jerusalem, τὸ δὲ πᾶν ἵδαφος λιθόστρωτον καθίσταται.



τὸν χιτῶνα. Ἦν δὲ ὁ χιτῶν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. <sup>n Ps. 22. 18.</sup> <sup>24</sup> Ἐἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν <sup>25</sup> εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. <sup>26</sup> Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἰδοὺ ὁ υἱός σου. <sup>27</sup> Ἐἵτα λέγει τῷ μαθητῇ· Ἰδοὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς ἐκείνος εἰς τὰ ἴδια. <sup>28</sup> Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεστα, ἵνα τελεωθῇ ἡ γραφὴ, λέγει· Διψῶ. <sup>29</sup> Σκευὸς οὖν ἔκειτο ὄξους μεστόν

o Matt. 27.  
55. 56.  
Mark 15. 40.  
41.  
Luke 23. 49.

p Ps. 68. 31.  
Luke 18. 31.  
22. 27.  
Acts 15. 39.  
ver. 30.  
q Matt. 27.  
48.

24. ἵνα ἡ γραφὴ πληρωθῇ] Meaning, as the best Commentators are of opinion, 'Thus was fulfilled the Scripture (i. e. Ps. xxii. 18), which saith.' It has been disputed whether the verse of this Psalm was *meant* to refer to Christ or not. Most recent Interpreters think it was *not*; taking it to relate solely to David, and to have reference to the rebellion of Absalom. Thus they regard the words as merely introduced by *application* and *accommodation* to the present purpose. But though it be true that the form ἵνα πληρωθῇ ἡ γραφὴ sometimes means, that such a thing so happened, that this or that passage would appear quite suitable to it; yet as this and other passages of the Psalms cannot be proved to have been fulfilled in the case of David, whereas this, and other parts of the same Psalm, were *minutely fulfilled* in that of Christ; and, what is more, as the Evangelist plainly regarded the Psalm as *prophetic*, and the words as fulfilled in Christ, the former view is the only one that can be tolerated; as has been fully proved by Lampe, Hoffm. in the Quotations, vol. i. 268, and Vitring. Sacr. vol. i. 419.

26. γύναι] A form of address implying deep respect and affection, as will appear from what is said on John iv. 21.

—ἰδοὺ ὁ υἱός σου] i. e. 'regard him as thy son,' and so just after, ἰδοὺ ἡ μήτηρ σου, 'regard her as thy mother.' Thus commending the two persons, whom he most dearly loved, to the care and affection of each other; as it were, *bequeathing* his mother to the care of him whom he had loved as a brother, that he might pay to her the affectionate attentions of a son. Compare Lucian, Tox. C. 22, ἀπολείπει Ἀρεταίῃ τὴν μητέρα μου, τρέφειν καὶ γηροκομεῖν.

28. εἰδὼς—ἔτι πάντα ἤδη τετ.] 'knowing that all things [namely, what he had to do and to suffer before death] were now accomplished.'

—ἵνα τελεωθῇ, &c.] Notwithstanding what many recent Commentators allege, it is plain from what Lampe and Hoffm. have urged at large, that the Evangelist did *not* mean merely to *accommodate* the passage; but to show that it was prophetic of Christ, and was now *fulfilled*, at least in its principal scope. As to the argument that the *imprecations* at ver. 22 et seqq. of the

Psalm show it not to be prophetic, it is very inconclusive; for it is not necessary to suppose the *whole* Psalm prophetic of Christ. See note supra ver. 24.

29. σκευὸς οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλῆσαντες σπύγγον ὄξους, καὶ ὕδατος. παρβ.] Some of the most ancient MSS., and several Versions (as the Ital., Vulg., Coptic, and Sahidic, with some Latin Fathers), read σκευὸς ἔκειτο ὄξους μεστόν· σπύγγον οὖν μεστόν τοῦ ὄξους ὕδατος. παρ., which has been received into the text by Lachm., Tisch., and Alf. But this is very uncritical. Had the reading been the original one, how, we may ask, could so *plain* a reading, and with nothing to stumble at, have been *altered*? whereas the *common* reading was likely to be tampered with,—and accordingly it was in various respects. Some Critical Revisers cancelled the οὖν as worse than useless (not perceiving its force, which is best represented by our word *now*), while others *transposed* it, placing it between σπύγγον and μεστόν: others, again, scrupling at the recurrence of the word ὄξους without the Article, inserted τοῦ, by which the *tautology* is removed. The same Critics, it seems, stumbled at the expression πλῆσαντες σπύγγον (which, indeed, is so unusual, that I have noted it no where else), and, ingeniously enough, got rid of it and the tautology in ὄξους, by reading σπύγγον οὖν μεστόν τοῦ ὄξους. But after this alteration the *καὶ* became worse than useless, and accordingly was removed from the text in the same MSS. Upon the whole, nothing is plainer than that the above reading is wholly *fanciful*; and, accordingly, the text rec. (which I find in all the Lamb. and Mus. copies) is to be retained, as having every mark of truth, external and internal. Its extreme *antiquity* is attested by the circumstance of its being found in the Pesh. Syr. Version, and all the most ancient MSS., except the B, I, X, for the Alexandrian *has* it, with only the omission of the οὖν, which was marked as probably to be cancelled by Griesbach; though without any reason, since the particle is used here, as frequently elsewhere in the N. T., especially in the Gospel of St. John (e. g. xii. 1 and 9. xviii. 19, 25, 28, 33. xix. 5, 31. xxi. 5), with a connective and also a *transitive*

οἱ δὲ πλῆσαντες σπόγγον ὄξους, καὶ ὑσώπῳ περιθέντες, προσ-  
ήνεγκαν αὐτοῦ τῷ στόματι. <sup>30</sup> Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰη-  
σοῦς, εἶπε· Τετέλεσται· καὶ κλῖνας τὴν κεφαλὴν παρέδωκε τὸ  
πνεῦμα.

31. Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώ-  
ματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν ἦν γὰρ μεγάλη ἡ  
ἡμέρα † ἐκείνου τοῦ σαββάτου ἠρώτησαν τὸν Πιλάτον, ἵνα

<sup>s ver. 42.</sup>  
<sup>Mark 15. 42.</sup>  
<sup>Deut. 21. 22.</sup>  
<sup>Deut. 21.</sup>  
<sup>22, 23.</sup>  
<sup>u Lev. 22. 5</sup>  
<sup>-3.</sup>

force, like *igitur* in Latin, *und* in German, and *now* in English, as marking (to use the words of Passow) mere external connexion; and thus denoting *transition* from what precedes to what follows, and thus continuation of what was carried on. On the whole I would render thus: 'Now there was standing by,' or 'placed by,' according to custom (see note on John ii. 6), 'a vessel full of vinegar; whereupon they, having filled a sponge with vinegar, and wound it about a stalk of hyssop, brought it to his mouth,' 'ad-moverunt ejus ori;' not, as the Vulg. renders, 'obtulērunt.'

29. ὑσώπῳ περιθέντες] To remove the difficulty which so puzzled the early Expositors to understand how a low and creeping herb like hyssop could yield a stalk long enough to be used as a reed to reach to the mouth of Jesus, we have only to bear in mind that there are several species of the hyssop; one of which (and no doubt the one here meant) has a woody reed-like stalk, sometimes of two feet in length, and which is mentioned by the Rabbinical writers as bound up in bundles for firing. See more in Lightfoot and Schoëtig, and in Salmassius' Epist. de Hyssopo, also in Origen, in Comm. Ὑσώπῳ, then, is here put for *καλάμῳ ὑσώπου* (hence called by Matthew and Mark *καλάμῳ*, as being rough and reedy); and this, if of the length above mentioned, might easily enable a person to reach the mouth of Jesus on the cross, which, as I have shown on Matt. xxvii. 32, was so low, that the feet of the crucified person were not more than a foot and a half from the ground. Περιθέντες signifies 'having put it around,' 'wound it around.' Thus the word is used in the LXX. to express the Hebr. *קשר*, 'to tie to,' in Prov. vii. 3. And Arist. Theom. 387, uses *περίθου* for *ἐπιθου*.

30. τετέλεσται] 'it is accomplished.' This is with reason supposed by some Expositors to refer to what is said at v. 28, where our Lord, perceiving that all the predictions respecting the circumstances attending his death were accomplished except one,—the tasting of the vinegar,—says, 'I thirst.' That prediction accordingly being fulfilled by tasting it, he exclaims, 'It is accomplished;' by which is meant, that all things had been *now* (by the tasting of the vinegar) *accomplished*,—had been appointed for him both to *do* and to *suffer*. The whole of what our Lord had undertaken was done; all was over; the τέλος had arrived, as the harbinger to the joy which was set before him at the now all but accomplished work of man's redemption. In so very comprehensive a term as this, there are many bearings in which it would have place (though the above are the principal), for which I must be content to refer my readers to the admirable analytical view of Lampe.

I must not, however, omit to observe, that this use of the verb in the Passive is very rare in the Class. writers, and almost confined to the Poets, as Homer, Hesiod, Pindar, and Æschyl.; and it is somewhat unfrequent in the Sept., the only apposite examples being Isa. lv. 11, ἵως ἂν τελισθῇ ὅσα ἂν ἐβίλησα. Esdr. i. 1, τοῦ τελισθῆναι λόγον Κυρίου, 'fulfilled.' In the New Test. its use is confined to St. John, here and often in the Revelation, as x. 7, ἐτελίσθη τὸ μυστήριον,—a fact strongly confirmatory of St. John's being the writer of the Apocalypse.

—κλῖνας τὴν κεφαλὴν] As those do who are just expiring, espec. when the head has been, as in this case, kept erect by violence. See Virg. Æn. xi. 829.

—παρέδωκε τὸ πνεῦμα] This and the expression of St. Matthew, ἀφῆκε τὸ πνεῦμα, suggest the idea of 'a placid, peaceful, and resigned dissolution,' and were therefore used by the pious among the Hebrews to denote that 'the soul is rendered back unto God,' its original author, to dispose of according to his good pleasure.

31. ἵνα μὴ μείνῃ—ἐν τῷ σαββάτῳ] Had that not been the case, it was forbidden by the Jewish law to permit the dead body of an executed malefactor to remain unburied after sunset, at which time the corpse was taken down for burial. So Joa. Bell. iv. 5, 2, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν. Considering that none could be taken down till they were *dead*, we may justly suppose, with many Commentators, that this breaking of the legs was done purely for the purpose of accelerating death (a view certainly favoured, and almost required, by the context); and not, according to the opinion of Grot., Michaelis, and Kuin., to fill up the measure of their torments. The same thing was sometimes done among the Romans for this same purpose,—to hasten death. So Cic. Phil. 13, 12, 'in proverbii loco dici solet, perire eum non posse, nisi ei crura fracta essent.' Ammian. Marc. xiv. 9, 'fractis cruribus occiduntur.' From some passages of the Classical writers, cited by Wetst., it seems that the thing was done by striking the legs just above the ankle with a heavy iron mallet.

—παρασκευὴ] Namely, the *προσάβατον*.

—ἦν—μεγάλῃ ἡ ἡμέρα] 'the day was a very solemn festival;' being not only an ordinary Sabbath, but the extraordinary one on the 15th of Nisan. For *ἐκεῖνη*, very many MSS., Versions, and early Editions have *ἐκείνου*, which is received by almost all Editors, in deference to whom I have now adopted it, especially since I find it in all the Lamb. (except 2) and in most of the Mus. copies, with Trin. Coll. B. x. 17.



κατεργάσω αὐτῶν τὰ σκέλη, καὶ ἀρθῶσω. <sup>32</sup> Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ <sup>33</sup> ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· <sup>34</sup> ἀλλ' εἰς τῶν στρατιωτῶν λόγῳ αὐτοῦ τὴν πλευρὰν ἐνυξε, καὶ <sup>v</sup> εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. <sup>35</sup> Καὶ ὁ ἑσρακὸς μαρτυροῦν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· καὶ οἱ οὖν οἶδον ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύσητε. <sup>36</sup> Ἐγένετο γὰρ ταῦτα· ἵνα ἡ γραφὴ πληρωθῇ· Ὁ στοῦν οὐ συντριβήσεται

v 1 John 5.  
6-8.

w Exod. 15.  
46.  
Numb. 9. 12.

34. Some difference of opinion exists as to the purpose of the Evangelist in this attestation. It has been generally supposed that he meant to establish the fact of the real death of Christ; while some (as Dr. Burton) think it was his intent to refute the Docetes, who held that Jesus had not a real body, but was only a phantom. But the former is the more probable. As to the *phenomenon* itself, the earlier Commentators in general regard it as *miraculous*; but the researches of modern pathologists have established the *fact*, that the effusion might have taken place in *any* case, being the *natural consequence* of such a wound; and that it is, under all circumstances, decisive evidence of the actual death of the person. Medical writers are, indeed, not quite agreed whether by αἷμα καὶ ὕδωρ be meant the small portion of water found in the pericardium, called *lymph*, or (which is more probable) the *sanguineous and aqueous* liquor found in the cavities of the pleura after a mortal wound, or that follows a stab in the pleura, when the *pericardium* has been pierced, *which is always mortal*; consequently a proof that if Christ had not been already dead, this wound would certainly have extinguished the last remains of life; which was doubtless the intent of the soldier.

35. καὶ ὁ ἑσρακὸς—ἡ μαρτυρία] The full sense is, 'And he who was an eye-witness [to the circumstance] (namely, John himself) testifieth to the truth of this asseveration, and his testimony is true: yea, he is conscious that he speaketh the truth, so that ye may fully believe (relying on his testimony) the reality of the death of Jesus (that he really suffered in the flesh).'

36. ἐγένετο γὰρ ταῦτα] The γὰρ refers to a clause omitted; q. d. '[And believe ye well may]—for all these things were done, so that thereby the Scriptures, &c.

—δοτοῦν οὐ, &c.] Not a few recent Commentators are of opinion that the passages of the Old Test. (Exod. xii. 46. Numb. ix. 12) in which it is enjoined, that 'not a bone of the lamb shall be broken,' are *not prophetic*, and had no reference to Christ. 'There are (say they) no vestiges in the Old Test. of the Paschal lamb being considered as a type of Christ; nor did the Evangelist mean to so represent it. He only applies the passage to our Lord, and compares Christ with the Paschal lamb; intending to denote, that 'in the institution of the Paschal lamb something had been enjoined *similar* to what would, by Divine interposition, take place in the case of Christ; by which Providence, therefore, it happened that his bones were not broken.' But that the Evangelist *did mean* to

represent the Paschal lamb as a *type* of Christ, and consequently that such must be the only true view, no person who fairly considers the words can doubt; and if any such should doubt, let him read the convincing proof in Hoffm., ubi supra, pp. 272—5. What can offer so probable a reason for the otherwise unaccountable injunction, that not a bone of the Paschal lamb should be broken, as that it might point to the sacrifice of that lamb as a type of the sacrifice of Christ?

There is evidently a correspondence between the *type* and *antitype*. And as the passage referred to at the next verse, in the margin, is (as Lampe and Hoffm. prove) plainly prophetic of the piercing of the Redeemer's side, so we have here both a correspondence of type and antitype, and a fulfilment of prophecy, viz. of the *piercing*. With respect to the circumstance at v. 37, 'looking at him whom they have pierced,' it was partly fulfilled at the *first* advent of our Lord, at the destruction of Jerusalem and the Jewish state, and will be finally, and more signally, fulfilled at the last advent, the *day of judgment*; which seems especially alluded to at Rev. i. 7. As to the seeming *discrepancies* in the above two passages (namely, Exod. xii. 46, and Zech. xii. 10), suffice it to say, that the former is, properly speaking, *no citation* at all, but only a *report of the sense*. The other is a quotation; and although it differs considerably from the Sept., it agrees with the Versions of Aquila, Theod., and Symm.; from which it may have been taken by John; or he may himself have so translated it, since he does, by no means, invariably follow the Sept., as Hoffm. has evinced. As to the rendering of the Sept. *κατερχίσαντο*, it has been proved to have arisen from a mistake in the Hebr. letter *ו* for *י*, which has very often occurred elsewhere. That the Evangelists have given the true sense of the Hebr. *קרי* is ably shown by Dr. Henderson on the passage of Zech., and, indeed, it is now admitted by the German Rationalists themselves. One might, indeed, have expected that St. John should have brought in the *μὴ* of the Sept., especially as it is found in the Hebrew; but, in fact, it is *omitted*, since in *αὐτὸν ἐξῆλκε* we have, as Hoffm. shows, a *brief mode of expression*, which, when evolved, and expressed in full, will stand thus:—'Et respicient ad me, ad eum, quem transfixerunt.' Compare a similar construction, supra vi. 29. Hoffm. has ably evinced that here, as in the former passage of the Old Test., we must interpret the expression of an *actual*, and not a *figurative* fulfilment. He concludes his discussion with the in-

αὐτοῦ. 37 \* Καὶ πάλιν ἑτέρα γραφή λέγει· Ὁψονται εἰς z Zech. 12. 10.  
δν ἐξεκέντησαν.

38 \* Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον [ὁ] Ἰωσήφ ὁ ἀπὸ y Matt. 27. 57—61. Mark 15. 43 to end. Luke 23. 50—54. ch. 12. 42.  
Ἀριμαθαίας, ὃν μαθητὴς τοῦ Ἰησοῦ, (κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπ-  
τρέψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ  
39 \* ἦλθε δὲ καὶ Νικοδήμος, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς z ch. 3. 1, 2. & 7. 50—52.  
τὸ πρῶτον,) φέρων μύγμα σμύρνης καὶ ἀλός \* ὡς λίτρας ἑκατόν.  
40 \* Ἐλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ ὀδονίους  
μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.  
41 \* Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ  
μνημεῖον καὶνόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. 42 \* Ἐκεῖ οὖν, διὰ  
τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν  
τὸν Ἰησοῦν.

XX. 1 \* Τῇ δὲ μᾶ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ a Matt. 28. 1. Mark 16. 1. Luke 24. 1.  
ἔρχεται πρῶτ', σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον καὶ βλέπει  
τὸν λίθον ἡρμένον ἐκ τοῦ μνημεῖου. 2 Τρέχει οὖν καὶ ἔρχεται

ference, that, such being the case, 'Cum *suda* accommodations, præter intentionem Spiritus Propheticæ, talis loquendi ratio conciliari sequit.'

39. ὁ ἐλθὼν πρὸς τὸν Ἰ., &c.] Render: 'he who had formerly gone to Jesus by night.'

— σμύρνης καὶ ἀλός] The *σμύρνα* here mentioned is (as we learn from Dioscorides and Pliny) the juice of a certain tree in Arabia, from which, on the trunk being bored, exudes a kind of gummy liquid, which is caught on mats, &c.; and, as we learn from Hdot. ii. 82, was used in embalming. The *ἀλὼν* here spoken of is supposed not to be, what has been generally imagined, the *herb aloes*, from which a bitter juice is expressed, but an aromatic tree, which is also called *agallochum*, and the *kyaloes*, whose wood was likewise employed by the Egyptians for embalming corpses. At all events it should seem (as the best Commentators are agreed) that we are not to suppose the myrrh and aloes (or the latter at least) to have been in a *liquid* state (namely, the distillation from the trees), but to have been the wood of those trees, dried and pulverized. This, indeed, appears by the great weight of the spices (100 lb. troy weight). The body could not have been regularly embalmed, since there was not time sufficient for that; but spices and unguents were brought to wash and anoint the body, and to envelop it in aromatic drugs.

— ὡς λίτρας ἑκατόν] Instead of *ᾠσαί*, not a few MSS. and early Editions have *ὡς*, which is received by Griesb. and others down to Scholz. I have followed their example, though the reading is uncertain; since St. John uses both *ὡς* and *ᾠσαί* in this sense. The quantity of spices here mentioned has been thought by some incredibly great; and they propose some other signification of *λίτρα*. But there is no reason to abandon the common interpretation; for the chamber in which our Lord's body was deposited would, according to the common custom, have to be completely perfumed; and no inconsiderable part would probably be reserved for the *funeral*;

since, on such occasions, immense quantities of spices were burnt; especially when great respect was meant to be shown to the dead. So Jos. Antt. xv. 3, 4, notices the great quantity of *θυμιάματα* (meaning 'the odour of burnt spices') at the funeral of Aristobulus. And so, speaking of Herod's funeral (Antt. xvii. 10), he says that there were fifty *ἀρωματοφόροι*.

40. ἔδωκαν αὐτὸ—ἀρωμάτων] After having embalmed the corpse for several days, they swathed it in linen rollers, or bandages, closely enfolding and wrapping it in that bed of aromatic drugs with which they had enveloped it.

41. καὶ ἐν τῷ κήπῳ μνημεῖον] According to a custom of the Jews, and also of the Greeks and Romans, to have sepulchres in their gardens. Thus the mausoleum of Augustus was erected in a garden.

42. διὰ τὴν παρασκευὴν, &c.] Since the day (Friday) was verging to a close, and the Sabbath was at hand, they (for greater dispatch) laid Jesus, for the present, in the sepulchre, which was near at hand, that they might observe the Sabbath rest.

XX. 1. ἡρμένον] Not, 'taken away;' but *raised*, 'heaved up and away from' the mouth of the sepulchre, where it had been rolled, Matt. xxviii. 2. Mark xv. 46. The Arab. and Coptic Versions have well represented this sense. The huge stone (a piece of rock) might be rolled onwards, and thus placed on the mouth of the sepulchre; but it could not be removed without being heaved up out of the mouth, as the *ἐκ* expresses, which does not, as Grot. supposes, stand for *ἀπὸ*.

2. τρέχει οὖν, &c.] It may seem strange that Mary Magdalene should have gone in such haste to Peter and John, and that she should have arrived, though first at the sepulchre, after the party which went later. But Mary was later probably, because she went to seek Peter and John at their house or lodging (for, from v. 10, it would

πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν—ὃν ἐφίλει  
ὁ Ἰησοῦς—καὶ λέγει αὐτοῖς· Ἦσαν τὸν Κύριον ἐκ τοῦ μνημείου,  
καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. <sup>3</sup> Ὁ Ἐξῆλθεν οὖν ὁ Πέτρος,  
καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. <sup>4</sup> Ἐτρεχον  
δὲ οἱ δύο ὁμοῦ καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ  
Πέτρον, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· <sup>5</sup> καὶ παρακίψας  
βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. <sup>6</sup> Ἐρχεται  
οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνη-  
μεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, <sup>7</sup> καὶ τὸ σουδάριον, ὃ ἦν  
ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ  
χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. <sup>8</sup> Τότε οὖν εἰσῆλθε καὶ  
ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε καὶ  
ἐπίστευσεν. <sup>9</sup> οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν  
ἐκ νεκρῶν ἀναστῆναι. <sup>10</sup> Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ  
μαθηταί. <sup>11</sup> Ἡ Μαρία δὲ εἰστήκει πρὸς τὸ μνημεῖον κλαίουσα  
ἔξω. Ὡς οὖν ἔκλαιε, παρέκλυεν εἰς τὸ μνημεῖον· <sup>12</sup> καὶ θεωρεῖ  
δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ  
καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.  
<sup>13</sup> Καὶ λέγουσιν αὐτῇ ἐκείνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς·  
Ὅτι ἦσαν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.  
<sup>14</sup> Καὶ ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν  
Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστί. <sup>15</sup> Λέγει αὐτῇ  
ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκοῦσα

b Luke 24.  
12.

c Ps. 16. 10.  
Acts 2. 26—  
31.  
s 18. 24, 26.  
Isa. 55. 4.  
d Mark 16. 8.

e Matt. 26. 9.  
Mark 16. 9.  
Luke 24. 10,  
31.  
ch. 21. 4.

seem that they lived together, or, at least, were near neighbours) and finding them not at home (they having gone to the common place of assemblage of the eleven), was obliged to wait for their return,—which was after they had received the second party that reached them first, and, like the rest of the eleven, treated them as bearers of an idle tale. After which, it seems, they went home, and found Mary Magdalene waiting for them.

4. Ἐτρεχον δὲ οἱ δύο, &c.] Render: 'Now the two began to run (set off a-running) together,' i. e. at the same time and in concert [but did not keep together] for, &c. 'the other disciple outran Peter.'

—προῖδρ. τάχ.] There is in τοῦ Π. a blending of two constructions, —τρέχ. τάχ. τ. Πέτρον and προῖδρ. τ. Π. With the former comp. Tobit xl. 2, προδρ. ἔμπροσθεν τῆς γυναικὸς σου, and Luke xix. 4, προδραμὼν ἔμπροσθεν: with the latter, Xen. Cyr. v. 2, 4, προδραμόντες—τῶν ὁπλιτῶν, 'outrunning.'

7. χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον] The construction is ἐντατ. εἰς ἓνα τόπον χωρὶς. The participle has a *causis praeponans*, i. e. 'rolled up and placed.'

On this circumstance it is well remarked by Racine (in his observations on particular passages of Scripture), that 'the linen clothes thus placed and disposed apart from one another, plainly showed that the body had not been carried away by thieves. Those who steal are not

observed to do things in such a quiet orderly manner.'

8. καὶ ἐπίστευσεν] Either 'believed' what Mary Magdalene had told him and Peter about the removal of Jesus' body from the sepulchre; or rather, as I am now inclined to think, with some eminent Expositors, and Mr. Alford, from Luthardt, that Jesus was actually raised from the dead; thus embracing with full mental assent, though for the first time, the fact of the resurrection. Mr. Alford's remark, that πιστεύειν is not used in the former sense in John is quite true, and confirms the latter view. One should expect that John would be the first (for as to Peter, there is some doubt whether he had as yet received it) to embrace this grand truth, the foundation of the Gospel. "He did this," as observes Luthardt, "on *ocular testimony* before him; for as yet, οὐδέπω γάρ,—neither he nor Peter so knew the Scripture as to be *a priori* convinced of the certainty that it *must* and *would* be so!"

10. πρὸς ἑαυτοὺς] lit. 'to themselves,' meaning 'each to their respective abodes'; of which peculiar sense examples are adduced by the Commentators, as Luke xxiv. 12, ἀπῆλθε πρὸς ἑαυτόν. Joseph. Antt. viii. 4, 6, πρὸς αὐτοὺς ἕκαστος ἀπῆγεν. Numb. xxiv. 25, ἀπῆλθε πρὸς ἑαυτόν. I should regard it as a Hellenistic idiom, did it not occur in Polyb. v. 93, 1, ἐκ πρὸς ἑαυτοῦ. Thus it would seem to be an idiom of the common Greek dialect.

ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκες· κἀγὼ αὐτὸν ἄρῶ. <sup>16</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία! Στραφεῖσα ἐκείνη λέγει αὐτῷ· Ῥαββουνί! (ὃ λέγεται, διδάσκαλε.) <sup>17</sup> Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μου ἅπτου οὐπω γὰρ ἀναβέβηκα πρὸς τὸν Πατέρα μου. πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεὸν μου καὶ Θεὸν ὑμῶν. <sup>18</sup> Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

<sup>19</sup> Ὁσσης οὖν ὁφίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μᾶ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι,

15. εἰ σὺ ἐβάστασας αὐ.] Meaning, it should seem, 'if thou hast been concerned in his removal.' The term *βαστάζειν* properly signifies to bear; 2ndly, to bear away, remove; the nature and purpose of the removal being determined by the context. It is, however (like *ἀναιρᾶν*), espec. applied to the removal of a corpse for burial. So Eurip. Alc. 724, *γέροντα βαστάζειν νεκρὸν*. El. 1223, *σῶμα βαστάζειν*.

Mary, it seems, thought the corpse had been removed to some other place of burial by some friend of Jesus, with the knowledge, if not assistance, of the gardener; and she was anxious to know where.

17. μὴ μου ἅπτου, &c.] On the purpose of this address, and consequently on the exact sense of the words themselves, some difference of opinion exists. The expression *ἅπτεσθαι*, of itself, may well denote an act of dutiful reverence. A use of the word which may be illustrated from Eurip. Phœn. 910, *μὴ πῆλαμβάνου*, where the Schol. explains by *μὴ μου ἅπτου*. But as to the purpose of the address,—the connexion between the prohibition itself and the reason for it—it is involved in a veil of obscurity, which hardly admits of being quite withdrawn; but, in order to feel our way to the true sense, we must steer quite clear of what cannot be such. Accordingly, I agree with Mr. Alf., that the two renderings of ἅπτου to be guarded against are, 1) 'to lay hold of, in order to retain,' as if the sense were equiv. to *μὴ με κράτει*. 2) 'to lay hold of, in order to worship,' though it might seem countenanced by Matt. xxviii. 9. The latter sense would here have to be obtruded by force; the former would proceed on taking for granted what cannot be proved. The solution can only be arrived at by ascertaining what it was that caused this prohibition from our Lord. It was probably called forth by some action and gesture of Mary—a movement forwards, or an attitude, which seemed preliminary to embracing as an act of devout observance. This our Lord mildly forbids; but why, we are quite in the dark. It may be, as Stier and Alf. think, because the action would be unsuited to the time, and the nature of the appearance; q. d. (with Alf.) 'Do not thus; for I am not restored finally to you in the body;—I have yet to ascend to the Father.' But that only wraps the thing up in a greater mystery. I confess that I prefer the view taken long ago by

Grotius in his paraphrase thus:—'Id nunc non licet, quum tantum *οικονομικῶς* ad fidem vestram roborandum, me do conspiciendum;' q. d. 'I now make myself visible to you for a particular purpose (see Suicer. Thea. Eccles. in *οικονομικῶς* et *οικονομία*), which has been already answered by your viewing me; consequently, waste not time, which may be devoted to a far more important purpose, and one of immediate urgency (espec. since the *right season* for such devout observance has not yet arrived, for I have not yet ascended to my Father), but proceed forthwith, and tell my brethren that I am on the point of ascending to him who is my Father and your Father, my God and your God; thus speaking for their encouragement and reassurance. He says not, 'ascend to heaven;' but, in order to remind them of the relation in which he stands to God, and they to him, he says, 'to my Father;' thus signifying that he who 'was from the beginning with God,' is going to act as their Mediator with God, who would now become their Father and their God,—not by creation only, but by the spiritual paternity implied in the Gospel covenant. By thus saying 'my God,' he speaks in accordance to the expression just before—'my brethren, as partakers of the same human nature with them,' and, because 'he is not ashamed to call them brethren' (Heb. ii. 11), therefore calls him, who is 'their God,' 'his God.'

19—29. Our Lord's sudden appearance to the disciples assembled together. Comp. Luke xxiv. 36—49. Mark xvi. 14—18.

19. τῶν θυρῶν κεκλ.] On this circumstance a wide difference of opinion exists among Commentators. Some (including the ancient Interpreters generally, and many earlier modern Expositors) understand by this that our Lord miraculously penetrated through the closed doors; others, consisting chiefly of the recent modern Commentators, suppose him to have entered merely in an ordinary way, after knocking and being admitted. Of these two views, the former supposes a sense which cannot be shown to exist in the words, and which would have required *διὰ τῶν θυρῶν κεκλεισμένων*. The latter view, however, is by no means to be tolerated; for surely no unbiased person can attentively peruse this passage, and the similar one at ver. 26, without being sensible that something far more than an ordinary entrance is intended to be understood; otherwise, indeed, there would have been no occasion for the words *τῶν θυρῶν κε-*

† Ps. 23. 22.  
Heb. 2. 11.  
Eph. 1. 17.

† Matt. 28.  
10.  
Luke 24. 10.  
h ver. 28.  
Mark 16. 14.  
Luke 24. 30.  
Acts 20. 7.  
1 Cor. 15. 5.  
& 16. 5.

διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Ἐιρήνη ὑμῖν! <sup>20</sup> Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. <sup>21</sup> Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Ἐιρήνη ὑμῖν! <sup>22</sup> καθὼς ἀπέσταλκέ με ὁ Πατήρ, καὶ γὰρ πέμπω ὑμᾶς. <sup>23</sup> Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον. <sup>23</sup> Ἄν τινων ἀφήτε τὰς ἁμαρ-

1 ver. 21. 20.  
ch. 14. 27.

1 ver. 20. 20.  
ch. 14. 27.  
1 ch. 17. 19.  
2 Tim. 2. 2.  
1 Matt. 14.  
10.

2 18. 18.  
3 1. 18.  
4 1. 18.  
5 1. 18.  
6 1. 18.  
7 1. 18.  
8 1. 18.  
9 1. 18.  
10 1. 18.

κλεισμένων, which were evidently meant to intimate the *kind* of appearance, as entirely unaccountable in the ordinary way. As to making them (as the Commentators last mentioned are compelled to do) a mere *notatio temporis* (q. d. 'at door-shutting time'), is to suppose a use quite unauthorized, and which is, moreover, precluded by the close connexion of the words with the following ones, *δὸν ἦσαν αἱ μαθηταὶ συνηγμένοι*, the sense being, 'the doors having been closely fastened [of the place] where they were assembled together.' Why? namely, *διὰ τὸν φόβον τῶν Ἰουδαίων*, for those words are to be connected not with *συνηγμένοι*, but with *κλεισμένων*, being intended to show *why* the doors were thus secured, doubtless by bolts and bars. Comp. Acts v. 23, *τὸ δαμασκηθῆναι*. Eurip. Bacch. 652, *κλείειν πάντα πύργον*. Æschyl. Suppl. 934, *πῶλον πύργων μηχανῇ κλεισμένῃ*. Such being the sense of the words, they undoubtedly point to something *miraculous*, as, indeed, is *demonstrated* by what follows at v. 30, —just after narrating the repetition of the same case, *πολλὰ—ἄλλα σημεῖα ἐποίησεν Ἰησοῦς ἐνὶ ὅσιν τῶν μαθητῶν*—but in *what* way I would not venture to say. Some of the best Expositors (as Calv., Grot., and Tittm.) are of opinion that our Lord caused the doors to preternaturally open of themselves; as the angel, Acts v. 19, 23, 'opened the doors of the prison' in which the Apostles were confined; see also Acts xii. 4—10. It *may* have been so; but it may, notwithstanding the philosophical difficulty which has been raised by Whitby and others, have been in the *other* way,—except that it could not be through the closed doors, which the words used will not permit,—which involves no greater difficulty than is involved in our Lord's occasionally withdrawing himself preternaturally from mortal sight. "Both (as Mr. Alf. truly observes) might alike be done by that supernatural power dwelling in him, by which his other miracles were wrought." In whichever way the appearance was effected, we may well suppose that by thus effecting it miraculously our Lord intended to afford to his disciples one other proof of his Divinity. As to the words used on making his appearance, *εἰρήνη ὑμῖν*, it was, indeed, an ordinary form of address by way of courteous salutation. See Luke x. 5. xxiv. 36; but as here used, it has a peculiar force and authority, being, as Tittm. observes, to be understood *cum effectu*. Comp. supra xiv. 27. xvi. 33; and see Euthym. However, our Lord's commencing his address to them in his *usual* form would immediately assure them that it was indeed their Lord and Saviour who was addressing them: with the same view he immediately showed them his hands and his side; after which our Lord *repeats* *εἰρήνη ὑμῖν*, but now in a fuller and more significant

sense, as a *solemn benediction*, adverting to the blessed *fruits* and *effects* of his death and resurrection; thus making it serve to introduce to their attention the great things which he is just going to say; and, in that point of view, the mention of this 'peace' would be peculiarly appropriate, since the ministers and stewards of the mysteries of God are the messengers of that peace, to publish peace to the world, 'good tidings of salvation,' Is. lii. 7; and to whom that peace is *committed* as a *trust*, to be by them transmitted to all the sons of peace, Luke x. 5, 6. Accordingly, he thus aptly introduces the *commission* which he now gives to them, in the words of which the *καθὼς—καί*, 'as,' 'so also,' advert to the *grounds* thereof; q. d. 'As my Father has sent me with full authority to establish his Church on earth, even so send I you, with *like* authority, and for the same end' (see supra xvii. 19; and comp. Matt. xxviii. 18, 19, and note); thus intimating that, his apostleship being now closed, it was to be continued by this solemn sending forth of *them*. It is scarcely necessary to say, that since Christ's mission included various momentous purposes, such as could have no parallel with the sending of the Apostles, we must refer the words *καθὼς—καί* solely to those points which *were* similar; on which see Lampe.

<sup>22</sup> *ἐνεφύσησεν αὐτοῖς*] This is to be regarded, not so much as an effusion of the Holy Spirit, in fulfilment of the promise of the Paraclete, which is forbidden by supra xvi. 7, and xx. 17, as a *symbolical act*, by which, in a great measure, our Lord was pleased to confirm and illustrate (by a *significant sign*, see supra xiii. 8. Matt. xxvii. 24. Jerem. xxvii. 2) the promise before made; for the words *λάβετε Πνεῦμα ἅγιον* can only be understood as a *present promise* of a *future benefit*—and perhaps foretaste—a symbol of that which should very shortly be communicated,—namely, on the day of Pentecost, when it was formally and substantially bestowed. So that, as Christ had been inaugurated in his office by the Holy Spirit at his baptism, *they* should, in like manner, be then baptized with the Holy Ghost. I am induced to agree with Stier, Luthardt, and Alf., that, as the presence of the Lord among them now was but a partial and temporary fulfilment of his promise of returning to the disciples, so the imparting of the Spirit now, by a partial instilling of his influence, was not *merely* a symbol, but a temporary *foretaste* of that which they should receive at the day of Pentecost. So that, as Luthardt observes, 'the relation of this saying to the effusion of the Spirit is the same which ch. iii. bears to Baptism, ch. vi. to the Lord's Supper, and ch. xvii. 1 to the Ascension.'

<sup>23</sup> *Ἄν τινων ἀφήτε—κεκράτηνται*] In these

τίας, ἀφένται αὐτοῖς· ἂν τινων κρατῆτε, κεκράτηνται. <sup>24</sup> Θωμᾶς δέ, εἰς ἐκ τῶν δώδεκα (ὁ λεγόμενος Δίδυμος), οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. <sup>25</sup> Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐώρακαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἡλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἡλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω. <sup>26</sup> Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν Εἰρήνῃ ὑμῖν! <sup>27</sup> Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. <sup>28</sup> Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· <sup>m</sup> Ὁ Κύριός μου καὶ ὁ Θεός μου. <sup>29</sup> <sup>n</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι

<sup>m</sup> Luke 2.  
11.  
ch. 1. 1.  
Acts 7. 59.  
60.  
<sup>n</sup> 1 Tim. 3. 16.  
1 Pet. 1. 3.  
3 Cor. 8. 7.

words (on which see note on Matt. xvi. 18, 19) our Lord formally confers on his Apostles—and through them on the ministers of the Gospel in every age—authority to certify those who should *embrace* the offer of the Gospel, that their sins were forgiven them; and to declare to those who should *reject* that offer, that they were still under the guilt and condemnation of sin. Though intended principally for the *Apostles*, yet it must be meant to be extended to those who should *succeed* them in carrying on the same holy work. In the full belief that the authority here given was *not*, as some say, limited by our Lord to the first ministers of the Gospel, but that it belongs to those who are duly appointed to the same ministry even unto the end of the world (see Matt. xxviii. 20, and note), the Church of England, in her Form for the Ordination of Priests, uses the form of words recorded in this and the preceding verse as having been used by our Lord for the purpose; so that those who are thus lawfully appointed, are fully authorized to *pronounce* (for the terms *ἀφῆτε* and *κρατῆτε* are to be taken *declaratively*) forgiveness of sins, or the contrary. I agree with Mr. Alford, that 'the gift belongs to those who are lawfully sent to minister in the Churches; not, however, by successive *delegation* from the Apostles—of which there is, in the New Test. at least, no trace—but by their mission from Christ, the Bestower of the Spirit for their office, when *orderly* and *legitimately* conferred upon them by the various Churches.'

24—29. Portion peculiar to John.

24. *εἰς ἐκ τῶν δώδεκα*] So said, because the *regular* number of members in any body is made use of to designate the name of the body, even though the number may not at the time be complete. As to the absence of Thomas (*οὐκ ἦν μετ' αὐτῶν*) on such an occasion as the present, it can hardly, considering the temperament of the person, be ascribed to anything but a feeling bordering on abandonment of hope.

25. *Λεγον οὖν αὐτῷ, &c.*] Though the Evangelist has expressed himself with great brevity, we are not to suppose but that the disciples told Thomas the whole of what had taken place; as indeed is clear from the words of his reply.

— *τὸν τύπον τῶν ἡλων*] i. e. the mark or

impression made by the nails. So Athen. p. 585, *τοὺς τύπους τῶν πληγῶν ἰδοῦσα*. Philo, p. 99, *28, τοὺς τύπους τῶν κ. τραυμάτων*. Jos. Bell. iii. 9, 3, *τῶν Ἀνδρομέδαις δεσμῶν τύποι*. He means to say, that 'unless he have the testimony of both sight and touch as to the identity and real bodily presence of Jesus,' &c. That Beza and Grot. should have approved of, and Lachm. edited *τόπων*, from A and four cursives, is another strong proof of the necessity of Palaeography, and competent experience in collating, to the Critic. Had they known how perpetually the scribes confound *τύπος* and *τόπος*, those Editors would have judged otherwise. In fact, *internal* evidence is quite in favour of *τύπος*, and only the *rarity* of the use, of which I have adduced examples, caused the blunder.

26. *μεθ' ἡμέρας ὀκτῶ*] i. e. on the eighth day, or the day-week from our Lord's resurrection, and from his former appearance to his disciples; and, in both cases, on the *first* day of the week. Hence this day was called the *Lord's* day, both because our Lord by his resurrection on that day, and by his repeated appearances to his disciples, *after* his resurrection, on that day, had been pleased so signally to honour it.

— *ἦσαν ἔσω*] Probably an idiom of the ordinary Greek, found in the Sept. and the later Classical writers for *ἐν οἴκῳ*, though by the *ἔσω* there may be a reference to the closed chamber before mentioned. In our Lord's expressions, *φῆρε τὸν δάκ.* and *φῆρε τὴν χεῖρα*, there seems an allusion to the expression of Thomas to the Apostles, *ἂν μὴ βάλῃ τὸν δάκ. μ. and βάλῃ τὴν χεῖρα*.

27. *ἄπιστος*] for *μὴ πιστεύων*. This *active* sense is rare in the Classical writers; yet it occurs in Thucyd. i. 68. 1. Æschyl. Theb. 873. Prov. xxviii. 25. The use of *πιστός* for *πιστεύων* is still more rare; yet it is found in Theogn. 283. Soph. CEd. Col. 1031.

28. *ὁ Κύριός μου, &c.*] How decidedly these words attest the Divinity of our Lord, none have been disposed to deny, except those who have made up their minds to reject the doctrine itself. So necessarily, indeed, does this follow from the words, according to their plain and obvious import, that those who refuse to acknowledge Jesus

ἐώρακάς με, [Θωμᾶ] πεπιστευκάς· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

o ch. 21. 25.

30 \* Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. 31 \* Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

p Luke 1. 3.

Rom. 15. 4.

1 Tim. 2. 15.

1 John 1. 1-

4.

XXI. 1 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς

as their Lord and their God, are compelled to resort to the expedient of taking these words, not as a solemn address, but as an empty formula of admiration, as the ancients said, *Hercules!* or *Jupiter!* and the moderns *Good Lord!* *Good God!* &c. &c. To which it has been well replied by Dr. Pye Smith (Scrip. Test. vol. ii. p. 263), that 'to use the Divine name as an exclamation of surprise, however usual among heathens, and even some Christians, was by no means the custom of the *Jews*, among whom outward reverence for the name of the Deity was most punctiliously observed.' Such a sense, too, is forbidden by the words of our Lord's reply; in which Christ commends the faith of Thomas, though he gently reproves the tardiness with which it was rendered. Finally, the circumstance of the words being introduced by the formula εἶπεν αὐτῷ (the other mode would reject αὐτῷ) shows that they cannot be a mere exclamation of surprise, but an address, wherein the Nominative with the Article is used for the Vocative, as at xix. 3, and often in the New Test.; in short, 'an address which (to use the words of Bp. Middleton) though in the form of an exclamation, amounts to a confession of faith, and was equivalent to a direct assertion of our Saviour's Divinity.' Accordingly, we are on all accounts constrained to take the terms in their proper import, and full measure of signification, — MY LORD AND MY GOD — a combination of the two Sacred names forming the strongest representation of Divine Majesty of which the language is capable. The testimony, then, is clear, and the authority irrefragable: nay, by not refusing the name of God, now first applied to him by the Apostles, our Lord virtually takes it to himself, as 'thinking it (to use the words of the Apostle) no robbery to be equal with God.' And thus our Evangelist, towards the close of his Gospel, furnished the same testimony, with which he had commenced it, to the Godhead of the incarnate ΛΟΓΟΣ.

29. Θωμᾶ] This, not found in very many MSS., including almost all the Lamb. and Mus. copies, and opposed by internal evidence, is with reason cancelled by the Critical Editors.

— μακάριοι οἱ μὴ ἰδόντες, &c.] The term μακάριος must here be understood comparatively, for our Lord did not mean to affirm, that those who believe without seeing, would be preferred to those who believe on the evidence of sight; but only that where the effects of that faith were equal, it argued greater simplicity, candour, and wisdom, to yield to a reasonable evidence without seeing, than could be argued from merely having believed on sight, after sufficient evidence of another kind had been proposed.

30. π. δ. σημεῖα ἐποίησεν] Since some difficulties not easily surmountable are involved in understanding σημεῖα to mean 'tokens' and 'proofs' (or 'evidences') of our Lord's having risen from the dead, I am now induced to take σημεῖα, in its most general sense, for 'miracles'; which is more agreeable to ἐποίησεν than the other; though, at the same time, considering that μὲν οὖν is a conclusion from all that had been before said in the Gospel, it should seem that John intended those σημεῖα to be viewed in the light of 'evidences' of the Messiahship of Jesus; and consequently this may be regarded as a 'locutio prægnans,' involving, besides the ordinary import of the phrase, the result thereof, evidences of his Messiahship.

XXI. The doubts raised as to the authenticity of this Chapter by Grotius, Le Clerc, and Heumann, and recently by many German Expositors, as Credner, Lücke, &c., have been fully shown by Lampe, Kuin., Tittm., and Weber, to be founded neither on internal evidence nor external authority. Allowing the Chapter to be (what the objectors say) an Appendix to the foregoing accounts, yet might not the Evangelist have good reason to add something to his Gospel, as we know St. Paul did to certain of his Epistles, especially that to the Romans? As to the objection, that 'the circumstances recorded are not of sufficient consequence to have come from the Evangelist,' that is mere matter of opinion; and it were presumptuous to sit in judgment on the words of inspiration, which these must certainly be considered, since not the slightest external evidence has ever been adduced to invalidate their authenticity—they being found in all the MSS.; to which I add all the Lamb. and Mus. copies. As to certain peculiarities which are supposed to exist therein, we are to bear in mind, that our Lord, after his resurrection, no longer held intercourse with his Disciples in the way he had done before his death, nor treated them with the same familiarity; nay, that he bore himself as one already withdrawn from human society, and soon to depart in order to enter upon 'that glory which he had with the Father before the world was.' In fact, Mr. Alford fully acknowledges its Johannine origin, and admits that John's hand is everywhere plain and unmistakable. He believes it, however, to have been added some years after the completion of the Gospel, partly to record the important miracle of the second draught of fishes, and the interesting account of the sayings of the Lord to Peter; but principally to meet the error, which was becoming prevalent, concerning himself. In order to do this he enters into minute details as to the

τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. ἐφάνέρωσε δὲ οὕτως. <sup>2</sup> Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>3</sup> Λέγει αὐτοῖς Σίμων Πέτρος· Ἵπάρχω ἀλιεύειν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ \* ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. <sup>4</sup> <sup>a</sup> Πρωτὰς δὲ ἦδη <sup>a ch. 20. 14</sup> γενομένης, ἔσθη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι. <sup>5</sup> <sup>b</sup> Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· <sup>b Luke 24. 41.</sup> Παιδιά, μὴ τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὐ. <sup>6</sup> <sup>c</sup> Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ <sup>c Luke 4. 5</sup> δίκτυον, καὶ εὐρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι

number of fishes, the circumstances preceding the conversation, and the very words of the Lord himself. All this is very natural; and that the portion was added *after* the rest is not improbable, since it bears on its face the characteristics of an *additamentum*. But I cannot think it probable that it was added *some years* after the rest, since the reasons for its addition adduced by Mr. Alford, though good in themselves, would be likely to occur to the Evangelist much sooner than after the lapse of several years. He would be likely to make the addition *as soon* as he learnt the error, which was growing prevalent concerning himself; and that was not likely to be long. But Mr. Alf. was led into this opinion by taking for granted, what cannot be proved,—a *second manner*, and a *later style*, also a *simplicity produced by the decline of life*, meaning probably the *senility* of the diction. This Mr. Alf. grounds solely on the use of *οἶμαι* at v. 25, a very narrow foundation on which to erect an hypothesis, but which he might have confirmed by what Aristotle says in his *Rhet.* ii. 15, where in depicting the traits of age, with the hand of a Theophrastus, he says that old men are fond of using the word *think*; so, says he, *οἰοῦνται, ἴσασιν δὲ οὐδέν*, and they say nothing *παύτως*. But there was here no room for *fixedness* of assertion, but the contrary. And as the *Particle οἶμαι* is very often used as a *softening* of what might seem an over-charged statement, so here the *verb οἶμαι* might be adopted for that very reason. Accordingly, the argument advanced by Lücke, Credner, and Davison, against the authenticity of the two last verses, from the hyperbolical and exaggerated tone,—foreign to the simple modesty of the Evangelist,—is the less to be justified.

1. *ἐφάνέρωσεν* *ἑαυτ.* lit. 'showed himself as risen from the dead;' and so *infra* v. 14, *ἐφανερώθη* = *ἐφαν.* *ἑαυτ.* Such passages as John i. 31. 1 John i. 2. Mark xvi. 12, 14, and several others, are of a somewhat different character, denoting only 'to be made publicly known.'

2. *ἦσαν ὁμοῦ* 'were together,' in ordinary society, not 'assembled' for religious exercises, as in Acts ii. 1, and xx. 18, in some very ancient copies. The former is the usual acceptance, and occurs in the later Class. writers. *Who* the two other disciples were we are not told; and whether they were Apostles is uncertain.

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3. *ἱπάρχω* *ἀλ.*] 'I go, am just going a fishing,' implying 'intention,' as *supra* viii. 27, and still more in the following *ἐρχόμεθα*, an idiom probably of the ordinary Greek; though occasionally found in the later Greek writers.—*Ἐνέβησαν*, which I adopted with all the Editors from Griesb. downwards on very strong authority, I find also in almost all the Lamb. and most of the Mus. copies; and internal evidence is in its favour. From this minute circumstance we may infer that the disciples were returning to their usual occupations; to continue them from that time until the period at which the Lord had appointed to meet them in Galilee at the Pentecost.—*ἀνέβ.* was prob. an error of the scribes; and the words are frequently interchanged.

—*ἐπίασαν οὐδέν*] We may be allowed to suppose that on the present occasion (as in the similar case recorded at Luke v. 5, between which there is a strong correspondence) it was so ordered by Divine providence, that nothing should be caught the night before, in order to make still more remarkable the miracle which should follow.

5. *παιδιά*] Comp. 1 John ii. 18, and *supra* xiii. 33, *τεκνία*. Thus *παιδίων* and *τεκνίων* were terms of kindness or affability, used by elderly persons or superiors to those with whom they conversed.—*Προσφάγιον* properly denotes *what is eaten along with bread* as a condiment, though (like *ὀψάριον*) it was generally used, as here, of *fish*. From Chrys. and Wetst. it appears that *τί ἔχετε* was a phrase employed by those who inquired of fishers or hunters *what they had taken*. So at Aristoph. *Nub.* 731, *ἔχεις τι;* the Scholiast remarks, *τῇ τῶν ἀργυρῶν λέξει χρῶμενος· τοῖς γὰρ ἀλιεῦσιν ἢ ὀρνιθαγωγαῖς οὕτω φασί·* ἔχεις τι;

6. *βάλετε εἰς τὰ δεξιὰ μέρη*] They probably thought the unknown looker on acquainted with their craft, and had, with the keen penetration of an adept, discovered some sign on the right side of the vessel, by which he conjectured that the fish were collected together there.—*Εὐρήσετε* is a technical term of the piscatory art (expressed with the usual brevity of such phrases) common to all languages.—*Ἀπὸ*, in this sense, 'on account of,' is not a Hebrewism, but found in the best Class. writers, from Thucyd. downwards. Comp. Dion. Hal. i. 74, *ἀπὸ λύπης καὶ μετανοίας τῶν πεπραγμένων.*

Y y



4 ch. 12. 22. Ἰσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 ὁ Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· Ὁ Κύριός ἐστι. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεξώσατο (ἦν γὰρ γυμνός), καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. 8 Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων) σύροντες τὸ δίκτυον τῶν ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην, καὶ ὄψαριον ἐπικείμενον, καὶ ἄρτον. 10 Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. 11 Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.

6 Acts 10. 41. 12 ὁ Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. οὐδεὶς δὲ

7. ὁ Κύριός ἐστι.] John might well make this inference (which is contained in the Particle οὖν) from the prodigious draught, which would bring to his mind the incident recorded at Luke v. 1—6, and set him to examine more narrowly the countenance of the Stranger.

— ἐπενδύτην.] From the researches of Salmas, Lampe, and Fischer, this appears to mean, that *upper linen tunic* used by Greeks, Romans, and Jews, and called by the Romans *superavaria*, corresponding to our *waistcoat*, but much longer, and worn between the inner tunic (the *intertula* or *subucula* of the Romans, and the *χιτωνίσκος* or *ὑποδύτης* of the Greeks) and the *surtout*, upper garment, or cloak. It seems, from Euthymius, to have been in this case the ordinary fisherman's coat, consisting of a sort of full frock without sleeves, reaching only to the knees, and bound round the middle by a belt. Exactly resembling the dress of the Arabian peasants, as described by Capt. Keppel (Journey from India to England), vol. i. p. 87, 'a large brown shirt (coarse as sackcloth) with open sleeves, extending down to the knee, and bound round the loins with a leathern girdle.' The *ἐπενδ.* Peter,—who had been before *γυμνός*, 'only in his shirt,'—put on, and girded. Peter, we may suppose, did not plunge into the sea, in order to *swim* ashore (for he could not swim), but only stepped out of the boat, in order to *wade* thither. In his haste he would not stay to go as the other disciples did; who proceeded more leisurely by the cock-boat belonging to the bark, at the same time drawing with them to the shore the net full of fishes.—τῷ πλοιαρίῳ is wrongly rendered, 'in a little ship,' rather went on shore 'by the skiff, or cock-boat.' See note on Mark vi. 32. The other disciples came to land in that way, because there would not, it seems, have been depth of water sufficient for the fishing bark itself. Accordingly they came to shore by the cock-boat, bringing moreover the net full of fishes with them,—not, however, on board of the boat, for there probably would not have been room, and accordingly they fastened the end of the net to the poop of the boat, and so dragged it along, more conveniently for their passage to as far on shore as the depth of water would enable the boat to go.

8. τὸ δίκτυον τῶν ἰχθύων.] Supply *μεστὸν*, which is expressed at ver. 11. This idiom, in nouns of capacity, is found in all languages, chiefly, however, in the popular or colloquial phraseology.

9. βλέπουσιν ἀνθρακίαν κειμένην.] See note supra xviii. 18. This might, indeed, be accounted for without supposing miraculous agency; but from the air of the passage it should rather seem that the fire and food were not only provided by Christ, but provided *miraculously*, as the draught of fishes had been a little before. What is there for the Rationalist Expositors to stumble at? What difficulty in such a fire and fish being provided miraculously by him who had all nature at his disposal, and all angels at his bidding? Both of the miracles were probably intended to teach them, by symbolical actions, that their Lord could, and would, abundantly supply the *temporal* as well as spiritual necessities of his disciples. I have shown, supra xviii. 8, that the conjecture of some Critics, *καυόμενον*, is needless, and that the text, *κειμένην*, *set*, or *placed*, has reference to the circumstance of the *fire of charcoal* being put into an iron vessel like our *chafing-dish*. This is plain from a passage of Plut. Sympos. vi. 7, ὁ σοφὸς Ἀνάχαρσις ἐπὶ τὴν ἀνθρακίαν, i. e. 'commended the [invention of] the chafing-dish.' And so Hippocrates and other writers use *ανθρακίαν* to denote a chafing-dish with charcoal in it. The next words *καὶ ὄψαριον ἐπικείμενον*, signify, 'and fish lying thereon'; i. e. on the chafing or broiling-dish. The whole is quite graphic, and attests the minute accuracy of an eye-witness.

12. δεῦτε ἀριστ.] A form of expression, probably usual on such occasions, and which we may suppose to have been customarily used by our Lord himself. A circumstance which would further strengthen the impression of the disciples, ὅτι ὁ Κύριός ἐστι. As to *ἀριστ.* see my Lex. in *ἀριστος*, and *ἀριστάς*. It must mean the morning meal, whatever it may be called, a late breakfast—or our *lunch*, and taken about 11 o'clock.

— οὐδεὶς δὲ ἐτόλμα, &c.] There is some difficulty connected with *ἐτόλμα*,—for, if taken in its full sense, it would seem little agreeable to what follows, *εἰδότες ὅτι ὁ Κύριός ἐστι*,—to

ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ ; εἰδότες ὅτι ὁ Κύριός ἐστιν. <sup>13</sup> Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. <sup>14</sup> <sup>1 ch. 20. 19, 20</sup> Τούτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

<sup>15</sup> Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων ; λέγει αὐτῷ· Ναί, <sup>5 Matt. 26</sup> Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἄρνια μου. <sup>16</sup> <sup>h 1 Pet. 1. 2, Acts 20. 28, Heb. 12. 20.</sup> Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με ; λέγει αὐτῷ· Ναί, Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· <sup>1</sup> Ποιμαίνε τὰ πρόβατά μου. <sup>17</sup> <sup>1 ch. 10. 1, 2, Matt. 26. 28, Heb. 12. 20, Acts 20. 28, 1 Pet. 1. 2, 20.</sup> Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με ; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με ; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει τὰ πρόβατά μου. <sup>18</sup> <sup>1 Pet. 1. 14.</sup> Ἄμην ἄμην λέγω σοι· ὅτε ἦς νεώτερος, ἐξών-

avoid which, Heins., Kuin., and Tittm. suppose ἐτόλμα used pleonastically. But, rather than resort to such an unsatisfactory mode of disposing of the difficulty, it were better, with Gatak. and Lampe, to take ἐτόλμα in the sense *voluit*, meaning that 'no one cared to ask him.' But even this is an uncritical *paring down* of the sense, and forbidden by various passages of a parallel nature to the present, such as Matt. xxii. 46. Mark xii. 34. οὐδὲ ἐτόλμασέν τις ἐπαρωτῆσαι αὐτόν. Accordingly, bearing in mind the feelings of awe which the disciples had of late entertained towards our Lord, it may be best to reject the principle both of pleonasm and modification of sense, which are excluded by the strong term subjoined, ἐξετάζειν, which signifies 'to examine rigidly by interrogation;' see De-moeth. p. 1124, and Xen. Mem. i. 2, 36, and regard the sentence as standing, by a certain brevity of expression characteristic of the Evangelist, for 'no one of the disciples ventured to strictly put the question, Who art thou? [nor, indeed, was it necessary] as knowing,' &c.

<sup>14</sup> τρίτον meaning, 'the third time' recorded in this Gospel; for it appears from Matt. xxviii. 16, seq. that he had appeared to them *five* times before. Or we may understand 'the third time' of showing himself to his disciples collectively.

<sup>15—23</sup> *Sayings of our Lord after the foregoing meal*; for it would seem that no conversation took place at the meal, for the reason above adverted to.

<sup>15</sup> πλεῖον τούτων] Some (as Whitby, Pearce, and Bp. Middl.) by τούτων understand 'these things,' namely, the nets, boats, and other implements of his trade; q. d. 'Dost thou prefer my service to these thy secular employments?' But to this frigid sense it has been well objected by Dr. Jortin, that Peter might love his Lord more than those, and yet not love him *much*. The true meaning seems to be (what the words in their obvious sense would suggest), 'Dost thou love me more than those thy fellow-disciples do?' An interpretation which was adopted

by all the ancient, and all the most eminent modern Commentators. In this question our Lord may be supposed to have alluded to the profession of superior attachment to him, which Peter had made on a former occasion (Matt. xxvi. 33); 'though all men should be offended because of thee, yet will I never be offended.'

It is observable that though our Lord asks the question thrice, probably to impress the injunction the more strongly on Peter and the other Apostles (intending it, however, for all Pastors of every age), yet the admonition which each time follows it up is not quite the same; for βόσκειν signifies simply 'to feed,' 'provide with pasture;' ποιμαίνειν, both 'to feed' and 'to tend'; the former being especially applicable to the ἀρνία (or young, inexperienced professors); and the latter to the πρόβατα (or more advanced and mature professors). As Christ was the chief Shepherd (1 Pet. v. 4), so Peter and the other Apostles were to be *shepherds*. And the notion of *tending* necessarily carries with it that of *guiding* and *governing*.

<sup>16</sup> Σίμ. Ἰ., ἀγαπᾷς με ;] Similarly in Alexis ap. Athen. p. 244, we have Στράτις, φιλεῖς δέησον με ; where δέησον implies an affirmative answer, q. d. 'I presume you do;' as in Soph. Trach. 417, τὴν αλχμάλιντον κάτοισθ' ἀδηνον ;

<sup>17</sup> σὺ πάντα οἶδας] A recognition of his omniscience (as supra xi. 23), and consequently of his Divinity; see Smith's Scrip. Test. vol. i. ff. 164. The feeling of chagrin (implied in the expression ἐλυπήθη) was one quite unmixed with any impatience of rebuke; being occasioned by the recollection of his late fall, and some distrust as to the strength of his future resolutions.

<sup>18</sup> ἀμην ἀμην λέγω σοι, &c.] By these words (probably suggested by the circumstance of Peter's girding himself, after having changed his clothes, as we may suppose he did after having come on shore thoroughly wet) our Lord intended, it should seem, in a most impressive manner (with which comp. Acts xxi. 19) to intimate to the Apostles what he would have to say

νὺς σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσῃ, καὶ οἶσῃ ὅπου οὐ θέλῃς. <sup>19</sup> Τοῦτο δὲ εἶπε, σημαίνων ποῖω θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολουθεῖ μοι. <sup>20</sup> Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἡγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστίν ὁ παραδιδούς σε; <sup>21</sup> Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί; <sup>22</sup> Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς

1 ch. 12. 22.  
8. 1. 7.

1 Matt. 16.  
26.

*dergo in his cause*, as introductory to the final and solemn injunction to *follow his example*.

To advert to the particular import of the prediction, the words *ἰζώνων σεαυτὸν, καὶ περιεπάτεις ὅπου θέλεις* are evidently a figurative mode of expressing the possession of youthful vigour, and perfect freedom of action. The next words, *ὅταν δὲ γηράσῃς—θλίψῃς*, are by most Expositors, ancient and modern, supposed to allude to *crucifixion*; while several recent Commentators recognize a reference solely to the *helplessness of age*. But that view, besides yielding a sense very frigid, and by no means suitable to the occasion, is forbidden by the words *οὐ θλίψῃς*. Yet whether the words can fairly be thought to refer to the crucifixion *itself*, may be doubted; for though the expressions, *ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσῃ*, be correspondent thereto, since the crucified person would have to stretch out his arms to be nailed to the cross bars; yet that is supposing him to be *already* there, and not being *taken*, 'where he would not wish to go,' to the place of execution. Hence Kuinoel and Tittman maintain that the words only predict that Peter should die a *violent death*. And, indeed, the words following, *τοῦτο δὲ—Θεόν*, cannot be *proved* to have references to more than *martyrdom*, by *whatever* death. Yet those expressions, and espec. the subsequent admonition, *ἀκολουθεῖ μοι*, rather *suggest* the idea of death by *crucifixion*; and, as the universal testimony of antiquity establishes it as a *fact*, that Peter *did* suffer martyrdom by *crucifixion*, I am inclined to think, with Casaubon, Scaliger, Lampe, Wetstein, and Ernesti, that there is a reference, if not to actual crucifixion, yet to the *preparation* for it, in which the criminal was compelled to put his neck into a furca, of the form Π, called 'patibulum'; his hands being extended and bound to the *transverse horns* (to represent, by a *significant action*, the punishment he was about to suffer): and who after being thus carried, as it were in procession, to the place of execution, was then *actually* crucified. As to the *obscurity* which this interpretation supposes to exist in the words,—that is by no means greater than might be expected in a *prediction* not intended to be fully understood until after the *event*; when it would prove as great a support to the Apostle, as it must before that time have been a source of alarm and dismay.

From the question put by Peter at ver. 21, it is manifest that he understood his Lord's expressions, of a violent death by the executioner; but *what kind* of death he did not understand; and in his 2nd Epistle, i. 14, though he speaks with

uncertainty, yet he plainly alludes to a *violent death*. To advert to a point of philology:—The use of *νιώτερος* here occurring as a *Substant.* derived from the Adject. (just as our *Substant.* *younger* from the Adject. *younger*) is found in the purest Class. writers, as Thucyd. vi. 12, and Eupol. Taxiarch. fr. xii. 3, *ὅτι ἂν νιώτερος*.

— *ἰζώνων σεαυτὸν* q. d. 'wert not bound by others,' alluding to the *compulsory* binding of the hands to the cross. In the *ἰκταῖναι τὰς χεῖρας* we have words quite *graphic*, and intended to *complete* the picture. Render: 'Thou wilt stretch forth thy hands (namely, for another to bind thee), and another *will* bind thee and carry thee; for the words being a prophecy require the rendering *will*, not *shall*; and to this prophecy there seems a reference in 2 Pet. i. 14.

19. *δοξάσει τὸν Θεόν*. An expression designating martyrdom, by having been a witness faithful unto death. See Rev. xx. 4.

20. *ἰπιστραφεὶς*] It seems that Peter, though he was aware of the figurative sense intended in *ἀκολ.*, yet thought it safer to observe the direction in the *literal* one, and therefore follows his Master. Then, turning about and seeing John also following, and thereby showing his comprehension likewise of the meaning of Jesus, he feels a curiosity to know whether John, his friend and companion, would *accompany* him in *death*, and therefore asks *οὗτος δὲ τί* (scil. *ποιήσει*); which may mean, 'What shall he do?' i. e. suffer (for *ποιῶ* has often the sense of *πάσχω*); i. e. 'What shall be his fate?'

22. *ἰάν αὐτὸν θίλω, &c.*] Here, again, the sense is obscure, for the very same reason as before, and consequently has led to a great variety of interpretations; all of them more or less erroneous. To ascertain their true import,—the *scope* of the words, and their plain force, both separately and conjointly, must first be ascertained. Now it is evident that our Lord intended a *gentle rebuke* to Peter for his curiosity on a subject which did not concern *himself*, and into which it was not proper for him to pry. And as *τί πρὸς σὲ* was (as appears from the Classical illustrations of Wetstein and Kypke) a frequent form of repressing vain curiosity, the *chief* sense intended seems to be that assigned by Euthymius, 'Do thou mind thine own concerns.' As, however, *τί πρὸς σὲ* is accompanied by the words *ἰάν αὐτὸν θίλω μένειν ἕως ἔρχομαι*, something *more* is evidently meant, however obscurely expressed. And considering that the force of this kind of phrase is to *put a negative* on any question asked, and that the scope of Peter's in-

σέ; σὺ ἀκολουθεῖ μοι. <sup>23</sup> Ἐξήλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ' ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

<sup>24</sup> Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ <sup>m ch. 19. 28.</sup> γράψας ταῦτα· καὶ οἶδμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ.  
<sup>25</sup> Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν <sup>n ch. 20. 30. Amos 7. 10.</sup> γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

quiry was, to know whether John too would suffer martyrdom, the words may justly be supposed to contain, together with a *mild reproof* for the liberty taken in putting such a question, an *obscure intimation* that he would not suffer martyrdom, but continue alive up-to—what period? TILL I COME. But what are we to understand by this coming? Certainly not (what many have supposed) his final coming to judge the world; q. d. 'If I should choose for him not to die at all, what would that be to thee?' That would, I apprehend, be making the expression more enigmatical than its wording will justify. The coming of Christ must rather denote the coming of Christ in power to execute vengeance on the Jewish nation. That John lived up to, and far beyond, the entire completion of Christ's judgments on the Jewish nation, we have full evidence. Since, however, the disciples did not at that time know of this advent of our Lord, but only of the final one, it is no wonder that they should then have understood it of the other, and consequently supposed that John would not die at all.

24, 25. Several eminent Critics and Commentators, even those who receive all the rest of the Chapter, regard these verses as not from the Evangelist, but an addition from another hand,—probably John the Presbyter. This they are induced to suppose, partly from the change of person in οἶδμεν, and partly from a fancied dissimilarity to the style in the preceding verse. But it is strange that they should not have seen that, if the rest of the Chapter be (as it certainly is) from the Evangelist, so must at least the clause οἶδμεν—γράφας ταῦτα; for this would be indispensable to form any conclusion; and that these verses were meant to do so is pretty clear. But if that clause be St. John's, so probably must the next, since it is strongly confirmed by an altogether kindred passage at xix. 35. Nor is there any such difficulty in the change of person at οἶδμεν, as to be fatal to the authenticity of the clause; since it may be taken, not *per enallagen*, as many contend (for propriety would rather require οἶδα), but, as some eminent Critics maintain, *communicative*, i. e. to include the disciples and first Christians in general; q. d. 'It is known.' In short, from whom can this clause and the next verse have proceeded, if not from St. John? 'From the Bishops of the Churches of Asia,' say the first-mentioned Critics. But the Evangelist's assertion could not need the support of their testimony. Besides, the singular οἶμαι in the next verse (which cannot be taken for *sand*, because it is no where so used in the Scriptures; and because thus there

would be no construction) forbids this notion. Are we, then, to consider v. 25, as an addition by some hand different from that of the preceding clause? Certainly not; for surely there would seem to be no need of any addition, at least not to the reader; though the writer might see the thing in a different view. Upon the whole, there is not, I think, the slightest reason for supposing that the verse came from any other than the Evangelist, who seems to have intended it as a *corollary* to what was said at xx. 30.

The words οὐδὲ αὐτὸν οἶμαι—βιβλία are an Oriental and hyperbolic mode of expression (to represent that the miracles, and the remarkable actions and discourses of Jesus, were exceedingly numerous); of which many examples are adduced by the Commentators from the Scriptural and the Classical writers. To which I could add others. But it is of more importance to advert to a passage of Scripture, namely, Amos vii. 10, οὐ δύναται ἡ γῆ χωρεῖν πάντας τοὺς λόγους αὐτοῦ, 'the land cannot contain all his words.' Now the words may have been in the mind of the Evangelist, if, at least, which Dr. Henderson ably maintains, 'contain' be the true sense of the Hebrew, *חָפְצָה*. The hyperbole is a strong feature of resemblance in *both* passages.

I must not omit to observe that at ver. 24 the ταύτων has reference to the events of this Chapter, and the ταῦτα to those of the rest of the Gospel. At ἄλλα πολλὰ is plainly to be supplied & οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ. To these ἀγραφὰ allusions are occasionally found; and on them let the reader, if he can, see the learned and curious, but very rare tract of Zornius 'De ἀγραφοῖς Christi dictis.' Numberless, however, as were the actions of our Lord which were left unrecorded, we have reason to acquiesce in the Providence of him who 'doeth all things well.' Every important purpose, in a work meant for the people at large rather than for the learned and critical, is accomplished by the Gospels in their present state. Had they contained all the words and actions of Christ, or even any considerable part, they would have been, as the Evangelist perhaps means to intimate, too voluminous for a manual adapted to ordinary use. Enough is recorded to direct our faith and regulate our practice; more would have been superfluous, and in some respects (from the multitude of questions and unprofitable speculations to which, judging from what we see is now the case, they would have given rise) might have defeated the main purpose in view,—the making men 'wise unto salvation, through faith which is in Christ Jesus.'

# ΠΡΑΞΕΙΣ

ΤΟΝ

## ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

<sup>a</sup> Luke 1. 2.

<sup>b</sup> Luke 24. 31.

1. <sup>1</sup> ΤΟΝ μὲν πρῶτον λόγον ἐποιήσάμην περὶ πάντων, ὃ  
Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, <sup>2</sup> ἕχρι

THIS highly important book forms the grand connecting link between the Gospels and the Epistles, being a sort of *Appendix* to the former, and *Introduction* to the latter; and as it is exceedingly illustrated by both, so it throws back great light on both; and indeed it is indispensably necessary to a right understanding of both; accordingly, it is justly termed by Chrysostom 'an exceeding great treasure.' That St. Luke was the author of this book is plain, both from what is said at the commencement of it, as compared with that of his Gospel, and from the strong similarity of its style as compared with that of the other work; insomuch that the two were, by some ancient writers, regarded as forming two parts of the same general work. As to the personal history of the writer, see *Introduction to his Gospel*. The unvarying testimony of Tradition, as to St. Luke being the writer of this book, is confirmed by what we read of Luke in St. Paul's Epistles. It is next to certain that the same person was the writer of both the books,—the general similarity of composition and diction being striking. Accordingly, words and phrases are continually occurring in the present book either peculiar to the two books, and not found elsewhere, or in a great measure found only in those. Considering the persons for whom my work is chiefly intended, I do not consider it necessary to enter into long arguments in order to overturn the various hypotheses which have been started by several German writers of the Rationalistic school, to destroy or weaken the evidences of St. Luke's being the author of *this book* as well as of the Gospel that bears his name. Those readers who have a taste for such *cases* may find a board spread abundantly in Dr. Davidson's *Introduction*, and with no niggard hand in Mr. Alford's. Suffice it here to advert to the terms peculiar to the writer,—*favourite* terms, or such as might be expected from St. Luke, according to what we know of him both from St. Paul and from the testimony of antiquity. I advert especially to the intimations occurring occasionally in this book, and in the Gospel, in the descriptions of diseases, and which

show that the writer was one well acquainted with the subject, and quite conversant with the technical phraseology of the medical art. To the same class may be referred those numerous *nautical terms* which occur up and down, and always, we have high authority for pronouncing, used with great exactness, and evincing—as Mr. Smith, in his interesting work on the *Voyage and Shipwreck of St. Paul*, bears testimony—that the writer was one quite as well acquainted with technical sea terms, and the habits of seamen, as a laudaman, though one well accustomed to the sea, could be expected to be. Of course this and other similar points of detail will abundantly prove that the present work could not have been, what the German writers above alluded to represent, in a great measure a compilation, from the numerous notices of others, by some unknown author. As to the questions *at what time*, and *at what place*, the book was written;—on the former of these points see Canon Tate's able *Dissertation* (*Cont. Hist. App. E. § 3, p. 166—170*), where he says much to prove, that, consistently with other facts, the only time which can be allowed for Luke's writing and publishing the Acts must be fixed *after* St. Paul's first and *before* his second imprisonment at Rome, and during his last apostolic progress; probably (as he shows, from a minute investigation of circumstances) some time in the course of A.D. 63. He has endeavoured to fix the *place* where the book of the Acts was written at *Cæsarea*, where Luke would be enabled to form the work under the same advantageous circumstances in which he had, a few years before, written his Gospel. After all, however, this is a matter of doubtful disputation; and the learned Canon has not been so successful in fixing the *place* as the *time*. I rather agree with those who think that *Rome* was the place where the book was drawn up. Mr. Alford has, I apprehend, gone far to establish this on grounds of high probability, nearly approaching to certainty. As to the *date*, there is little difference between the two estimates; for Mr. Alford fixes it at the *spring* of A.D. 63, and the Canon seemingly at the *autumn* of A.D. 62.

ἡς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου,  
οὓς ἐξελέξατο, ἀνελήφθη. <sup>3</sup> Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα, <sup>ο ch. 13. 31.</sup>

I would not venture to determine any thing. But I am inclined to think, with Mr. Alford, that this book was finally finished at Rome, and among the disciples there. The recent arrival of the Apostle at Rome, and the leisure which succeeded to it,—a leisure that, considering the lengthened period during which the Apostle's cause would be likely to remain undecided, might continue for *some time*,—would afford the Apostle an opportunity of rendering important assistance to St. Luke in digesting and arranging the materials,—which he had probably long been collecting for the present work, so as at last to expedite the completing and sending it forth,—especially since the threatening prospect of the Church's affairs, at a period when the Emperor Nero had grown more and more ferocious, might well warn both the Apostle, and his faithful disciple (who alone was with him, 2 Tim. iv. 11), that the long lowering *political storm* was soon likely to burst, which would expose the Church to the direct assaults of heathen persecution; and accordingly, that whatever materials had been collected should be forthwith arranged and speedily sent forth, or the faithful might never have the benefit of them. As to the *canonical* authority of the present book, it is closely connected with that of the *Gospel*; on which see the Introduction thereto. For the *Chronology* of the events therein (which has been the subject of much discussion among the learned, but forms no part of the plan of this work), suffice it to refer the reader, who wishes to enter deeply into the subject, to the Treatises of Anger, Lipsa, 1833, and Wieseler, Gotting, 1848, or to the Epitome of their contents in Dr. Davidson's Introduction to the New Test. vol. ii., and to Mr. Alford's *Tabular representation* of the Chronology.

To advert to the three other topics connected with the book, 1) *for what readers*, and with what *object* written; 2) the *sources* of its narrative; 3) the *genuineness* of the work, and the *date of its text*.—On the *first* of these topics there is no need to dilate. The *immediate* purpose of this book, like that of the *Gospel*, was of course the information of the venerated friend of the writer, *Theophilus*. It is at its commencement styled, by implication, a *δεύτερος λόγος*, thus forming a *continuation* of the *πρῶτος λόγος*, the *Gospel*; and accordingly the specification of the *purpose* of writing prefixed to the *Gospel*, *ἵνα ἐκγνήσῃ—ἀσφάλαιαν*, must have been meant also for this book. But though each work is described as written *for Theophilus*, yet it was only such as being *inscribed* to him. Each must have been meant for all such inquiring Christians generally, whether Jews or Gentiles, as should feel an interest in the origin and progress, the gradual development of the religion which they professed, being intended, as Dr. Pye Smith expresses it (Scrip. Test. vol. iii. p. 5), “to give a collection of most important particular memoirs referring to the commencement of the Christian dispensation; detailing some events in the history of the Churches at Jerusalem and Antioch, and occupying the latter half with many interesting transactions of St. Paul.”

In short, the *purpose* of this book seems to have been mainly *two-fold*; 1st, to give an authentic account of the fulfilment of the promise of the Father, by the descent of the Holy Spirit on the day of Pentecost; and the results of that august event, both in the miraculous powers and supernatural gifts bestowed by the Spirit on the first preachers of the word and professors of the Gospel; and the dispersion of the Gospel among both Jews and Gentiles. 2ndly, to present such an authentic narrative of the early progress of the Gospel, as should establish the full claim of the Gentiles to be admitted into the Church of Christ—a claim even yet disputed by the Jews. Furthermore, in a general way, to afford matter of confirmation to various accounts in the Gospel, and supply irrefragable evidence of the Divine origin of the Christian religion.

To advert to the *sources*;—much has been said by the German writers, and their condenser, Mr. Alf.; *πολλὰ μὲν ἰσθλὰ μαιμυμένα, πολλὰ δὲ λυγρὰ*. But even such portions as the former require more “bolting and sifting to the very bran” than I can at present bestow. A few such remarks as at present have occurred to me must suffice. It seems not improbable that (as Mr. Alford supposes) of Paul's last voyage and shipwreck a regular journal was kept by Luke, and the particulars set down during the winter months spent at Malta; or, rather, as I would suggest, that *memoranda*, journal-wise, of the voyage were set down at the time; and, as soon afterwards as occasion would permit, were enlarged and digested, and then laid up for future use. I am also inclined to think, with Mr. Alf., that, during that long stay at Malta, the purpose, already previously *formed*, of framing a *δεύτερον λόγον*, was ripened, and partly carried into effect, under the influence and direction of the Holy Spirit, together with the counsel and aid of St. Paul. Of course the above account of the voyage (ch. xvii.) would be the first written portion of the book. I agree with Mr. Alf., that at any time during that or the subsequent travels, or during the two years spent at Rome, Luke may have filled in those parts of the narrative of events, which occurred during his absence from Paul, from the oral dictation of the Apostle. See more in Alf., from whose researches it would appear, that if *Cæsarea* was *not*, as Canon Tate thinks it *was*, the place where the present book was drawn up, yet that there, and in the neighbourhood, up to the period of Paul's apprehension, much important matter was derived from the Apostles at Jerusalem, James and others, and gathered for his *Gospel*, and not a little for the early part of the *δεύτερος λόγος*,—the Acts.

I agree with Mr. Alf., that ‘in the Speeches of Peter recorded in the Acts there are sufficient peculiarities to identify them as the sentiments and diction of the Apostle of the Circumcision, while at the same time there is enough of Luke's own style and expression to show that the whole has been carefully worked over [rather, worked up into form, and polished in the phraseology] by his hand.’ As to the question canvassed by Mr. Alf., whether Luke used any written documents in forming the former part of the Acts,—

μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας

I am disposed to admit that it may have been so; and that ch. ii. has some appearance of having been derived from a memoir drawn up by trustworthy persons. The Letters, ch. xv. 23—29 (xxiii. 26—30), *must* have been such; also some of the Discourses, as that of Peter, xi. 5—17, inasmuch as they contain expressions foreign to Luke's style; and so also in the other speeches of Peter, containing many points of similarity to both the Apostles' Epistles. Whether Luke had at this time met with Peter personally is, Alf. thinks, very questionable. It is, however, far from improbable, though here not recorded, or even alluded to. I agree with Mr. Alf., that for the contents of ch. vi. and viii. (if not for some events previous to ch. vi.) Luke rested much on the authority of Philip the Deacon (one of the Seven Evangelists, xxi. 8), from whom he would gather not a little for the first part of the Acts, which is occupied in narrating the events that happened at Caesarea. Accordingly, when Luke was there, and in that neighbourhood, for some time at the period above mentioned, he could not fail to gather much information from trustworthy authorities. As to the sources of the important Apology of Stephen, ch. vii.; the narrative of the conversion of Saul, ch. ix.; the awful death of Herod Agrippa, ch. xii.; the Discourse to the Ephesian Elders, xx. 18—36; the Apology before the Jews, xxi. 1—22; the Apology before Felix, xxiv. 10—21; the Apology before Agrippa and Festus, xxvi. 1—29, all these will be briefly treated on in the Commentary at the several places. As to the *conclusions* deduced by Mr. Alf. from his examination of those speeches, to one of them I entirely accede; namely, that they are not in any case composed by Luke for the speaker [as in the Greek and Latin historians], but are really in substance as they were uttered by the speakers, being for the most part written down in the very words uttered. To another conclusion, that 'the *diction* of the speeches was more or less modified by Luke's hand, I find nothing to object, except to the term 'modified'; for which I would prefer 'corrected in Grecism.' But at the *third*, that 'the differences apparent in the greater or less amount of *editorial diction* in the different speeches correspond to the alleged occasions and mode of delivery there,' I pause, because in such discussions it is hardly possible for the examiner not to draw too much from his own imagination, and in many ways to attempt that which it is hardly possible to fully accomplish.

—To advert to the *genuineness of the book*, and to the *style of its text*. On the former, suffice it to say that not a few of the earlier Fathers,—as Ignatius, Irenæus, the Lyonnesse Fathers (in their Epistle to the Churches), Clem. Alex., and Tertullian, recognize it as a part of the Canon of Scripture, and often quote it as the work of St. Luke.

As to the state of the text;—that found in D and E of the uncial MSS., together with those of the same Family in the cursives, is distinguished by very many interpolations, some of considerable length, espec. those found in D. A few only of these are worthy of note, as having some semblance of genuineness; while the far greater

number are plainly derived from marginal Scholia, or from critical alterations suggested by corrupt Latin copies. Indeed, as to the whole question concerning those insertions, even Mr. Alford admits that 'considerable doubt hangs over it.' For myself I have always thought that, with very few exceptions, they are unauthorized and presumptuous interpolations; and my collations of *all the Lamb*, and *all the Mss.* copies of this book, and the long and laborious study which I bestowed, both at the time of collation and since, have only served to confirm my former opinion. There is one feature, in a critical point of view, very remarkable in this book, namely, the *east number of various readings*,—greater than in any other book of the New Test., except the Apocalypse; somewhat greater than even in St. Mark's Gospel. To produce this state of things many causes have contributed, some widely differing from those which occasioned the same effect in St. Mark's Gospel, and which it would be foreign to the present occasion to enter into at large. As to the four reasons suggested by Mr. Alf., in one I am ready to concur, namely, that in places where ecclesiastical order or usage was in question, insertions or omissions were made to suit the habits or views of the Church in after times; and also that in passages where St. Paul is relating over again to different audiences the details of his miraculous Conversion, one passage is in some copies found pieced from the other, so as to produce verbal accordance,—a case exactly similar to what occurs so often in the Gospels. But this is chiefly found in the cursive MSS. of a *late* period; rarely in the more ancient. As to the other two reasons, where he remarks that in the many *backward references* to the Gospel history, and *anticipations* of statements and expressions occurring in the *Epistles*, Correctors have tried their hands at assimilating, and, as they thought, correcting the various accounts; and where the narrative simply related *facts*, any act or word apparently unworthy of the apostolic agent is found modified, for the sake of decorum; in the former of these reasons there is some truth; but in the latter very little, and that mixed with exaggeration; and the blame, to whatever amount it rises, attaches far more to the *Codices*, which Tisch. and Alf. take as their especial guides in forming their text, especially D, E, F, G; as will abundantly appear from the critical notes which I have interspersed, and which have been, from the limited extent of the work, confined to a comparatively few passages, generally of some importance. I must not conclude without adverting to the *style* of this book, which is neat and perspicuous, and differs not materially from that of the later Greek writers in the Alexandrian and the *κοινή διάλεκτος*, bearing a similarity to the style of Diod. Sic. or Arrian. As to the *speeches* of St. Peter and St. Paul, there is in them (as a most competent judge of such a matter, the very learned Valcknaer, says), if not the *finish* of composition found in the Greek orators, a simple dignity in the historical parts, and a grandeur in the didactic, to which it were impossible to add aught.

τοῦ Θεοῦ. <sup>4</sup> Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱερο- <sup>d Luke 24.</sup>  
 σολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ <sup>John 14. 26.</sup>  
 Πατρὸς, ἣν ἠκούσατέ μου. <sup>5</sup> Ὅτι Ἰωάννης μὲν ἐβάπτισεν <sup>& Matt. 2. 11.</sup>  
 ὑδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολ- <sup>Mark 1. 8.</sup>  
 λας ταύτας ἡμέρας. <sup>6</sup> Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, <sup>Luke 3. 16.</sup>  
 λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν <sup>John 1. 26.</sup>  
<sup>ch. 2. 4.</sup>  
<sup>& 11. 10.</sup>  
<sup>& 10. 4.</sup>  
<sup>2 Matt. 20.</sup>  
<sup>31.</sup>  
<sup>Luke 17. 20.</sup>  
<sup>Isa. 1. 26.</sup>  
<sup>Amos 9. 11.</sup>

1. 1.—3. *Introduction to the work.* Here we have that irregular use of *μὲν*, without a *δὲ* in the apodosis, which is also found at Rom. i. 8. x. 1. 2 Cor. xii. 12, and sometimes in the Classical writers; on which see examples in Matthiæ, Kühner, and Winer, Gr. N. T.; though the *δὲ* might have been expected with *τὸν δὲ νῦν*, in order to place the one in due order with the other. But Luke chose to unite one with the other by a recapitulation of the concluding account in the Gospel, so as to introduce the commencing one of what may be termed its sequel, or continuation. There is a very similar Introduction to a Dissertation of Philo, *Quod omnis liber probus*, commencing with *ὁ μὲν πρότερος λόγος ἦν—ὁ Θεόδοτος, &c.*, where, in like manner, the latter member of the sentence, together with the *δὲ*, is wanting. *Λόγος*, in the sense, *narrative of words or actions, history*, as here, occurs often in the Class. writers, and also in the New Test. at Acts v. 24. John iv. 39. Hence historians were anciently called *λογιστοί*; and *λόγον ποιῆσαι* signified to *compose a history*. By *πάντων* must be understood 'all things necessary'; see John xx. 30, seq. xxi. 25, with due limitation, so as to denote 'all things of most importance,'—since Luke has, in his Gospel, omitted many discourses and transactions recorded by the other Evangelists. *Ἐρχατο* is supposed by the Commentators to be *pleonastic*, as in Mark vi. 7. Matt. xii. 1, and other passages. But it is, properly speaking, never *pleonastic*. In several of those passages it signifies, 'took in hand,' and in others, including the present, it has an *intensive* force, intimating the great labour and difficulty of the work undertaken.

2. *ἄχρι ἥς ἡμέρας—ἔξιλξατο*] The true construction and sense is, *ἐπιτελειάμενος διὰ Πνεύματος ἁγ. τοῖς ἀποστόλοις οὕτε ἔξιλ.*: and render, 'until the day, when having, by the authority and with the co-operation of the Holy Ghost, given all necessary directions to the Apostles whom he had chosen, He was taken up [into heaven].' Comp. Luke xxiv. 51.

3. *παρίστηεν ἑ. ἑ.*] 'see exhibit,' 'proved or evidenced himself to be alive.' A use of *παρίσταναι* occurring also at xxiv. 13, and frequently in the Classical writers. *Τεκμηρίως*, 'clear and evident proofs'; *ὁπτανόμενος*, from *ὁπταίνομαι*, cognate with *ὁπτομαι*, is rarely found elsewhere, except two or three times in the Sept. *Δι' ἡμῶν τας*, meaning, at intervals during that period, though on no less than eight different occasions; 1. to Mary Magdalene and the other Mary (Matt. xxviii. 1—9); 2. to the two disciples on their way to Emmaus (Luke xxiv. 15); 3. to Peter (Luke xxiv. 34); 4. to ten of the Apostles (Thomas being absent) (Luke xxiv. 36. John xx. 19, 24); 5. to the eleven Apostles (John xx. 26); 6. to seven of

the Apostles in Galilee, at the sea of Tiberias (John xxi. 4); 7. to James (1 Cor. xv. 7); 8. when the Apostles and Disciples were assembled together, and when he led them out as far as Bethany (Luke xxiv. 50); from whence he ascended to heaven in the presence of above 500 brethren at once, 1 Cor. xv. 6.

4—11. *Last discourses of our Lord.*

4. *συναλιζόμενος*] MSS. A, B, C, D, E, and several cursives, with some Lamb. and Mus. copies, have *συναλ.*, which is preferred by some Critics, but without reason; since it is evidently a gloss on the received reading, which is rather difficult, and therefore variously interpreted. The only true sense of the word (derived from *ἄλσις, confertim*, 'being collected, or assembled, with [them],') as in Hdot. i. 62, and v. 15. Constr. *ἀλιζόμενος σὺν αὐτοῖς, παρήγγειλεν [αὐτοῖς]*. In the words following there is a transition from the *oratio directa* to *obliqua*. *τὴν ἐπαγγελίαν τ. Π.*, i. e. 'the promised gift of the Father' (Joel ii. 28) spoken of just after, —that of the Holy Spirit. Thus they were *περιμένοντες*, 'to wait about (circa),' 'to wait for;' the *περί* imparting an intensity of sense.

5. *ὑμεῖς δὲ βαπτισθ.*] Thus adducing the words of John the Baptist as reported Luke iii. 16; in order to intimate to them, as Mr. Alf. observes, that 'as John's mission was accomplished by baptizing with water, so now the main end of his own Baptism, with the Holy Ghost, was just being accomplished.' Calvin well remarks, that our Lord here speaks of the Pentecostal effusion as being the baptism with the Holy Ghost, because it was *quasi totius Ecclesie communis baptismus*, representing the future work of regeneration on individuals, just on the point of commencing.

6. *οἱ μὲν οὖν συνελθ.*] Meaning the persons denoted by the expression *συναλιζ.*—*αὐτοῖς* supra. *Εἰ, num.*, 'whether,'—as we use in common language 'if' for 'whether.' The idiom, as infra vii. 1, may here have arisen from the blending of the *oratio directa* with the *indirecta*; for, according to the rules of regular composition, it would have been written *ἐπηρώτων εἰ ἀποκαθιστάνει, or ἀποκαθιστάνει, as Mark viii. 23, ἐπηρώτα αὐτὸν, εἰ τι βλάπτει*, and Acts xvii. 11, *ἀνακρίνοντες, εἰ ἔχει ταῦτα οὕτως*.

That the words *ἐν τῷ χρόνῳ τούτῳ* are *not*, as has been supposed, *pleonastic*, is plain from the answer to the question, which, though not direct, has yet an evident reference to these words; nay, as Mr. Alford observes, the stress of the question is in those words. The sense intended to be conveyed is simply, 'Is the time now come for thy restoring; and is this the very season for it?' The Apostles seem then to have thought that Christ would forthwith restore the kingdom of Judæa to its former greatness, and would *conjoin* therewith the *spiritual* kingdom



<sup>g</sup> Matt. 24. βασιλείαν τῷ Ἰσραὴλ; <sup>7</sup> εἶπε δὲ πρὸς αὐτοὺς· Οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς, οὗς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· <sup>8</sup> ἄλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς· καὶ ἑσσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ὥς ἐσχήτου τῆς γῆς. <sup>9</sup> <sup>1</sup> Καὶ ταῦτα εἰπὼν, βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. <sup>10</sup> <sup>k</sup> Καὶ ὡς ἀτεινίζοντες ἦσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδού, ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ, <sup>11</sup> <sup>1</sup> οἱ δὲ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐσθήκατε ἐμβλέποντες εἰς τὸν

spoken of by the Prophets (see Is. i. 26. ix. 7. Jerem. xxiii. 6. xxxiii. 15, 17. Dan. vii. 13, seq. Hos. iii. 4, seq. Amos ix. 11. Zech. ix. 9); and accordingly, that the Gentiles who expected salvation must first embrace Judaism.

7. Our Lord was pleased to return no direct answer to their inquiry, because such was unnecessary; rather informing them of what it was really important for them to know. The words may best be rendered, 'It is not yours' (i. e. your part, or province) 'to know the times or seasons; which [= 'for those'] the Lord hath set [or 'kept'] in his own power' (i. e. 'reserved at his own disposal'). The terms χρόνος and καιρ. are admitted to be not synonymous; but to say, with Meyer and Alford, that καιρός is always 'a definite, limited space of time, and involves the idea of transitoriness,' so far from elucidating, rather darkens the sense. Καιρός (as Lennep says) from κάω, ruho, means a point, and, as applied to time, a point of time, ἀκμή τοῦ χρόνου, which view is placed beyond doubt by Plato, p. 414, A, who there defines καιρός by χρόνον ἀκμή πρὸς τὸ συμφέρον, 'the point of time in respect of opportunity for doing a thing.' So that here καιρός is said per exornationem, or the former term, (unless there be a *Henriadi* by ἡ being put for καί), as in Diog. Laert. i. v. 3, 7, κατὰ τοὺς χρόνους καὶ καιροὺς. There was, it is plain, a gentle rebuke for indulging a vain curiosity to know what the Lord had chosen to keep to himself. Comp. Soph. in Teret fragm. v., Θνητὸν δὲ φύσιν χρὴ θνητὰ φρονεῖν, Τοῦτο κατειδόμεναι δὲ οὐκ ὀσιν, Πλὴν Διὸς, οὐδεὶς τῶν μελλόντων Ταμίης, ὅτι χρὴ ταταλίσθαι.

8. 'Eos revocat tam ad Dei promissionem quam ad mandatum; quod optimum fructandis curiositati remedium erat. Jubeat ergo discipulos patienter expectare quod Deus promissit, et intentos esse ad manus, quod Deus injunxit observandum.' Calv. Hence it was, as Theoph. and Beza say, both a promise and a prediction.

By δύναμιν is meant, as the following words prove, *spiritual power* of every kind, the δόναμις ἐξ ὕψους promised Luke xxiv. 49; whether the *miraculous* gifts of the Spirit are here adverted to (as Whitby thinks) is much to be doubted.

— ἑσσεσθέ μοι μάρτυρες] Lachm., Tisch., and Alf. edit μου, from 4 uncial MSS. and others, as Scholz says; but where they are I know not: I find not one in Mill, Wets., or Griesb., and not one in the Lamb. and Mus. copies. Its absence is confirmed by xiii. 31, and Rom. i. 9. Phil. i. 8, though in those passages the MSS.

fluctuate between μου and μοι, though Tisch. retains μου, and Lachm. once edits μοι. However, μοι here is strongly supported by xxii. 15, where there is no var. lect.; and the Pesch. Syr., Vulg., and Arab. Versions here support μοι, and each is probably the true reading at Phil. i. 8, and Rom. i. 9; for the dative better suits the absolute construction than the genit. In the case of *regimen*, as in Acts v. 32. xiii. 31, the *genit.* is preferable.

The ἑως ἐσχάτου (scil. μέρου) τῆς γῆς was probably understood by the Disciples of that part of the East only, namely Syria. But our Lord, doubtless, meant it of the whole world (see Pa. xix. 5. Isa. xlix. 6, and comp. Matt. xxviii. 19), intimating the order of its propagation, agreeably to his Father's promise, Ps. ii. 8, of 'giving Him the heathen for his inheritance, and the uttermost parts of the earth for his possession.'

9. καὶ νεφέλῃ ὑπέλαβε] 'and [then] a cloud received him.' In ὑπέλα. there is a *significatio praegnans* for ὑπέλαβε καὶ ὑπέλαβε, 'susceptum abestulit;' comp. Herodot. i. 24 (cited by Wetstein), τὸν δὲ δελφίνα λέγουσι ὑπελαβόντα ἐξαιεῖναι ἐπὶ Ταύρων.

10. ἀτεινίζοντες ἦσαν] 'were fixedly gazing at it.' Ἀτεινίζ. must be construed, not, as Kuinoel directs, with πορευομένου, but with εἰς τὸν οὐρανόν, as is plain from the other passages of the New Test. where the word occurs.

— ἐν ἐσθῇτι λ.] Lachm. and Tisch. edit, from 3 uncial MSS. and 3 cursives, ἐσθήσει λευκαί, seemingly confirmed by Luke xxiv. 4, ἐν ἐσθήσειν ἑστῇ; yet there Lachm. himself edits ἐν ἐσθῇτι ἑστῇ, from some of the most ancient MSS., but without reason; for the plural form may very well have been there used, since, however rare, it is found also in Philo, t. ii. 156; Strabo, p. 155, and other writers referred to by Dindorf in Steph. Thea. in v.; to which might have been added 2 Macc. iii. 33, ἐν ταῖς ἐσθῇσι ἱστολισμένοι. If St. Luke intended here (as in his Gospel, xxiv. 4) to use the *plur.*, he might have written ἐσθῇσι, as in Euseb., a form occurring in Diodor. and some MSS. of Strabo, and the Epitome of Athenæus. And thus the reading ἐσθῇτι might easily arise from error on the part of the scribes; though considering that ἐν ἐσθῇτι λαμνῶ occurs again at x. 30, *sine var. lect.*, and is found in James ii. 2, and especially since it is supported by all the MSS. except a very few, confirmed by the Pesch. Syr. Version, it is probably the true reading.

11. ἐσθήκατε ἐμβλέειν.] 'stood gazing fixedly,' i. e. as in amazement and awe. A sense which



ταύτην, ἣν προείπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ  
περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβούσι τὸν Ἰησοῦν

17 ὅτι κατηριβημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς  
g Matt. 27. 5. διακονίας ταύτης. 18 (ἃ Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ [τοῦ]  
g 28. 15.

business for which they were then assembled. The terms πληρωθ. and προσέειπε περὶ will not permit us to suppose, with many recent Commentators, that what is said by David of his treacherous companion is here, on account of the coincidence of the cases, only applied, by accommodation, to Judas; but we must suppose, at the least, with Grot. and others, that what was prophesied by the Holy Spirit was meant *primarily* of David's enemies and treacherous companions; but, *secondarily* and *typically*, of Christ's enemies and treacherous friends. However, with regard to the former of the two passages, the formula *allegandi* will not admit of this limited view; and words of the same Apostle, v. 16, ἰδεῖν πληρωθῆναι τὴν γραφὴν ταύτην ἣν προείπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβούσι τὸν Ἰησοῦν, quite forbid it: whence it is quite clear, as Hoffm. shows, 1) 'Psalmum hunc, ex communi Ecclesie Judaice suffragio Petri tempore pro prophetico habitum fuisse, in quo Spiritus S. *prædixit* eventura tempore N. T.; 2) 'Quum Petrus expressè asserit Spiritum S. per os Davidis, ista *περὶ* Ἰούδα, de Juda *Proditoris*, prædixisse, cum eorum sententia id conciliari nequit, qui sensum *litteralem* Davidi, et *mysticum* saltem Christo vindicant.' As to the latter passage, the formula *allegandi* here, as in the other, forbids the sense of *accommodation*, and further, as Hoffm. well observes, 'Accuratè etiam in Judam quadrat hæc predictio; unde Petrus mox v. 21, ita ex hoc loco concludit: uti prius Scriptura locus Ps. lxxix. per interitum Judæ impleri debuit, ita et alterum Ps. cix. de translatione muneris ejus in alium impleri jam oportet, ut scilicet *ἔσπερος* divino consilio jam designatus, et nunc a nobis per sortem explorandus, illi succedat.' Hence, as Grot. truly observes, the ancient Church called this Psalm the *Isacariotic*, and used it in the Form for the deposition of Bishops from their Episcopal Order. That Peter was able thus authoritatively to speak of Scripture and the Divine purposes before the effusion of the Holy Spirit at the Pentecost, may be ascribed to the peculiar gift involved in the ἐμφύσησις imparted to the Apostles, recorded in John xx. 21, where see note.

17. ὅτι κατηρίβ. There is in ὅτι causal (as often in γὰρ causal) a reference to something left to be supplied by the hearer, or reader; so here, 'for [betrayed as he was] he was numbered up with us, and received the appointment to this ministry, or office.' According to this explanation there is a reference to, and what may throw light on the terms, ἡ ἔπαυσις αὐτοῦ, and ἡ ἰσλασκή αὐτοῦ, which were evidently in the Apostle's mind.

For σὺν, Griesb., Scholz, Lachm., Tisch., and Alf. edit. *ἐν*, from 6 cursives. Scholz adds, '*et multi alii*;' but those many seem, as on other occasions, to be all but imaginary. I cannot find one recorded by any other Editor, and not one in the Lamb., Mus., or Trin. Coll. copies, nor do I

think the word genuine. Alf., indeed, pronounces the σὺν to be 'a correction for better Greek.' But so far from that being the case, I cannot find a single instance of κατηρίβ. followed by σὺν in any Class. writer, but with *ἐν* a host, from Placc downwards. The reader need not now be told that this is one of the *Critical corrections* so perpetually occurring in those uncials and cursives.

18. The best Expositors are agreed that this and the next verse are parenthetical, and to be regarded as the words, not of Peter, but of Luke; who thus introduces some *circumstances* respecting this treachery; namely, what *see* Judas made of the wages of iniquity, and what was his end. The obscurity of which the Commentators complain has been chiefly occasioned by the sense at v. 17 being not sufficiently developed. If the Apostle had subjoined the words *ἐξ ἧς παρέβη, πορευθῆναι εἰς τὸν ἴδιον τόπον*, which he does afterwards at v. 25, all would have been plain. It is evident that he had them in his mind. Mr. Alf., indeed, positively asserts that v. 18 cannot be regarded as inserted by the Evangelist, for these reasons, 1) that the place would be most unnatural for a historical note; 2) that the *αὖν* forbids the supposition; 3) that the style of the verse is rhetorical, and not narrative. Of these reasons the 1st and 3rd are of very little weight; and the 2nd, considering the irregular use of the Particles in the New Test., does not amount to much, and is overbalanced by the fact, that the next verse is evidently from St. Luke; and since v. 18 is closely connected by *καὶ*, it must go with the preceding verse. Were it a parenthetical insertion by St. Luke, the *καὶ* would be worse than useless. But Mr. Alf. was induced to broach this novelty in order to induce his readers to 'see clearly that Luke could not have been acquainted with the Gospel of Matthew at this time.' But *credat Judæus Apella!* As to the alleged discrepancy, see my note on Matt. xxvii. 5, in my *Recena. Syn.* and my present work, where the reader will, I trust, find it not so irreconcilable as to compel him to embrace Mr. Alford's view as to the matter in question.

18. ἐκτήσατο] i.e. 'was the means of its being purchased,'—namely, with the money received from the chief priests. For the best Commentators are agreed that this is to be referred to that idiom of Scripture, by which an action is sometimes said to be *done* by a person, who was only the *occasion* of its being done. Comp. Gen. xlii. 38. Exod. xxiii. 8. 1 Kings xiv. 16. Jer. xxxviii. 23. Rom. xiv. 15. 1 Cor. vii. 16. 1 Tim. iv. 16. If this be thought too harsh, the expression may be considered as a *figurative catachresis*, by which Judas might be said to have bought the field with the wages of iniquity, by receiving such wages as *might* have bought the field, had he lived. So Achmet Onecirocriti: 'Si quis viderit, quod invenit vel emerit plurimas oves lac præbentes, inveniet opes et gaudium et servos pro ipsarum ovium numero.' Comp. 2 Kings v. 26, which is quite to the purpose.

μισθοῦ τῆς ἀδικίας, καὶ πρηνῆς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.<sup>19</sup> καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τοιούτεστι, χωρίον αἵματος.)<sup>20</sup> γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν Γενηθήτω ἡ ἐπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καὶ Τὴν ἐπισκοπὴν αὐτοῦ † λάβοι ἕτερος.  
<sup>21</sup> Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν  
 φ' εἰσήλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς,<sup>22</sup> ἀρξάμενος  
 ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη  
 ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν  
 ἕνα τούτων.<sup>23</sup> Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρ-  
 σαβὰν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθαῖον.<sup>24</sup> Καὶ προσευ-  
 ξάμενοι εἶπον· Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον

† Ps. 69. 25.  
 & 109. 3.

supp. ver. 8.  
 & ch. 4. 22.  
 John 18. 27.

† 1 Sam. 16.

— πρηνῆς γενόμενος ἐλάκησε &c.] Here πρηνῆς γ. means, 'tumbling headlong'; ἐλάκησις is for διαβράχην, as in Aristoph. Nub. 409, ἡ δ' ἀνεφύσαστο—ἴτα διαλακῆσασα, and Pac. 318 and 385, λακῆσομαι, 'cracked and burst,' 'burst with a crack.' So Acta Thomæ, § 33, ὃ δὲ δράκων φυσήσας ('being blown up,' viz. by the poison he had drunk) ἐλάκησε καὶ ἀπῆθαν· καὶ ἐξεχύθη ὁ λός αὐτοῦ, καὶ ἡ χολή. Theod. Stud. p. 405, ἐλάκησας πρηνῆς. Chrysa. p. 768, μέσος λακῆσας ἀπώλετο. Comp. Cholin, fol. 56, 2, 'Arameus quidam vidit hominem qui de tecto in plateam decidit, et ruptus est ejus venter, et viscera ejus effluerunt.'

20. Of the two clauses of this verse, the first is taken from Ps. lxi. 26, with only a slight variation. It is a highly figurative mode of expressing utter destruction; since that any one's house should become a perpetually deserted abode, is a very lively image of utter ruin. Ἐπαυλις (corresponding to the Heb. מִדְּבָרָא) denoted originally 'a shepherd's hut,' but afterwards came to denote a habitation generally. So Apoll. Rhod. Arg. i. 800 (cited by Valcknaer), Δῆμον—πύρθεσκον ἐπαυλίας.

The latter clause is taken from Ps. cix. 8, where ἐπισκοπὴ denotes 'the superintendence of any thing done, a charge, or office;' with allusion to that of Apostleship, formerly held by Judas. That both the passages, and espec. the former, are to be considered as strict fulfilments of prophecy, has been shown supra v. 16. Mr. Alf., while he acknowledges that Ps. lxi. is eminently a Messianic one, adopts the view which is there shown to be untenable,—that the literal sense is of David, and the mystical of Christ. The mystical reference to the Messiah he represents as if resting 'on the universal Canon of Old Testament interpretation;'—a very precarious sort of view.

— λάβοι.] Lachm. and Tisch. read λαβίτω, from 4 uncial MSS. and a few others. But the authority for it is insufficient, espec. considering that λάβοι is found in the Sept., though λαβίτω is supported by the Hebrew original, which Luke may have intended to follow, but which the Critics may have brought in from the Sept.

21. The Apostle now proceeds to declare more

expressly *what steps* they should take in the matter.

— δεῖ οὖν.] 'Accordingly,' 'such being the case;' 'Judas' place being vacant, it is necessary by the will of God, that another should take it.'

— τῶν συνελθόντων.] Supply ἐκ, or ἀπό. Render: 'of those who have associated with us,' 'formed part of the same society.' In εἰσῆλθε καὶ ἐξῆλθε we have an idiom formed on the Hebr. נָסַח וְנָסַח and equiv. to *versatus est*; and which is a condensed mode of expression for ἐν φ' εἰσῆλθεν ἐφ' ἡμᾶς, καὶ ἐξῆλθεν ἀφ' ἡμῶν, occurring also Eurip. Phœn. 543, ἐς οἶκον—εἰσῆλθε, ἐξῆλθε, scil. ἐξ οἴκων. Eur. Hel. 1183, ἐξ ἰσίων τί κ' εἰσιῶν δομον, from which passages and the present it is plain that this idiom involves a sense of what is *customary* in the course of life.

22. ἀρξάμενος ἀπό.] This idiomatic use of the Participle, recurring at viii. 35 and x. 37, is found in Luke xxiii. 5, and xxiv. 27, 47, but not elsewhere in the New Test., except in the disputed portion of John viii. 9; also in Sept., Gen. xlv. 12, and often in the Class. writers.

23. ἔστησαν] 'set up, proposed,' as we say 'nominated.'

24. καρδιογνώστα πάντων] 'searcher of all hearts.' It has been doubted whether this should be referred to *God the Father*, or *God the Son*. Certainly the appellation is not unfrequent in the Old Test., Josephus, and Philo, as applied to the former. But that it is equally applicable to the latter, appears from John xvi. 30, where see note. See also John i. 48—50. ii. 24. vi. 69. xxi. 17. Apoc. ii. 23. Κύριος is an usual appellation of Christ our Saviour; and besides that the reference in question is confirmed by the connexion with ver. 21, there would be a peculiar propriety in the eleven addressing this prayer to their now glorified Lord, as being the Head of the Church, and He who originally appointed the other Apostles.

— ἀνάδειξον] 'declare.' It is well observed by Chrysostom, 'that they do not say ἐκλεγεσθαι, but ἀνάδειξον τὸν ἐκλεγέντα, because every thing has been known and determined by God long before it has even entered into the thoughts of men.' Comp. Joseph. Ant. vi. 5, 6, ἐγὼ μὲν ἀνέδειξα (for ἀνέδ., 'have appointed') τοῦτον,

\* *ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα*, <sup>25</sup> λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. <sup>26</sup> *Καὶ ἔδωκαν κλήρους ἡ αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκαταψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.*

u 1 Chron.  
24. 5.

a Lev. 22. 18.  
c 1. 14.

b ch. 4. 21.

c Mark. 3. 11.

II. 1 *Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.* <sup>2</sup> *Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος, ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι.* <sup>3</sup> *Καὶ ὤφθησαν*

*δύο αὐτοῖς (ὁ Θεὸς) ἐξελέξατο.* The reading at the end of the verse, which I have adopted with all the Critical Editors, from Weta. downwards, on strong authority, I find also in all the Lamb. and almost all the Mus. copies, also in Trin. Coll. B. x. 16.

25. *τὸν κλῆρον τῆς διακονίας τ. καὶ ἀποστ.]* 'the appointment to this ministry.' This is exegetical of *τῆς διακονίας* just before. *Παρέβη*, 'abandoned, deserted,' by a metaphor taken from a traveller who deserts the right road (comp. 2 Pet. ii. 15),—a very rare use of the word, of which I know no other example except in Joseph. Antt. xiv. 9, 2, οὐδὲν πρὸς Ἰ. εὐνοίας καὶ πίστειν παρέβη.

— *πορευθῆναι εἰς τὸν τόπον τ. ἴδ.]* These words have been variously explained; but the common interpretation (by which *τὸν τόπον τὸν ἴδιον* is taken to mean the place suited to him,—namely, the place of destruction) seems to be the true one; as being recommended by its simplicity, and its suitableness to the usage both of the Jewish and Heathen writers, and confirmed by several passages of the Apostolical Fathers; e. g. Ignat. Epist. ad Magn. c. v. Clem. Rom., Ep. 1 ad Corinth., p. 24, ed. Wotton. Polycarp, Ep. ad Philipp. c. ix. So also the Rabbinical writer, Beal Turim, on Numb. xxiv. 25, who says, 'Balaam ivit in locum suum,' i. e. Gehenna.

26. *ἔδωκαν κλήρους]* The exact mode in which they cast the lots cannot be determined; various being the methods by which the ancients practised the *sortilegium*. They used to cast slips of parchment, or pieces of the *tabula scriptoriae*, with the names inscribed, into an urn. And this kind of *sortitio* most Commentators here understand. Now the lots are said to be *theirs* on whom the lots are cast, and to fall upon him who comes off successful in the *sortitio*. *Συγκαταψηφίσαι* properly denotes 'to choose by common suffrages,' and then 'to number with,' or 'unto,' *συγκαταριθμεῖν*. This deciding of a doubtful matter by casting lots was understood to be a mode of obtaining the will of the Almighty; and was, therefore, from the earliest times, resorted to, in the creation of kings, or the appointment of priests. Comp. Lev. xvi. 8. Num. xxvi. 54. Josh. xiii. 6.

— *αὐτῶν]* Lachm., Tisch., and Alf. edit *αὐτοῖς*, from four uncial MSS. and seven others. And, indeed, internal evidence may seem to be in favour of the reading; though I do not yet see how a very satisfactory sense can be elicited from *αὐτοῖς*; for the lots were not given to the persons on whom the lots were cast, but to those who had to put them into the urn, and to super-

intend their taking out; unless, indeed (as Beza supposes), the lots were cast by the persons themselves by the casting of dice. But that needs proof, and the sense thus arising is not sufficiently weighty: whereas *αὐτῶν* yields an excellent sense. The lots, or pieces of parchment inscribed with their names, might popularly be called *theirs*, because they were each to determine which should be called to the apostleship, and the fortunate lot might fall upon, i. e. 'to the advantage of' the person who came off successful in the lotting.

II. 1—4. The descent of the Holy Spirit on the disciples at the day of Pentecost.

1. *ἐν τῷ συμπληροῦσθαι]* See note on Luke ix. 51. At Πεντηκοστῆς the Commentators suppose an ellipse of *ἡμέρας* or *ἑορτῆς*. But there is perhaps no ellipse at all; Πεντῆς, having become by use a substantive. On this feast see my Lex.

— *ἦσαν ἅπαντες]* Meaning, according to some, the Apostles only; but rather, with others, the disciples at large, mentioned at i. 15. For (as Kuinoel observes) the subject at i. 15 is the assembly of the 120 disciples whom Peter addressed, and from whom Matthias was taken into the Apostolic body; while the eleven Apostles are only mentioned *ex passanti*. Now with the *predicatio*, which is destitute of a subject, the subject immediately antecedent, and not that of which mention was made *ex passanti*, but *professedly*, ought to be taken. This, too, is clear from *ἅπαντες*, not *οἱ τοῖς*, being used. Indeed, the absence of the rest of the disciples on so solemn a festival cannot be supposed. Instead of *ὁμοθυμῶν*, MSS. A, B, C, and one cursive, with the Vulg., Copt., and Æthiop. Versions, have *ἦσαν ὁμοῦ ἐν τῷ αὐτῷ*, which reading has been received into the text by Lachm. and Tisch., ed. 1, but on insufficient grounds; for *ὁμοῦ* is evidently a mere gloss on *ὁμοθυμῶν*, *ὁμοθυμῶν* being occasionally used for *ὁμοῦ*, as in Job iii. 18. Philo, p. 613, 982, espec. when joined with *πάντες* or *ἅπαντες*, so that the two words mean *all-together*, *omnes*. But that cannot be the sense here, since the context points at *unanimity of purpose* rather than *identity of place*.

2. *ὥσπερ φερόμ. πνοῆς β.]* This use of *φέρεσθαι* and its compounds, to denote 'the rushing of violent winds' sweeping along like a hurricane, and associated with the adjectives *πολλοί* and *βίασι*, often occurs in the Classical writers.

— *τὸν οἶκον]* Doubtless the *συναγωγὴ*, supra i. 13, where see note.

3. *ἄφθ. αὐτ. διαμεριζ. γλ. ὡσεὶ πυρ.]*

αὐτοῖς διαμεριζόμεναι γλώσσαις ὥσπερ πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν. <sup>4</sup> Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, <sup>d ch. 1. 5.</sup> καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου <sup>Mark 16. 17.</sup> αὐτοῖς ἀποφθέγγεσθαι. <sup>1 Cor. 12. 10.</sup> <sup>5</sup> Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. <sup>6</sup> Γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. <sup>7</sup> Ἐξίσταντο δὲ [πάντες] καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους· Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλαῖοι; <sup>8</sup> καὶ πῶς ἡμεῖς ἀκούομεν, ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν,—<sup>9</sup> Πάρθοι καὶ Μήδοι καὶ Ἑλαμίται,

Not 'dozen,' which would require *δισχισμίνοι*, nor 'distributed,' which is not agreeable to the context, but 'distributing,' 'dividing themselves,' as lambent flames of fire, of a tongue-like shape. Expositors got wrong by not perceiving that *διαμερ.* is not a Passive, but *Middle reflex.*, on which see Kühner's Gr. Gr., p. 338, to whose examples many might be added from the New Test. As to the construction, the mistaking of which set many Expositors wrong, *ἐκάθισα* does not belong to *γλώσσαις*, still less *τοῦ πυρός*; but we must supply *ἐκάστη*, to be taken from *ἕκαστος*, as follows: *ἐκάθισα* (scil. *ἐκάστη τῶν γλωσσῶν*) ἐφ' ἓνα ἕκαστον αὐτῶν. Thus the full sense will be: 'and there were seen as it were *tongues* of fire, distributing themselves, and settling upon them, one on each.'

These appearances,—not to be ascribed to natural causes, but preternatural,—are to be considered *symbolical*; representing emblematically, 1. the power and purifying effects of the Holy Spirit (see Matt. iii. 11); and 2. the gift of tongues, the first-fruits of the Spirit.

4. *ἤρξαντο λαλεῖν ἑτέραις γλώσσαις*] Meaning, languages other than those which they were acquainted with; i. e. such as they were ignorant of, and which are specified at ver. 8—11.

— *ἐδίδου α. ἀποφθέγγεσθαι*] 'gave them power to speak out,' 'show forth.' *Ἀποφθέγγεσθαι* is used, even in the Class. writers, both of 'deep and sententious,' and also of 'divinely-inspired and prophetic language.' So Jambl. de Myst. iii. 17, *ἐπὶ τοῖς τῶν εὐσεβῶν τινα ἀνθρώπων ποιῶν (ὁ Θεὸς) μετὰ σοφίας λόγους ἀποφθέγγεσθαι*,—and Plutarch, de Pythiis Otac., p. 405, *πρῶτον μὲν, ὥσπερ εἰρηται τὰ πλεῖστα, ἐκείνους καταλογάδην ἀποφθέγγοντο*,—and p. 268, *ἀποφθέγγεσθαι λόγια καὶ χρησμοφάνει τοῖς ἱεροτάσι*. So, too, Philo de Joseph., p. 543, relates that, on his having interpreted dreams to Pharaoh, the king said to him, *οὐ γὰρ ἐνὶ Θεοῦ ταῦτ' ἀποφθέγγεσθαι μοι δοκεῖ*.

5. *ἄνδρες εὐλαβεῖς*] 'religious men'; *εὐλαβῆς* being here (as also at Luke ii. 25, and infra x. 2) synonymous with *εὐσεβῆς*, though the two words properly differ in sense; *εὐσεβῆς* (as Tittman, de Synon., shows) signifying that reverence of God which is exerted in *actions*, and especially in *acts of worship*; while *εὐλαβῆς* points at the *mind itself*, and denotes one who is fearful of offending God, whether in word or deed. Hence

*εὐλαβῆς* answers to the German 'Gottesfürchtig,' and our *God-fearing*; *εὐσεβῆς*, to our *pious*, or *devout*. Both may here be included. They were *εὐλαβ.*, 'God-fearing' persons, because men of real piety, based on *heart-religion*.

— *ἀπὸ παντὸς ἔθνους τ. ὁ. τ. ο.*] This is a general, not an universal proposition; and consequently to be taken with due limitation and modification, as merely denoting the various parts of the civilized world, and those known to St. Peter's hearers especially, from each of which there were some, more or less, present at this time.

6. *τῆς φωνῆς ταύτης*] What *particular* voice is here meant, has been variously disputed. Some, most improbably, refer it to the *ἦχος* at ver. 2; while others regard *φωνῆς* as put for *φήμης*, by a use occasionally found in the Sept.; thus supposing *ταύτης* to stand for *περὶ τούτου*. Since, however, *φωνή* used for *φήμη* no where else occurs in the New Test., we may best understand *φωνῆς* of the noise (*ἦχος*) produced by the assembled disciples, praying, or conversing, together.—*συνεχύθη*, 'were thrown into confusion and agitation.' See my Lex. in v. This was their *first* feeling; their *second*, we find, was utter amazement.

7. *πάντες*] This is absent from A, C, D, and many cursives, and has been cancelled by Matth., Scholz, Lachm., Tisch., and Alf., but retained by Griesb.; rightly; at least, there is no authority to warrant more than bracketing the word, which seems not absent from more than about 20 of Mill's, Wets., and Matthæi's MSS. As to Scholz's *et alii multi*, that kind of testimony from Scholz is of little or no weight. I find it absent from only two,—one Lamb. and one Mus. copy. It could not be, as Alf. says, *introduced*, though it might be *omitted*, through negligence. But it might also be cancelled by *Critics*, who thought the word an overcharged assertion. The full sense is: 'They were amazed at hearing persons, nearly all of one country, and that a rustic and illiterate one, *all speaking foreign languages*, and addressing each of them in his own tongue.'

8. *ἐν ᾗ ἐγεννήθημεν*] This seems to be a popular phrase for τῇ ἑλληνικῇ, 'native.' In the words following supply *ὅτι*. Render: 'We, I say, who are Parthians, Medes, &c. At *ἀκούομεν* there is a *repetition*, in order to clear the sense long suspended by the interposed portion at vv. 9, 10, and now evolved.

καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, † Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, <sup>10</sup> Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι (Ἰουδαῖοι τε καὶ προσήλυτοι), <sup>11</sup> Ἐκρίτες καὶ Ἀραβες,—ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμέτεραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ; <sup>12</sup> Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· Τί ἂν θέλοι τοῦτο εἶναι; <sup>13</sup> ἕτεροι δὲ † χλευάζοντες ἔλεγον· Ὅτι γλεῦκος μεμεστωμένοι εἰσὶ.

e ch. i. 22.  
a ver. 24.

9. Ἰουδαίαν] What this name can here have to do in a list meant to be composed of foreign nations, it is not easy to see. And as to what has been urged by some in its defence, it proceeds on the supposition that the language of Judaea was a different one from that of Galilee; whereas there is great reason to think that the latter differed from the former only as the English of Middlesex differs from that of Somersetshire. Upon the whole, it is plain that Ἰουδαίαν cannot be accounted for in any satisfactory way, and must (as it has been by the most eminent Critics) be regarded as corrupt; though probably to be emended from some hitherto uncollated MSS. In the mean time I have little doubt that the true reading is, according to the conjecture of Barthius (which had also occurred to myself), Ἰδουμαίαν, a very similar word to the common reading; for Δ and Μ are perpetually confounded; and part of the Μ being faded off, would leave a Δ; and the abbreviation for δου is often very like to ου. In fact, the words Ἰουδαίαν and Ἰδουμαίαν are often confounded, especially in the MSS. of Josephus. By Ἰδουμαία we may understand that tract of country situated on the other side of Jordan and the Dead Sea, and East of Judaea, which was sometimes called Arabia Petraea; and this mode of appellation often occurs in Josephus. And we know that Damascus was now in possession of Aretas, king of Arabia Petraea. There is, indeed, the greatest reason to think that the territory subject to him also extended to that part of Arabia which was N.E. from Judaea, and would thus be almost continuous with Mesopotamia. And it is plain that the countries are mentioned in geographical order, from N.E. to S.W. If Ἰδουμαίαν be adopted and received into the text, I would point and read as follows: Μεσοποταμίαν Ἰδουμαίαν τε, καὶ Καππαδοκίαν, Πόντον τε καὶ Ἀσίαν. At any rate, for Πόντον καὶ τὴν Ἀσίαν I would read, Πόντον τε καὶ Ἀσίαν: for no other name of country in this list has the article, and τε καὶ has twice before occurred in names of countries contiguous. Alf., indeed, remarks that he 'can see no difficulty' in the term 'Judaea' here; and he suggests a mode of taking Ἰουδαίαν, which will justify the reading of the copies; but that is only getting rid of one difficulty for another and greater, and might be ably described by the term 'shifts of interpretation,' which he, at v. 16 supra, politely ascribes to 'high-minded men,' and into which they are, he avers, drawn by maintaining a bad cause.

10. τὰ μέρη—κατὰ Κυρ.] Meaning, it should seem, the district of Libya pertaining to Cyrene (μῆρ. being said of a territory, in respect to, κατὰ,

its capital). Thus it will denote what Pliny calls the *Libya Cyreniaca*, and others, as Josephus, *Pentapolis*, from its five cities, in all of which, espec. in the metropolis *Cyrene*, there were many Jews.

—οἱ ἐπιδημ.] 'sojourners,' as opposed to native inhabitants. So Athen. p. 361 (cited by Wetstein), οἱ Ῥώμην κατοικοῦντες, καὶ οἱ ἐπιδημοῦντες τῇ πόλει. Accordingly, by οἱ ἐπιδημοῦντες Ῥωμαῖοι are to be understood Romans, whether of Jewish birth or proselytes (i.e. such as had either been made citizens of Rome, or Roman proselytes to Judaism) who were sojourning at Jerusalem.

11. τὰ μεγαλεῖα.] See note on Luke i. 49.

12. διηπόρουν] 'were utterly at a loss.' By πάντες are meant the persons just mentioned, namely, all, both the foreigners and foreign Jews, to whom are, in the next verse, opposed the ἕτεροι, meaning those of Judaea.—Τί ἂν θέλοι τοῦτο εἶναι; is a popular idiom, denoting, 'What should this mean?' i.e. How has it arisen? So Hdt. i. 78, τί θέλοι σημαίνειν τό τίμαρ;

Tisch. edits, from MSS. A, B, διηποροῦντο. But the authority for this reading is very insufficient (the Lamb. and Mus. MSS. all have διηπόρουν), and internal evidence is against it, considering that the active form occurs in Luke ix. 7. Acts xi. 24. x. 17, sine v. l. In fact, the τὸ arose from an error of the scribe, who, having ἐξίσταντο yet in his head, subjoined the τό. Alf., as well as Tisch., adopts διηποροῦντο in his var. lectt., but carelessly leaves διηπόρουν in his text, and characterizes it as 'a correction to more usual form.' He leaves it undetermined whether the Alex. MSS. has δ—το or διηπόρουν, espec. as the Doctors (Scholz, Lachm., and Tisch.) disagree. I can assure him that the Alex. MSS. has διηποροῦντο; and a very slight knowledge of Palaeography, with some acquaintance with MSS. themselves, and not mere reports of them, would have made him see what immediately struck me, how the reading arose in those two copies only; for I cannot find that it is in any other.

13. Instead of χλευάζ., a few ancient MSS. (to which I add 2 Lamb., 1 Mus., and Trin. Coll. B, x. 16, and some Fathers), have διαχλ., which is received by almost every Editor from Griesb. downwards, but without sufficient reason; for the external evidence in favour of the new reading is weak, and the internal evidence by no means strong, inasmuch as simple verbs are not unfrequently changed into compounds, to communicate a stronger sense, or for greater elegance; and some compounds into simples, through carelessness of scribes. And χλευάζω occurs more

14 Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς· Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. 15 Ὁ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· 16 ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ· 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις [λέγει ὁ Θεός], ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεῦ-

1 Thess. 5.  
Joel 2. 28  
Isa. 44. 3.  
John 7. 39.

than once elsewhere in this book, and often in the LXX.; διαχλ. no where, either in the New Test. or the LXX.

— γλεύκος.] Not, new-made wine (which is the proper signification of the word), for that is forbidden by the *time of year*; but new, and consequently 'sweet wine, which is very intoxicating. See Is. xlix. 26. And so γλεύκος occurs in Job xxxii. 19, and sometimes in the Class. writers; e. g. Lucian, t. iii. 65. Athen. p. 176, and often in Plutarch.

14—36. The Speech of Peter. 'Luke gives us here the first sample of the preaching of the Gospel by the Apostles, with which the foundation of Christian preaching, as well as the Church itself, appears to be closely connected. We discover already in this first sermon all the peculiarities of apostolic preaching. It contains no reflections nor deductions concerning the doctrine of Christ,—no proposition of new and unknown doctrines, but simply and entirely consists of the proclamation of *historical facts*. The Apostles appear here as the witnesses of that which they had seen; the resurrection of Jesus forming the central point of their testimony. It is true, that in the after development of the Church it was impossible to confine preaching to this historical announcement only: it gradually became invested with the additional office of building up believers in knowledge. But, nevertheless, the simple testimony to the great works of God, as Peter here delivers it, should never be wanting in preaching to those whose hearts are not yet penetrated by the Word of Truth.' (Olshausen in loc.)

17—21. These verses are a citation from Joel ii. 28—32 (in the Hebrew, iii. 1—5), but with some slight, though unimportant, variation both from the Hebrew and the Sept. The chief difference is in *ἐν ταῖς ἐσχάταις ἡμέραις* being used for *μετὰ ταῦτα*. However *μετὰ ταῦτα*, rendered by the LXX. *μετὰ ταῦτα*, is admitted by Jarchi, Aben-ezra, and Kimchi to be equivalent to the Hebrew words which correspond to *ἐν ταῖς ἐσχάταις ἡμέραις* in other passages of the LXX. That the two phrases are identical in meaning is clear from a comparison of Jer. xlviii. 47 with xlix. 6, and Isa. ii. 2. As to the words *λέγει ὁ Θεός*, they form no part of the *quotation*, but are an *insertion by the Evangelist*, to indicate the *Person* who says this. The two last clauses of ver. 17 are merely interchanged in their order. At ver. 18, γα, found, however, in the Alex. MS., is inserted, which strengthens the sense; καὶ γα signifying *quoniam*, as both in the Classical writers and in the Sept. The words καὶ προφητεύουσιν are added (from the preceding context) by way of explanation. Finally, at ver. 19, the

words *ἀπὸ* and *ἐκ* are supplied, to develop the sense; especially as they are often found joined to *ἐν οὐρανῷ* and *ἐπὶ τῆς γῆς* in the Old Test. See Exod. xx. 4. Josh. ii. 11.—Ἀπὸ τοῦ πνεύματος is said to be for *πνεῦμα*, as in the Hebrew. But it rather seems to be a slight *alteration* adapted to the *sense* rather than the words, meaning (by an ellipsis of *μέρος*) a *portion of my Spirit*. What *kind* of spiritual effects are meant, is clear from the following verses. 'Ἐκχεῶ' is, like the correspondent terms in Greek and Latin, used to suggest the peculiar *exuberance* of the gifts, of course spiritual, imparted. The Jewish Interpreters themselves admit that the passage contains a highly figurative description of the state of things which shall precede and accompany the coming of the Messiah; namely, by an extraordinary outpouring of the Spirit upon all flesh; though they understand it of all classes of society, notwithstanding it evidently was intended of *all nations mentioned in general*. The influence of the Spirit here foretold must designate (as Dr. Henderson, in his note on the passage of Joel, has ably shown) not only the extraordinary and supernatural gifts of the Apostolic age, but also the ordinary *graces* of the Spirit, in their strengthening and saving influences on the souls of all true believers. He observes that 'the Apostle's quotation introduced by *τοῦτό ἐστι* 'this is the fact,' rather '*phenomenon*,' as Hoffm., which is the more necessary, since, as Hoffm. remarks, the Apostle emphatically points at the thing present, justly regarded as something august. See also v. 39 (where Peter plainly intimates that this was the fulfilment of the prediction by Joel). In fact, the words of the Prophet had just been read in the Pentecostal service of the synagogue.' See Dr. Henderson's *Biblical Researches and Travels in Russia*.

17. προφητ.] This must, in the full sense, signify 'speaking under Divine inspiration,' namely, by prophesying (in the strict sense of the expression), including the lesser degrees of the *προφητεία* (see Rom. xii. 6. 1 Cor. xii. 10. xiii. 2), which were preaching and teaching the truths of the Gospel. The next clause intimates that God would also reveal his will to both old and young, in a manner which should partake of the *προφ.* just before mentioned, by *visions* or *dreams*.

The terms *προφητεία* and *ὕφανσις* are sometimes synonymous; but here *ὕφανσις* is equivalent to *ὄρασις*: in either of which terms an *appearance* is presented to the person, whether waking or by trance; whereas *ὑπνιον* is always a *dream*, in which something is preternaturally suggested to the mind. And here we should render,



σουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἱένυπνια ἐνυπνιασθήσονται. <sup>18</sup> Καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ <sup>h Joel 2. 28.</sup> προφητεύσουσι. <sup>19</sup> <sup>h</sup> Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ <sup>1</sup> <sup>h Matt. 24. 20.</sup> ἀτμίδα καπνοῦ. <sup>20</sup> <sup>1</sup> Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. <sup>21</sup> <sup>h</sup> Καὶ ἔσται, πᾶς, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου,

'shall dream visions,' i. e. shall see visions in dreams. Thus at 1 Sam. iii. 1, *ὅρασις διασηλ- λουσα* denotes a *distinct revelation* by supernatural appearance, in opposition to the *less direct* revelation by dreams or otherwise. With respect to the present passage, the *ὅρασις* was fulfilled in the case of St. Paul; the *ἐνυπνια* in that of St. Peter. Finally, what is said at ver. 19 was remarkably fulfilled by the communication of the *Spiritual Gifts*, mentioned in the Acts of the Apostles and in St. Paul's Epistles, especially 1 Cor. xiv. But I have shown supra that the ordinary gifts are by no means to be excluded, though not mentioned, for, as Hoffm. says, the extraordinary are promised that the ordinary may be expected.

For *ἐνυπνια* MSS. A, B, C, D<sup>s</sup>, and about 16 cursives of the same family, read *ἐνυπνίους*, which is adopted by Griesb., Scholz, Lachm., Tisch., and Alf. But external authority is insufficient (for I can only add Trin. Coll. B, x. 16); and internal evidence is equally balanced. *Ἐνυπνια* may have been derived from the Sept.; but it is not likely that it should have been introduced into all the copies except a comparatively few. I rather suspect that *ἐνυπνίους* was a Critical correction, meaning 'by dreams.' Indeed in the Trin. Coll. MS. there is *ἐν ὕπνιους*, whence I infer that in the original there was *ἐν ἐνυπνίους*, so that the reading may have originated in a marginal Scholium.

19. *δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω*] By *οὐρ.* is meant *the sky*, as opposed to *ἐπὶ τῆς γῆς*. Comp. Dan. vi. 27, *ποῖσι σημεῖα καὶ τέρατα ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς*. The next words *ὁ ἥλιος—εἰς αἷμα* are to be referred to the *τέρατα ἐν τῷ οὐρανῷ*, *preternatural* appearances (of a bloody and fiery kind = *portenta*, prodigies portending bloodshed and fire, as we say 'fire and sword') *in the sky*, that displayed the finger of God. The *ἀτμίδα καπνοῦ* (alluding to the smoke of burning towns) is *graphic*, and *completes* the picture of devastation. 'Promissionem sequitur comminatio, et rectè Petrus hanc immiscet sermoni alias solatii pleno, quoniam etiam mixtum erat Auditorium ejus. Adverant enim εὐλαβεῖς, v. 5; aderant quoque *εμπέκτα*, v. 13.'

20. *ὁ ἥλιος μεταστραφήσεται εἰς σκ.*] See note on Matt. xxiv. 29, where we have the same imagery, and admitting of the same explanation.

— *ἡ σελήνη εἰς αἷμα*] By *αἷμα* is here to

be understood that obscure sanguineous hue, which the sky assumes when the atmosphere is filled with the smoke arising from fire; designating the *lurid* appearance which it presents when smoke and flames are thrown up by earthquakes. Comp. Rev. vi. 12. viii. 8.

— *τὴν ἡμέραν Κυρίου τὴν μεγ. καὶ ἐπιφ.*] Meaning, a day notable for the visitation of God's punishment on the guilty, and therefore *terrible*, as the Hebrew is rendered; though the former sense is assigned to the word *ἡμέρα* in other passages. The very same words occur in Mal. iv. 5, and are rendered in the same way in the Sept.

19, 20. All that we can infer from these verses is, that the events in question will take place at 'the times of the Messiah.' But whether they are to be referred to the *first* advent of our Lord, at the destruction of Jerusalem, or to his *second*, at the day of judgment, Commentators are not agreed. They are very similar to, and admit of, nay, perhaps require, the same mode of explanation as Matt. xxiv. 29. Luke xxi. 25; where see notes; so as to be referred to *both* advents. As to the *literal* and *primary* fulfilment at the *first* advent, none who are conversant with the faithful, alas! too true, account given by Josephus of the horrible circumstances which preceded the destruction of Jerusalem, can fail to see, that the figurative language here employed is not overcharged, but only sets forth the awful condition of the inhabitants of Judæa at the period in question. But the final and full accomplishment of these prophecies will probably not take place before the consummation of all things. In order that all the faithful may profit by the implied warning, 'Be ye always ready, for ye know not the time when your Lord appeareth, weighty is the remark of Hoffm., 'nimium judicia Dei in tempore, quæ judicia extremi quasi preludia sunt, describi solent cum prospectu ad hoc, quia per illa nos de hoc admonitos vult Deus.'

21. *πᾶς—σωθήσεται*] If the *double* reference be brought in here, the *primary* application of the prophecy may be supposed 'to contain,' in the words of Dr. Henderson, 'a gracious promise, that, however terrible might be the final catastrophe in which the unbelievers should perish, provision would be made for the safety of those who believed in the Messiah. And Church history records its fulfilment by the escape and preservation of the Christians at the final catastrophe of Jerusalem.' But, as I have always supposed the *second coming* to be especially

σωθήσεται. <sup>23</sup> Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδε-  
 δευγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, (οἱς ἐποίησε  
 δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε,) <sup>23</sup> τούτου  
 τῇ ὥρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες,  
 διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε· <sup>24</sup> ὃν ὁ Θεὸς ἀν-  
1 ch. 10. 22.  
m ver. 22.  
ch. 3. 15.  
8. 4. 10.  
8. 10. 40.  
8. 13. 30. 34.  
8. 17. 81.  
Rom. 4. 24.  
8. 11.  
1 Cor. 6. 14.  
8. 15. 15.  
2 Cor. 4. 14.  
Gal. 1. 1.  
Eph. 1. 20.  
Col. 2. 12. 1 Thess. 1. 10. Heb. 12. 20.

meant, I am inclined to think that it is *alone* intended, which I agree with Alf. is required by the whole tenor of the Apostle's application of the prophecy. See the admirable note of Calvin, of which the following extract contains the pith:—*'Sicuti Deus minis ac terroribus nos tanquam ignavos aśinos ad querendam salutem instigat; ita postquam cœlum et terram tenebris involvit, modum tamen ostendit, quo salus ante oculos nostros affulgeat,—nempe, si ipsum invocabimus. Est enim diligenter notanda hæc circumstantia. Si Deus salutem simpliciter promitteret, hoc jam quidem est magnum; sed longe majus est, dum inter multiplices mortis abyssos eam promittit.'* *'Quum omnia,' inquit, 'confusa fuerint, et exitiis formido omnia occupaverit, tantum invocate me, et salvi eritis.'* . . . . . *'Quando, itaque, nemo excluditur ab invocatione Dei, omnibus aperta est salutis janua. Nec aliud est quod nos ab ingressu arceat, quam propria infidelitas.'*

<sup>22—36.</sup> *Peter's further address to the Jews.* After having pointed out to them, in the effects they had been witnessing with such amazement, the fulfilment of the prophecy of Joel concerning the effusion of the Spirit in the days of the Messiah, and demonstrated to them from the prophecy that a Redeemer had been promised, who should 'save to the uttermost' his faithful worshippers, the Apostle proceeds to turn their attention to the grand subject and main purpose of his discourse,—showing that JESUS OF NAZARETH, whom they have crucified, is that Personage (*proved* to be such by his resurrection to life), and pointing out the purposes for which he was raised from the dead. On this is engrafted a notice of the validity of the general evidence in favour of Jesus's Messiahship, and the nature of that evidence. Then there is subjoined, that this Jesus it is, thus raised and invested with supreme dignity, who hath procured this plenteous effusion of the Holy Spirit, as attested by the effects which they now see and hear. Of him, too, it is added, the words of Ps. cx. 1, are meant, which their own Rabbins referred to the Messiah. Hence (the Apostle concludes) they may be assured that this Jesus, whom they have crucified, is the Lord and Christ appointed of God.

But to consider the passage in detail, the Apostle addresses them by the conciliatory appellation *Israelites*. *Ναζωραῖον* is subjoined to *Ἰησοῦν*, because, in mentioning his name thus formally, it was proper to add what had, indeed, become an ordinary appellation. See Mark xvi. 6. Acts iii. 6. x. 38.

<sup>22.</sup> *ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι, &c.* The construction is: *ἄνδρα ἀπὸ τοῦ Θεοῦ, scil. ἀπόστολον εἶναι*,—for such is the reference, as appears from Heb. iii. 1, *κατανοήσατε τὸν ἀπόστολον τῆς ὁμολογίας ἡμῶν, Χριστὸν Ἰησοῦν*. The full sense is, 'a person demonstrated to you as being

shown to be an ambassador from God by miracles, signs, and wonders.'

<sup>23.</sup> *τῇ ὥρισμένῃ βουλῇ καὶ προγν.* The best Commentators are agreed, that *τῇ ὥρισμ. βουλῇ* means 'the determinate decree,' and consequently immutable counsel of God.

— *ἔκδοτον λαβόντες*]. The strong significance of the term *ἔκδοτον* I have already pointed out, as denoting the being *given over* to any one to suffer what he pleases to inflict. In the words following, Lachm., Tisch., and Alf. have cancelled *λαβόντες*, on the authority of some of the most ancient MSS. and several Versions. But *λαβόντες* is, Valckn. observes, though not necessary to the sense, yet not to be ejected from the context, it being one of those Participles which are so used by the Greek writers (especially Sophocles) as to seem superfluous, while they generally add some force, and suggest the idea of a sort of *celerity of action*.

— *διὰ χειρῶν ἀνόμων*]. Render: 'by the hands of persons without law,' meaning Pilate and the Roman soldiers, called *ἀνόμοι* as being Gentiles. See 1 Cor. ix. 21. 1 Macc. ii. 43. The above rendering is supported by the authority of the most eminent Expositors, and that of the ancient Versions, such as the Pesch. Syr. and Vulg., and, of modern ones, those of Wickliff, Tyndale, and Wakefield. As to the common rendering, by which *χειρῶν ἀνόμων* is connected with *ἀνείλετε*, this involves no little harshness; for we should thus have a form of expression only suitable to *poetry*, and thus, for *ἀνόμων*, *ἀνοσίμων* or *παρανόμων* would rather have been used. And, though *ἀνόμος* is used for *παρανόμος*, yet it is only of *persons*. The reading *χειρῶν*, adopted by Lachm., Tisch., and Alf., on the ground that *χειρῶν* is a *gloss*, is evidently itself a mere *alteration*, proceeding from certain early Critics, who, we may suppose, stumbled at *χειρῶν* as unclassical. And undoubtedly no pure Greek writer would have written *χειρῶν*, since that has the objection of involving an uncertainty of construction; hence, it seems, they altered *χειρῶν* to *χειρὸς*. The words *διὰ χειρῶν* are meant to anticipate a certain objection, q. d. 'We did not nail him to the cross and put him to death.—No; but ye did this *through* the medium of *others*, your tools, and those whom least ye should have selected, οἱ ἀνόμοι.' Προσπῆξαντες, scil. σταυρῶν, is added, to show that the putting to death was by the most cruel and ignominious mode. I cannot find, any more than the learned Markland, that *προστ.* is any where else used of *crucifying*; but there is no reason why it *should* not have been so called in the ordinary Greek dialect, just as *affligo* and *suffligo* in the later Latin writers. Προσπῆξαντες would have been used by a purer Greek writer, and occurs in Plato and others of 'crucifying;' but I suspect that Peter used a *somewhat coarse*

ἐότησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. <sup>25</sup> Δαυὶδ γὰρ λέγει εἰς αὐτόν Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. <sup>26</sup> διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι. <sup>27</sup> Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδου, οὐδὲ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. <sup>28</sup> Ἐγνώ-

term (as we should say, *fixed him up*) to characterize the villainy of the action. Since writing the above I have ascertained that *προσπ.* for 'crucifying' does occur elsewhere. So Hesych. explains *προσήλωσαν* by *προέκλειξαν* and *ἔτρωσαν* (read *ἐστρωσαν*, an abbreviation of *ἐσταύρωσαν*). Hesych. elsewhere explains *προσέκλειξαν* by *προσήλωσαν*, doubtless a mere var. lect. However, it seems to have been properly a technical term of carpentering for 'to fix up.' So Clem. Alex. Protr. 951, has τὰ δὲ ἀγάλματα προσκαθηλοῦται καὶ προσκηνῶνται, 'were nailed up and fixed up.' Hesych. explains *προσκήματα* by *μίμοι τι τῆς νεότης*, meaning, I suspect, the *carboards* (like our lockers) *fixed up* in the cabin of a ship.

<sup>24</sup> λύσας τὰς ὠδῖνας τοῦ θαν.] The best Commentators, ancient and modern, are of opinion that ὠδῖνας denotes not *pains*, but *bonds*; a signif., indeed, scarcely known in the Class. writers, but occurring in the LXX. This interpretation, they think, is supported by the following λύσας, and espec. by *κρατεῖσθαι*, and is confirmed by certain passages cited by Wetstein. But that λύσας may only mean *removed*, without any allusion to a *bond*, is clear from what I have annotated on the words λύουσιν τῶν δαιμόνων in Thucyd. ii. 101. So also Job xxxix. 2. ὠδῖνας δὲ αὐτῶν λύουσας, and Lycophr. Cass. 1198, σφὶ ὠδῖνας ἐξέλυσε λαθραίας γυνῆς. We may, therefore, with reason retain the Common Version, 'the pains of death,' those which precede and accompany it, and merely suppose that in *κρατεῖσθαι* there is an *allusion* to the notion of *tight bands*, as in Ælian, H. A. xii. 5, τοὺς τῶν ὀδίνων λύσαι δασμοῦς.

— οὐκ ἦν δυνατόν, &c.] Meaning, 'morally impossible,' i. e. consistently with the circumstances of the case, the dignity of his person (as being 'the Prince of life,' iii. 15, and having life in himself, John v. 26; see also John x. 18), the nature of his undertaking, the accomplishment of the work for which he came on earth, the purpose of God the Father, and the prophecies of Scripture.

<sup>25</sup> The Apostle now proceeds to show *why* it was impossible; and that by a reference to the word of God. Pa. xvi. 8—11.

— εἰς αὐτόν] 'concerning,' or 'with reference to,' him; as often in the Class. writers. See also Eph. v. 32. The εἰς here has the force of *reference*, whether direct or indirect; and the full meaning intended seems to be this: 'David saith [of himself] with an eye to Him,' intimating that what David said of himself he said with an especial reference to another, intending it to be referred, though primarily to himself, yet secondarily, and in the most eminent sense, to Christ.

Some Expositors, indeed, interpret the reference of Christ *alone*, which, however, is forbidden by the scope of the Psalmist, which requires that the reference to David should be retained as a *secondary* one. This view is, indeed, the one taken by Calvin, who, after an able discussion of this 25th verse, concludes as follows: 'Non præcisè uno verbo negat Petrus verè id fuisse in Davide impletum, sed obliquè tantum significat. Cæterum ita de Christo vaticinatus est David, ut et sibi privatim aptaverit consolationem, et extendit ad universum ecclesiæ corpus. Neque verò negandum est, de se ipso Davidum hic locutum, sed quatenus in Christo, quasi vitæ speculo se intuebatur. Primus ergo respectus in Christum: inde ad se, aliosque fideles, oculos convertit.' This view I find confirmed by Hoffm., who ably vindicates the above reference. Assuredly, as indeed Alfrod admits, David's words here, as spoken of himself and his circumstances, would only be true, in their highest and literal sense, of the great 'Son of David,' who was to come. David often spoke concerning himself; but the Spirit who spoke in David εἰς τὸν Χριστόν.—'ἵνα μὴ σαλ.,' that I should not be shaken in courage, nor succumb under calamity.

<sup>26</sup> διὰ τοῦτο εὐφράνθη ἡ καρδ. μου] This and ἡγαλλιάσατο ἡ γλῶσσά μου are meant to denote extreme joy, both that which is inwardly felt, and that which is outwardly expressed.

The διὰ τοῦτο refers to the reason for this exultation,—which was, that he should be preserved amidst the sorrows that were coming upon him, and could look forward with joy to the triumph which awaited him; see Heb. xii. 2.

<sup>27</sup> εἰς ᾄδου] scil. δόμον, or οἶκον: see notes on Matt. xvi. 18. Luke xviii. 23. v. 31. Οὐδέ δώσεις, 'nor wilt thou suffer.' For δίδωαι, like the Hebr. יָדָה, denotes sometimes not a *physical*, but a *moral* giving by permission.—Τὸν Ὅσιόν σου. This is usually rendered, 'thy pious worshipper'; a sense which may very well suit David, but not CHRIST, with reference to whom the sense must be, 'me who am pre-eminently the Holy One; and thine, as united to thee in the Godhead.'—Ἰδὲν διαφθοράν, 'to experience putrefaction,' i. e. to lie so long in the grave as to be exposed thereto.

<sup>28</sup> ἡγνώρισας—[ωὴς] Render: 'Thou hast made known (i. e. opened out) paths of life,' i. e. the means of avoiding permanent death, and attaining unto life and glory; or, as referred to David, life everlasting. The next clause adverts to the state of glory, and the fulness of joy which should succeed to that 'earthly race which was set before him'; after which he should sit down at the right hand of God, and be blessed with his immediate presence.

ρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. <sup>29</sup> Ὁ ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. <sup>30</sup> Προφῆτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὁρκῶ ὥμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς ὁσφύος αὐτοῦ [τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν,] καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, <sup>31</sup> προὐδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾧδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. <sup>32</sup> Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες. <sup>33</sup> Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ

o 1 Kings 2.  
10.  
ch. 12. 26.  
p 2 Sam. 7.  
11—16.  
Ps. 132. 11.  
Rom. 1. 12.  
1 Tim. 2. 8.  
q Ps. 16. 10.  
ch. 13. 35.  
1 Pet. 1. 11.  
12.  
r ver. 17.  
ch. 10. 45.  
John 14. 26.  
8. 18. 26.  
Phil. 2. 9—11.

29. The Apostle now proceeds to propound an argument, resting on the position that the *Messiah* is meant in the Psalm in question; and he does this by tacitly encountering an *objection* which might be made; q. d. 'These are the words of David, and are to be understood of him.' In answering which the Apostle introduces the mention of David in highly reverential language, calling him Patriarch. 'I may be permitted (says he) freely to tell you concerning the Patriarch David, that he both died and was buried, and his sepulchre remains unto this day;' [indeed remained, as Jerome testifies, in the time of the emperor Adrian;] and as David died, was buried, and his body experienced corruption, so it follows that, in the passage adverted to, he could not have spoken of himself.

30. In this and the next two verses the Apostle clinches the argument. The sense may be thus expressed: 'Now, he being a Prophet (i. e. one endowed with a supernatural knowledge of future events), and, in that quality, knowing that God had sworn a solemn oath to him, that from the fruit of his loins (i. e. from his posterity) Christ should, as to his human nature, descend, in order to sit on his throne; he, foreseeing this event, spoke (in the passage in question) of the resurrection of Christ, when he said that his soul, &c. On this promise see 2 Sam. vii. 11, 16, and the other passages adduced in the references. The expression ὁρκῶ ὥμοσα, as applied to God, of course denotes only his 'fixed and immutable purpose'; q. d. 'sanctissime promisi.'

The words τὸ κατὰ σάρκα—Χριστὸν have been cancelled by Griebab., Lachm., Tisch., and Alf.; but on very slender authority—only that of 2 uncials certain, A and C, B uncertain, one D 2 m.; but that the MS. had the words originally is clear from the Latin Version. As to the cursive MSS. adduced by Mill, Tisch., and Alf., they are but 3,—Barb. 1, No. 95, and 143, and of which the Barb. 1 is of very suspected authority. The 95 and 143 rest only on the very slender authority of Scholz. As to the *alii* added by Tisch. and Alf., from Scholz, they (as my readers may imagine from previous experience) are all but imaginary; and I cannot add one from the Lamb. and Mus. collections, and the Trin. Coll. MS. The authority, indeed, of the *Versions*—consisting of the printed Syriac

(Peshito), the Vulg., Coptic, Æthiopic, Armenian, and Arabic—may seem adverse to the words. But as to the first, though the printed Syriac has them not, yet the MSS., I am informed, have. And the authority of the *Vulgate*, which might seem weighty, is, in fact, far otherwise in cases like the present, where it is unsupported by the ancient *Italic*; and that the words were read in *that* Version, is plain from what is brought forward by Sabatier; see Matthæi. Again, the authority of the *Fathers against* the words, or, indeed, *against* any words, is never very weighty—and here is anything but determinate; since, while some of them adduce the verse *without* the words, others (as Theophyl., Theodor., and Chrysa., and Euseb. in Ps. xv.) cite it *with* them. Indeed, it may be said that the evidence of Fathers, in cases like the present, of words supposed to have been *inserted*, is the less to be relied on, since citing, as they perpetually do, *from memory*, they often omit words, espec. such as are not to their purpose. As to *internal evidence*,—after weighing it carefully afresh, I readily grant that it is *against* the words; but, in a case like this, where external authority is almost wholly in *favour* of the words, internal evidence, even if *decidedly* adverse (which it is not), would not authorize more than bracketing them.

32. τοῦτον τὸν Ἰ. &c.] The evidence for Christ's resurrection is now adverted to, and that by a reference not only to the positive testimony of the Apostles, disciples, and other eye-witnesses (as contrasted with the *want* of evidence for the assertion of the Jews, that he *did* see corruption, and did *not* rise), but to that testimony of his resurrection, and consequent Messiahship, which was afforded by his exaltation to the right hand of God; by his having obtained, agreeably to the promise, the sending of the Holy Spirit and the copious effusion of His gifts,—producing effects such as they now saw and heard, and which, by their miraculous nature, attested the Divine character of him who procured them.

33. τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς] 'Therefore being exalted to the right hand of God,' i. e. to the height of dignity and majesty, declared and constituted Lord and Messiah (namely, by his resurrection and return to heaven). See ver. 36; and comp. Phil. ii. 9, seq.

§ Pa. 110. 1.  
Matt. 22. 44.  
Heb. 1. 13.

ἀκούετε. 34 \* Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός· Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 36 Ἀσφαλῶς οὖν γινώσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι ὁ Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε.

† Pa. 2. 2,  
6—8.

37 Ἀκούσαντες δὲ κατεύγρησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες ἀδελφοί; 38 ὁ Πέτρος δὲ ἔφη πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν καὶ λήψετε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος. 39 Ὅτι ἡ γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσθαι Κύριος ὁ

u ch. 3. 19.  
§ 19. 6.  
Luko 24. 47.

v Joel 2. 28.  
ch. 3. 26.  
§ 10. 44.  
w Eph. 2.  
13, 17.

34. οὐ γὰρ Δαυὶδ, &c.] The Apostle's argument is this: 'That David speaketh not concerning himself; but the Messiah (see ver. 25, et seq.), is manifest from what he says Pa. cx. 1, where he speaks of a Lord who was to be at God's right hand till all his enemies were subdued. For that patriarch himself is not raised from the dead, and ascended into the heavens to sit at God's right hand; therefore he must have spoken this of some other person; namely, of Jesus Christ, who hath brought about this which ye now see and hear.'

The concluding words of the quotation ('until I make thine enemies,' &c.) suggest the inevitable destruction they would bring upon themselves, if they continued to reject the Saviour.

36. Here we have the conclusion,—that this same Jesus, whom they had crucified, was the divinely-constituted Lord and Christ.

— πᾶς οἶκος Ἰσραὴλ.] In πᾶς οἶκ. there seems to be a breach of the canon of Bp. Middl., according to which we should render 'every house of Israel;' which cannot be the sense. Mr. Green, however (Gr. N. T. p. 195), is of opinion that 'the above canon is infringed only in appearance, not in reality, since οἶκος Ἰσραὴλ is used as a proper name, as appears from the expression τὰ πρόβατα τὰ ἀπολ. οἴκου Ἰσραὴλ in Matt. x. 6. xv. 24.' And this is confirmed by Thucyd. iii. 57, 2. ὅμας ἐκ παντὸς τοῦ Ἑλληνικοῦ (scil. Ἰόνου) ἐξαλείψαι.

37—44. Here are described the effects produced on the people by the above discourse.

37. καρ. τῇ καρδίᾳ] 'were pierced to the heart.' Κατανύσσειναι is here, as often, used figuratively of the emotions of violent grief, or deep remorse, whether expressed outwardly, or felt inwardly; see Gen. xxxiv. 7. Pa. cviii. 16, Sept. Ecclus. xii. 12. xlvii. 20; also in the Class. writers, as Simplicius on Epict., ὡς τοὺς μὴ πάντως νικηκρόμινους νύττισθαι ἐκ τῶν λόγων, and Plutarch, de Animi Tranq. p. 476, where he says the conscience of evil doers τῇ ψυχῇ μεταμίλειαν αἰμώσσαναι δαί καὶ νόσον αὐτοὺς ἐναπολείπει.

38. μετανοήσατε.] This repentance must, of course, be supposed to imply a total change of mind and heart (see my Lex.), by an abandonment of their former preconceived opinions, and by acknowledging Jesus to be the Christ, and

embracing his religion by baptism, looking unto him alone for remission of sins, and the gift of the Spirit, now sent forth (see Matt. xxviii. 19, and note), and thereby engaging to observe all his injunctions both of faith and practice. We are, however, to bear in mind, that the above-mentioned internal change of heart and purpose is (as Calv. observes) here insisted on, as most to be testified by admission into the number of Christ's disciples.

— βαπτισθῆτω ἐπὶ τῷ ὀνόματι Ἰ. Χρ.] As contradicting John's baptism of repentance unto faith; see ch. xix. 4. The expression βαπτισθῆτω ἐπὶ τῷ ὀνόματι τινος is equiv. to εἰς τὸ ὄνομα τινος (which could not here have been used without involving tautology), or ἐν ὀνόματι τινος. In all such cases the preposition denotes dependence on, devotedness to, and obedience to (as 1 Cor. x. 2, βαπτισθῆτε εἰς τὸν Μωϋσῆν), and should be rendered, not ἐπὶ, but ἐν, implying, however, the ἐν, as referred to the benefits and blessings thereby imparted. Ὀνομα Χρ. is thought to be for Χριστῷ; but there is rather a reference to the words of Christ at Matt. xxviii. 19, containing the form in baptism,—wherein ὄνομα is by no means without force,—espec. since this is the first mention of an administration by Christ's disciples, of baptism in this full sense.

— λήψετε τὴν δωρεὰν τοῦ ἁγίου Πν.] This δωρε. τ. δ. Πν., being the fulfilment of the promises of the Spirit, and considered as the result of the baptism before-mentioned, in its full import, must be taken in the most general sense, of such a measure of the Spirit, whether ordinary or extraordinary, as might be suited to the case of each person individually. See John iv. 10.

39. πᾶσι τοῖς εἰς μακρὰν.] This is by many recent Expositors taken to mean the Jews dispersed abroad among the nations. But it must mean the Gentiles, as appears from Eph. ii. 13, 17, where by οἱ μακρὰν are denoted the Gentiles, also designated as 'aliens from the commonwealth of Israel.' And it is no sufficient objection to say, that Peter was as yet unacquainted with the truth,—that the Gentiles were to be admitted into the Christian covenant. For it appears that the Jews did not deny that the Gentiles were to be admitted to the Messiah's religion, but they thought they could alone become

Θεὸς ἡμῶν. 40 Ἐτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

41 Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσει τρισχιλίας.

42 \* Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

such by becoming proselytes to the Jewish faith. This sense, indeed, seems required by the words following; unless we suppose that the Apostle had here in view the dispersed of Israel, as well as the strangers from the covenant of promise; i. e. both the dispersed Jews, and the Gentiles, who, as yet, stood afar off.

The words *δοῦναι δὲν προσκαλίσσεται* Κύριος ὁ Θεὸς ἡμῶν, seem added further to develop the sense of τοῖς μακρὰν; q. d. 'All, I say,—even as many as the Lord our God may call upon,' a very rare sense of *προσκ.*, but occasionally also occurring in Joseph. Antt. xii. 1, 1, [invite to embrace 'the glorious gospel of Christ.']

40. *διεμαρτύρετο καὶ παρ.* 'did he earnestly charge and exhort;' see 1 Tim. v. 21.

— *σώθητε ἀπὸ τῆς γ. &c.* 'Be ye saved,' meaning 'suffer yourselves to be saved,' by embracing 'the salvation now held out to you,' and thus being put into the way of salvation.—*Σκολιὰς* signifies *perverse*, and generally *wicked*, by a metaphor taken from what is *crooked*, as opposed to *straight*. The phrase is borrowed from Deut. xxii. 5, *γὰρ σκολιά καὶ διεστραμμένη*.

With respect to the *doctrines* hence to be inferred, suffice it to say, that the air of *exhortation*, here observable, implies at once the *necessity* for exertion, and also that the *power* of exertion is present with man to 'work out his salvation.'

41. *ἀσμένως*. This word is not found in 4 uncials (A, B, C, D), and one cursive (No. 19), several Versions, and some Fathers, and is cancelled by Lachm., Tisch., and Alf.; but the authority is insufficient, espec. as internal evidence is rather in favour of the word, which was less likely to have been, as Alf. supposes, introduced as an explanatory gloss on *ἀπὸ*.—which did not need it,—than to have been expunged by Critics who thought it was unnecessary and overcharged. Besides, *ἀσμένως* is used by St. Luke with *ἰδέξαντο*, ch. xxi. 7; though there *adopted* by all those three Editors, these very MSS., and many others read *ἀπεδέξαντο*, retaining *ἀσμένως*, which is found in all the copies. Can there be a stronger case for the genuineness of *ἀσμ.* here? Though even had the parallel expression not existed, it would have been rash to cancel what is supported by all the MSS. except five (for the *et alii* of Scholz, though paraded by Tisch. and Alf., is, as too often, *worthless*; I suspect it was founded on the Barb. l, of Mill, though it is now acknowledged that the Barbarini readings are of as little worth as the *Valerian*), confirmed by the Pesch. Syr. Vers., and with internal evidence by no means against it.

— *ἐβαπτίσθησαν*. This earliest baptism—that of regeneration—had at least one remarkable feature,—namely, that it was conferred merely on the profession of repentance, and the

acknowledgment of Jesus as the Messiah; so that the necessary catechetical instruction did not *precede*, but *followed* baptism: if, indeed, there was *any* instruction in doctrine as yet,—which the German writers and Alf. think there was not. The baptism itself must, from the *nature* of the case, as to the *first* baptism on so vast a scale, have been by *affusion*, or sprinkling; since the *immersion* of 3000 persons involves the highest improbability.

42—47. Having recorded the amazing increase to the members of the visible Church, the Apostle takes occasion to characterize the mode of life and habits of those primitive Christians, not exactly at this very time, but a little afterwards.

42. *ἦσαν προσκαρτ. τῇ διδαχῇ τῶν ἀποστ.* [Comp. Matt. xxviii. 20, and see note. By *προσκαρτ. τῇ διδαχῇ* he intimates that they continued steadfastly to *adhere* to that profession which they had so suddenly taken up.

— *τῇ κοινωνίᾳ—προσυνχαῖς*] On the sense of the words considerable difference of opinion exists. Many eminent Expositors, ancient and modern, take *κλάσει τοῦ ἄρτου* of the *Eucharist*; which opinion may seem confirmed by the preceding *τῇ κοινωνίᾳ*; that term being frequently used of the Lord's Supper. Thus they in general take *τῇ κοινωνίᾳ καὶ τῇ κλάσει*, by a Hendiadys, for 'the common participation of the Eucharistic bread broken and distributed.' Some, however, understand *κοιν.* of *association* for *religious purposes*: while most of the recent Commentators understand by *κοιν.* *social intercourse*; and by *τῇ κλάσει τοῦ ἄρτου*, the exercise of mutual *hospitality*; which, they think, is supported by the expression *κλῆν ἄρτου* at ver. 46. But that sense is little agreeable to the context, which certainly requires something far more. Nor is there any authority for such a sense of *κοινωνία* in Scripture; nor perhaps of *τῇ κλάσει τοῦ ἄρτου*; for ver. 46 (to which they appeal) may very well bear another sense. Some, again, join *κοινωνία* with the words *preceding*, namely, *τῶν ἀποστόλων*, q. d. 'in intimate society with the Apostles'; a construction very harsh, and a signification quite unauthorized. It must undoubtedly be taken with what *follows*; and *τῇ κοιν.* καὶ *τῇ κλάσει* seems put, by a *hysteron proteron*, for *τῇ κλάσει καὶ κοιν.*; or, by *hendiadys*, for 'by a common participation of bread broken.' Now this *might* be understood of the *Eucharist*; yet as ver. 46 undoubtedly has reference to the same subject, but certainly *cannot* be so understood, as appears from the words following; so it should seem that in both *that passage* and *this* we are to understand the common participation of meals, taken in communion and religious thankfulness, and followed by prayer; in short, the living, as far as was practicable, as one Family. We must not here bring in, with some, the

77 Mark 16. 43 ὅτι ἐγένετο δὲ πάση ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα  
 78 ch. 4. 32. διὰ τῶν ἀποστόλων ἐγένετο. 44 \* Πάντες δὲ οἱ πιστεύοντες  
 34. ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινά· 45 καὶ τὰ κτήματα  
 a ch. 20. 7. καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι  
 ἂν τις χρειᾶν εἶχε· 46 \* καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυ-  
 μαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον

*Agapæ*; for those were only *before the Eucha-*  
*rist*, and were probably not yet in being; having,  
 it should seem, originated at a somewhat later  
 period, when the custom of having all things in  
 common,—practicable only in a small society,—  
 was discontinued; and, in the place of it, was  
 substituted a *formal communion* at the above-  
 mentioned *Agapæ*.

43. *πάση ψυχῇ*] 'every person,' i. e. of the  
 multitude at large, mentioned at ver. 46, who  
 had not yet become believers. *Φόβος*, 'reveren-  
 tial awe,' at the effects of the recent effusion of  
 the Spirit.

44. *ἦσαν ἐπὶ τὸ αὐτό*] This is generally  
 taken of 'being collected together for divine wor-  
 ship.' And although the great number (3120) of  
 the disciples has been urged as an objection to  
 that view, yet we need not suppose all to have  
 been assembled at the same time. Besides, as  
 Mr. Alford suggests, 'a large portion were per-  
 sons who had come up for the Feast, and who  
 would by this time have returned to their respec-  
 tive homes.' Nevertheless it seems also thereby  
 intimated, that the body of believers *kept to-*  
*gether*, as a *society*, apart from the Jews.

—*εἶχον ἅπαντα κοινά*] The earlier Com-  
 mentators, in general, understand by this an  
 entire community of goods; while many recent  
 Expositors think that the words are to be taken  
 only in a very limited *popular* sense, such as that  
 of the adage *πάντα κοινά*, denoting great charity  
 and beneficence. The next verse, however, ex-  
 cludes such a view, though it does not necessarily  
 imply an absolute community *by distribution*.  
 Some of the rich, it seems, sold their property in  
 part, in order to have more to give *immediately*  
 to their poorer brethren; but the money accruing  
 from thence (as is plain from *infra* iv. 32. v. 4.  
 xii. 12) did not cease to be at their own disposal.  
 That *all* did not sell their property is evident  
 from the fact, that there were soon afterwards  
 rich and poor among the Christians; see ix. 36.  
 xi. 29. xx. 35. 1 Cor. xvi. 1. Eph. iv. 28. In  
 fact, it is plain that this so called *intercommunity*  
*of goods* was voluntary, limited in extent, and  
 produced by the peculiar circumstances of the  
 infant Church at Jerusalem,—composed as it  
 was, in a great measure, of *foreign Jews* sojour-  
 ning there, and detained by the natural wish of  
 acquiring a thorough knowledge of the religion  
 which they had adopted; and yet whose funds  
 might, by their detention so much longer than  
 they had expected, have fallen short, and thrown  
 them on the charitable assistance of their richer  
 brethren. As to the *native Jews*, the poorer con-  
 verts were peculiarly objects of consideration to  
 their richer brethren; since all charity on the  
 part of those who adhered to the Jewish religion  
 would be denied them,—and they would have  
 scrupled to partake of the relics from the *Temple*  
*sacrifices*, which were distributed to the poor.  
 Nay, their means of supporting themselves might

occasionally be taken from them by bigoted em-  
 ployers or customers. Under these circumstances  
 no relief or aid could be expected, except from  
 their Christian brethren, who therefore, it seems,  
 agreed not only to contribute much of their  
*ready-money*, but occasionally, as need might  
 require, to sell part of their *possessions*; and,  
 in general, were induced by the admonitions of  
 the Apostles to regard their wealth as a com-  
 mon stock (see iv. 32), held in trust for the  
 benefit of their poorer fellow Christians. See  
 Olsh., Stier, and especially Meyer, who remarks  
 that 'this state of things is only found in the  
 Church at Jerusalem, no trace of it being dis-  
 coverable elsewhere; and not even in Jerusa-  
 lem as enforced by rule, but originating in free  
 will, so gradually as to become an understood cus-  
 tom, though it was by no means compulsory on in-  
 dividuals, and did not long continue.' See more  
 in my Rec. Syn., where I have shown at large  
 that although both the Pythagoreans and the  
 Jewish Essenes had a community of goods (see  
 Jambl. de Vit. Pyth. vi. 17, p. 59. Joseph. Bell.  
 i. 2, 12. Antt. xviii. 1, 5. Philo, p. 601 seqq.),  
 yet that this practice was *not* adopted in imitation  
 of the Essenes, since the circumstances were  
 widely different,—inasmuch as among the Es-  
 senes there was an *absolute community* of goods,  
 and *no property* whatever. Besides, it does not  
 appear that the early Christians had any con-  
 nexion with the Essenes, though they might be  
 favourably disposed towards them; espec. as prob-  
 ably not a few converts had come over from  
 them; which circumstance must have had an un-  
 favourable after effect on the opinions and prac-  
 tices of the first Christians. The working of this  
 leaven may be traced in those false teachers (so  
 annoying to Paul), who preached up unnatural  
 denial, and excessive austerities, systematically  
 dissuading, and preventing matrimony. See  
 1 Tim. iv. 3. That this was done by the Es-  
 senes we know from the testimony of Josephus,  
*ubi supra*. I agree with Meyer and Alf., that  
 the practice arose from a continuation, and ap-  
 plication to the now increased number of disci-  
 ples, of the *community* in which our Lord and  
 his Apostles had lived before.

45. *κτήματα*] The term properly denotes  
 possessions or property in general; but here it  
 must be understood of the *bona immobilia* (lands  
 and houses), as *ὑπάρξεις* (for the more Classical  
*τὰ ὑπάρχοντα*) may be of the *mobilia* (personal  
 property).

—*καθότι ἂν τις χρ. εἶχῃ*] 'as every one  
 ('any individual') had need.'

46. *προσκαρτ.*] *Προσκ.* is put for *προσεκ.*  
*ταῖς προσευχαῖς*, which occurred a little before.  
 Render: 'They persevered in attending the  
 Temple service every day,' i. e. (as is implied)  
 at the stated hours of prayer (see iii. 1); assem-  
 bling probably in Solomon's porch (see v. 12).

—*κλῶντές τε κατ' οἶκον ἄρτον*] This is by

τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, <sup>47</sup> αἰνούντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

III. 1. Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς

many understood of the Eucharist, or at least of the *Agape* which preceded the Eucharist; while others understand it of *common meals* taken by companies at certain houses in rotation. And certainly there is much to countenance this in what follows. Yet, if we consider the *preceding* words, it will seem more probable that the meals in question were the charitable and religious meals, taken in common, treated of *supra* ver. 42. At κατ' οἶκον supply ἕκαστον; meaning, probably, though not certainly, 'in groups assembled at different houses;' for no one apartment would be now large enough to contain the whole.

— ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδ.] This phrase denotes the disposition of mind in the partakers, whether rich or poor, respectively; ἀγαλλιάσει being intended chiefly of the *latter*, and ἀφελότητι, principally, though not exclusively, of the *former*. However, the chief stress is to be laid on ἐν ἀφελ., by which is denoted *sincerity* both in the *givers* and the *receivers*; in the former, shown by single-minded liberality; in the latter, by sincere and unaffected gratitude. Comp. Wisd. i. 1, ἐν ἀγαθότητι καὶ ἀπλότητι καρδίας. The one class was, it seems, as far removed from grudging or ostentation, as the other was from envy or ill-will.

47. αἰνούντες—λαόν] This may signify, in a general way, 'They were [in their mode of life] much occupied in prayer and songs of praise by the Spirit, and were in favour with the people.' Since, however, αἰνούντες is grammatically connected with μετελάμβανον, it seems better to suppose the sense to be, 'And these common meals (namely, those mentioned *supra* ver. 42) they held with prayer and praise to God; and by the use of these spiritual exercises, and by their general conduct, they were in favour with the people at large,' i. e. all except the Rulers, the Priests, and their party.

— προσετίθει τοὺς σωζομένους] On the exact sense of these words considerable difference of opinion exists. Our authorized Version renders 'those that should be saved;' but it is now almost universally agreed that this mode of rendering cannot be admitted, since it would require, not σωζομένους, but σωθησομένους. So Plato, Theat. p. 176, οἱ σωθησομένοι. Jamb. Vit. Pyth. § 201, τοὺς σωθησομένους τῶν νέων. Plut. Moral. 74; where Wyttenb. remarks, that the use of σώζεσθαι, in that and other passages in Plutarch, 'convenit cum illa apud scrip. ecclesiasticos frequentata, "servare se, salutem ac felicitatem animo a vitiis purgando vel integro servando consequi." The version in question must therefore be rejected (as Wets. thinks) because it introduces a Calvinistic doctrine, but because such a sense cannot be shown to be inherent in the words. The sense 'had been saved,' which some Anti-Calvinistic Commentators propose, is equally inadmissible. See *supra* 40, and Rev. xxi. 24. If we keep close to the propriety of language (which, where a doctrine is concerned, we are bound to do), we cannot, I still think, do better

than render, 'those who were being saved'—'who were in the way of salvation,'—those who *hearkened* to the earnest injunction, ver. 40, 'Save yourselves from this perverse generation,'—namely, by withdrawing from community with them, renouncing Judaism, seeking admission into the Christian Church by baptism, and thus being 'saved from their sins by the washing of regeneration,' and put into a *state* of salvation; whereby, through the grace of the Holy Spirit, imparted under the Gospel, they might be *actually* saved both from the guilt and the power of sin. Accordingly, as Mr. Alford observes, 'nothing is implied by this to answer, one way or the other, the question, whether all these were *finally* saved?' it being only asserted that they were *in the way of salvation* when they were added to the Church. Thus at 1 Cor. i. 18, and 2 Cor. ii. 15, we have τοὺς σωζομένους opposed to τοὺς ἀπολλυμένους,—the former as being, after embracing the Christian faith, in the *way of salvation*,—the latter in the *way of perdition*.

III. This seems meant to connect with ii. 43; vv. 44—47 being in some measure parenthetical. St. Luke now returns to what he had been saying about many *miracles* having been worked by the Apostles; and of these he adduces *one* by way of example,—namely, that of a cripple from his birth, vv. 1—10.

1. Ἐν τῷ αὐτῷ must here mean *together, in company*, and be taken after διέβαινον, 'were going up.' MSS. A, B, C, and a few cursives of the same Family, and some of the Fathers, join ἐν τῷ αὐτῷ to the last verse of the preceding chapter; and that position is adopted by Lachmann and Tischendorf (ed. 1 and 2), and by Alford. This, however, involves no little harshness, both as regards the position of the formula (for no instance do I know of ἐν τῷ αὐτῷ separated so far from its verb, and placed *last* in the sentence, except in Ps. lxi. 9, and 2 Sam. ii. 13. xii. 5), and its suitability to the foregoing, where it is not *needed*, may be doubted. On the other hand, it is highly suitable to the words *following*, the sense being, that 'they were going up together (i. e. at the same time, and in company, see note on Mark vii. 14) to the Temple.' And this is much confirmed by infra xiv. 1, ἔγινετο δὲ—κατὰ τὸ αὐτὸ εἰσέλθειν αὐτοὺς εἰς τὴν συναγωγὴν; also by Jos. Antt. xvi. 8, 6, κοιμήσαντο δὲ συνθήκας εἰς Ῥώμην ἰλθεῖν, καὶ μίχρη Ἀντιοχείας ἐπὶ τὸ αὐτὸ παρῆλθον. This signifi. is very frequent in the Sept., as Eod. iv. 3. Ps. xl. 7. lxx. 11. lxxxii. 5. Wolfius, indeed, adduces some reasons, but inconclusive, why the words may be thought not to belong to chap. iii. But he himself admits that the reasons for joining them with chap. iii. are not weak. Dr. Mill has maintained the same position as Wolf, but has urged it with *more* success; and the sense he lays down is not unsuitable. Yet it does not arise naturally from the words. The use of the expression ἐν τῷ



τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐννάτην. <sup>2</sup> Καὶ τῆς ἀνῆρ, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο δυνάμει καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὥραιαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερὸν. <sup>3</sup> Ὅς, ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσελθεῖν εἰς τὸ ἱερὸν, ἡρώτα ἐλεημοσύνην λαβεῖν. <sup>4</sup> Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε· Βλέψον εἰς ἡμᾶς. <sup>5</sup> Ὁ δὲ ἐπέειχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. <sup>6</sup> Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὁ δὲ ἔχω,

αὐτὸ with προσετίθει, harsh as it is, may indeed seem somewhat confirmed by a passage of Micah ii. 12, ἐκδιξομαι τοὺς καταλοιπούς τοῦ Ἰσραὴλ, ἐπὶ τὸ αὐτὸ θέσμαι (for προσθ.) τὴν ἀποστροφὴν αὐτοῦ. But I suspect that the true punctuation there is, Ἰσραὴλ ἐπὶ τὸ αὐτὸ, this transposition of the formula being common in the Sept. Moreover, in the Hebrew original the adv. πρὶς is rightly construed by the most eminent recent Commentators with the preceding, not the following, as it was by the framers of the Syr. and Arabic Versions, and of the Chaldee Paraphrast. Its connexion with γάρ is clear, because γάρ simply means (as Rosenm. observes) 'ponam,' 'reddam,' 'I will make him,' as in Gen. xxi. 18, γάρ σου ἦν γὰρ, 'I will make him a great people.' It must, therefore, be taken with γάρ. But, to return to the passage before us:—the harshness of construction in προσετίθει ἐπὶ τὸ αὐτὸ is not to be obviated by a critical legerdemain of German philology; and, what is more, the circumstance of the persons being 'together' was not necessary to be mentioned (having been before indicated), and is here quite beside the purpose. Why Doddr. should think the circumstance of Peter and John going up to the Temple in company too little important to be recorded, especially considering that the same circumstance is recorded of Paul and Barnabas (xiv), I am quite at a loss to see. It is certain that there was a decided like-mindedness between the two Apostles, and hence we find them going together to the tomb of Jesus; and that they should go both together to the Temple of the Lord (as did Paul and Barnabas, xiv. 1) is what might be expected from those who would be always ready to use the words of the Psalmist, lv. 15, and exxii. 1.

2. ἐκ κοιλίας μητρὸς] for ἐκ γενετῆς. See John ix. 1. Ἐκ γαστρὸς occurs in the Pseudo-Theogn. v. 307.—Ἐτίθουν. The sick and poor were, both among Jews and Gentiles, usually laid, or placed themselves, at the portals of the Temples, to ask charity of the worshippers; though sometimes at the gates or doors of rich men. See Luke xvi. 20, and note.

—τὴν θύρ. τ. λ. ὥραιαν] Which gate of the Temple is here meant, the Commentators are not agreed. Most of them suppose it to have been the Eastern gate, leading from the Court of the Women to that of the Israelites, which was overlaid with Corinthian brass (a material far more valuable than gold itself, and wrought with exquisite art); also called the gate of Nicanor, and of which mention is made in Jos. Bell. v. 5, 3. vi. 5, 3. It has, however, been shown by Wagen-

seil, Bengel, and Walch, that this involves much of improbability. Hence the learned have for some time been generally agreed that the gate here meant is that which was called *Susan*, from γῶν (the lily), so called διὰ τὴν ὡραιότητα. Indeed, old Constantinople had a gate so called; and *ὥραια* would be a good representation in Greek of γῶν in Hebrew. Of the reasons given for the above supposition, the most weighty are, 1. that, after the healing of the cripple, Peter and John repaired to Solomon's Portico, which (as appears from Joseph. Antt. xx. 8, compared with xv. 14) was very near the gate *Susan*. 2. This lame mendicant would doubtless choose a place where he would be likely to get most alms, and that would be where most persons might be expected to enter. Now at the gate *Susan* there was a far greater concourse of people than elsewhere; since there were the *tabernae*, in which wine, salt, flour, oil, doves, and other things necessary for sacrifice, were sold.

3. ἤρ. ἰλ. λαβεῖν] Here, as often, after verbs of asking, λαβεῖν is thought pleonastic; and, accordingly, the ancient Critics, as we learn from the var. lect., omitted the word. But it is not so much pleonastic, as a vestige of the *cerberosity* of ancient phraseology, very frequent in the Hebrew, and not unfrequent in the ancient Greek writers, whether of prose or verse, as *espeç*. Homer and Hdtot.

4. ἀτενίσας] used as at Luke xxii. 56; see note.—Βλέψον εἰς ἡμᾶς. 'Non ita loquitur Petrus quin de consilio Dei certus sit: et certe his verbis singulari aliquod et insolitum beneficium sperare jubet. Quasi tamen potest, an facultatem habuerint edendi miracula quoties liberet. Respondeo, sic ministros fuisse Divinae virtutis, ut nihil suo arbitrio vel proprio motu tentarent, sed Dominus per ipso egerit, quum ita expedire noverat. Hinc factum est ut unum sanarint, non autem promissive omnes. Ergo, quemadmodum in aliis rebus ducem ac directorem habebant Dei Spiritum, ita etiam in hac parte. Ideo priusquam claudum surgere jubet Petrus, conjecit in eum ac defixit oculos. Talis intuitus non caruit peculiari Spiritus motu. Hinc fit, ut tam secure de miraculo pronuntiet. Porro excitare hoc verbo claudum voluit ad recipiendam Dei gratiam: ille tamen nihil quam elemosynam expectat.' (Calv. in loc.)

5. ἰπείχεν αὐτοῖς] sub. *novis*, as in 1 Tim. iv. 16, and often in the Class. writers, but occasionally expressed, as in Lucian, Alex. iv. ult.

6. ὁ δὲ ἔχω, τοῦτό σοι δίδωμι.] Comp. Aristoph. Lysist. 671, ὅπερ οὖν ἔχω, δίδωμι σοι. Soph. Elect. 450, σμακρὰ μὲν τὰδ', ἀλλ' ὅμως δ' ἔχω,

τοῦτό σοι δίδωμι. <sup>d</sup> ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζω- <sup>d ch. 4. 10.</sup>  
 ραίου ἔγειραι καὶ περιπάτει. <sup>7</sup> Καὶ πιάσας αὐτὸν τῆς δεξιᾶς  
 χειρὸς, ἤγειρε. παρακρήμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις  
 καὶ τὰ σφυρά. <sup>8</sup> καὶ <sup>e</sup> ἐξαλλόμενος ἔστη, καὶ περιεπάτει καὶ <sup>e Isa. 35. 6.</sup>  
 εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ  
 αἰνῶν τὸν Θεόν. <sup>9</sup> Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα  
 καὶ αἰνοῦντα τὸν Θεόν. <sup>10</sup> ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν  
 ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὥραιᾳ πύλῃ τοῦ  
 ἱεροῦ καὶ ἐπληρώθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβε-  
 βηκότι αὐτῷ.

<sup>11</sup> Κρατοῦντος δὲ \* αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε  
 πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομώνος <sup>f ch. 3. 12.</sup>  
 ἔκθαμβοι. <sup>12</sup> Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν. <sup>John 10. 22.</sup> Ἄν-

δὲ αὐτῷ. See Theogn. 514, οἱ ἔχουσιν χ' οἶα  
 διδοῦσι θεοί—τάριστα παρέξουσιν. By ὁ ἔχω  
 is meant, 'out of such power as I have com-  
 mitted to me (namely, from Jesus Christ) I  
 bestow the benefit I am now doing: other abili-  
 ty to help thee I possess not.'

—ἐν τῷ ὀνόματι. [I. X.] The full sense is,  
 'in virtue of the power inherent in the name of  
 Jesus Christ.' Hence we see the marked distinc-  
 tion between the miracles worked by JESUS in  
 his own name, and by his own authority, and  
 those by his Apostles solely by virtue of the  
 power vested in him, and by a delegated autho-  
 rity from him. See note on Mark xvi. 17, 18.  
 John xiv. 12.

7. πιάσας αὐτόν, &c.] 'taking him by the  
 right hand.' So Theocr. iv. 35. This was an  
 action done, not, as some Expositors say, more  
*Medici*, but as a *symbolical* one, representing the  
 cure, and giving a gracious assurance of it; such  
 as our Lord was pleased often to impart. Comp.  
 Mark vii. 33, and Œcumen. and Sever. Antioch.  
 ap. Catén. Oxon.

—ἵστην.—αἱ βάσεις κ. τ. σφ.] Hereby αἱ  
 βάσ. are not meant the soles of the feet, on  
 which the feet rest in standing or walking; which  
 denotes the bony part from the toes to the heel  
 inclusive, on which the σκέλος supported by the  
 σφυρά, rests in walking. Or, to express the  
 thing with more technical exactness, after Galen  
 and Gorreus ap. Steph. Thea. ed. Par., the  
 βάσεις denote the astragali on which the tota  
 tibia, consisting of the κνήμη and the περόνη,  
 rest as on a sure foundation in walking. By  
 τὰ σφυρά are meant 'the ancle bones,' whose  
 firmness is indispensable to enable the σκέλος  
 and βάσεις ποδ. to perform their office. I have  
 said so much, because the matter has been im-  
 perfectly treated by Expositors, and in order to  
 point out the peculiar kind of infirmity which  
 made the man a cripple from his birth; in which  
 also we trace the pen of a physician, who under-  
 stood the nature of the case, with which he had  
 doubtless made himself acquainted, in order  
 accurately to describe it. The hand of 'Luke  
 the physician' may also be traced in the brief  
 but expressive words describing the result of  
 the cure, where ἐξαλλόμενος means 'leaping forth,'  
 or out of the chair on which he was seated, thus

denoting (*graphicè*) the headlong eagerness of  
 incipient action, and implying the joy accom-  
 panying it. This peculiar use of the word is so  
 rare, that I know of only one ex.—Aristot. Prob.  
 ii. 31, ἐξάλλονται 'desilunt' (οἱ ἀγωνιῶντες)  
 καὶ οὐδέποτε ἡρεμοῦσιν, though for the figurative  
 sense I may refer to Ia. iv. 12, Sept., οἱ βουνοὶ  
 ἐξαλοῦνται, προσδεχόμενοι ἑμᾶς ἐν χαρᾷ. It  
 is of more importance to remark that, in this  
 action, as recorded by the sacred writer, we have  
 no other than a fulfilment of what had long ago  
 been prophesied in Ia. xxxv. 5, 6, τότε ἀνοιχ-  
 θήσονται ὀφθαλμοὶ τυφλῶν, καὶ ὅσα κωφοὶ  
 ἀκούσονται, τότε ἀλείψεται ὡς ἱλαφὸς ὁ  
 χυλὸς, τραπὴ δὲ ἔσται γλῶσσα μογιλάων. I  
 need scarcely say that in the second and fourth of  
 these particulars, adduced by way of example,  
 there is an evident fulfilment of what is recorded  
 in Mark vii. 32, of the case of the κωφὸς μογι-  
 λάων, where see note. In fact, in these verses  
 of Ia. (5, 6) the marvellous works of our Lord  
 are plainly predicted (our Lord himself being  
 the Interpreter in Matt. xi. 4, 5, where there is  
 a plain allusion to this passage of Ia.), wonders  
 of power wrought in men's bodies, and even  
 greater wonders in men's souls,—and meant to  
 be included—by which, through the Holy Ghost,  
 the spiritually blind were enlightened; those  
 deaf to the call of God and Christ, were made to  
 hear clearly; those utterly impotent to every  
 good work, were made by Divine grace, through  
 the Spirit, not only able to move in the work of  
 righteousness, but to be eagerly engaged in it,  
 and joyful to carry it forward.

11—26. *Discourse of Peter on the foregoing occurrence.*

11. κρατοῦντος] 'holding fast to,' 'not letting  
 them go;' as in 2 Sam. iii. 6. For text. rec.  
 λαθόντος χυλοῦ I have, with all the Critical  
 Editors, received αὐτοῦ, on strong external au-  
 thority (to which I can add not a few Lamb. and  
 Mus. copies), confirmed by internal evidence.

12. ἀπεκρ. πρὸς τὸν λ.] 'made [this] address  
 to the people.' Mr. Alf. renders, 'made answer  
 to their expressions of astonishment.' But no  
 expressions are mentioned; and the rendering  
 yields a forced sense. The best Expositors have  
 been long agreed on the rendering 'addressed;' and it is confirmed by the Sahid., Copt., and

δρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδία δυνάμει ἢ εὐσεβείᾳ πεποικηκόσι τοῦ περιπατεῖν αὐτόν; 13 ὁ Θεὸς Ἰβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἔδωκε τὸν παῖδα αὐτοῦ Ἰησοῦν ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκεῖνον ἀπολύειν. 14 ὁ Τμείς δὲ τὸν Ἅγιον καὶ Δίκαιον ἡρνήσασθε, καὶ ᾔτησασθε ἄνδρα ὀφονέα χαρισθῆναι ὑμῖν 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε ὃν ὁ Θεὸς ἡγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 Καὶ ἐπὶ τῇ πίστει τοῦ

*Æthiop. Versions.* The address, however, might be intended as an answer to their *thoughts* and feelings.

— *δυνάμει* 'any means in our power, whereby we could effect this;' or, perhaps, in allusion to *magical art*, to which some might ascribe the cure of the lame man.

— *εὐσεβείᾳ* 'piety,' personal righteousness, as if efficacious, and sufficient to obtain it from God, as a reward of merit.

— *πεποικη. τοῦ περιπ.*] The same peculiar construction occurs *infra* xxvii. 1, and in both cases, and others of that kind, there is no need to resolve the Partic. into its cognate Adject. and the Partic. ὄντι. To suppose an ellipse of *περὶ* is only an *evading* of the difficulty, which is best removed by regarding τοῦ as = *ἐκ τοῦ* or *ὡς*, in cases where it is put for the simple Infinit., at least where the *purpose* or *result* is implied. The use of 'for' with the Infinitive in our old authors, and still in the mouths of the vulgar, exactly corresponds to the above idiom. It is, indeed, found in Wycliffe's Version here.

13, 14. The Apostle now suggests the real cause of the cure, calling their attention to *Christ*. The general meaning is, that 'the purpose of God, in the miracles which he ordained to be wrought by the Apostles, was to show forth the glory of his Son Jesus Christ.' Hence it follows, that men are here not to extol *Peter*, or any one else. It is *CHRIST* only who is to be exalted. See John iii. 30. (Calvin.)

13. ὁ Θεός—*ἡμῶν*] The repetition of ὁ Θεός is emphatical; and the mention of the God of their fathers was introduced to show that they taught no *new* religion which should alienate them from the God of Israel.

— *ἔδωκε* 'glorified,' by his resurrection and ascension.

— *τὸν παῖδα α. ἱ.*] I am now induced to think with Pisc., Bengel, Nitzsch, Olsh., Stier, and Alford, that *παῖδα* here means not 'Son,' but 'Servant,' of course in the *Messianic* sense, which the word in the Septuagint at Is. xl.—xlv. signifies. It is, however, remarkable, that in all the ancient Versions it is rendered by 'Son.'

— *ὃν ὑμεῖς μὲν παρίδ.*] The *μὲν*, which I have here, with all the Critical Editors, admitted on strong authority, I find confirmed by all the Lamb. and most of the Mus. copies, and Trin. Coll. B. x. 16. It was removed by those shallow Critical Revisers, who were ignorant of the idiom by which *μὲν* is used without a *δέ* following; on which see Matthieu's, Kuhner's, and

Winer's Grammars. We may notice the tact with which Peter, after gratifying his hearers by the expression ὁ Θεός τῶν πατ. ἡμῶν, slides into severe reproof.

— *κρίναντος ἱ. ἀπ.*] 'when he had decided [in his own mind] to let him go;' 'had,' as we say, 'made up his mind,' 'was fully disposed' so to do. So Luke xxiii. 16, *π. οὖν αὐτὸν ἀπολύσω.*

14. ὑμεῖς δὲ—*ἡρνήσασθε*] The language is very strong, and pointed by antithesis, nay, the very Pronoun is *emphatic*, thus bringing the charge home to the very persons addressed; q. d. 'You are the persons who *disowned*, refused to acknowledge, as Messiah, One who eminently sustained that character,' as (κατ' ἐξοχήν) τὸν Ἅγιον καὶ Δίκαιον, 'the Holy and Just One,' a designation of the Messiah (as at iv. 27. Rev. iii. 7. John x. 36) formed on ὁ Ἅγιος τῶ Θεοῦ, which occurs at Mark i. 24. Luke iv. 34, and John vi. 69. In the words following καὶ ᾔτησασθε, &c., there is an indirect contrast between the Holy and Just One and the base and sinful,—between the *Lord of life* and the *destroyer of life* by murder. It need not, however, be supposed to import that Barabbas had actually committed murder, since it appears to have been sometimes used to denote one who would not hesitate at any crime however atrocious, of which Casaub. on Athen. col. 398, adduces several exx. On comparing the accounts in the Gospel with this, we find that he is so called here as having been engaged in an insurrection against the Roman authority, in the course of which violence and commotion had been produced, out of which arose murder. As to Barabbas being called *ἁγστής* by St. John, there is no discrepancy, since that was the name given to revolvers by the Romans, 2 Cor. xi. 26, *brigands*.

— *τὸν ἀρχηγὸν τῆς ζωῆς*] Must be understood to denote not solely the *Author* of life and immortality, by being the *first* to rise from the dead, but, in a metaphorical and spiritual sense of *ζωή*, to signify *eternal life, salvation*; for the phrase is equiv. in sense to ἀρχηγ. τῆς σωτηρίας at Heb. ii. 10 (where see note), and Heb. xii. 2. However, the main proof of this sense of *ζωή* rests on John xiv. 6, where our Lord says to the Apostles, ἐγὼ εἰμι ἡ ζωή (meaning both the resurrection and the life, as it is said John xi. 25), from which it will plainly appear how the senses of *ζωή* and *σωτηρία* coincide.

16. καὶ ἐν—*αὐτοῦ*] Render: 'and his name (i. e. the power accompanying the invocation of his name), through faith in his name (in *his*) bath made strong, or sound, this man whom ye

ὀνόματος αὐτοῦ, τούτου, ὃν θεωρεῖτε καὶ οἶδατε, ἑστερέωσε τὸ  
 ὄνομα αὐτοῦ· καὶ ἡ πίστις, ἡ δι' αὐτοῦ, ἔδωκεν αὐτῷ τὴν ὁλοκλη-  
 ρίαν ταύτην ἀπέναντι πάντων ὑμῶν. <sup>17</sup> <sup>n</sup> Καὶ νῦν, ἀδελφοί, οἶδα <sup>p ch. 13. 27.</sup>  
 ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. <sup>18</sup> <sup>o Luke 24.</sup> <sup>44.</sup> <sup>ch. 20. 22, 23.</sup> <sup>p ch. 1. 20.</sup> <sup>q Isa. 1. 13</sup> <sup>-20.</sup> <sup>44. 22.</sup> <sup>Joel 2. 13.</sup> <sup>Jer. 31. 23</sup> <sup>-26.</sup> <sup>Zeph. 2. 14—</sup>  
 δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν  
 αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. <sup>19</sup> <sup>p</sup> Μετανοήσατε  
 οὖν καὶ ἐπιστρέψατε, <sup>q</sup> εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας.  
 ὅπως ἂν ἔλθῃ καιροὶ ἀναψύξεως <sup>r</sup> ἀπὸ προσώπου τοῦ Κυρίου,

see and know.' The next words are further explanatory of ἐπὶ τῇ πίστει τ. ὀνόμ. αὐτοῦ; and by ἡ πίστις ἡ δι' αὐτοῦ is meant that faith of which Christ is the *giver* as well as the *object*; comp. 1 Pet. i. 21; which is the best comment on this passage. The term ὁλοκλήρ, meaning 'complete soundness,' 'good health;' as in Ia. i. 6, and sometimes in the Class. writers, serving to further explain ἰσχυρίσας.

17. οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, &c.] When we consider the numerous miracles of our Lord, and the other ample proofs which the Jews had of his being the Messiah, it may seem difficult to understand how they could be said to have done what they did *through ignorance*. To remove this difficulty, *through* may refer to the words ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν, not to ἄγνοιαν, but to ἐπράξατε, in the sense, 'I know that through ignorance ye were induced to do as your rulers did.' But this is violating the construction, and forcing on the passage a sense not inherent in the words. Besides, the ignorance in question extended to *both* classes. Nor is there any occasion to resort to such a harsh method, since the expression may be taken as said *populariter*, and consequently need not be too rigorously interpreted, but only supposed to mean, 'I am aware that you did what you did, under the influence of error, prejudice, and other carnal passions.' The Apostle does not mean that this ignorance was *without blame*,—far from it; for as it resulted from pride, prejudice, and worldly-mindedness, and was co-existent with ample means of information, it was highly *criminal*; yet though criminal, he intimates it admitted of *some extenuation*, inasmuch as there was some degree of ἄγνοια in all the classes of persons; and that was by all the Class. writers regarded as a great extenuation. See Eurip. Hip. 1334. Thucyd. iii. 38, where see my note. For the character of the Apostle's expressions is *extenuatory*,—by the use of the expression ἀδελφοί, and even the νῦν, on which see my Lex.—as were the words of his Lord, when interceding for his murderers: Πάτερ, ἄφεσι αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσι, Luke xxiii. 34.

18. ὃ δὲ Θεὸς—ἐπλήρωσεν οὕτω] q. d. 'But, however, God hath used that ignorance *for good*, by permitting that you should commit this crime; and moreover, since thus would be fulfilled the declarations of the Prophets concerning the calamities with which the Messiah should be oppressed.' There is no *hyperbole*, as Kuin. and others suppose in πάντων, since even the Jewish Rabbins acknowledge that 'all the Prophets prophesied of the Messiah.' However, I am induced to think, with Stier and Alf., that the Prophets are regarded (in this popular and familiar mode

of speaking) as one *body*, actuated by one Spirit, in bearing testimony to God's purpose—that HIS CHRIST should suffer.

19. We have now the *application* (introduced by οὖν, q. d. '*such being the case*') of the whole discourse; in which the Apostle exhorts them to repentance and newness of life, by a true conversion of the heart. For as μεταν. denotes 'change of mind,' so does ἐπιστρέφω, the 'change of conduct' resulting therefrom, and inseparable from true conversion. See Bp. Bull's Harm. Ap., p. 9.

—εἰς τὸ ἔξαι. ὑμῶν τὰς ἁμ.] 'to be cancelled by pardon.' Ἐξαλειφῆναι signif. 1. to *wipe off*, as oil from any thing; 2. to wipe off *characters* chalked on a board, or traced on a slate; 3. to *obliterate* any *writing*, whether on waxed tablets, or written on parchment, either by *scratching* out, or *crossing* out. And, as *crossing out* accounts in a ledger implies that the sums are discharged, or the payment forgiven, so the word came to mean, in a figurative sense, to *forgive offences*, as in Ia. xliii. 23, ἰσχύει ὁ ἔξαλειφον τὰς ἁμαρτίας σου; also 2 Ezech. xii. 42, and Eccclus. xlii. 20. And Lysias, cited by Wetstein, ὅπως ἔξαλειφθεῖν αὐτῶν τὰ ἁμαρτήματα.

—ὅπως ἂν ἔλθῃ, &c.] Ὅπως ἂν is by most modern Expositors taken to mean *when*, or *after that* (for ἐπειδὴ); by others it is interpreted *until*, i. e. 'waiting until.' The latter rendering, however, involves a harsh ellipsis; and as to the former, though examples of ὅπως as used to denote *time* are frequent, yet not with ἂν, and only as used of time *past*. Indeed, the sense thus arising is far from satisfactory. Hence it is better, with the Syr., and many eminent Commentators, from Luther downward, to take it in the sense, *in order that*, as Luke ii. 35. Matt. vi. 5, et alibi. Render: 'in order that the times of refreshing may come from the presence of the Lord;' i. e. 'that ye may see with joy the time which the Lord hath appointed as the period of refreshing.'—Ἀναψύξεις denotes, 1. a *regaining one's breath* after it has been interrupted; 2. a *breathing-time* from some labour, a *rest* from trouble, or deliverance from evil generally; 3. (by implication) the 'satisfaction,' or 'pleasure,' occasioned by such a change. What particular period is here designated, Expositors are not agreed. It must, of course, be at the coming of the Messiah; but some refer that to his coming at the *destruction of Jerusalem*; others, to his coming at the *end of the world*; and others, again, his coming in the *Millennian reign*. As to the first view, it is, I apprehend, untenable. The third has been ingeniously, but not satisfactorily, maintained. It seems safest to adopt the second;

20 καὶ ἀποστείλῃ τὸν \* προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν  
 § ch. i. 11. 21 \* ὃν δὲ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως  
 1 Pet. 2. 22. πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος [πάντων] τῶν ἁγίων  
 αὐτοῦ προφητῶν ἀπ' αἰῶνος. 22 Ὁ Μωϋσῆς μὲν [γὰρ] πρὸς τοὺς  
 † Deut. 18. 18—19. πατέρας εἶπεν "Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος  
 ch. 7. 37. ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ αὐτοῦ ἀκού-

by which the ἀνάψυξις of the present passage will be that especial period of rest and joy at the coming of the Messiah in his glory. But, to touch on a point of criticism,—the reading προκεχειρ. for προκεχειρισμένον, which I receive, with all the Critical Editors, I find confirmed by all the Lamb. MSS. except one, and almost all the Mus. copies, also Trin. Coll. B, x. 16. The text. rec. could not have arisen, as Alf. imagines, from gloss, but arose from a blunder of the Scribes. The sense is, 'Him, who was of old destined as your Messiah, even Jesus.'

21. ὃν δὲ οὐρανὸν μὲν δέξασθαι, &c.] Of these words the true scope is to anticipate a possible objection,—that if Jesus had been the Messiah, he would have continued on earth, at least after his resurrection, and then founded his kingdom, to reign perpetually. See John xii. 31, and note. To this the Apostle indirectly replies, that it was necessary (i. e. for the purposes mentioned at John xvi. xvii. and xviii.) that for the present he should abide in Heaven, there to remain till the time of restoration; literally, 'that heaven should so receive, as to retain him, and not earth;' the general sentiment being, that, 'removed from the sight of men, He is conversant with God, having been raised to supreme majesty and blessedness.' See 1 Pet. iii. 22. Of course implying that he is THE MESSIAH.

— ἄχρι χρόνων ἀποκαταστάσεως π.] Ἀποκατάστασις (properly signifying 'a restoration of any thing to some former state,' and, by implication, for the better) is capable of several interpretations,—according to the view taken of the foregoing verse,—the most probable of which seems to be, that it is the ἀποκατάστασις spoken of in Matt. vii. 11 (where see note), what is called elsewhere the παλιγγενεσία, Matt. xix. 28, which, indeed, is the frequent subject of Prophecy from its very origin. On the expression τῶν ἁγίων προφ. see note at Luke i. 70, which passage will serve to confirm the insertion here of πάντων, introduced, on strong grounds (confirmed by the Lamb. and Mus. copies), into the text by the most eminent Editors; and also the cancelling of πάντων by Griesb., Scholz, Tisch., and Alf., which, however, is less certain.

22—26. The connexion of these verses would seem to be as follows: 'Moses announced the Messiah; and all the Prophets, from Samuel to our own days, have foretold those times of restoration. Now, to you belong these prophecies, and the promise given to Abraham, that in his seed should all the nations of the earth be blessed. To you God hath sent his Son Jesus Christ, and on you he would bestow blessedness, if you would but lay aside your carnal views, and turn from your evil ways. Repent, therefore, and be converted; acknowledge Jesus as the Christ, and receive his religion, lest ye suffer worse consequences of your obstinacy and unbelief.'

22. ὅτι προφήτην ὑμῖν ἀναστήσει, &c.] By quoting these words of Moses the Apostle means to say, 'that they should hearken to Christ, as the Prophet "like unto" Moses, of whom Moses predicted.' For that the passage has reference to CHRIST cannot be doubted, since St. Peter affirms it, as does also St. Stephen, Acts vii. 37. Indeed, there will be no difficulty in so doing, if we consider the chief scope of it, in which (as Schoettg. observes) the peculiar points of resemblance are intimated at the ὅς αὐτόν, 'like unto himself;' namely, 1. in being the minister of a new covenant, as Moses was of the old, which the Prophets (especially Jeremiah) had distinctly announced should be done away; 2. in His close communication with God; for, as Moses conferred much with God, that and far more did Jesus Christ, who was in the bosom of God his Father. That the passage must have reference to CHRIST (whether Moses himself was aware of it or not), has been ably evinced by Hoffm., vol. ii. p. 42 seqq., 1) from the passage of Acts vii. 37, and John i. 45. v. 46, where it is intimated, 2) because the Prophet promised in the Old Test. is styled ὁ προφήτης, Matt. xxi. 11. John vi. 14; or προφ. μέγας, Luke vii. 16. See v. 26. xiii. 23, 32. Luke vii. 16, comp. with Rom. i. 3. ix. 5; 3) that the Jews of that age understood that the prophecy announced CHAMUS, appears from Matt. xxi. 4. Luke vii. 16. John vi. 14, and especially from the discourse of Stephen, infra vii.; so that both Peter and Stephen certainly considered the Prophet named by Moses to be the MESSIAH. The most ancient Fathers of the Church, as Justin Martyr, Tertullian, Lactantius, Eusebius, Athanasius, and Augustine were of that opinion; 4) that it is not meant of any one Prophet, from the use throughout the whole context of the singular, without any plural suffix, as when nouns collective are used; 5) because, if taken of Christ, that will better correspond to the occasion and scope of the context; and this Hoffm. has fully shown. Though the passage before us is not an exact quotation; yet the variations that occur are not such as to affect its fidelity as a free paraphrase. In the first verse the words are placed in another order, and οὗτος is altered to ὑμῖν, in order to put the case still plainer to those addressed. And so indeed Moses evidently meant it. After ἀκούσατοῖς the words κατέ- ὤμας are added by Peter to show the extent of the injunction. In the next verse, though the variations are greater both from the Hebr. and the Sept., yet the general sense of both is expressed; for (to advert to the principal discrepancy) the ὅτις ἔφη καὶ ἐκείνους ἐξ αὐτοῦ mean, 'I will require it at his hands,' i. e. I will punish him for it (namely, his disobedience). Thus the words ἐξ αὐτοῦ ἐκ τοῦ λαοῦ (denoting utter extermination) are meant to illustrate a

σεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. <sup>23</sup> Ἔσται δὲ, πᾶσα ψυχὴ ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. <sup>24</sup> Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ [προ]κατήγγειλαν τὰς ἡμέρας ταύτας. <sup>25</sup> Ὑμεῖς ἐστε οἱ <sup>u Gen. 12. 2. & 22. 18. & 26. 4. Rom. 15. 8. Gal. 3. 8.</sup> [υἱοὶ] τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. <sup>26</sup> Ὑμῖν πρῶτον ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ <sup>v Matt. 10. 5. Luke 24. 47. ch. 13. 46.</sup> [Ἰησοῦν], ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἁποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

IV. <sup>1</sup> Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, <sup>2</sup> διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν

somewhat obscure phrase, and to point to the nature and extent of that punishment, the greatest known under the Jewish law.

<sup>24</sup> καὶ πάντες οἱ] 'quietum,' as in John vi. 51. Mark x. 18. John viii. 16, 17. xv. 27. Acts v. 32. 1 John i. 3. Πάντες, meaning, in a restricted sense, 'a very considerable part.' Ἐλάλησαν, 'have spoken'; i. e. prophetically; for λαλεῖν is a term often used of prophecy. At ἀπὸ Σαμ. understand ἀρξάμενοι, supplied xiv. 27, where see note. The construction is καὶ ὅσοι τῶν καθ. ἐλάλησαν, the Genit. belonging to ὅσοι coming after it, as in the best Class. writers, e. g. Eur. Med. 476. The προ in προκατ. is cancelled by Lechm., Tisch., and Alf., from MSS. A, B, D, E, and many cursives; to which I add almost all the Lamb. and most of the Mus. copies, and Trin. Coll. B, x. 16; and internal evidence is against it. Peter's purpose, Stier observes, is to evince the unanimity of all the prophets (the prophets generally) in speaking of these times.

<sup>25</sup> ὑμεῖς ἐστε οἱ υἱοὶ κ. τ. λ.] The ὑμεῖς is emphatic, as meant to apply what has been said to his hearers, as inheritors of the promises given them through the prophets; accordingly they were spiritual children of the Prophets, the fellow-partakers with them of those promises and of the Covenant, for υἱοὶ τῆς διαθ. there is a Hebrewism, formed on the Hebr. בְּנֵי with a Genit., denoting participation, as here and in Luke xx. 36, υἱοὶ τῆς ἀναστάσεως. Indeed examples of the expression 'Sons of the Covenant' often occur in the Rabbinical writers.

The following citation is made, with some freedom, from the Sept. For the 18th of Gen. xxii. 18, we have here πατριαί. Both expressions, however, come to the same thing; πατριαί denoting (like the φυλαὶ of the similar passage, Gen. xii. 8) nations derived from one common ancestor; consequently the terms are convertible; the same Hebrew term מִשְׁפָּחָה being rendered by both; see my note on Thucyd. iii. 65, 14. Here, then, the Apostle means to affirm the same thing as St. Paul, Gal. iii. 16, that by the Messiah, as the descendant of Abraham, shall all nations be blessed; much more shall they his countrymen. Ἐν before τῷ σπέρματι, received, on

strong authority, by almost every Critical Editor, I find in almost all the Lamb. and Mus. copies.

<sup>26</sup> ὑμῖν πρῶτον] The sense of these words will become clearer by supplying the Particle οὖν, expressed in the Æthiop. Version and in two MSS., 'unto you, then'; which very aptly introduces the conclusion from what has been said.—Ἀναστήσας. The word is here used as supra v. 22. ii. 30, and infra vii. 37, and Deut. xviii. 18, of the providential bringing into existence of the Prophets. Εὐλογοῦντα ὑμᾶς is best taken as put in apposition, or as standing for ὡς εὐλογ., 'as one who should bless you, make you happy.' At the next words, ἐν τῷ ἀποστ.—ὑμῶν, the verb may be taken either transitively or intransitively: the latter is supported by the ancient Versions and Expositors; the former by most modern, and espec. recent Expositors. If adopted, I would render, 'by turning each of you,' and not 'while turning,' as Alford. However, I still prefer the intransitive sense, 'by each of you turning'; so Calvin, who well remarks, 'Doctrinam penitentis iterum commendat, ut discamus sub Christi benedictione includere vitæ novitatem.' So supra v. 19. Wycl. and Tyndale, 'on your turning each one of you from your iniquities.'

IV. There is now narrated the result of this dissemination of Gospel truth,—namely, that the Sadducees now joined cordially with the Pharisees, since the testimony of the Apostles to the resurrection of Jesus was subversive of their doctrines; and therefore they readily aided in attempts to strangle the truth in its infancy, by persecuting unto the death the Apostles, as they had before done Jesus Christ himself; and, as a first step, they apprehend and imprison the Apostles Peter and John.

1. ἐπεστήσαν αὐτοῖς] 'superposuerunt illis,' 'came upon them,' by surprise. See my Lex. in v. On ὁ στρατηγὸς τοῦ ἱεροῦ, see note on Luke xxii. 4.

2. διαπονούμενοι] for λυπούμενοι, 'being vexed,' or 'annoyed.' The words διὰ τὸ διδάσκειν αὐ. τὸν λαόν refer to the Priests; and καταγγέλλειν—νεκρῶν to the Sadducees. Ἐν

ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν <sup>3</sup> καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον ἣν γὰρ ἐσπέρα ἦδη. <sup>4</sup> Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσπερ χιλιάδες πέντε. <sup>5</sup> Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ, <sup>6</sup> καὶ Ἀναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. <sup>7</sup> Καὶ στήσαντες αὐτοὺς ἐν [τῷ] μέσῳ, ἐπυνθάνοντο· <sup>8</sup> Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; <sup>9</sup> Τότε Πέτρος, <sup>10</sup> πλησθεὶς Πνεύματος ἁγίου, εἶπε πρὸς αὐτούς· Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, <sup>11</sup> εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται· <sup>12</sup> Ἐγνώστον ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἡγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. <sup>13</sup> Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. <sup>14</sup> Καὶ οὐκ ἔστιν ἐν ἄλλῃ οὐδενὶ ἡ σωτηρία· <sup>15</sup> οὐδὲ γὰρ ὀνομά ἐστιν

a ch. 23. 24.  
b Luke 2. 2.  
c Matt. 21. 22.  
d ch. 7. 55.  
e ch. 2. 24.  
f Ps. 118. 22.  
g Isa. 28. 16.  
h Matt. 21. 42.  
i Rom. 9. 33.  
j Ps. 118. 22.  
k Matt. 1. 21.  
l 1 Tim. 2. 5, 6.

τῷ Ἰησοῦ, *by or in*, i. e. 'by the example of Jesus,' as exemplified in Jesus.

4. ἐγενήθη—χιλ. πάντα] The Commentators are not agreed whether this number is *inclusive* of the 3000 before converted, or *exclusive* of them. Yet no persons conversant in the idiom of the Greek language can fail to perceive that the former is the sense intended. Ἐγενήθη signifies *was becomes*; a signif. of γίνεσθαι often occurring in the New Test. and LXX. Ἀνδρῶν signifies not *men*, but *persons* of both sexes; it being put, as often, for ἀνθρώπων.

5—14. The examination of the Apostles before the Sanhedrim; the speech of Peter.

5. αὐτῶν] meaning the Jews.—ἀρχ. καὶ πρεσβ. κ. γρ., meaning the Sanhedrim. See Matt. ii. 5. xxvi. 59, and infra v. 21.

6. ἐκ γένους ἀρχ.] Some understand the chiefs of the 24 Sacerdotal classes. Others, more properly, it should seem, the family of those who had lately served the office of High Priest. For besides that the former interpretation does violence to the phrase, this is strongly confirmed by a similar use of the very same phrase in Josephus, Antt. xv. 3. 1, where, speaking of Ananel, the first High Priest appointed by Herod, he says he was ἀρχιερατικοῦ γένους, i. e. of the High-Priestly race, being descended from an ancestor who had borne the office of High Priest,—namely, as I understand it, among the Jews in Babylon, of the Eastern dispersion. So that there is no occasion, with some, to read οὐκ ἀρχ., merely because Josephus says he was ἱερεὺς ἐκ τῶν ἀσημοτέρων. He might be a priest of the lower class, and yet be of Arch-priestly descent.

7. ἐν ποίᾳ δυνάμει—ὀνόματι] To determine the sense of this passage, we must ascertain the scope of the interrogation. Now ἐποιήσατε τοῦτο might refer, as some say it does, to the

general conduct of the Apostles in their ministry. But from ver. 9 it is plain that it refers to the miraculous cure lately performed. Ἐν ποίῳ ὀνόματι further illustrate the sense. The name of a person is indeed often put for the person himself. See also iii. 6, 16. Thus it probably means, 'by the power of such a person,' as in Joseph. Antt. xviii. 8. 1. But as it is certain that the Jews believed very wonderful works, even miracles, to be performed by magic arts and incantations (i. e. invoking the names of certain angels or illustrious Patriarchs), the full sense of ὄνομα may be retained. At any rate τοῦτο must mean the miracle.

9. εἰ ἡμεῖς σήμερον ἀνακρ.] *Et, siquidem*, 'if, as it seems,'—a signif. found often in the New Test., Sept., and Class. writers, and here to be preferred to the ordinary one, as being more energetic and pointed. Ἀνακρίεσθαι is here a forensic term, signifying to be examined by interrogation. Εὐεργεσία ἀνθρώπου ἀσθεν., is for εὐεργ. εἰς ἀνθρώπου ἀσθεν., 'on account of the benefit done to the sick man'; a Genit. of object, as in Pindar, Isthm. vi. 102, εὐεργεσίας ξένων ἀγαπᾶται. At ἐν τίνι supply ὀνόματι. Comp. vv. 7, 10. Σέσωσται, 'was made well,' as Matt. ix. 21.

11. See note on Matt. xxi. 42, and notes.

12. οὐκ ἔστιν—ἡ σωτηρία] Many eminent Commentators, from Whitby downwards, have argued from the context that ἡ σωτηρία means, 'this healing'; and interpret σωθῆναι, 'to be restored to health'; a sense found elsewhere, but here inadmissible, because the verb cannot have a sense different from that of the noun ἡ σωτηρία just before, which cannot mean 'the healing'; such a signif. of the word being found no where either in the Scriptural or the Classical writers. The use of the Article by no means requires it; for to render, 'the healing' in question, yields a

ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

<sup>13</sup> Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι <sup>h</sup> ἀνθρώποι ἀγράμματοί εἰσι καὶ ἰδιῶται, <sup>h</sup> Matt. 11. 20. <sup>25</sup> ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. <sup>1</sup> Cor. 1. 27. <sup>14</sup> <sup>1</sup> τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. <sup>15</sup> Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, <sup>16</sup> λέγοντες· <sup>1</sup> Τι <sup>1</sup> John 11. 47. ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ ἠγνωστὸν σημεῖον γέγονε δι' αὐτῶν πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. <sup>17</sup> ἄλλ', ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. <sup>18</sup> Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ

very harsh and jejune sense. Indeed, there is no proof that the Article is here meant to be emphatic. I know of no passage in the New Test. where it has such a force, but several where the noun is used in its most abstract sense; in which case the force of the Art. is merged in that of the noun. So John iv. 22. Rom. xi. 11. Heb. vi. 9. Rev. vii. 10. ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ — τῷ Θεῷ: and so in Sept., Ps. iii. 8, τοῦ Κυρίου ἡ σωτηρία, and elsewhere in Joseph. Bell. i. 20, 1, τῆς σωτηρίας. Mr. Alford says that the Article must imply *our* salvation. He should rather have said *may*; and even that is improbable, the use being rare in the New Test. in the case of σωτ., though it is not unfrequent in the Class. writers. In the passage of Josephus adduced, the pronoun αὐτοῦ is expressed. I know of no instance in Joseph. where ἡ σωτηρία means '*our preservation*.' That ἡ σωτηρία must here be understood of *salvation*, not of '*healing*,' is certain from the words following, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς, which show the σωτηρία in question to be *general*, and therefore spiritual and eternal.

<sup>13</sup> τὴν παρρησίαν] 'the freedom' or 'boldness of speech'; meaning an unequivocal avowal of their doctrines, without any attempt to conceal or qualify them.

— καταλαβόμενοι] '*having perceived*,' or '*learned*,' a sense of the word occurring v. 34. xxv. 25. Eph. iii. 18.—Ἀγράμματοι, '*unlettered*,' i. e. '*ignorant of, or but slightly versed in literature*,' especially that kind of it which the Jews alone prized, namely, of the Scriptures, τὰ γράμματα, as explained by their Rabbinical interpreters; comp. John vii. 15. By the other expression ἰδιῶται are meant '*private persons*,' as opposed to those who held any office, ecclesiastical or civil, with an implied notion of '*unskilled*,' in opposition to '*skilled*'; as I have shown in my note on Thucyd. vi. 72, 2. With the phrase ἀγράμματοι καὶ ἰδιῶται Valcknaer compares Athen. p. 176, ἰδιώτης καὶ ἀναλφάβητος.—Ἐπεγίνωσκον, '*knew by observation*,' '*recognized*,' as in Matt. xiv. 35. Mark vi. 33. Luke xxiv. 16, 31.

— σὺν τῷ Ἰησοῦ ἦσαν] 'had been adherents

of Jesus,' as Mark xiv. 67, καὶ σὺ μετὰ Ἰησοῦ ἦσθα. The idiom was probably one of common life and colloquial phraseology.

<sup>14</sup> ἐστῶτα] 'standing on his feet'; not, as before, a powerless cripple; see supra iii. 7, 8, and comp. Mark v. 15, θεωροῦσι τὸν δαιμονιζόμενον καθήμενον, καὶ ἱματισμένον καὶ σωφρονιστά.

<sup>15</sup> κελεύσαντες—ἀπελθεῖν] This bidding them to withdraw was not meant by way of *insult*, but in order that they might consider in private what was best to be done. The expression often occurs in the Historians, where ambassadors, after delivering their message, are desired to withdraw, in order that the Council may deliberate upon it; see Thucyd. v. 112, and my note.

<sup>17</sup> ἄλλ'] '*however*,' '*nevertheless*.' A sense not unfrequent either in the Scriptural or Classical writers. At διανεμηθῇ supply τούτο, scil. τὸ σημεῖον, the report of this miracle. Thus διανεμῆσθαι, which properly signifies 'to be distributed among several,' will here, as used of a report, have the sense to be spread abroad. Or rather, we may by τούτο understand 'this matter,' namely, respecting the Messiahship of Jesus and the doctrine taught in his name. And in διανῆμι we may suppose a medical metaphor, with allusion to those ulcers called ἱρυστοτικά, which are said νίμσθαι, ἐπινίμσθαι, and πρόσω νίμσθαι, and accordingly διανίμσθαι. Thus ἐπὶ πλείον διανεμηθῇ will mean '*spread in populum*.' Compare Virg. Georg. iii. 469, '*præiusque Dira per incantum sæptat contagia vulgus*.' See 2 Tim. ii. 16, 17.

— ἀπειλῇ ἀπειλησώμεθα, &c.] The full sense is, 'let us strictly enjoin them under menace of punishment.' This use of ἀπειλ., followed by an ἵνα, is so rare, that even the best Lexicons scarcely adduce an example. I have, however, noted it in Joseph. Ant. x. 7, 4, 'Ο δὲ ἀπειλεῖ (scil. αὐτοῖς) πρὸς τοὺς πολέμιους φυγεῖν, and Theocrit. Idyll. xxiv. 16, ἀπειλῶσα φαγεῖν βρέφος Ἑρακλῆα.

— ἐπὶ τῷ ὀνόματι τούτῳ] 'upon,' i. e. resting on the name and authority of Jesus, as the primary Teacher and Author. So Demosthenes, 495, 7, ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν.



- κ ch. 8. 26. διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>19</sup> κ' Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε.
- <sup>1</sup> ch. 22. 15. <sup>1</sup> John 1. 1, 2. <sup>20</sup> οὐ δυνάμεθα γὰρ ἡμεῖς ἀ εἶδομεν καὶ ἡκούσαμεν μὴ λαλεῖν.
- <sup>21</sup> Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς,—μηδὲν εὐρίσκοντες τὸ πῶς κολάσονται αὐτοὺς,—<sup>m</sup> διὰ τὸν λαόν ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. <sup>22</sup> Ἐτῶν γὰρ ἦν πλείονων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῇ ἰάσεως.
- <sup>n</sup> ch. 2. 44—<sup>23</sup> ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπηγγείλαντο δὲ πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. <sup>24</sup> Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον Δέσποτα, ° σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς. <sup>25</sup> Ὁ δὲ διὰ στόματος Δαυὶδ [τοῦ] παιδὸς σου εἰπὼν Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; <sup>26</sup> παρέστησαν οἱ

19—22. *The Apostles' reply on their dismissal.*  
 19. εἰ δίκαιον—Θεοῦ] So Plato makes Socrates similarly address his judges, by *πίσισμαι* τῷ Θεῷ μᾶλλον ἢ ὑμῖν;

20. οὐ δυνάμεθα—μὴ λαλεῖν] The full sense is: 'We, for our parts, cannot [consistently with what is right and just]; (for, as Papinian says, 'quæ facta lædunt pietatem, nec facere nos posse credendum est.') 'Not speak' = 'but speak'; as in Aristoph. Ran. 42, οὔτοι δύναιμι μὴ γελᾶν. This is one of those few passages in which two negatives do *not* strengthen the negation, but have an affirmative force. The Grammarians account for it on the principle that the negatives belong to two different verbs. But, in a case like the present, that explains nothing. It is better to say that the two negatives belong, strictly speaking, to two different clauses, and are suspended on finite verbs, or Infinitives, either expressed or understood.

21. προσαπειλᾶ.] 'Having threatened them, in addition to' the previous interdiction.  
 —μηδὲν εὐρίσκ. τὸ πῶς, &c.] lit., 'finding nothing ('no method') [as to] how,' &c. The words διὰ τὸν λαόν intimate where the difficulty as to the 'how' lay, namely, 'on account of the people,' lest a popular tumult might be excited by the attempt.

22. πλείων. τεσσ.] for πλ. ἢ τεσσ., as in Thucyd. vi. 95, where see my note, and comp. Ælian, V. H. xiii. 4, τεσσαρ. ἐτῶν γεγονότα. In τὸ σημ. τ. ἰ. there is a Genit. of explanation.

24—30. *Supplicatory Hymn, or Prayer, uttered by the Church at large;* a noble composition, and in its solemnity of character worthy of the immediate inspiration of the Holy Spirit.

23. τοὺς ἰδίους] i. e. 'their associates,' the other Apostles and the disciples at large; as xxiv. 23. John xv. 19. So Philo 530, ἐθάρουν τοὺς ἰδ.

24. σὺ ὁ Θεὸς ὁ ποιῆς.] 'Thou art God, who hast made heaven,' &c., i.e. being understood, and not, as Expositors generally think, the sense left suspended without termination at

ver. 26. Besides, the former mode is more agreeable to the context. Nor is this clause a mere ascription of praise to God *generaliter*, but is to be accommodated to the present case. See the able note of Calvin, in loc., which is prefaced with the remark, 'Sic enim Dei potentiam mundi totius officio agnoscent, ut simul accomodent ad presentem usum.' . . . Promissionem deinde adiungunt, atque, hæc duo, veluti fundamenta, jaciunt fiduciam ad precandum.' Thus they express their sense of his *full power* to deliver them, and their entire *reliance* on his sacred promise to aid in time of need like this.

25. As they had, in the *first* sentence of the prayer, expressed their sense of God's power to save them, his *right* to dispose of them as he saw fit for his own glory, and their faith that he would, so, in the *second*, they appeal to a *prophecy*; thereby intimating their just expectation of aid in the work they had in hand. They plead that this was a thing foretold through God's prophet the Psalmist; that the same God who now permitted this tumult, and opposition to the introduction of the Gospel, had caused him to prophesy of Christ. So Calvin, 'Jam descendunt ad secundum membrum, nihil se petere nisi quod se facturum testatus est Deus. Ita ejus potentiam adiungitur voluntas, ut plena sit impetrandi fiducia.' The words present an exact quotation from the Sept. In ἐφρύαξαν there is a metaphor taken from the snorting, and other sounds of impatience and rage, emitted by high-mettled horses, and therefore very applicable to proud and tyrannical men. In καὶ ἐμελέτ. κατὰ there is a *sensus prægnans*; q. d. 'Formed plans which have turned out vain.' Comp. the proverb in Suidas, κατὰ καὶ οὐ λογίζονται. As much as to say, 'Why do they rebel against the Messiah, who endeavour to shake off his yoke?'

26. παρέστησαν] Meaning (as the parallelism requires), 'they stood side by side for mutual help in opposition to;' meaning, 'they banded together against.' The Messianic import of Ps. ii. has been ably vindicated against the objections of the modern Jews (for the ancient

Βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. <sup>27</sup> ὁ συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ ὧν <sup>1</sup> Matt. 26. 2. τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ. <sup>28</sup> ποιῆσαι ὅσα <sup>1</sup> ch. 2. 22. & 2. 18. ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. <sup>29</sup> Καὶ τὰ <sup>1</sup> ch. 2. 27. νῦν, Κύριε, ἔπιθε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, <sup>30</sup> ἐν τῷ τὴν χεὶρά σου ἐκτείνῃ σε εἰς Ἰασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι, διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. <sup>31</sup> Καὶ <sup>1</sup> ch. 2. 24. δεσθέντων αὐτῶν, ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συντηγμένοι καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

<sup>32</sup> Τοῦ δὲ πλῆθους τῶν πιστευσάντων ἦν ἡ καρδιά καὶ ἡ <sup>1</sup> ch. 2. 44. ψυχὴ μία· καὶ οὐδὲ εἰς τὶ τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον <sup>1</sup> Rom. 15. 5, 6. εἶναι, ἄλλ' ἦν αὐτοῖς ἅπαντα κοινά. <sup>33</sup> Καὶ μεγάλῃ δυνάμει <sup>1</sup> Phil. 2. 2. 1 Pet. 2. 5. ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου <sup>1</sup> ch. 2. 44. v. ver. 30. & 1. 6. 32. Luke 1. 45. 46.

Jews knew better), the Socinians, Arians, and other free-thinking Expositors, by Hoffm., p. 55 seqq., to whom, and to Venema on the Psalm, I would refer my reader.

<sup>27</sup> συνήχθησαν γὰρ, &c.] Here 'the heathen, the peoples, the kings of the earth, and the rulers (that is, all the rebellious personages of the second Psalm), are brought forward, as fulfilling whatsoever it was pre-appointed they should do.' (Bp. Jebb.) I have, in deference to the judgment of the recent Critical Editors, now received ἐν τῇ πόλει ταύτῃ, since to the strong authority they adduce, I can add all the Lamb. and several Mus. copies, with Trin. Coll. B. x. 16, confirmed by the ancient Versions; and internal evidence is rather in favour of the words.

<sup>28</sup> ποιῆσαι ὅσα, &c.] The sense is: 'For the purpose of doing—what? why no other than what thy overruling power and predisposing wisdom pre-determined to be done.' (Bp. Jebb.)

<sup>29</sup> The sense is: 'And, as thy wise counsel pre-determined that, through the confederacy of Jews and Gentiles, of kings and rulers, Christ should suffer, so let the same wise counsel be now made conspicuous, in the undaunted preaching of Christ crucified.' (Bp. Jebb.) Ἐπίθε, i. e. 'so look upon their threats, as to ward off their execution, and grant us deliverance.'

<sup>30</sup> ἐν τῷ τὴν χεὶρά σου ἑκτ.] lit. 'in the stretching forth of thine hand,' 'while thou art stretching forth thine hand (i. e. exerting thy power) for healing, (and while) signs and wonders are performing;' thus asking that God would continue the working of miracles, through them, as an evidence to the people of the truth of the religion they were promulgating.

<sup>31</sup> ἐσαλεύθη.] This term is well adapted to suggest the idea of an earthquake; a phenomenon regarded both by Jews and Gentiles as, under certain circumstances, betokening Divine presence and favour. So a Rabbinical writer cited by Schoettg., 'totus ille locus commotus est.' See

also other examples in Schoettg. Virg. Æn. iii. 90. Ovid, Metam. xv. 672. So Jamblichus, de Myster. ii. 4 (de apparat. Deorum), τὴν τε γῆν μηκέτι δύνασθαι ἰστέναι, αὐτῶν (scil. τῶν θεῶν) κατιόντων. Here, however, the idea must be supposed derived from Scriptural sources, in such passages as Ps. xxix. 8. lxxviii. 8. Isa. ii. 19. Ezek. xxxviii. 19, and many others.

— Πνεύματος ἁγίου] meaning, 'the influence of the Holy Spirit,' &c.

<sup>32—37</sup> We have here a sketch of the state of the Christian Church at that time, especially as respected their holy Charity.

<sup>32</sup> ἦν ἡ καρδιά—μία] A proverbial description of close amity, as in Plutarch: Δύο φίλοι, ψυχὴ μία, and other similar expressions. Οὐκ ἔλεγεν ἴδιον, 'did not call them his own,' or allege that as a reason why his poor brethren were not to be assisted therewith. This shows that their property was really considered as their own, and consequently that the expression κοινὰ in the words following must be taken with limitation; meaning that they were common, not by possession, but by custom and application for use. See note supra ii. 45.

<sup>33</sup> μεγάλην δύναμιν.] Wolf, Heinr., and Kuinoel think that the expression is to be understood only of the power of the Apostles' eloquence, &c. But, although I would not exclude the force of that inartificial, but impressive, eloquence, which, founded in conviction, supported by the consciousness of Divine favour, and with the aid of the Holy Spirit, would give their words an effect rarely to be found in the most polished oratory; yet I must maintain, that there is chiefly meant in the expression an allusion to what would, above every thing else, enable them to speak with such effect,—namely, the miracles which they were occasionally enabled to work. In short, the expression may be said to denote force as regarded the speakers, and efficacy as respected the hearers.

Ἰησοῦ χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτοὺς. <sup>34</sup> οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, <sup>35</sup> καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων διεδίδοδο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν.

<sup>36</sup> Ἰωσῆς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, (ὃ ἐστὶ, μεθερμηνεύμενον, Τῖος παρακλήσεως) Λευΐτης, Κύπριος τῷ γένει, <sup>37</sup> ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρήμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων. V. <sup>1</sup> Ἄνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτήμα, <sup>2</sup> καὶ ἐνοσφίστατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. <sup>3</sup> Εἶπε δὲ Πέτρος· Ἀνανία, διατί ἐπλή-

x ver. 37.  
ch. 5. 2.  
y ch. 2. 4.  
z 6. 1.

a ch. 4. 34.  
37.

b Luke 22. 2.  
c ver. 4. 3.

— χάρις τε—αὐτοῖς.] Some Commentators understand χάρις of the favour of God; others, of that of the Jewish people: q. d. 'the favour of the people rested upon them.' But though this be countenanced by ii. 47, yet there the interpretation first mentioned seems preferable; because if the αὐτοὺς be referred to the Apostles, it will give a reason for the force and efficacy of their preaching. Perhaps, however, the αὐτοὺς is to be referred to the people at large; χάρις being understood of the grace of God, through the Holy Spirit. So Luke ii. 40, καὶ χάρις Θεοῦ ἦν ἐν αὐτῷ. Indeed, thus alone can the γὰρ of the following clause be accounted for; which Translators and Commentators suppose, merely to mean καὶ, though it has its frequent force, that of exemplification; and here serving to prove the working of God's grace in their souls; q. d. Thus, for example, there was not one, &c., because such as had possessions or property sold, &c. Accordingly, this passage is one of that class where there are two γὰρ's introducing two clauses, one dependent on the other; as in Matt. x. 19, 20. Mark vi. 52. John v. 21, 22. Acts ii. 15.

<sup>34</sup>. τὰς τιμὰς τῶν πιπρ.] lit. 'the prices of the possessions that were sold.'—πιπρ. is not, as Alf. says, put loosely for πρᾶξιντων. Thus we find the same tense in the purest Classical writers, as Demosth., and others, cited by Wets.

<sup>35</sup>. παρὰ τοὺς πόδας τ. ἀπ.] This may, I am now of opinion, be taken literally, of the sum being placed at their feet (many examples of which are adduced by Grot., Priceus, and Wets.) in token of reverence. But it does not follow, that, as Mr. Alf. thinks, the Apostles, like the Roman Prætor, sat on a raised seat, on the step of which, at their feet, the money was laid.

— διεδίδοδο, verb imper., 'distribution was made.' Comp. Jos. Ant. xvi. 2, 2, τοῖς δὲ ἄλλοις καθὼ δειθαίεν ἐκάστοις, 'as there might be need to each.'

<sup>37</sup>. ἀγροῦ] 'an estate.' That, as a Levite, Barnabas should be a land-proprietor, is not inconsistent with the Divine regulation respecting the Levites, Numb. xviii. 20 seqq.; for that merely has regard to the Levites as a tribe (as such they were to have no landed property appropriated to them out of the division of Canaan); it has nothing to do with individuals, who were

not prevented from holding lands by purchase or inheritance, whether in Judæa, or in foreign countries. That they had begun to possess land at an early period appears from Jer. xxxii. 7. Of χρήμα in the sense 'money,' which is rather rare, see my Lex. in v.

V. To the account of liberality given in the case of Barnabas, is subjoined another of the contrary in that of Ananias and Sapphira. The crime of which these two persons were guilty, and which brought down so awful a visitation on them, must, at the most moderate estimate, be regarded, even on principles of natural religion, as one of no ordinary magnitude,—being a compound of fraud and hypocrisy. So Cicero, Off. i. 13: 'Totius injustitie nulla capitalior est, quam eorum qui cum maxime fallunt, id agunt ut viri boni esse videantur.' The older Commentators, indeed, consider the crime in the light of sacrilege, which was one punishable with death; but a just distinction is made by Mede between the species facti and the circumstantia facti,—namely, hypocrisy and desire of vain-glory, &c., which was perhaps the chief motive that tempted them to the offence; for, as Meyer well observes, their aim was, to get for themselves the credit of holy love and zeal by one portion of the price received, whereas they had selfishly kept back the other portion for themselves. In fact, they wished to serve two masters, but to appear to serve only One. At any rate, the offence well merited the punishment with which it was visited,—a punishment, indeed, more especially necessary in the then state of things, in order to prevent the Christian religion from being discredited by the hypocrisy of worldly-minded professors.

<sup>2</sup>. ἐνοσφίστατο ἀπὸ τῆς τ.] Supply μέρος, 'appropriated part to his own use.' This construction with the Genit. and ἀπὸ is rare; but another example is found in Josh. vii. 1, ἐνοσφίστατο ἀπὸ τοῦ ἀναθήματος.

— συνειδυίας] Supply τούτου, both expressed in Thucyd., vol. ii. 92, 7, ed. Bekk., συνειδυίας τοῖς ἑτέροις τὸ ἐπιβούλευμα.

<sup>3</sup>. ἐπλήρωσεν—τὴν καρδίαν σου] Many recent Commentators, comparing this with that at v. 4, ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο,

ρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαι σε τὸ Πνεῦμα  
τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; <sup>c Num. 30. 2.</sup> <sup>d Deut. 32. 21.</sup> <sup>e Eccl. 8. 4.</sup> Οὐχὶ  
μένον, σοὶ ἔμμενε; καὶ πραθὲν, ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; Τί  
ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω  
ἀνθρώποις ἀλλὰ τῷ Θεῷ. <sup>δ</sup> Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους  
τούτους, πεσὼν ἐξέψυξε. <sup>δ</sup> καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας <sup>d Ps. 64. 2.</sup>  
τοὺς ἀκούοντας ταῦτα. <sup>δ</sup> Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν

take it to mean no more than 'Why was thy heart filled with that diabolical plan?' But this is unjustifiably sinking the *personality* of Satan, and his *power*, as well as will, to suggest evil thoughts to the minds of men. The two expressions above mentioned are by no means inconsistent; for while the assaults of Satan *incite* the hearts of men to sin, their own natural corruption is always ready to *suggest evil thoughts*. Nor will there be any difficulty in the interrogation *διατί*, &c., if we consider that the *full force of πληρουν τὴν καρδίαν τινος*, which is *πληροφοριῶσθαι ποιῆν*, 'to have full possession of,' implies (as we know Satan's power is *limited*) such a *yielding* to the temptation, as, while it argues the free agency of man, makes him at the same time strictly accountable for the act. *Πεύσασθαι* must here denote 'to attempt to deceive' by a lie; the attempt being, as often, put for the *performance*.

4. μένον 'while remaining' [yours], i. e. unsold.—*Σοὶ ἔμμενε*. A *dativus commodi*, 'remained at thy disposal,' to sell or to keep. At *πραθὲν* we must supply *χωρίου*: but when repeated as the nominative to *ὑπῆρχε*, we must take it, by metonymy, for the *χρῆμα* or money produced by it. So the Pesch. Syr. well expresses it, 'the price thereof.' Here I agree with Mede, De Dieu, and Wolf, in considering the sentence as consisting of two clauses, each interrogative (as at Luke xxi. 7, *ὅταν οὖν ταῦτα ἴσται; καὶ τί τὸ σημεῖον ἔσται μέλλη ταῦτα γίνεσθαι;*) which suits well with the *διωγῆς* and *πάθος* of the address; though, perhaps, the latter clause may be *declarative*; a variety not unsuitable to the nature of the address, and of which examples might be adduced from Thucydides.

—*Ἰδὼν ἐν τῇ καρδίᾳ* for *ἐν τῇ καρδίᾳ*. This answers to the Hebrew phrase *בְּלִבּוֹ*, which the Sept. generally expresses by *τιθίνας ἐν τῇ καρδίᾳ*, though sometimes by *τιθ. ἐν τῇ καρδίᾳ*, as in Dan. i. 8 (where one or two copies have *ἐν τῇ καρδίᾳ*, the rest *ἐν ὁ* *τῇ καρδίᾳ*). Mal. ii. 2. Ezra vii. 10, *Ἐδράς ἰδὼκεν ἐν καρδίᾳ αὐτοῦ*, where for *ἰδὼκεν*, which cannot be right, should, I doubt not, be read *ἰθῆκεν*, and the words might easily be confounded. As to the reading there of the Ed. Compl. *ἰστοῖμας τὴν καρδίαν αὐτοῦ*, it is evidently a mere gloss, though not on *ἰδὼκεν*, but on *ἰθῆκεν*, thus serving to attest the existence of that reading in certain copies; and, indeed, it is a good version of the Heb. *רָאָה*. Comp. 2 Sam. xiii. 20, *μή θῆς ἐν τῇ καρδίᾳ*, 'set not thine heart.'

—*οὐκ ἐψεύσω*—*Θεῷ* From a comparison of this verse with the preceding one (where Ananias is said to have lied against the *Holy Ghost*), as well as several other passages [John iii. 6, compared with 1 John v. 4. Acts xiii. 4. 2 Tim.

iii. 16, with 2 Pet. i. 21. John vi. 45, with 1 Cor. ii. 13. iii. 16 seqq. with 1 Cor. vi. 19], the best Theologians have in all ages justly inferred that the *Holy Ghost* is God.

The *οὐκ*—*ἀλλὰ* is by most recent Commentaries rendered *non iam—quam*; a not unfrequent idiom, but perhaps not to be sought here.

5. *ἐξέψυξε*] Supply *πνεῦμα*. See my Lex. in v. That the death of Ananias and Sapphira was preternaturally effected by a *Divine judgment*, and not, what the Neologians attempt to show, from *excessive fear*, or *horror*, at the thought of detection, is manifest from the very circumstances of the case. For that so extraordinary an occurrence should have happened to two persons at once, thus, as Mr. Alford says, 'supposing a man and his wife of the same temperament,' were in the highest degree improbable. As to what has been urged, that the Apostle did not foresee, threaten, or even allude to Ananias's death,—that admits of a satisfactory explanation; since whatever previous knowledge Peter might, by Divine inspiration, have to threaten the death of Ananias, it would have been, in the present circumstances of the Church, highly imprudent to have used it, as giving the magistracy that handle against the Apostles which they desired. And hence there is no cause for the *wonder* expressed by some, that the Sanhedrim should take no cognizance of the matter; since, from the prudent course pursued by the Apostle, it was impossible for them to have any hold upon him.

6. *οἱ νεώτεροι*] Called at ver. 10 *οἱ νεανίσκοι*, and supposed, by Hamm., Mosheim, and Kuin., to have been inferior Church officers (something like our *Sacristans* and *Vergers*) appointed to perform various duties,—such as sweeping and cleaning the church; preparing for the Lord's Supper, and the sages; attending at funerals, &c.,—an opinion somewhat confirmed by the term *νεανίσκοι*, denoting, in Alexandrian Greek, *servants*, as in the Sept. Vers. of Jer. xiv. 3. No proof, however, have been adduced of the existence of such officers at so very early a period as this; *allusions* to whom, had there been such, might have been expected to be found in the writings of the Apostolic Fathers. There is, indeed, no necessity to depart from the common interpretation, which supposes *οἱ νεώτεροι* to mean 'the younger males of the congregation present.' And that the same persons are, a little after, called *οἱ νεανίσκοι*, is no proof of the existence of such officers. It is most likely that the more laborious services of the Church were at that early period not appropriated to particular persons, as officers, but discharged by the younger men in rotation, and by a certain course.

αὐτὸν, καὶ ἐξελέγκαντες ἔθαψαν. <sup>7</sup> Ἐγένετο δὲ, ὡς ὥρων τριῶν  
διάστημα, καὶ ἡ γυνὴ αὐτοῦ, μὴ εἰδυῖα τὸ γεγονός, εἰσῆλθεν.  
<sup>8</sup> Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον  
ἀπέδοσθε; ἡ δὲ εἶπε· Ναὶ τοσούτου. <sup>9</sup> Ὁ δὲ Πέτρος εἶπε πρὸς  
αὐτήν· Τί ὅτι<sup>ο</sup> συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου;  
ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ  
ἐξοίσουσί σε. <sup>10</sup> Ἔπεσε δὲ παραχρήμα παρὰ τοὺς πόδας αὐτοῦ,  
καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν,  
καὶ ἐξελέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. <sup>11</sup> Καὶ ἐγένετο  
φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς  
ἀκούοντας ταῦτα.

o ver. 2.  
Ps. 90. 18.

1 ch. 2. 42.  
2 12. 17.

1 ch. 14. 2.  
2 2. 11.

<sup>12</sup> ε Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ

— *συνίσταται* is put for the usual term *περίσσεια*, used, both in the Class. writers and in the Sept.,—an idiom, however, so rare, that I know of only two examples,—Eur. Troad. 376, *ἐν πύλοις* ('winding-sheets') *συνεστέλλαν*, and, 108, *πολύς ὄγκος συσσελλομένων* ('shrouded') *προγόνων*.

Burial on the same day with the death was then (and still is) usual in the East, both with the heathens and the Jews; and I have in Recens. Synop. shown that the custom was not unknown among the Greeks of the earliest ages, having probably been introduced by the Cadmo-Phœnician colonists; see Eurip. Alc. 345. The custom of the ancient Jews has been continued by the modern. Mr. Alford thinks it was 'grounded on Num. xix. 11; though, as appears from Gen. xxiii., not used in earlier times.' But the *first* point is not made out; and as to the *second*, the case of Sarah was, from its circumstances, *exceptional*. It would seem that the corpse of Sarah was embalmed, &c., in nearly the Egyptian mode (on which see Sir G. Wilkinson's 'Ancient Egyptians'), and then deposited in the cave of Machpelah for preservation.

<sup>7</sup> *ἔγενετο δὲ*—*καί*] 'Now it happened—*that*;'—a use of *καί* for *ὅτι* found also in the Class. writers.

<sup>9</sup> *συνεφωνήθη ὑμῖν*] Conf. Joseph. Antt. xvii. 12, 2, *διασάμους οὖν συμπνευσμὸν ἐπὶ ψευδολογία διδασκάλου καὶ μαθητοῦ*.

— *πειράσαι τὸ Πνεῦμα Κ.*] The full sense is, 'to try whether the Spirit of God would detect your hypocrisy and fraud.'

— *οἱ πόδες τῶν θαψ.*] The Commentators regard this as a Hebraism (so 1 Kings xiv. 12. Conf. Joa. Antt. xviii. 11, 1) for the persons themselves, *οἱ θάψαντες*; the Hebrews often expressing a man by some member of his body instrumental to some action in question. I have, however, shown in Recens. Synop. (by references to Eurip. Hipp. 657. Orest. 1205. Suppl. 90. and Herc. Fur. 336) that this idiom is found among the Greek Class. writers. See note on Rom. x. 15.

<sup>9</sup> *καὶ ἐξοίσουσί σε*] This is not to be considered as a threat, much less (as Porphyry represents) an *imprecation*, but a *prediction*, i. e. 'will carry thee out.' Doubtless the same Holy Spirit which revealed to Peter the *fraud*, made known the *punishment* that would follow it; so

that it is clear that the death was not, as the Rationalist Commentators say, the result of Sapphira's detection, but a *judicial infliction*, the occurrence of which was, we cannot doubt, in some way intimated to Peter by the Holy Spirit.

<sup>12</sup>—<sup>14</sup> *καὶ ἦσαν ὁμοθυμαδόν*, &c.] In this passage there is an appearance of contradiction, or, at least, discrepancy, and a seeming incoherence in the clauses respectively; to obviate which, various methods have been adopted. Some, considering the passage as incurably corrupt, propose to cancel the whole; while others resort to the less violent course, of placing the latter part of ver. 12, *καὶ ἦσαν*, &c., and the whole of vv. 13 and 14, in a parenthesis. Yet that is contrary to the *laws of parenthesis*, as observed by the ancients, and is of too violent a nature to be admitted. Others attempt to remove the difficulty by transposing the verses and clauses thus: v. 14, v. 12, 2nd clause; v. 13, v. 12, 1st clause, v. 15. But though 'transposition of words is (as Porson observes) the safest of all modes of conjectural emendation,' a transposition of *clauses and sentences* very remote from each other is a kind of emendation among the most licentious, being nearly the same as *re-writing* a passage. And as, in the present case, the transpositions are of the most violent kind, and wholly unsupported by any evidence, external or internal (for *how* could the passage have been so transposed, and the transposition been transmitted to *all* the MSS. and Versions?), the method in question must by no means be thought of. Nor is there any thing so inextricably confused in the passage as it now stands; which is of a similar kind to those at i. 14. ii. 1, 44 (see also xii. 20), in all of which the expression *ἵνα ὁμοθυμαδόν* denotes 'the meeting together for public worship.' And here the words *πάντες* and *ἐν τῇ στοᾷ Σαλ.* are added, because, now that the believers were become so very numerous, they could no longer hold any general assemblies for divine worship in the *ὑπερώων*, which they had before occupied, but were obliged to resort to the *portico of the Temple* here mentioned. Of course, by *πάντες* are meant the *Christians at large*; not, as some have thought, the *Apostles*. And as *τῶν λοιπῶν* is opposed to *πάντες*, it must denote 'the rest of the congregation,' i. e. those who were not Chris-

τέρατα ἐν τῷ λαῷ πολλὰ. καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶνος· <sup>13</sup> τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς. ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· <sup>14</sup> (<sup>h</sup> μᾶλλον δὲ προσ- <sup>h</sup> ch. 2. 41. ἐτίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν) <sup>15</sup> ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι <sup>1</sup> ch. 19. 12. ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὲ αὐτῶν. <sup>16</sup> Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλου- μένους ὑπὸ πνευμάτων ἀκαθάρτων· οἵτινες ἐθεραπεύοντο ἅπαντες.

<sup>17</sup> <sup>k</sup> Ἀναστὰς δὲ ὁ ἄρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα <sup>1</sup> ch. 4. 1. αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, <sup>18</sup> καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τήρησει δημοσίᾳ. <sup>19</sup> <sup>l</sup> Ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε <sup>1</sup> ch. 17. 7. τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε <sup>20</sup> <sup>m</sup> Πορεῦ- <sup>m</sup> John 6. εσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα

τίαναι. These, it is said, did not venture κολλᾶσθαι, i. e. προσέρχεσθαι, 'to approach' or 'come near them,' whether for interference or otherwise. For that κολλᾶσθαι καὶ προσέρχεσθαι are synonymous terms, is plain from x. 28, ἀδίδιμτον ἴστιν ἀνδρὶ Ἰουδαίῳ, κολλᾶσθαι ἢ προσέρχεσθαι, &c. (where see note); and the former is here taken for the latter by the Pesch. Syr. Translator. The reason why they did not venture to do this may be attributed to the awe with which we find, from what precedes, the people had been struck by the miracles worked by the Apostles.

The next words ἀλλ' ἐμεγάλ. αὐτοὺς ὁ λαός may be rendered, 'But the people at large (as opposed to the Rulers) held them in great reverence.' Ver. 14 is parenthetical, and meant to show that this reverence had, in many cases, induced them to join the Christian society.

15. ὥστε] 'inasmuch that.'—κατὰ τὰς πλατείας, 'along the streets.' Of the two terms, κλιν. and κραββ., the former denotes a sort of 'light sick-bed,' formed of a mattress laid upon a very light frame, or bedstead; the latter a very small couch, light enough to be carried by two persons, and used (like the σκίμπος of the Greeks) for travelling, or the conveyance of the sick.

—ἵνα ἐρχομένου—αὐτῶν] The approval of this action, which was a supernatural one (as implying that the power of healing was inherent in the Apostles, and not, as it really was, adventitious, and procured by their prayers.), is by no means to be inferred, even if it were true that the persons in question were healed; for that would be procured by their faith, without the intervention of the Apostles. However, from what is said in the next verse and at xix. 12, it seems highly probable that some of the persons in question were healed; at least where their faith was strong enough to qualify them for that mercy. And in such a case the superstition, we may presume, would be forgiven, and the faith accepted.

16. συνήρχετο τὸ πλῆθος τῶν πέριξ πόλεων] Meaning, that 'the bulk of the popula-

tion of the surrounding cities flocked to Jerusalem.'

—ὄχλ.] See note on the kindred phraseology, occurring at Luke vi. 18. It is plain that here, as elsewhere, the δαίμονια are distinguished from the sick.

17, 18. So far we have read of the increase of the Church in the numbers of believers added to it, and of the various gifts and miracles by which it was distinguished; and, in a general way, the flourishing condition of Christ's kingdom. Now we have brought before us the mad fury of the wicked consequent thereupon, and the renewed persecutions exercised by the enemies of Christ towards his faithful flock.

17. ἀναστὰς] This is regarded by De Dieu and Kuin. as a Hebrew pleonasm; while Casaubon and Heuman, more rightly, take it for διαγεγραψαί, i. e. κινηθεῖς, scil. ἐπὶ τοῖς γνωμένοις. In the words following it is implied, though not expressly said, that the High Priest was a Sadducee. And that some of the High Priests (as well as most persons of high rank) were such, we learn from Josephus. Σὺν αὐτῷ seems to be for μετ' αὐτοῦ, denoting 'to be of any one's party.' See iv. 13, and note. Some, however, take ὁ σὺν αὐτῷ to denote 'those who were his colleagues' in his official duties, or of council with him. But those could not be many; and the πάντες seems to exclude that view. Αἵρεσις denotes, properly, a taking up any thing, as a choice, or an opinion; 2. the opinion so taken up, whether in religion or philosophy; 3. as here, the party maintaining it; in which sense it often occurs in the later Class. writers, espec. the Philosophers. Ζήλος here represents 'a combined feeling of envy, malice, and all uncharitableness,' on the cause of which see iv. 2, and note.

18. ἐν τήρησει δημοσίᾳ is for εἰς τήρησιν δημ., 'the common prison,' as supra iv. 3.

20. σταθέντες λαλ. There is no pleonasm, but σταθ. is a forensic term, used of those who are set up to speak, either as orators and advocates, or as prisoners pleading their own cause. See Acts xvii. 22. xxv. 18.

—τὰ ῥήμ. τῆς ζωῆς τ.] Put, by an ἁπαλ-

- n ch. 4. 5. 6. τῆς ζωῆς ταύτης. <sup>21</sup> α' Ακούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον ἀχθῆναι αὐτούς. <sup>22</sup> Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὔρον αὐτούς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, <sup>23</sup> λέγοντες· Ὅτι τὸ μὲν δεσμοτήριον εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας [ἐξω] ἐστῶτας πρὸ τῶν θυρῶν ἀνοίξαντες, δὲ, ἔσω οὐδένα εὔρομεν. <sup>24</sup> ο' Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουσιν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. <sup>25</sup> Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς [λέγων] Ὅτι ἰδοὺ οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. <sup>26</sup> Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτούς, σὺ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. <sup>27</sup> Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώ-  
p ch. 4. 18. τησεν αὐτοὺς ὁ ἀρχιερεὺς, <sup>28</sup> λέγων Οὐ παραγγελία παρηγγέλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε  
q ch. 4. 19. ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. <sup>29</sup> α' Ἀποκρι-

lage frequent in the Class. writers, for *ῥήματα ταῦτα τῆς ζωῆς*, with allusion to the result of the religion of Jesus, as issuing in life and salvation. So in Acts xiii. 26, we have *ὁ μὲν ὁ λόγος τῆς σωτηρίας ταύτης ἀπείσθη*. Comp. Rom. vii. 24. This is confirmed by the Syriac and Arab. Versions.

<sup>21.</sup> ὑπὸ τὸν ὄρθρον] 'about day-break.' So Thucyd. has *ὑπὸ τὴν ἡμέραν*. On ὄρθρον see my note on Luke xxiv. 1, and Thucyd. iii. 12.

—τὴν γερουσίαν] This is supposed to have been added by way of explaining to *foreigners* the true meaning of τὸ συνέδριον just before; q. d. 'even the whole Senate of Israel.' The word was, however, one so commonly in use with the Greeks, that it could need no such explanation. It should rather seem that τὴν γερουσίαν τῶν υἱῶν Ἰσρ. is added, as being an expression especially applied to the Sanhedrim. It may, however,—Mr. Alf. thinks it does—mean to apply to some who were not members of the Sanhedrim, though venerable for their age and judgment. However, we are here too much in the dark to warrant any positive opinion.

<sup>23.</sup> κεκλεισμένους] Not, 'shut,' but 'fastened,' or 'barred.' See note on John xx. 19.

—ἐν πάσῃ ἀσφαλείᾳ] for σὺν πάσῃ ἀσφ., or μετὰ πάσης ἀσφαλείας in Cebes. An adverbial phrase for the adverb ἀσφαλεστάτως. —Ἐξω, not found in many MSS., Versions, and early Editions (to which I add many Lamb. and Mus. copies), is cancelled by almost every Editor from Westein downwards.

<sup>24.</sup> τί ἂν γένοιτο τ. γ.] I would render, with Grout., Wets., and Valcknaer, 'quid hoc esset rei; διηπόρουσιν τί ἂν γίν., being a popular form of expression (importing, 'did not know what to think of the matter') expressive of wonder at

some circumstances connected with any thing; as, for instance, the *modus, manner, or extent* of it. So x. 17, διηπόρει τί ἂν εἴη τὸ δράμα.

<sup>25.</sup> λέγων] This is absent from MSS. A, D, H, and many cursive MSS., confirmed by almost all the ancient Versions, and is cancelled by Matth., Griesb., Lachm., Tisch., and Alf., perhaps rightly, for internal evidence is quite against the word.

<sup>26.</sup> ἵνα μὴ λιθασθ. connects, as I have shown, with οὐ μετὰ βίας, not, as the almost general punctuation makes it, with ἐφοβοῦντο, which would involve a false construction; φοβεῖσθαι being never construed with ἵνα μὴ, but often with μή. Aware, it seems, of this, the ancient Critics, as MSS. B, D, E, and others attest, expunged the ἵνα to remove the objection; and Lachm. injudiciously adopted the reading, placing the words ἐφοβ. γὰρ τ. λαόν μὴ λιθ. in a parenthesis, thus corrupting the reading, and destroying the construction.

<sup>28.</sup> ἐπὶ τῷ ὀν. τ.] The full sense is, 'on (lit. 'resting on') the authority of this person;' and τούτῳ is put by a common permutation for τούτου. This is required by a kindred passage at Acts iv. 7, ἐν τοίῳ ὀνόματι ἐποιεῖσθε τοῦτο; The teaching ἐπὶ τῷ ὀνόματι τούτῳ implied, in the Messiahship of the person in question, his unjust condemnation, and the guilt of the Priests for causing his death.

—πεπληρώκ.—τῆς διδ.] Comp. Liban. Ep. 721, οὐκ ἀδύνατον—πᾶσαν πόλιν ἐπὶ πληρῶσαι τῶν ὑπὲρ ἡμῶν λόγων.

—ἐπαγαγεῖν ἐφ' ἡμᾶς, &c.] The phrase ἐπαγεῖν τι ἐπὶ τινα signifies, 'to bring any thing (always evil) upon a person;' and is used not only of damages or punishments, but also crim-

θεῖς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον Πειθαρχεῖν δεῖ Θεῷ  
μᾶλλον ἢ ἀνθρώποις. <sup>30</sup> Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν <sup>r ch. 2. 24.</sup>  
Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου <sup>& 3. 15.</sup> <sup>31</sup> τοῦ  
τον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσε τῇ δεξιᾷ αὐτοῦ, δοῦναι <sup>s Phil. 2. 9.</sup>  
μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν <sup>Heb. 1. 10.</sup> <sup>32</sup> καὶ ἡμεῖς ἐσμεν <sup>Luke 24. 47.</sup>  
αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ  
ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

<sup>33</sup> Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν <sup>u ch. 7. 54.</sup>  
αὐτούς. <sup>34</sup> Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι <sup>v ch. 23. 2.</sup>  
Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν

nations brought upon, or against, any one. Thus the sense is, 'to visit upon us,' 'impute to us;' viz. as if we had crucified an innocent person.

29. εἶπον] i. e. through the medium of Peter, as the spokesman; as is suggested by the use of ἀποκριθεῖς, not ἀποκριθίστας. This is, however, a mode of speaking not confined to the Scriptures, but also occurring in the Classical writers. Thus in Thucyd. iii. 52, we have ἐπὶ λήθοντες ἱλαρον τοιάδε, though the speech was delivered by Astymachus alone. That of Peter here, though without the high finish of Classical composition, is marked by a dense brevity, presenting the true logic of nature, rather than art, and bearing some similarity to one or two of the short speeches in Thucyd.

— πειθαρχεῖν] A stronger term than ἀκούειν, iv. 19, used of implicit obedience to the orders of those who exercise authority of any kind,—parents, rulers, &c. On the sentiment, see note on iv. 19. The reason here implied in the preference, as a paramount duty, of the obedience due, is the same as in a kindred passage of Soph. Antig. 74, 'Ἐπεὶ πλείων χρόνος, "Ὅν δαί μ' ἀρέσκειν τοῖς ἀτάω (scil. τοῖς θεοῖς) τῶν ἐνθάδε.' Ἐκεῖ γὰρ αἰεὶ κίεσμαι.

30. διεχειρίσασθε] for the Class. διαχρήσασθε. How it came to have this sense, see my Lex.—ξύλου, not a tree, but a post, gibbet, cross, as x. 39. Gal. iii. 13. It is found, however, in some later Greek writers cited in my Lex. The cruel, as well as ignominious manner of death is here adverted to, in order to awaken some compunction visiting of remorse in the hearers.

31. ἀρχηγόν καὶ σωτῆρα] These words are put by apposition for ὡς ἀρχ.; for though apposition is generally employed to supply something for the completion of a definition, it often contains, not so much an explanation, or fuller determination of the former, as the design of it. Here, however, when we consider, supra iii. 15, ὁ ἀρχηγὸς τῆς ζωῆς, as said of Jesus, we cannot but regard this as designating the office of him who was constituted King-Messiah, Lord as well as Saviour of the Church (Κύριον καὶ Χριστόν); where there is a sort of bendiady. Thus the full sense intended is, 'a Prince who shall be Author of salvation, the Lord of life.'

— δοῦναι μετάνοιαν, &c.] i. e. 'to be the means of producing repentance preached (Luke xxiv. 47) by his doctrine, and the Spirit promised, and effecting remission of sins by his all-atoning merits and sacrifice.' (So δοῦναι μετάνοιαν in Joseph.) By conjoining the Holy Ghost as a

witness with themselves, they assert the promise in John xv. 26, 27; and there is thus supplied an attestation of the Personality of the Holy Spirit, as well as of the Divinity of Jesus Christ.

32. τῶν ῥημάτων] meaning, 'the things expressed in the words,' especially the death and resurrection of Jesus, and the events which followed.

33. διεπρίοντο] Whichever of the two interpretations propounded by Expositors,—'gnashed their teeth,' or 'were cut to the heart,'—be adopted, there will still be a metaphor of some kind; in the one case, taken from grinding the rows of the teeth one against the other, as one saw against another; in the other, from the drawing of a saw through any substance. Adopting the former, we may render, 'they ground their teeth,' meaning that 'they were filled with rage.' Comp. Lucian de Calum. C. 29, μισῶ δὲ καὶ τοὺς ὀδόντας διαπρίει, though there the word is used in the active voice, not, as here, the passive. And a middle or deponent form is no where found. Hence it seems best to adopt the other metaphor, and thus we may render, 'were exceedingly vexed.' See Judg. xvi. 16. 2 Kings iv. 27. Ps. vi. 3, and especially Job xix. 2, 'how long will ye vex my soul, and break me in pieces with words?' Accordingly here διεπρίοντο (as in Euseb. H. E. v. 1, 6, and διεπρίετο in Ann. Comn. p. 306) might be rendered *findabantur*. And so *findor* is used in Pers. Sat. iii. 8. Plaut. Bacch. ii. 3, 17, 'Heu! meum cor *finditur*,' which exactly corresponds to the more fully worded form of expression infra vii. 54, διεπρίοντο ταῖς καρδίαις αὐτῶν, lit. 'were cut to the heart.' Moreover, the next words there, καὶ ἰβρυχόν τοὺς ὀδόντας, seem added by way of depicting, besides the internal feeling of rage, the external expression of this in action.

34. Γαμαλιήλ] A frequent name among the Jews. It is, however, generally agreed that this was the celebrated Gamaliel, son of Simon, and grandson of Hillel, and Paul's master.

— ἐβουλεύοντο] Ἐβούλευσι may mean, as often in Thucyd., 'counselled, urged.' Ἐξω ποιῆσαι, 'to put out' (lit. 'to make go forth, *foris*'), is used according to that idiom by which ποιεῖν is employed with various Adverbs of place, as ἴσω, ἔξω, ἑντός, πόρος, by an ellipse of some verb of motion in the Infinitive. Both propriety and custom dictated that, during deliberation upon the guilt or the punishment of a criminal, he should be withdrawn from the presence



ἔγω βραχύ τι τοὺς ἀποστόλους ποιῆσαι, <sup>35</sup> εἰπέ τε πρὸς αὐτοὺς  
 "Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις  
 τούτοις τί μέλλετε πράσσειν. <sup>36</sup> Πρὸ γὰρ τούτων τῶν ἡμερῶν  
 ἀνέστη Θεοδᾶς, λέγων εἶναι τινα ἑαυτὸν ᾧ † προσεκολλήθη  
 ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων ὃς ἀνῆρέθη, καὶ πάντες ὅσοι  
 ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. <sup>37</sup> Μετὰ  
 τούτου ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογρα-

of his judges. It should seem, however, that their rage made them, on this occasion, forget decorum, till they were reminded of it by Gamaliel, a Pharisee, and (as some suppose) a secret follower of Christ, a man of great prudence and moderation, and who, after the Apostles had departed, took the opportunity of giving counsel to abstain from all violent measures, and to leave the issue of these new doctrines to God.

—βραχύ τι] MSS. A, B, D, E, and about 12 cursives (not one Lamb. or Mus. copy) have not the τι, which has been cancelled by Lachm., Tisch., and Alf.; but wrongly, for external authority is insufficient, inasmuch as the *permulti* of Tisch. is of very little weight, and arose from the usual *hyperbole* of Scholz; and internal evidence is in favour of the τι, which was, I suspect, omitted in some MSS., since the expression βραχύ τι, to denote 'a very short space,' though used by the best writers (see Pors. Adv. p. 109), and occurring in Heb. ii. 7 and 9, was not unfrequently dropped down to βραχύ by the scribes, from the τι being (as it continually is) united closely with the βραχύ, and expressed by abbreviation. And, indeed, the variation in the position of the two words in different MSS. might, in some cases, cause the omission. Hence I attribute its omission to the scribes, not to the Critics, whose general custom it was to substitute *Class. Greek* in the place of ordinary Greek readings, such as βραχύ by itself would be.

36. Θεοδᾶς] This cannot be the Theudas mentioned by Joseph. Antt. xx. 5, 1, as leader of an insurrection, and destroyed, with all his forces, by Fadus the Procurator; for that event took place 14 years after the time of Gamaliel's speech. This difficulty some (as Abp. Usher, Capellus, Bp. Pearce, and Wetstein) attempt to remove, by supposing the Theudas of St. Luke to be the same with the Judas of Josephus, Antt. xvii. 12, 5, who raised an insurrection a little after the time of Herod the First, but was defeated and put to death. And they compare a similar interchange of the names Judas and Thaddæus. This, however, is quite a gratuitous supposition. Hence it is better (with Scaliger, Casaub., Lightf., Grotius, Hamm., Krebs, Whitby, Lardner, and Kuin.) to suppose, on the authority of Origen, contra Cels. i. 6, p. 44, that there were two persons of the name of Theudas; though there may be some doubt as to the period when the insurrection of the first Theudas took place. The second they suppose to have been son or grandson of the first, who again brought together his scattered adherents. Yet, as Dr. Lardner observes, there were several persons of the same name who were leaders of insurrections within no very long time: four Simons within 40 years, and three Judas' within ten. And as the references in Wets. show that the name

Theudas was by no means an uncommon one, there is no occasion to suppose the second to have been a son of the first. Indeed, considering the case of the Simons and Judas', may we not suspect that some of the succeeding *demagogues* took the name of their predecessors, though not related to them? as knowing how prevalent a name, in such cases, always is. From the small number of adherents mentioned (namely 400) it is plain that the insurrection of the first Theudas was not of any great consequence, and therefore was passed over by Josephus. As to Josephus' having, as some say, 'misplaced his Theudas,' it is, Mr. Alford grants, improbable; but he adds, 'not impossible in an historian *seeming with inaccuracies*' (I give his own *Italica*). But I would remark, that the charge against the illustrious historian (to whom we Christians are so deeply indebted) is, to the best of my knowledge (after a familiar acquaintance with, and deep critical study of, that writer for upwards of 40 years), a grievously overcharged statement. See my note on Matt. xxiv. 23—25.

—προσεκολλήθη] Whether this or προσεκληθῇ, found in A, B, C, E<sup>2</sup>, and several cursives (to which, however, I can only add 2 Lamb. and 3 Mus. copies), be the true reading, may be said to be an open question, since internal evidence is divided; though I should now say that it rather inclines in favour of προσεκληθῇ, from its being a word of later and less pure Grecism, and no where occurring in the early and pure Greek writers. Of those writers who have employed it, some, as Synes. Epist. 150, and Agathar. ap. Athen. p. 528, and Polyb. v. 86, 10, use it in the Active form, but neuter sense; while others use it, as it is done here, as a Middl. Reflex., 'to incline oneself,' 'to be attached to.' So Sext. Empir. p. 434, τῷ ἐνὶ μόνῳ προσεκληθῆναι τῶν ἀδίκων. Epiphanius, Panar. p. 728, οἱ μὲν προσεκληθῆσαν Ἀρίστου, ἑταροὶ δὲ Κολούβου: et al. Clemens, Epist. i. ad Corinth. § 47, προσεκολλήθητε ἀποστόλοις μιμηρτηρημένοις. Not improbable is it that Epiphanius and Clemens may have had this passage of St. Luke in mind; and, if they had, its antiquity will go far to show that προσεκλ. is the true reading, and προσκολλᾶ only a gloss derived from the scholiasts. Yet, as προσκολλᾶσθαι often occurs both in the Sept. and in the New Test., it was likely to be used by Luke; and προσεκλ. may have come from the Critics; though from the same cause προσκολλᾶ may have come from the scholiasts.

37. τῆς ἀπογραφῆς] See note on Luke ii. 1; though the *taxing* here spoken of is by the best Commentators supposed to be quite distinct from the census there mentioned. So Josephus, Antt. xviii. 1, 1, calls this ἀποτίμησις οὐσίαν.

φῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· καὶ οἱ πάντες ὅσοι ἐπέθοντο αὐτῷ διεσκορπίσθησαν. <sup>38</sup> \* Καὶ <sup>w Prov. 21. 10, & 10. Matt. 15. 12.</sup> τὰ νῦν λέγω ὑμῖν ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἡ τὸ ἔργον τοῦτο, καταλυθήσεται. <sup>39</sup> \* εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε <sup>x ch. 9. 8. & 22. 9.</sup> καταλῦσαι αὐτό· μήποτε καὶ θεομάχοι εὐρεθῆτε. <sup>40</sup> \* Ἐπείσθη- <sup>y ch. 4. 18.</sup> σαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, <sup>z Matt. 10. 17.</sup> δέιραντες <sup>a Matt. 8. 10</sup> παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀ- <sup>Rom. 5. 2. 2 Cor. 12. 10. Phil. 1. 20. James 1. 2. 1 Pet. 4. 15—16. b 2 Tim. 4. 2.</sup> ἔλυσαν αὐτούς. <sup>41</sup> \* Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσ- <sup>a Matt. 8. 10</sup> ὤπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος [αὐτοῦ] κατηξιώ- <sup>Rom. 5. 2. 2 Cor. 12. 10. Phil. 1. 20. James 1. 2. 1 Pet. 4. 15—16. b 2 Tim. 4. 2.</sup> θησαν ἀτιμασθῆναι· <sup>42</sup> πᾶσάν τε ἡμέραν, <sup>b</sup> ἐν τῷ ἱερῷ καὶ κατ' οἶκον, οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

VI. 1. Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμός· τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι <sup>c ch. 9. 20. & 11. 20.</sup>

— ἀπίσθησε] 'drew away into insurrection.' A signification frequent in the Classical writers, from Hdor. downwards; but never, I believe, used by them with ὀπίσω αὐτοῦ after it.

38. ἀπόστητε ἀπὸ τῶν ἀνθρώπων.] An euphemism, as infra xxii. 29, for 'put them not to death, nor maltreat them.'

— ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων, &c.] Hdor. ix. 16, ὅτι δὲ γινώσκειται ἐκ τοῦ Θεοῦ, ἀμάρταν ἀποτρέψαι ἀνθρώπων. Of *si* δὲ ἐκ Θεοῦ ἐστίν the full sense is, 'But if it be, as it seems, of God.' An idiom also found in the Classical writers.

39. For δύνασθε, Lachm. and Tisch. edit *δυνάσασθε*, from B, C, D, E, and several cursives; to which I can add only one Lamb. and one Mus. MS., also Trin. Coll. B, x. 16. But that reading, though specious, arose, I suspect, from the alteration of Critics, who supposed it called for by the next words, *μήποτε*, &c., which might be thought to glance at the future; though in reality they refer to *ἐάσατε αὐτούς*, the words *ἔτι—αὐτούς* being semi-parenthetic.

— μήποτε καὶ θεομάχοι εὐρεθῆτε] These words may connect with *ἐάσατε*, &c., or there may be an ellipsis of *ὁρᾶτε*. The full sense is, 'lest we be found to contend with, i. e. to attempt to counteract the purposes of God;' which is confirmed by Luke xxi. 34, and Joseph. Antt. xviii. 6, 6.

40. δέιραντες] Flagellation, though a punishment meted out among the Jews and Romans, inflicted for even small delinquencies, was one ever considered the most ignominious. It seems to have been here selected by the Rulers for the purpose at once of casting a stigma on the Christian society, and saving their own credit, lest they should be thought to have apprehended the Apostles causelessly.

41. χαίροντες] This is to be construed with *ἔτι ὑπὲρ*, &c. In *κατηξιώθησαν ἀτιμασθῆναι* Cassaubon notices the elegant use of the figure *Oxytonon*, which arises when two ideas, repugnant to each other, are so joined, as not to be really so, but only to *seem* so.

42. κατ' οἶκον] This, as it is opposed to *ἐν*

τῷ ἱερῷ, plainly signifies *in private houses*; κατ' οἶκον being put in a generic sense for κατ' οἴκου, *from house to house*: since κατὰ here exerts a distributive force; though it is not perceptible in Acts xx. 20, δημοσίῃ καὶ κατ' οἴκον.

VI. 1—7. The appointment of seven persons as *deacons*, to superintend the distribution of the alms given in the Church.

1. ἐγένετο γογγυσμός] See note on John vii. 12.

— τῶν Ἑλληνιστῶν] On the persons meant by these *Hellenists*, Expositors are not agreed. Some suppose them to have been *Greek Proselytes to Judaism*, and now converted to Christianity; others, with more reason, that they were *foreign Jews*, whose residence was in Grecian cities, and who consequently used ordinarily the Greek language, but were occasionally *sojourners in Judæa*, including all who, whether on account of origin, or from inhabitancy, spoke Greek vernacularly, and used the Sept. Version of the Old Test. rather than the Hebrew text. The *Ἑβρ.* mentioned just after were those who were *Hebrews born*, whether resident in Palestine or not, and speaking the Aramaean (i. e. Syro-Chaldee), and using the Scripture either in the Hebrew or the Chaldee Parnphraze. Now the pure Jews treated the foreign Jews, and still more proselytes, with nearly equal contempt. Whence, it seems, arose the suspicion on the part of the Hellenists that their widows were neglected. The fault of the neglect in question rested, of course, with the guardians of the poor; who, it is commonly supposed, were persons appointed by the Apostles to attend *in rotation*, or, as it might otherwise be convenient, to superintend the distribution of the funds for the poor. The best Commentators, however, are of the opinion of Mosheim, that they were certain persons *always the same*, and all Hebrews, who had hitherto been appointed by the *Apostles*, but were now to be elected by the *people*, and that to them seven persons were to be elected by the Hellenists, while others, as Kuin., think that the whole body

d ch. 4. 26. παρεθωροῦντο <sup>1</sup> ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.  
<sup>2</sup> Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον  
 Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ,  
 διακονεῖν τραπέζαις. <sup>3</sup> Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας  
 ἐξ ὑμῶν <sup>4</sup> μαρτυρουμένους ἑπτὰ, πλήρεις Πνεύματος ἁγίου καὶ  
 σοφίας, οὓς \* καταστήσομεν ἐπὶ τῆς χρείας ταύτης. <sup>5</sup> ἡμεῖς  
 δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.  
 e ch. 16. 2. <sup>6</sup> εἰ καὶ καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξ-  
 1 Tim. 3. 7. αὐτο Στέφανον, ἄνδρα <sup>7</sup> πλήρη πίστεως καὶ Πνεύματος ἁγίου,  
 f 1 Tim. 4. 15. καὶ <sup>8</sup> Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ  
 h ch. 11. 24. Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας, <sup>9</sup> οὓς ἔστησαν  
 i ch. 8. 5, 20. ἐνώπιον τῶν ἀποστόλων καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς  
 k ch. 5. 17. τὰς χεῖρας. <sup>10</sup> Καὶ ὁ λόγος τοῦ Θεοῦ ἤξανε, καὶ ἐπληθύνετο  
 l ch. 12. 24. ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος  
 m 10. 20. τῶν ἱερέων ὑπήκουον τῇ πίστει.

of the Jerusalemite Christians was divided into seven divisions, for which there were as many places of public worship; and that hence also seven persons were elected for the purpose of taking care of the poor and of strangers, each division choosing one.

— παρεθωροῦντο] Render: not 'were despised,' as Tyndale and our common Version, but 'were overlooked,' passed by unrelieved. A signification found in Diod. Sic. T. x. 139, ὁ Μ. ὑπὸ τῶν στρατηγῶν παρεθωρεῖτο· καὶ ἐν προαγωγῇ (promotions) παρεθωρεῖτο, i. e. was passed by without the reward he was entitled to.

— ἐν τῇ διακονίᾳ] 'in the distribution.'  
<sup>2</sup> οὐκ ἄριστόν ἐστιν ἡμᾶς, &c.] Render: 'it is not meet or fitting;' the ideas of *right* in the sight of God and essentially right, i. e. *proper*, being so closely connected as to be convertible terms, so that ἄριστόν may express the conjoint notion of what is *pleasing* (by being promotive of human happiness), and what is *fit* or *right* in essence. Thus the Heb. *צוּר* is, like Gr. ἄριστόν, capable of expressing *both* ideas, as in Gen. ii. 18, where we have, 'it is not good (צוּר) for man to be alone.' The Sept. there has οὐ καλόν, though the sense would have been better expressed by οὐκ ἄριστόν.

<sup>3</sup> ἐπισκεψάσθε] The word properly signifies 'to look at,' *survey*; but here, from the adjunct, 'to look at *for choice*,' 'to look out;' a sense so rare, that only one example has been adduced by Munthe from Diod. Sic. p. 295, ἐπισκεψάμενος τὰς ἀπάντων νομοθεσίας ἐλπίξας τὰ κράτιστα, and, even there, part of the sense has to be supplied by an added term. MS. B has ἐπισκεψάμεθα, a mistake for -όμεθα, which was, I doubt not, in the original; a daring alteration of some very ancient Critics, similar to one, from an opposite direction, in another passage of this book.

— πλήρεις Πνεύμ. ἁγ.] This expression (unjustifiably lowered by those recent foreign Commentators who explain it merely of a *holy ardour*) may be supposed to denote the possession both of the *gifts* of the Holy Ghost, and the *graces* of the

Spirit, so suitable to the situation of the persons in question, and especially what is specified in the next word; for by *σοφία* seems to be here meant, not so much divine as *human wisdom*, which was essentially necessary for the proper discharge of the office—namely, sound judgment and prudence. That the persons in question were called to exercise an *ecclesiastical*, as well as a secular office, is clear, 1. from the expression Πνεύματος ἁγίου; 2. from their being *ordained* by the laying on of hands, which points at an *ecclesiastical*, rather than secular office; 3. from the fact that some of those who were appointed, exercised some spiritual functions—as Stephen.

4. προσκαρτ.] See note on i. 14, and my Lex. in v. By προσευχῇ may be denoted, not only *prayer*, but 'religious meditation,' as preparatory to the discharge of the ministerial duties in question. See Luke vi. 12.

5. ἐνώπιον—πλήθους] A Hellenistic expression formed on the model of the Hebrew *לפני*. So Deut. i. 23. 2 Sam. iii. 36. A Classical writer would have said *ἤρρεσεν παντὶ τῷ πλήθει*.

— πλήρη πίστεως] This must, as I have shown in *Reccens. Syn.*, not be taken with *Kain*, and others, merely in the moral sense of *truthfulness*, however it may occur elsewhere in the New Test., and seem called for by the accompanying term Πνεύμ. ἁγίου, but in the highest Christian sense, as in the kindred passage, *infra* xi. 24, of Faith, as used in Rom. v. 1, what is called by Theologians 'a justifying faith,' i. e. a saving grace wrought by the Holy Spirit (conjoined in the above two passages), whereby we receive Christ, as he is revealed to us in the Gospel, fully relying on him and his righteousness alone for justification and salvation.

6. ἐπέθηκαν αὐτοῖς τὰς χεῖρας] Selden and Wolf trace the origin of laying on of hands up to the age of Moses, referring to Numb. xxvii. 18. Whence the custom was handed down in the Jewish Church, and was thence introduced into the Christian. As laying on of hands had always been used in praying for the good of any person present, in order to show, *δικαιῶν*, for whom the

8 Στέφανος δὲ πλήρης † πίστεως καὶ δυνάμεως, ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης † Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· 10<sup>m</sup> καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ <sup>m</sup> Luke 21. 12.

benefit was entreated; so it was also, from the earliest ages, a rite of *institution to office*, which it conferred *by symbol*.

7. πολὺς τὸ ὄχλος τῶν ἱερῶν ὑπ. τ. π.] This statement has to some appeared so improbable, that they have either taken refuge in conjecture, or adopted the reading of a few MSS., Ἰουδαίων. But the former course is unauthorized, and the latter founded on a mere error of the scribes, arising from ignorance of an abbrev. : besides, that is so inapposite, that scarcely any authority could justify it. Many eminent Commentators take ὄχλος to mean the *multitude* of the inferior priests, as opposed to the *leaders* of the 24 classes. But that would require the *Article*, and then only *increase* the difficulty; which may best be removed by taking πολὺς ὄχλος in a restricted and popular sense, of a *considerable number*. This is confirmed by Chrysostom, who interprets it by πολλοί. That a comparatively considerable number of the whole (which amounted to about 5000) should have become believers, is not strange, considering the miracles they had witnessed, both from Jesus and from the Apostles. The expression ὑπὸ τ. π. is remarkable, and occurs no where else. It denotes the complete subjection of the mind as to the *credenda* of religion.

8. πίστεως] I am now inclined to think that χάριτος, adopted by almost all the Critical Editors on strong authority (to which, however, I cannot add any except Trin. Coll. B. x. 16), is the true reading, and the text. rec. an alteration suggested by v. 5.

9. Λιβερτίνων] It is a matter exceedingly debated, as to *who* were these *Libertines*. The most general opinion is, either that they were *manumitted slaves* of Gentile origin, but who had become proselytes to the Jewish religion, and had a synagogue at Jerusalem; or, that they were Jews by birth, but had been taken captive by the Romans, when Pompey conquered Judaea, but were afterwards manumitted, and, in remembrance of their captivity, called themselves *Libertini*, and formed a synagogue by themselves at Rome. Of these two opinions the latter is greatly preferable. But, as all the following denominations of persons (the Cyrenians, Alexandrians, &c.) are so called from names of *places*, so there is reason to suppose this the case in the present instance; especially as the Glossa Interlinearis has over the word Libertini the remark *ē regione*, intimating that they were so called from a country. And Suidas, doubtless with reference to this passage, says Λιβερτίνων ὄνομα Ἰβνους. Moreover, the Pesch. Syr. Version has ܠܒܪܬܝܢܐ, 'those of Libertina.' Accordingly, Bp. Pearce and others suppose that by the Libertines are meant Jews of Libertina, a town in Proconsular Africa, near Carthage. This, however, was a place so obscure, that it is difficult to prove its existence at all, and certainly not at this early period. Nay, supposing that it did

exist, it would be little likely to have been classed with Cyrene and Alexandria, as having had a synagogue. There is more reason to think, with Beza, Spanheim, Le Clerc, Reland, and Valcknaer, that some *corruption in spelling* has here crept in, and that the true orthography is (as Gothofred conjectured) Λιβυστίνων, meaning (as we can prove from Steph. Byz.) the inhabitants of *Libya proper*, a territory adjoining to Cyrenaica, and situated between that and the Alexandrina, or territory of *Alexandria*. It should seem, then, that the Synagogue in question was appropriated to the reception of Jewish sojourners from Libya proper; and was erected by the Jews of that country for the use of their brethren when residing at Jerusalem. Perhaps, however, the Cyrenians and Alexandrians are meant to be included as *joining* at the Synagogue in question.

I will only add, that though no authority exists for the above reading in the MSS. extant, yet it was certainly found in those from which the Armenian Version was formed. However, as the above view requires too much to be taken for granted, I must formally acquiesce in the *second* mentioned above, that the persons were, as Chrys. says, οἱ Ῥωμαίων ἀπαλιθώροι. Dr. Wiesler, in his Chronology of the Acts of the Apostles, pp. 60—63, shows from two passages of Tacitus and Philo, that great numbers of Jews of the Provinces had been made slaves during the Civil Wars, and were afterwards manumitted; nay, he shows the high probability that St. Paul himself was a *Cilician Libertinus*. That a slave manumitted with due formalities became a Roman citizen, and transmitted it to his offspring, is well known. And thus the Apostle, with not a few other Cilician Jews, may have been, like Horace, *Libertino patre natus*. See more in Conybeare's note in his *Life and Epistles of St. Paul*, p. 82, where he goes far to show that the present verse, which describes Stephen's great opponents (with whom Paul then agreed), may be so translated as to mean 'Libertines from Cyrene, Alexandria, Cilicia, and Asia.'

10. τῇ σοφίᾳ καὶ τῷ πνεύματι, &c.] It is surely an unjustifiable lowering of the sense to explain this merely, as it has been done by many recent, and espec. the German Commentators, 'ardour and energy.' From the evident allusion here existing to what was said at ver. 3, that the Deacons were to be πλήρεις πνεύματος ἁγίου καὶ σοφίας, and to what is ascribed to Stephen, vv. 3 and 5, that he was πλήρης χάριτος καὶ πίστεως καὶ πνεύματος ἁγίου, it will, I think, plainly appear that by πνεῦμα is here meant 'the influence of the Holy Spirit;' which will, of course, determine the sense of σοφία to be *Divine wisdom*. We have here, indeed, a kind of *Hendiadys*, which Calvin seems to have recognized, by explaining, 'Non poterant resistere sapientie quam Spiritus Dei suggerebat.' Nay, it may be added, even Grotius acknowledges this

πνεύματι ᾧ ἐλάλει. <sup>11</sup> Ὅτε ὑπέβαλον ἄνδρας λέγοντας "Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν <sup>12</sup> συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς. Καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον, <sup>13</sup> ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας "Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα [βλάσφημα] λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου [τούτου] καὶ τοῦ νόμου <sup>14</sup> ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος "Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον, καὶ ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς. <sup>15</sup> Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, <sup>ρ</sup> εἶδον τὸ πρόσωπον αὐτοῦ ὥσει πρόσωπον ἁγγέλου.

VII. <sup>1</sup> Εἶπε δὲ ὁ ἀρχιερεὺς, εἰ ἄρα ταῦτα οὕτως ἔχει; 'Ο

to imply the Divine power directing his words, agreeably to the promise of Christ, Luke xxi. 15, 'I will give you a mouth and wisdom (στομία καὶ σοφία) which all your adversaries shall not be able to gainsay nor resist;' for (as it is said, Matt. x. 20) 'it is not ye that speak, but the Spirit of your Father which speaketh in you.'

<sup>11</sup>. ὑπέβαλον] 'suborned.' How it comes to mean this, see my Lex.

— λαλοῦντος ῥήμ. βλάσφημα εἰς Μωϋσῆν καὶ τὸν Θεόν] It is said 'against Moses and God,' because, under the old Jewish theocracy, to speak evil of the founder of their religion was considered tantamount to blasphemy against God himself, by whose command the Law had been promulgated by Moses; and, indeed, as combining the crimes of *treason* and blasphemy, was always punished with death. See Joseph. Bell. ii. 8. 9.

<sup>12</sup>. ἐπιστάντες] 'came upon and seized him.' See note on iv. 1. This must be referred to the people, elders, and scribes, not to the suborners; the *subject* being here *changed*, as often in Scripture and the best Classical writers.

<sup>13</sup>. μάρτυρας ψευδεῖς] So called, as intermingling falsehood with truth in their depositions;—exaggerating what he did say, and perverting his words to a sense not intended by him.

<sup>14</sup>. ὅτι Ἰ.—ἀλλάξει] Render: 'that Jesus of Nazareth, he it is who shall destroy,' &c. By ἀλλάξει is meant 'so to change, as to substitute others.'

<sup>15</sup>. εἶδον—ἁγγέλου] Some Commentators, especially the older, think that Stephen's face was made to shine supernaturally, by a visible glory like that of Moses (Exod. xxxiv. 29). But others, and the more recent generally, are agreed in interpreting this as a popular form of expression, indicating majesty and divine grace, such as might inspire reverence and awe. And they appeal to Esth. v. 2. 2 Sam. xiv. 17. xix. 27. Gen. xxxiii. 10. Certainly there is nothing here said to lead us to suppose that this was a *supernatural glory* like that of Moses. Nevertheless, there is something in the whole air of the passage that suggests the idea of the supernatural of some kind in the *glorifying* Stephen's face, whereby it beamed forth a *divine* radiance.

there is much which to us appears obscure, though, doubtless, sufficiently intelligible to those to whom it was addressed. Various hypotheses have, indeed, been hazarded, to remove, or at least lessen, the difficulty; which, however, after all, may be more *apparent* than *real*. And if we take into consideration the *scope* of the address, the *character* of the composition, and the *circumstances under which it was delivered*, it will not seem surprising that there should be found a few things which may seem abrupt, and not quite apposite. To advert to the *scope*:—This appears to have been, 'to practically refute the charge made against him of contempt of their Lawgiver and the Temple, and to retort on his accusers the charge they were bringing forward against himself,—namely, of endeavouring to destroy the Jewish religion.' The speaker intended to show, by a brief review of the history of the Jews, and a detail of their various rebellions against God, that it was *themselves* rather who were guilty of contempt of their Law; and by their own perverse disobedience had been the real occasion of the destruction of the *first* temple, as they might be of the *second*. In order to establish his position, he first reviews the early history of their nation, and points out various *instances* of their disobedience to God: showing, moreover, that, though the rites of the Mosaic Law were appointed by the command of God himself, yet that the Israelites were not approved unto God solely by those observances. That their temple *might* be destroyed, and yet the true worship of God be carried on acceptably to him; nay, that it even *would* be destroyed, unless they should repent.

To advert to the other particulars:—First, as to the *character* of the composition; though generally apologetic, it is occasionally polemic; and if we consider the *peculiar circumstances* under which the address was delivered, we shall be at no loss to account for an occasional abruptness and want of coherence in the reasoning. As to the alleged *in-appropriateness* of some arguments and illustrations, it must be observed, that they were sufficiently apposite for the persons addressed, and quite accordant with the Jewish manner; the whole character of the composition being Jewish. Further, as to the *inconclusiveness* of the course of argumentation objected to by some, it must be

δὲ ἔφη ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. <sup>2</sup> Ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ, ὅντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρᾶν, <sup>3</sup> καὶ εἶπε πρὸς αὐτόν <sup>a</sup> Gen. 12. 1. Ἐξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω. <sup>4</sup> <sup>b</sup> Τότε ἐξελθὼν ἐκ <sup>b</sup> Gen. 12. 2. γῆς Χαλδαίων κατόκησεν ἐν Χαρρᾶν κάκειθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετόκισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. <sup>5</sup> Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν

remembered that the course of argumentation was interrupted and broken off in the middle by the infuriate multitude. Had it been brought to a conclusion, there would, we may be sure, have been nothing left incomplete, as to that which was intended to be proved. The remainder of the address would doubtless have been occupied in applying the foregoing narration in order to prove fully whatever was meant to be evinced. It was, we may suppose, the purpose of the speaker to convict his hearers of the guilt which they imputed to him, and to show that the true and acceptable worship of God was not to be confined to any particular place; since God dwells not in temples made with hands (ver. 48); nay, the worship of the Patriarchs, even before the Temple was erected, was accepted by him. See v. 2.

Before concluding the present sketch, it may be proper to advert to a charge somewhat more difficult to answer,—namely, that, in detailing various particulars of the Jewish history, Stephen has here added some circumstances which seem contradictory to the accounts in the Old Test. These will be briefly considered in the notes on the passages themselves; in which it will be shown, 1. that the discrepancies in question have been greatly exaggerated; 2ndly, that they are, in general, far from being irreconcilable; and, 3rdly, that if, in one or two instances, they should seem really such, yet if we consider that the speaker is arguing with the people, according to Jewish ideas, and on Jewish principles, and alleging facts which they themselves recognized, there is nothing which can reasonably impeach the veracity, or cast a slur on the inspiration, of this great Protomartyr; for in those few particulars it is admitted that he spoke on the authority of those Rabbinical traditions whose authority his hearers regarded as unquestionable.

1. εἰ—οὕτως ἔχει:] On the nature of this idiom, see note supra i. 6.

— ἄνδρες—πατέρες] By ἄνδρες ἀδελφοὶ are meant the multitude in general; and by πατέρες, the members of the Sanhedrim.

2. ὁ Θεὸς τῆς δόξης] This is not simply, as Expositors generally suppose, by Hebraism, for 'the glorious God,' but, as Calvin remarks, 'Ideo Deum gloriæ appellat (Steph.) ut a falsis et ficticiis deis eum discernat qui solus gloriâ dignus.' Compare ὁ βασιλεὺς τῆς δόξης, as applied to Jehovah in Ps. xxiv. 7, 10.

— πρὶν ἢ κατ., &c.] To remove a seeming discrepancy between what is here said and the account of Moses, the best Commentators are agreed that Stephen here followed the Jewish tradition, adopted by Philo, but not mentioned in Genesis,—that God appeared twice to Abra-

ham,—1st, when living in Chaldea, and 2ndly, when resident at Charran. 'The statement of Stephen (says a writer in the Quarterly Review for 1834, ubi supra) strictly harmonizes with the prevailing notions of the time; and, indeed, with no great difficulty, may be brought into accordance with the Scriptures, and this without removing Haran beyond the boundaries of Mesopotamia; though, in fact, the situation of Haran is a question of very slight importance. The Jews supposed the first call of Abraham to have taken place, not in Haran, but in Ur, of the Chaldees. They rested that belief on Gen. xv. 7. So in Neh. ix. 7; and though the general course of the narrative in Genesis would lead to the opinion, that no call took place till after the first migration to Charran and the death of Terah, yet the description of the call begins, in our version, with the words, "Now, the Lord had said unto Abraham," leaving the date of the transaction indefinite; and Rosenmüller observes on the Hebrew word: "'Dixitque,' vel potius, 'dixerat autem,' nempe quum esset in Chaldeâ, priusquam Carras venisset." That this was the established opinion we have the authority of Philo de Abrahamo, vol. ii. p. 11, and of Josephus, Antt. i. 7, 1. But the most remarkable evidence that the Jews of the later times, at least, drew a distinction between the land of the Chaldeans and Mesopotamia, though the former must have been comprehended within the latter, is to be found in the book of Judith.'

4. κάκειθεν—μετόκισεν] Again there is a trifling discrepancy between this account and that in Genesis; the best solution of which seems to be that which proceeds on the supposition that here Stephen followed the tradition of the Jews, founded on Gen. xv. 7, and Nehem. ix. 7, and adopted by Philo, that Abraham was twice called.

5. οὐκ ἔδωκεν] The best Commentators are agreed that ἔδωκεν is to be taken in a *proper* sense, and that the οὐ is for οὐκ. Οὐδὲ βῆμα ποδὸς is a proverbial expression, corresponding to our idiom, 'not even a foot of land,' for 'none at all;' suggested by Deut. ii. 5, οὐ γὰρ δὴ ὑμῖν οὐδὲ βῆμα ποδὸς, and comp. Joseph. Antt. v. 3, 1, οὐδὲ ὀλίγον αὐτοῖς ἐπιβατὸν τοῦ παδίου καταλιπόντες.—Εἰς κατάσχισιν. Simply αὐτῆς, for ὥστε κατέχουσιν αὐτὴν, 'to occupy,' i. e. possess it. So Joseph. Antt. ix. 1, 2, οὐ τὴν ὑπ' αὐτοῦ δοθεισάν γῆν εἰς κατάσχισιν ἀφαισθῆναι παρῆσιν αὐτοῦ. As Abraham himself did not possess the country, we may suppose the promise *figuratively* fulfilled in him through his posterity; or rather the καὶ may be regarded (with the best recent Commentators) as *emphatic*, for *nempe*, *scilicet*.

c Gen. 12. 15. ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῇ °δοῦναι εἰς κατὰσχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος  
 d Gen. 15. 13. αὐτῷ τέκνου. 6 d Ἐλάλησε δὲ οὕτως ὁ Θεός· ὅτι ἔσται τὸ  
 16. σπέρμα αὐτοῦ πάροιικον ἐν γῇ ἀλλοτρίᾳ καὶ δουλώσου-  
 e Exod. 12. 40, 41. σιν αὐτὸ καὶ κακώσουσιν °ἔτη τετρακόσια. 7 καὶ τὸ  
 ἔθνος, ᾧ ἐὰν δουλεύσωσι κρινῶ Ἐγώ (εἶπεν ὁ Θεός)  
 f Exod. 2. 12. καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι· ἐν  
 g Gen. 17. 9 —11. τῷ τόπῳ τούτῳ. 8 e Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς.  
 & 21. 1—4. καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ  
 & 22. 24, 25. τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα  
 & 23. 5. πατριάρχας. 9 b Καὶ οἱ πατριάρχαι ξηλώσαντες τὸν Ἰωσήφ  
 h Gen. 47. 29. Pa. 106. 17.

The sense, then, may be thus expressed: 'and yet had not given him any possession in this land, not a foot of it, and yet he promised the possession of it to him,—namely, to his posterity, although he had as yet no offspring.'

6, 7. The passage is from Gen. xv. 13, 14, and is cited from memory. Accordingly, there are several variations from the Sept., all of them, however, unimportant, except that, 1. we have added in the Sept. καὶ ταπεινώσουσιν αὐτοὺς after κακ. Yet the words are not in the Hebrew, and seem to have come from the margin as a gloss, probably from Judith v. 11, or perhaps they were a different version of נָחַץ. However, these verbs, while they have a common subject in γῇ, may yet be supposed to have a *twofold reference*,—the former, to the Egyptians, the latter, to the inhabitants of the countries wherein the Israelites sojourned in affliction from the time they left Egypt to the time they were settled in Canaan. Thus we may explain the sense to be: 'And they (i. e. the Egyptians) shall enslave them, and they (i. e. the Edomites, Canaanites, &c.) shall afflict them.'

The words εἰπεν ὁ Θεός are found neither in the Hebrew nor LXX. But they form no part of the quotation, being a parenthetical remark, such as we often find interposed in citations from the Old Test. Again the words αὐτῷ μετὰ ἀποσκευῆς πολλῆς are found in both the Hebrew and the LXX., but not in the New Test. Yet this is no real discrepancy; because Stephen evidently did not mean to adduce those words, but stops at ἐξελεύσονται. There is, indeed, a seeming discrepancy in the words καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ, which are neither in the Hebrew nor the Sept. But though these are not there, something very similar occurs at v. 16; and Stephen does not adduce the words as immediately following the preceding. Surenhus., too, has proved that it was a custom with the Jewish doctors (and hence was sometimes adopted by the writers of the New Test.), when they cited any passages of the Old Test., to occasionally add words elsewhere employed on the same subject, and now and then with a slight variation of them for adaptation. And, besides that the words are found in substance at v. 16, they seem to have been suggested by a kindred passage at Exod. iii. 12, ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου, καὶ λατρεύσει τῷ Θεῷ ἐν τῷ ὄρει τούτῳ. Thus there is, on

the principles of Jewish writing, no actual discrepancy.

6. τετρακόσια] The Chronological difficulty here involved is not so much in the thirty years' difference between this estimate and that of Josephus (because τετρακ. may be taken as a round number; and even Josephus himself sometimes makes it 400), as how to reconcile this with the fact that the Israelites were in Egypt at the most but 243 years. Nor can this difficulty be removed by the parenthesis which Markland would introduce; nay, the construction of the Hebrew will not permit it. The difficulty may best be obviated by bearing in mind that the subject of the verbs נָחַץ and נָחַץ, and also of δουλώσουσι and κακώσουσι, is to be sought in the nouns γῆ and γῆ respectively; and thus it will be 'the inhabitants of that land.' And if the truth of chronology limits the abode of the Israelites in Egypt to 243 years, and assigns 400 as the time which elapsed between Abraham's leaving Chaldea and the period when they were established in Canaan, I see not how we can suppose otherwise than that the verbs above-mentioned, though having a common subject in γῆ, yet have a *twofold reference*,—in the former verb to the Egyptians, in the latter to the inhabitants of the countries wherein they sojourned in affliction from the time they left, to the time they were settled in Canaan. Thus we may render, 'And they (i. e. the Egyptians) shall enslave them, and they (i. e. the Edomites, Canaanites, &c.) shall afflict them.' It is true that most Commentators, with our common Version, take נָחַץ as a verb neuter; a view also maintained by Rosenm. Yet he is obliged to suppose (what involves great harshness) the suffix ׁ as put for the separate form ׁ. But that is surely *counting* a difficulty; since the verb may be taken in an active sense, as it was by the LXX., and is done by Montanus, and by Gesenius, who in his Lex. gives several examples, and resolves the suffix ׁ into ׁ; though *ellipsis*, rather than *resolution*, seems to be the principle here to be resorted to.

8. διαθήκην περιτομῆς] Meaning, 'the covenant sealed by circumcision,' as its distinguishing mark, it being at its institution (Gen. xxii. 10) called a διαθήκη.

—καὶ οὕτως] 'and so,' i. e. in virtue of that covenant.—πατριάρχας, so called as being the primogenitors and heads of the πατρίαι, or tribes.

ἀπέδοντο εἰς Αἴγυπτον. <sup>10</sup> Καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, <sup>1</sup> καὶ <sup>1</sup> Gen. 41. 27  
ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ  
χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου καὶ  
κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον  
αὐτοῦ. <sup>11</sup> Ἦλθε δὲ \* λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ <sup>1</sup> Gen. 41.  
Χαναὰν, καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ  
πατέρες ἡμῶν. <sup>12</sup> <sup>1</sup> Ἀκούσας δὲ Ἰακώβ ὄντα σίτα ἐν Αἰγύπτῳ, <sup>1</sup> Gen. 42. 1.  
ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον. <sup>13</sup> <sup>m</sup> καὶ ἐν τῷ δευτέρῳ <sup>m</sup> Gen. 42. 2.  
ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο  
τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. <sup>14</sup> <sup>n</sup> Ἀποστείλας δὲ Ἰωσήφ <sup>n</sup> Gen. 42. 27.  
μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ καὶ πᾶσαν τὴν συγγέ-  
νειαν [αὐτοῦ] ἐν ψυχαῖς ἐβδομήκοντα πέντε. <sup>15</sup> <sup>o</sup> Κατέβη δὲ <sup>o</sup> Gen. 46. 5.  
Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες <sup>o</sup> 46. 32.  
ἡμῶν. <sup>16</sup> <sup>p</sup> Καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ <sup>p</sup> Gen. 47. 29.  
μνήματι \* φ' ὠνήσατο [Ἀβραὰμ] τιμῆς ἀργυρίου παρὰ τῶν <sup>p</sup> 47. 15.  
υἱῶν Ἑμμόρ τοῦ Συχέμ. <sup>17</sup> <sup>q</sup> Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς <sup>q</sup> Gen. 47. 16.  
ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ᾗ ἤσκησεν ὁ λαὸς καὶ <sup>q</sup> 47. 19.  
ἐπληθύνθη ἐν Αἰγύπτῳ, <sup>18</sup> ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, <sup>q</sup> Jos. 24. 22.  
ὃς οὐκ ᾔδει τὸν Ἰωσήφ. <sup>19</sup> Οὗτος κατασοφισάμενος τὸ γένος <sup>q</sup> Exod. 1. 7.

9. ἀπέδοντο εἰς Αἴγ.] A peculiar construction, but occurring Hdol. ii. 56, τὴν μὲν αὐτὴν εἰς Αἰθίῴην, τὴν δὲ εἰς τὴν Ἑλλάδα ἀπέδοντο, and other passages, which see in my Lex. The rationale of the construction is, that in ἀποδ. there is a *sensus pragmati*, including the object of action. In *ἠρώσαντας* (used with allusion to Gen. xxxvii. 11), the speaker seems to hint at his own case; for Joseph, though peculiarly favoured by God, was yet hated by his brethren.

10. ἔδωκεν αὐτῷ χάριν καὶ σοφίαν] Ἐναντίον may be taken as belonging to both χάριν καὶ σοφίαν, with adaptation to each; q. d. 'gave him favour in the sight of Pharaoh, and wisdom in his sight,' i. e. so as to be esteemed by him for his wisdom.

11. Χαναὰν] from the Heb. כנען, lit. the low-land district of Palestine, in contrast to the high-land one of Libanus, &c.

— χορτάσματα] The word is properly used of food for cattle; and (like χορτάω in the New Test. and the later Greek writers) is very rarely applied to food for men; and then only to the coarser sorts, and such as are used from necessity.

13. ἀνεγνωρίσθη] 'made himself known.' This use of the Passive (like the Hebrew conjugation Hithpael) answers to the *reflected* verbs of the modern languages.

14. ἐν ψυχαῖς ἑβδ.] Here there is no occasion to suppose the ellipsis of *συμισταμίνην*; nor, indeed, any other. For in the passage of Deut. x. 22, on which the present is formed, the ἐν stands for σύν, and ψ has the sense of *with, accompanied by*. So Numb. xx. 20, כָּבֹד וְרִיבָה. The best mode of removing the seeming discrepancy in the number is that of Hammond, Wetstein, and others, who think that the LXX. numbered among the posterity of Jacob the five sons of Manasseh and Ephraim born in Egypt;

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and that these were omitted by Moses, because they were born after Jacob's departure, but by the LXX. at Gen. xlv. 20, are expressly added from 1 Chron. vii. 14. For δ I have now received φ, with all the recent Editors, because internal evidence, coming in aid of external (which is somewhat weak, and I can add nothing), is quite in its favour.

To advert to the discrepancy between the present account and that in Gen. xlix. 30, the best Critics are of opinion that Ἀβραὰμ is spurious, and that μετετέθησαν καὶ ἐτάθησαν are to be referred to the words οἱ πατέρες ἡμῶν only, not to Ἰακώβ also; and that at ὠνήσατο we must supply, from the preceding, Ἰακώβ. The reading of some very ancient MSS., ὁ πατὴρ ἡμῶν, attests that, at an early period, Ἀβραὰμ was not here, and that something was thought to be wanting; which was, it seems, supplied in two ways. To understand Ἰακώβ from the preceding, is not near so harsh as in many subauditions that might be adduced from Thucydides. And indeed there is the less harshness here, since Jacob is the chief subject of these two sentences; the other is only incidental.

17. καθὼς ἤγγ.] Render: 'Now as,' equiv. to *when* as, i. e. at the time when the promise (viz. its fulfilment) was drawing nigh. See note on 1 Cor. i. 6.

18. οὐκ ᾔδει τὸν Ἰ.] 'had no respect for Joseph, or his memory;' as 1 Thes. iv. 4. v. 12.

19. κατασοφισάμενος τὸ γένος ἡμῶν] Meaning, 'plotting our destruction by crafty devices,' such as overworking and underfeeding them. This sentiment (founded on Exod. i. 10, Sept.) is further evolved in a similar passage of Judith, v. 11, καὶ ἐπαινεῖσθαι αὐτοὺς ὁ βασιλεὺς Ἀλγύπτου, καὶ κατασοφίσαντο αὐτοὺς ἐν πόνοι καὶ ἐν πλίνθι, καὶ ἐταπείνωσαν αὐτούς, καὶ ἔθαντο αὐτοὺς εἰς δούλους. Here we have an *illustra-*



ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. <sup>20</sup> Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἄστειος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς [αὐτοῦ]. <sup>21</sup> Ἐκτεθέντα δὲ αὐτὸν, ἀνέιλετο αὐτὸν ἡ θυγάτηρ Φαραῶ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. <sup>22</sup> Καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. <sup>23</sup> Ὡς δὲ ἐπληροῦτο αὐτῷ ἑτεσσαρακονταετής χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραὴλ. <sup>24</sup> Καὶ ἰδὼν τινα ἀδικούμενον, ἡμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονομένῳ, πατάξας τὸν Αἰγύπτιον. <sup>25</sup> Ἐνόμιζε δὲ συνίεναι τοὺς ἀδελφούς

tion of the crafty policy of Pharaoh just spoken of; which was to reduce the Israelites to a state of such extreme misery, that they might be driven to the atrocity in question, and the population, at any rate, be kept down, even by infanticide.—Ποιεῖν ἔκθετα is for ἐκτιθεῖναι, a term expressly applied to the abandonment of infants. For τοῦ ποιεῖν is, as I have shown, to be understood of the Israelites, αὐτοῖς being supplied, which may be better fetched from the pl. αὐτῶν than from the sing. αὐτόν. That the Israelites did expose their children is certain, from Exod. ii. and Jos. Ant. ii. 9, 4. Thus in τοῦ ποιεῖν we have a genit. of *purpose*, the expression being equiv. to *ἵνα ποιῶσι*. The words following εἰς τὸ μὴ ζωογονεῖσθαι cannot mean, as many eminent Expositors explain, 'that they might not multiply and increase' (as referred to Pharaoh's purpose);—a sense deficient in proof—but must signify, 'that they might not be preserved alive,' namely, to experience the miserable fate of their parents. On the same principle as that on which the North American Indian women often destroy their female children.

<sup>20</sup> ἦν ἄστειος τῷ Θεῷ] 'was exceedingly comely': how it comes to mean this, see my Lex. in ἄστειος.—τῷ Θεῷ gives the preceding adjective the force of the superlative, answering to our *supremely*.

<sup>21</sup> ἐκτεθέντα δὲ αὐτόν] These words are commonly regarded as Accusatives absolute; though recent Commentators prefer supposing a pleonasm of αὐτόν; which, however, within so short a distance, can hardly be admitted. Perhaps it may better be referred to the rule of Matthim, Gr. Gr. § 426, 3, by which, to a substantive expressing the leading idea of a proposition, and put at its beginning, is supplied *quod attinet ad*. Ἀνελίσθαι properly signifies *to take up*, and is often used of raising up drowning men from the sea, or taking up corpses for burial; but sometimes, as here, of taking up and taking care of exposed children. So Aristoph. Nub. 531, κἀγὼ Ἐξέθηκα, καὶς δ' ἱτέρα τις λαβοῦσ' ἀνέλιπε.

<sup>22</sup> ἐπαιδεύθη, &c.] 'was educated in,' &c. In adverting to this circumstance, Stephen, as before, seems to follow the *tradition of the Jews*; for nothing to this purpose is found in *Scripture*. With the expression παιδ. πάσῃ σοφίᾳ Aty. Priceus compares Lucian Philop., θανμάσιον τὴν σοφίαν, καὶ τὴν παιδείαν πάσαν Αἰγυπτίων εἰδώς. This wisdom consisted (as we learn

from Philo, in his life of Moses), in a knowledge of astronomy and astrology, the interpretation of dreams, magic, mathematics, medicine, &c. Indeed, all the greatest writers of antiquity agree in calling Egypt the mother of arts and sciences. See Joseph. Ant. viii. 2, 5, who says their wisdom exceeded that of all other nations, even to a proverb. Among these, Bp. Warburton reckons Civil Policy and Legislation; and whatever has been said is much confirmed by the interesting and important matter contained in the recently published noble work of Sir G. Wilkinson. That Moses was *instructed* in whatever was known in Egypt, we cannot doubt; and his surprising aptitude at *learning* whatever he was taught is attested by Josephus, on the authority of ancient tradition.

—δυνατός—ἔργους] This may seem inconsistent with the impediment which Moses is known to have had in his speech. Inasmuch that at Exod. iv. 16, we find Aaron his *spokesman* to the people. But δυνατός and ἐν λόγοις may denote *persuasive*, and therefore *powerful*, though not *eloquent*, oratory. And that Moses had *this* faculty, we learn from Joseph. Ant. iii. 1, 4. Considering, too, what he relates, Ant. ii. 5, that Moses had the command of an expedition against the Egyptians, we may not improbably suppose what is here said of Moses to be nearly equivalent to what Thucydides, i. 139, says of Themistocles, that he was λέγων τε καὶ πράσσιν δυνατώτατος, i. e. both a powerful orator and able statesman.

<sup>23</sup> τεσσ. χρόνος] This circumstance, too, is founded solely on Jewish tradition, of which vestiges are found in the Rabbinical writings.

<sup>24</sup> ἐποίησεν ἐκδίκησιν] for ἰξέδικησεν.—τῷ καταπονομένῳ, 'the aggrieved party.' So 2 Macc. viii. 2, ἐπὶ τὸν ὑπὸ πάντων καταπονόμενον λαόν.—Πατάξας may be rendered, 'by slaying'; lit. 'having slain.' That Moses *intended* to slay the Egyptian, cannot be proved; though Grotius shows it was justifiable, both from the word of God (Gen. ix. 6), and from law in general, and especially a law of Egypt, mentioned by Diod. Sic. i. 77, 'Εάν τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν φονεύοντα ἄνθρωπον' ('being murdered'), ἢ τὸ καθόλου πάσχωσα, μὴ δύσαιοι, δυνατός ὢν, θανάτῳ τιρώμεσθαι, ὥφιλαι.

<sup>25</sup> συνίεναι—συνήριεν] They knew in general from tradition what God had promised to Abraham; and might imagine or hope that the

αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν οἱ δὲ οὐ συνήκαν. <sup>26</sup> \* Τῇ δὲ ἐπιούσῃ ἡμέρᾳ, ὥφθη αὐτοῖς μαχο- <sup>Exod. 1.</sup>  
 μένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν \* Ἄνδρες, ἀδελ-  
 φοί ἐστέ ὑμεῖς· ἵνατί ἀδικεῖτε ἀλλήλους; <sup>27</sup> \* Ὁ δὲ ἀδικῶν τὸν  
 πλησίον, ἀπώσατο αὐτὸν, εἰπὼν Τίς σε κατέστησεν ἄρχοντα  
 καὶ δικαστὴν ἐφ' ἡμᾶς; <sup>28</sup> μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον  
 ἀνείλες χθὲς τὸν Αἰγύπτιον; <sup>29</sup> \* Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ  
 τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱὸς  
 δύο. <sup>30</sup> \* Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὥφθη αὐτῷ <sup>Exod. 3. 2.</sup>  
 ἐν τῇ ἐρήμῳ τοῦ ὕρου Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς  
 βάτου. <sup>31</sup> \* Ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζε τὸ δράμα· προσερχο-  
 μένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν  
<sup>32</sup> \* Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς <sup>Gen. 22.</sup>  
 Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ. \* Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ  
 ἐτόλμα κατανοῆσαι. <sup>33</sup> Εἶπε δὲ αὐτῷ ὁ Κύριος· Λύσον τὸ ὑπό-  
 δημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἔσθηκας γῆ ἁγία ἐστίν.  
<sup>34</sup> \* Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ  
 τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς·  
 καὶ νῦν δεῦρο, ἀποστέλω σε εἰς Αἴγυπτον. <sup>35</sup> Τοῦτον τὸν  
 Μωϋσῆν ὃν ἠρήσαντο, εἰπόντες· Τίς σε κατέστησεν ἄρχοντα  
 καὶ δικαστὴν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν  
 ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. <sup>36</sup> \* Οὗτος <sup>Exod. 7.</sup>  
 ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ <sup>& 8. & 9.</sup>  
 Αἰγύπτου, <sup>& 10. & 11.</sup>  
 & 12. & 13. & 14. & 15. & 16. 1

time of their deliverance drew near. Hence from the proof given by Moses of his readiness to venture his very life to serve them, they might have concluded that he was appointed of God to be the means of their deliverance. And Moses might justly suppose that they would so conclude.

26. *συνήλασεν*] lit. 'he set, endeavoured to set them at one, unite and reconcile them.' How the word comes to signify this see my Lex.

27. *τίς σε κατέστησεν—ἡμᾶς*] This has the air of a proverbial expression, and may be compared with similar expressions in Gen. xix. 9, and Luke xii. 14. So also Joseph. Bell. i. 23, 5, *Κύριον ἐμὲ, καὶ δικαστὴν κατέστησεν*. Both there and here *δικαστής* means, not *judge*, but *umpire*; as in Thucyd. iv. 83, *δικαστὴν ἐφη Βρασίδας τῶν σφετέρων διαφορῶν ἀγαγών*.

30. *Σινᾶ*] In the Mosiac account it is *Horeb*. But it appears from Burckhardt and Laborde, that the mountain had, like Parnassus, a double summit, forming two peaks, one Horeb, the other Sinai.

— *ἐν φλογὶ πυρὸς βάτου*] lit. 'in a flame of a bush of fire,' i. e. on fire; the Genit. *πυρὸς* being for an adjective.

In vain is it that certain foreign Commentators, presumptuously speculating on the nature of this circumstance, seek to lower it to the level of a natural phenomenon, and to account for it on merely natural principles. The preternatural here displays itself in characters too plain to be overlooked; inasmuch that none but those who

deny it elsewhere can fail to recognize it here. Well, indeed, were it if such as think themselves too wise 'to believe all that the prophets have spoken,' would here learn a lesson from those *heathen sages*, the theme of their too indiscriminate admiration. Wise is the saying of Pindar, Pyth. x. 76, *ἔμοι δὲ θαυμάσια* (for such ought undoubtedly to be read, instead of *θαυμάσαι*) *θεῶν τελεσάντων, οὐδὲν ποτε φαίνεται ἴμην ἀπίστον*.

31. *κατανοῆσαι*] *Κατανοεῖν* properly signifies 'to master any thing in thought,' so as to understand it; but here, by a usual interchange of the notions of internal and external sense, 'to behold,' 'to examine,' in order to comprehend its nature.

32. *ἐντρομος γενόμενος, &c.*] 'It might,' says Calvin, 'seem strange that words so full of consolation should thus produce fear, rather than comfort and encouragement. But it was good for Moses here to fear at the presence of God, that he might thus be impressed with a deeper feeling of reverence.'

34. *κάκωσιν*] A rare word, of which Weta. adduces only one example,—from Plut. Yet I have noted it also in Thucyd. vii. 4, and 82. ii. 43.

35. This rejection of *Moses'* claims is introduced to remind them of what they had been all along doing, by that stiff-necked obstinacy, characteristic of their nation; and is espec. intended to bear upon the case of their rejection of *Jesus Christ*.

καὶ ἐν Ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.  
 37 Ὁυτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· Προ-  
 φήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς [ὑμῶν] ἐκ τῶν  
 ἀδελφῶν ὑμῶν, ὡς ἐμέ<sup>a</sup> αὐτοῦ ἀκούσεσθε. 38 Ὁυτός  
 ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου  
 τοῦ λαλοῦντος αὐτῷ<sup>b</sup> ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν,  
 ὃς ἐδέξατο ἰλόγια ζῶντα δοῦναι ἡμῖν. 39 Ὡς οὐκ ἠθέλησαν  
 ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν ἀλλ' ἀπώσαντο, καὶ ἐστρά-  
 ψαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 ἐπιόντες τῷ  
 Ἀαρὼν Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν ὁ γὰρ  
 Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου—, οὐκ οἶδα-  
 μεν τί γέγονεν αὐτῷ. 41<sup>b</sup> Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις

<sup>a</sup> Deut. 18.  
 15, 16.  
 ch. 2. 22.  
 Matt. 17. 5.  
 John 8. 48.  
<sup>b</sup> Matt. 17. 5.  
 c Exod. 19.  
 9, 30.  
 1st. 62. 9.  
 Heb. 2. 2.  
 Gal. 3. 19.  
 d Exod. 19.  
 3, 17.  
 e Deut. 5. 27.  
 31.  
 f Rom. 8. 2.

g Exod. 32. 1.

h Deut. 9. 19.  
 Ps. 106. 19.  
 30.

36. ἐν Ἐρυθρᾷ θαλάσῃ] Said to be so called from the 'red tinge,' imparted by the weeds with which it abounds,—inasmuch that it is called in Genesis 1. 21, 'the weedy sea.' And such is the name given it by the Pesch. Syr. Translator. Rosenm., however, is of opinion that it ought to be called the sea of *Madrepores*, from the submarine substances so called which occupy the bottom. A view also adopted by Laborde, *Travels in Petrea*, p. 264, who quotes Giovanni Finati, as saying, that the water is so transparent, that he amused himself in observing the peculiarity of the depths below him, where weeds and corals grow to such a size, as almost to have the appearance of groves and gardens. But as the *Madrepores* and corals are of a red colour, the former view is rather confirmed, than otherwise.

37. ὡς ἐμέ] Supply ἀνίστηεις, taken from ἀναστήσει preceding. See iii. 22, and note. The words ὡς ἐμέ intimate that Christ is the end of the Law. Rom. x. 4.

38. ὁ γενόμενος—μετὰ τοῦ ἀγγέλου] 'who communicated with the angel'; namely, by acting as mediating interpreter between God and the ἐκκλησία, i. e. the assembly of Israelites congregated on Mount Sinai at the promulgation of the Law. The construction is γενέσθαι μετὰ τοῦ ἀγγέλου καὶ (μετὰ) τῶν πατέρων ἡμῶν. Ὁ ἀγγέλος, denoting 'the Angel-Jehovah,' see note on v. 53.

—λόγια ζῶντα] Λόγια is a term properly used of 'the Scriptures of the Old Testament.' Its primary signification being *something uttered*, it came to be confined to 'oracular responses' (as Hdot. iv. 178. Thucyd. ii. 8), and was therefore well adapted to denote any *revelation* of God to man. Hence Procopius, p. 157, 17, applies it to the Scriptures of the *New Testament*. Ζῶντα may be taken for ζωοποιούντα, as John vi. 51, and Heb. x. 20, 'soul-saving.' So in Deut. xxxii. 47, the Law is said to be ζῶν. Thus the general sense is: 'For even this Moses, who acted as the mediator between the Angel-Jehovah and the congregation of the people, and who received these weighty revelations of Divine will at the hand of God, even *he* could not secure their obedience to his authority. On the contrary, they rejected that authority, desired to return into Egypt, and seduced Aaron to make the golden calf, trampling on the authority both of Moses and God.' See note supra v. 35.

39. ἱστράφησαν ταῖς καρδίαις αὐτῶν] Here the MSS. vary, and Editors differ. Lachm. reads ἐν ταῖς καρδίαις, from three of the most ancient MSS. and two others. Tisch. and Alf. τῇ καρδίᾳ, from upwards of fifty MSS.; to which I can add 4 Lambeth, and 5 Mus. copies, and Trin. Coll. B. x. 16; while Griesb. and Scholz retain the text. rec., perhaps rightly; for no sufficient reason can be urged for any change, since the text. rec. is supported by the great body of the MSS., confirmed by the Pesch. Syr. and Vulg. Versions. Though Versions are, in a case like this, not a very weighty authority. Whether τῇ καρδίᾳ or ταῖς καρδίαις be the true reading, is, indeed, an open question, and the more difficult to determine, since the phrase στρέφειν, &c., occurs, as far as I know, nowhere else either in the New Test., the Sept., or the Class. writers; and especially considering that the singular and the plural forms are elsewhere found to vary, e.g. infra v. 51, ἀπερίτμητοι τῇ καρδίᾳ, where the MSS. offer καρδίαις and ταῖς κ., the former of which is adopted by Lachm.; while Tisch. retains the text. rec.; very properly, since the weight of authority is in its favour, confirmed by such expressions as οἱ καθαροὶ τῇ καρδίᾳ, οἱ ταπεινοὶ τῇ καρδίᾳ, &c. The full sense seems to be, 'they turned back (reverted in heart and affection) to Egyptian idolatry and immorality.'

—ἱστράφησαν—Αἴγυπτον] This is by some Commentators taken to mean, 'they were bent on returning.' (See Exod. xvi. 3. xvii. 3.) By others, 'their affections reverted back to Egypt, its sensuality and idolatry.' See Ezek. xx. 8. The two senses may be included.

40. οἱ προπορεύοντες ἡμῶν] It was customary among the Oriental nations of antiquity for the images of the gods to be borne before the people in journeys, or military expeditions, since they fancied they thus enjoyed their more effectual protection. Indeed the *true* God had done this in the pillar of the cloud and fire. See Numb. x. 53, comp. with Deut. xxxiv. 8. Accordingly, the people demanded that the gods, or images of the gods, whom they had made the objects of their worship, should be borne before them.

41. ἐμοσχοποίησαν] The people had seen in Egypt divinities worshipped under certain visible forms; and they were now led to choose that of a *golden calf*, or bullock, for a symbol of the true God, because the Egyptians worshipped Osiris,

ἐκεῖναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. <sup>42</sup> Ἔστρεψε δὲ ὁ Θεὸς, <sup>1</sup> καὶ παρέδωκεν αὐτοὺς ἵνα λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; <sup>43</sup> Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολοχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους

<sup>1</sup> Jer. 19. 12.  
<sup>2</sup> Amos 5. 25.  
<sup>3</sup> Ps. 81. 12.  
<sup>4</sup> Deut. 4. 10.  
<sup>5</sup> Kings 17. 16.

the inventor, or introducer, of agriculture, &c. under the form of a bull (Apis), as the symbol of agricultural labour. See *Hidol*. iii. 28. *Diod.* Sic. i. 21; though the ox was a common form for idols in the East, especially in Chaldea and Assyria; and colossal bulls have recently been disinterred by Dr. Layard. Sir G. Wilkinson, however, is of opinion, that these golden calves were imitations of *Mnevis*, a bull kept at Heliopolis, as a living symbol of the Sun; which is confirmed by the words of the next verse, λατρεύειν τῇ στρατ. τ. οὐρανοῦ.

<sup>42</sup> Ἰστράψι—καὶ παρίδ.] 'turned (about), and delivered them to serve,' &c.; meaning, 'that he changed from his former gracious kindness towards them, and, provoked by their rebellion, delivered them up to their own idolatrous desires.' We must understand this as a *judicial infliction*, not a mere letting them follow the corrupt affections of their own heart; just as in the similar case mentioned by St. Paul, *Rom.* i. 28, καθὼς οὐκ ἰδοκίμασαν τὸν Θεὸν ἔχον ἐν ἐπιγνώσει, παρίδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν. Thus, in either case, God delivered them up to, by withdrawing his preventing grace to restrain them from, the corruptions of their own minds and hearts. See the able note of Calvin, who remarks that by this example we are admonished, 'ut solliciti ad sequendum Dei regulam intenti simus; quia simul atque vel tantillum ab ea defleximus, huc et illuc variis deliriis raptari, impii-ari plurimis superstitionibus, et penitus demergi in vastam errorum colluviem, necesse est. . . . Hinc simul colligere licet, non aliter posse nos rectam viam persequi, nisi quum Dominus nobis regendis inuigilet; aversa autem ejus facie, nos statim in errores abstrahi.'

—λατρ. τῇ στρατ. τ. οὐρ.] i. e. 'the host of the firmament'—the sun, moon, and stars, or planets. The expression is derived from the *Hebr.* צוֹמֶשֶׁת הַמַּאֲרָם. The *fact* is not recorded in the Pentateuch as occurring at this time; but traces of it in after times occur in several passages of 2 Kings; and occasionally in the Prophets, as *Jer.* xix. 18. *Zeph.* i. 5. In the subjoined quotation, alleged in proof, by βίβλ. τ. προφ. is meant 'the *Body* of the Prophets' (i. e. the minor, or shorter Prophets), regarded as a *Volume*. The passage cited is from *Amos* v. 25, 26, in the Sept., with scarcely any variation, except that οἶκος Ἰσραὴλ is transposed.

—μὴ σφάγια, &c.] An interrogative sentence ushered in by μὴ (answering to the *Hebr.* הֲ) has generally the force of a *negation*. But as it appears from Scripture that the Israelites *did* offer sacrifices to God in the desert, it should seem that the idiom has here the force of *assertion*: 'Did ye indeed offer to me sacrifices for forty years in the wilderness? [yes;] and yet

[*καὶ* for καίτοι:] [so little real was your piety], that [in conjunction with my worship] ye raised the tabernacle of Moloch.' This mode of solution, and the interpretation connected with it, are confirmed by the Expositors on the Hebrew original, especially Dr. Henderson, who annotates as follows:—'The true construction of the passage is founded on the principle, that not unfrequently in Hebrew the interrogation implies, and calls for, an emphatic affirmative, either expressed or understood; and is thus equivalent to a negative interrogation in our language. See *1 Sam.* ii. 27, 28. *Job* xx. 4. *Jer.* xxxi. 20. *Ezek.* xx. 4. In the present case, as in those cited, the persons addressed are *supposed* to *admit* the fact couched in the appeal.' The use of the *Hebr.* וְ for 'and yet,' and of the Greek καὶ for καίτοι, are each of frequent occurrence.

<sup>43</sup> καὶ ἀνελάβετε] Render: 'Ye took up and bare reverently about with you the tabernacle of Moloch.' Biblical Antiquaries seem now agreed (see Winer, *R. W. B.*) that this Moloch was the *Phœnician Saturn*, whose image, of immense size, of brass (sometimes gilt), with the head and face of a bullock, and the arms outstretched of a man (very much like the Mexican idols described by Humboldt and others), and formed hollow. To this idol human sacrifices of children were offered, by placing them in its arms, then heating the image red-hot by a fire kindled within. This, however, only answers to the description of the idol in *after times*. At the period in question the idol was, no doubt, of very small size, to admit of being easily hidden from the view of Moses and Aaron; and the σκηνή will thus denote a sort of *case* to inclose and convey it in, probably formed in imitation of a real tabernacle, like the λαρά σκηνή in the Carthaginian camp, mentioned by *Diod.* Sic. xx. 25, used as a sort of portable temple, and like those small *models* of the temple of Diana at Ephesus, mentioned at *Acts* xix. 24, where see note. 'Ανελάβετε refers to the bearing it on the shoulders, as in religious processions, or when raised and placed aloft at the celebration of divine worship.

—τὸ ἄστρον τοῦ Θεοῦ ὑμῶν] i. e. the image of him whom ye account as a god, and worship under the image of a star.

—Ῥεμφάν] Of the various hypotheses formed by the learned to reconcile the apparent discrepancy here between the Hebrew, the LXX., and New Test., a summary may be seen in Towns. *Chr. Arr.* As to the Sept. and New Test., it is plain that the same name is meant by both. The chief diversity is in the *μ*, which should seem not to be correct. The 'Ρίφαν of many MSS. of the New Test., to which I can add Lamb. 1162, Mus. 5115, Trin. Coll. B, x. 16, or the 'Ραίφαν of the LXX., seems to be the true

οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς  
 ἐπέκεινα † Βαβυλῶνος. <sup>44</sup> Ἡ σκηνὴ τοῦ μαρτυρίου ἦν  
 ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διατάξατο ὁ λαλῶν  
 τῷ Μωϋσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακει· <sup>45</sup> ἦν  
 καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ  
 κατασχέσει τῶν ἐθνῶν, ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν  
 πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυὶδ· <sup>46</sup> ὃς εὔρε χάριν ἐνώπιον  
 τοῦ Θεοῦ, καὶ ᾔτησατο εὖρεῖν σκηνῶμα τῷ Θεῷ Ἰακώβ. <sup>47</sup> Σο-  
 λομών δὲ ἠκοδόμησεν αὐτῷ οἶκον. <sup>48</sup> Ἀλλ' οὐχ ὁ ὑψιστος ἐν  
 χειροποιήτοις [ναοῖς] κατοικεῖ, καθὼς ὁ προφήτης λέγει. <sup>49</sup> ὁ

spelling. All the most learned inquirers are agreed that by 'Ρεφάν, or 'Ραιφάν, was meant SATURN, of whom it was one of the names. And they are almost alike agreed in considering the CHIM of the Hebrew as only another name of the same idol-deity. MOLOCH is also, with probability, supposed to be another.

Instead of Βαβυλῶνος, the Hebr. and Sept. have Δαμασκὸν; a remarkable discrepancy, not easily accounted for. Some consider Βαβ. as a slip of memory; which is quite inadmissible. The best mode of dealing with the discrepancy is, to say (with Dr. Henderson, after Bp. Pearce) 'that Stephen has ἱκέκεινα Βαβυλῶνος, by way of interpretation.' So that 'while what Amos states is included in the statement made by the Protomartyr, the latter embraces what was known from the fact to be the fulfilment of the prophecy; the Israelites having been carried, not merely beyond Damascus, but beyond Babylon, into the country of the Medes.' Indeed, as Mr. Alford observes, 'the fulfilment of the prophecy would make it very natural to substitute that name which had become inseparably connected with the prophecy.'

44. The purpose of the speaker in this and the three next verses is to moderate that self-complacent pride, which the Jews entertained with respect to their Temple, by reminding them that, after the giving of the Law, their ancestors had worshipped God not in a magnificent temple, but in a moveable tabernacle. And therefore, that as the place for Divine worship had been changed at the pleasure of the Deity, so the worship of Him is not so bound to one place, but that it might again be changed from the present Temple to some other place; thus intimating that holiness is not confined to locality.

— ἡ σκηνὴ τοῦ μαρτυρίου. By this the LXX. express the Hebr. מִדְּבַר נֶחֱם at Numb. xvii. 23, so called either with reference to the tables of testimony contained therein; or from its being the place where God gave witness of his glorious presence. See Exod. xxv. 40. Heb. viii. 8.

— καθὼς διατάξατο, &c.] The construction is elliptical; and the sense, expressed in full, would have been, '[so built] as He who had conversed with Moses (i. e. Jehovah) had commanded him to build it.' See Exod. xxv. 40, compared with Heb. viii. 5.

45. διαδεξάμενοι scil. σκηνῇ, 'having received it as handed down, in the way of inheritance, from their ancestors.' The words μετὰ

Ἰησοῦ are to be construed immediately after αὐτοῖς.

— ἐν τῇ κατασχέσει; 'in,' or 'at their taking possession of it.'

46. ᾔτησατο εὖρεῖν I have already, in my Suppl. Volume, proved that the rendering of ᾔτησατο, 'desired,' is quite untenable, and have shown that in the two passages adduced in proof, 1 Kings xix. 4, and Eccles. xi. 10, the real sense is, 'requested for himself,' followed in the former passage by an Infinit., as here. The difficulty involved in εὖρεῖν is only evaded, not removed, by rendering it, on very precarious authority, 'to get,' 'to obtain.' The only clue to unravel the difficulty, is to bring the passage, as I long ago did, into juxtaposition with Ps. cxxii. 2-5, espec. v. 5, on which the use of εὖρεῖν here is founded, where ἡσυχὴν κεραιῶν may be rendered, by supplying what is necessary to the sense from the preceding member (of which this is an exegetical parallelism), 'Until I have found out a place for [i. e. wherein I may build] a habitation,' &c. For all the former member as far as ὅς is to be repeated in the latter. Of course at εὖρεῖν we may suppose a *pregnancy of sense*, to be filled up accordingly; bearing in mind that the vow there involves an earnest request in prayer, alluded to in the ᾔτησατο here, with reference to what is said at 2 Sam. vii. 2, where David's request to build a house, and at first encouraged so to do by Nathan, is afterwards, on a Divine revelation, forbidden to be thought of.

48. ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροσ., &c.] This is not said with reference to Solomon; for he sufficiently recognized the truth—that God is to be sought in heaven, and that thither the minds of believers must ascend, by faith. (See 1 Kings viii. 27.) The intent of the words is to reprove the stupidity of the popular notion respecting the Temple, which was such as to suppose that God could be confined to places. (Calv.) In fact, there are, as often after this and such Particles of ratiocination, words left to be supplied; q. d. ['But, although Solomon built for himself an house, we are not to infer that the Most High is confined to earthly domiciles]; for, as saith the Prophet, "Heaven is my throne, and earth is my footstool;" as God needs not such a house, he cannot be limited by it; as Solomon says, 1 Kings viii. 27; leaving it to be inferred, that even that earthly house might be done away with, and the mode of worship be totally changed.

— The ναοῖς after χειροσ. is absent from A,

οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου ποῖον οἶκον οἰκοδομήσετέ μοι (λέγει Κύριος); ἢ τίς τόπος τῆς καταπαύσεώς μου; <sup>50</sup> οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;

<sup>51</sup> Ὑκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν! ὑμεῖς αἰεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. <sup>52</sup> Τίνα τῶν προφητῶν οὐκ ἐδίδωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτευναν τοὺς προκαταγγειλαντας περὶ τῆς ἐλευσεως τοῦ Δικαίου, οὐ νῦν ὑμεῖς προδότης καὶ φονεῖς γεγέννησθε <sup>53</sup> ὅτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε . . . . .

† Jer. 4. 4.  
† Is. 66. 18.  
† Ezek. 44. 7.

† Exod. 19.  
† et seqq.  
† Gal. 3. 10.  
† Exod. 14. 30.

B, C, D, E, and some four cursives, and is cancelled by Griesb., Scholz, Lachm., Tisch., and Alf. as an explanatory gloss, or an insertion from xvii. 24. But a *gloss* would not be required; and it is more likely that Luke would use it *here*, as he did *there*; and it is found there in all the copies. Nor is it likely to have been interpolated in *all* the copies but *one*. It might be accidentally omitted by a variation of position in the originals,—a very frequent cause of omission. However, internal evidence is equally balanced, and the genuineness of the word is an open question.

49, 50. The variations here from the LXX. Isa. lvi. 1, 2, are very small, and will almost disappear, if λέγει Κύριος be taken as *interposed* from what comes after. In the concluding words, indeed, instead of οὐχὶ—πάντα; we have in the LXX. πάντα γὰρ ἐποίησεν ἡ χεὶρ μου, which is countenanced by the Hebrew; where, if our present copies be correct, the sentence is expressed, not interrogatively, but declaratively. But, as Hoffm. has shown, it comes to the same thing, which of the two is taken; but that the interrogation has the more force and spirit, and was therefore more likely to have been adopted by the sacred speaker. Upon the whole, the scope and sentiment are the same in the words of the Prophet in the Hebr. and Sept., and as they are adduced by Stephen; the *aim* is, to check that proneness to glory in external and imposing worship and service; in order to which the Most High asserts his infinite superiority to every thing earthly and material, and intimates the only Temple, in which he will dwell,—the *heart* of the *spiritual* worshipper. See Calv.

51. There is here an abruptness of transition, which has led some to maintain that something was now said which has not been recorded by St. Luke;—a view quite inadmissible. The best Expositors are of opinion that this change of manner, and transition from calm narration to sharp rebuke, was occasioned by some interruption and insult on the part of the auditors. Yet that interruption might *not* be, as they imagine, by open tumult, and clamours for the death of the prisoner, but rather (as Doddr. and Kuin. suppose) by low but deep murmurings, and quite audible hisses; which will account for and justify the sharp acrimony of subsequent invective in words. To suppose, as do Neander and Alf., that the zeal of our Protomartyr's fervent spirit had been, during the course of his address, worked

up into such disgust at the retrospect of a long succession of apostasies, idolatries, rejection of God's Prophets, and their murder of the Just One himself, as to be kindled into a flame of *avector*, is scarcely to be reconciled with the course suited to an inspired orator, so as to be safely adopted. Of the two epithets by which Stephen apostrophises his hearers, the *first*, σκληρ., is one in sense frequently employed by the Prophets in speaking of obstinate and perverse Israel (see my Lex. in v.); the *second*, less frequently, but here with much *point* of censure; and no wonder, for, as circumcision was always considered as a *symbol* of moral purity, so περιτομή is, in Scripture, often applied to the mind and heart. See Jer. iv. 4. Accordingly, by ἀπερίτμητοι τῇ καρδίᾳ are meant those who are actuated by the *carnal* mind, which is 'enmity against God,' Rom. ii. 29, and viii. 7. Comp. Levit. xxvi. 41, and Ezek. xlv. 9.

By ἀπερίτμητοι τοῖς ὠσίν are meant those who turn a deaf ear to all calls to repentance and reformation, 'whose ear (in the words of Jerem. vi. 10) is uncircumcised, and they cannot hearken.'

— αἰεὶ ἀντιπίπτετε ] 'ye perpetually resist the Holy Spirit,' i. e. by rejecting the testimony of those who speak by the Holy Spirit; which is regarded as tantamount to resisting the Holy Spirit himself. See Matt. x. 40, and the parallel passages. Their forefathers had in like manner, as themselves, rejected the prophets sent from God, and inspired by the Holy Spirit. How ἀντιπίπτειν comes to mean this, see my Lex.

52. τίνα τῶν προφ. οὐκ ἰδίωξαν ] A strong mode of assertion, but not to be pressed to the very letter, but only regarded as presenting a *general* truth, and pointing at it as a national characteristic.

— τοῦ Δικαίου ] 'the Messiah;' the term being used κατ' ἐξοχὴν to denote Christ. See ch. iii. 14, 22, and note on Luke xxiii. 47. That the name was used by the Jews to denote the expected Messiah, Bp. Middleton has fully proved. I would add, that sometimes the Latin *Justus* is so used. Thus I find it in a fragm. of Victorinus's treatise *de Fabrica Murali*, preserved in the Lambeth Library, and published in vol. iii. pp. 455—461, of Routh, *Rel. Sacr.*, where, at pp. 459—466, we have 'auctoritatem totius creature *justus*;' where for 'auctoritatem' Walker rightly emends 'auctor autem;' but (pace viri eruditissimi Routhii) he does *not* rightly emend

1 ch. 22.

54 <sup>1</sup> Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, 56 καὶ εἶπεν Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς † ἀνεωγμένους, καὶ τὸν Τῖον τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. 57 Κράζαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν <sup>a</sup> καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβολοῦν. 58 Καὶ οἱ μάρτυρες ἀπ-

u ch. 22. 20.  
1 Kings 21.  
1A.

*Jesus for justus, since justus (write and point justus,) will yield the same sense, and with far more point.*

53. ἰδὲ, τὸν νόμ. εἰς διαταγὰς ἀγ.] I have already shown that, of the many expositions offered of this difficult passage most are very ill founded, and scarcely any are to be entirely approved. The best key to open out the difficulty was presented by Calvin in the kindred passage at Gal. iii. 19, comp. with Heb. ii. 2, νόμος — λαλῆσεις δι' ἀγγέλων. But he did not himself use the key aright, in rendering εἰς διατ. by 'disposition,' 'arrangement.' He should rather have said 'promulgatione.' The true interpretation, however, would seem to be, 'at the announcement of angels.' The sense presented in Mr. Alford's interpretation, 'at the injunction of angels,' is precluded by there being no sufficient authority for such a sense of διατ. I am persuaded that the same sense is intended in both passages—this and Gal. iii. 19; and, as in the latter, the true sense in full must be, that 'the Law given by God was announced by angels' (comp. Joseph. Antt. xv. 3, ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ ὑσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων), so in the latter, that the people received the law 'at the announcement,' or as we, 'proclamation of angels.' Of this sense of εἰς, comp. another ex. in Matt. xii. 41, μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ. It is a strong confirmation of the truth of the above interpretation, that, while the august solemnity, with which the Law was announced, must have given it additional majesty in the eyes of those who received it, it tended to aggravate the guilt of such of their posterity as should desert or violate it.

— οὐκ ἐφυλάξατε] Here the discourse seems to have been interrupted; otherwise there would have been adduced the *inferences* and the *application* from what had been thus far spoken: on which see note at ver. 1.

54. διεπρίοντο ταῖς καρδίαις αὐτῶν] 'They were cut asunder in their hearts.' See note, supra v. 33, and add Shakesp., 'O Hamlet, thou hast cleft my heart in twain!'

55. Πνεύματος ἁγίου] Meaning the *influence* of the Holy Spirit, animating and supporting him under the trial he had to encounter.

— εἶδε δόξαν Θεοῦ] Many recent Commentators here recognize no more than a strongly figurative mode of expression, importing full persuasion of what he did not see, as if he actually saw it. But the words will not, without great violence, admit of such a construction; and, indeed, this is at once forbidden by the words *fol-lowing*, ἰδοὺ, θεωρῶ, in which is a positive assertion of something *really seen*. By the δόξαν

Θεοῦ we may, with most Expositors, understand the *Shechinah*, or symbol of the Divine presence; supposing the visual faculties of the illustrious Protomartyr to have been, miraculously, so strengthened, that the heavens and the throne of God were made visible to him.

— Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ] This, it has been justly supposed, was intended to suggest to the holy martyr the present help and support he might expect from the Divine power. Comp. a similar passage in Zech. iii. 1, where the Prophet sees Ἰησοῦν τὸν ἱερέα τῶν μέλων ἐστῶτα πρὸ προσώπου ἀγγέλου Κυρίου.

56. οὐρανοὺς ἀνεωγμένους] Lachm., Tisch., and Alf. edit, from 3 uncial MSS., and 5 others, διανοίγμ.; while Griesb. and Scholz retain ἀνεωγμ., which is confirmed by Matt. iii. 16. Luke iii. 21. Rev. xix. 11. But internal evidence is in favour of διαν., which may have been used by St. Luke, since it frequently occurs in the Sept., several times in his own Gospel, and occasionally in the later Greek writers. In the present instance the use of the preposition in comp. would have a peculiar suitability, since the full sense here intended is, 'laid open by being disclosed to view,' so that the Son of Man should be seen. The word was likely to have been used by 'Luke the physician,' since it occurs in the medical writers. So appropriate a term ought not to have been discarded, as it has been, on slender authority, by Lachm., Tisch., and Alf., at Mark vii. 35, καὶ εὐθὺς διανοίχθασα, where, for διαν., they read ἡνοίγησεν. The δι is called for by the διανοίχθῃ occurring just before, and is highly suitable to the idea of opening the ears, as appears from a passage of Lucian, Contempl. xxi., Μὰ δ' ἐν τρυτάνῃ ἐτι διανοίχθῃαι αὐτοῖς τὰ ὦτα.

57. συνέσχον τὰ ὦτα] This was meant as a *symbolical action*, expressive of detestation and abhorrence; as is plain from the passages of the Classical and Rabbinical writers adduced in Recena. Syn. So Plut., vol. ii. p. 1095, Τὰ ὦτα καταλήψῃ ταῖς χερσὶ, δυσχεραίνουσιν καὶ βδελυττόμενοι; That κράζαντες must be considered in the same light, and not be viewed as merely meant to drown the voice of Stephen, is plain from a passage of Irenæus, cited by Wetstein.

— ἐκβαλόντες] 'having hurried him out of the city.' Comp. Luke iv. 29.

— ἐλιθοβολοῦν] Since we have a little further on καὶ ἐλιθοβολοῦν τὸν Στ., Markland complains of an unnecessary repetition of the same thing. The difficulty, however, may be removed by either (with Heintz.) considering the first ἐλιθοβ. as denoting *preparation* for action;

εθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου  
Σαῦλου, <sup>59</sup> καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ <sup>v Luke 23.</sup>  
λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου! <sup>60</sup> Θεὶς δὲ τὰ  
γόνατα, ἔκραξε φωνῇ μεγάλῃ· \* Κύριε, μὴ στήσης αὐτοῖς τὴν <sup>v Luke 6.</sup>  
ἁμαρτίαν ταύτην! καὶ τοῦτο εἰπὼν ἐκοιμήθη. VIII. 1 \* Σαῦλος <sup>23. 24. 25. 26.</sup>  
δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ <sup>27. 28. 29. 30.</sup>  
ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις·  
πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ

q. d. 'they set about stoning him,' or rather (with Klotz, Pearce, Rosenm., and Kuin.), by taking the thing as expressed *more Historico*, first generally, by anticipation, and then (after an insertion respecting the keeping of the clothes by Saul) particularly, narrating by whom he was stoned, and describing some circumstances which attended the stoning.

— ἀπέθαντο] A necessary preparation, since the stones destined for such a purpose were exceedingly large. This laying aside the garments, in order to be lighter for any office, was usual with the long-vested inhabitants of Greece as well as of the East, and is alluded to by Aristoph. Vesp. 408, ἀλλὰ δοῖμάτια βαλόντες, θύετα, καὶ βόσται, καὶ—ἀγγέλλεται.

Though the whole proceeding was illegal and tumultuary, yet (as Beza and Grot. observe) the actors conformed to the letter of the law; which directed that, in cases of stoning, the witnesses should cast the first stone,—doubtless to denote their responsibility for what was done.

59. ἐπικαλούμενον, &c.] Bentley and Valckn. propose to insert *Θεόν*. The ΘΝ, they think, might easily have been absorbed by the preceding ΟΝ. But that this should have happened in all the MSS.; for I find not a single copy in the Lamb., Mus., or Trin. Coll. collections, is exceedingly improbable, and the propounding it very disgraceful to the Prince of Critics. If, indeed, we were compelled to suppose invocation to God, it is difficult to see how any thing short of the express insertion of the word could be admitted. That, however, is not the case; and why the Commentators should have been so anxious to make Stephen offer up invocation to God, I know not; since, as Markland truly observes, 'it were contrary to Stephen's intention;—which was to die a martyr to the Divinity of Jesus Christ. So that it is only Him he invokes.' There is surely no reason why Κύριον Ἰησοῦν should not be supplied from the following words of the invocation, Κύρις Ἰησοῦς, *subaudi*tions from the context being, even in the Class. writers (spec. Thueyd.), sometimes taken from the words which follow.

That ἐπικαλεῖσθαι can have no other sense than 'addressing by prayer and supplication,' has been established beyond all controversy by Bp. Horsley against Priestley, and by Dr. P. Smith, Scrip. Test. vol. iii. p. 38. Equally plain is it that *Jesus* is the object to which this prayer was addressed; a point, indeed, fully admitted by Kuin., who here compares Rev. xxii. 29, where, in the words ἔρχου, Κύρις Ἰησοῦ, it is certain that Jesus is addressed in prayer, as he is here, in terms which necessarily imply Divine power, and nothing short of DEITY; even in language borrowed from his own holy example. See Luke xxiii. 34.

— δέξαι τὸ πνεῦμά μου] Using, in substance, the same prayer as his Lord had done, on the cross, to his Father; meaning, as the best Commentators are agreed, 'receive my soul into the mansions of the blessed.' A mode of expression to denote the being 'with Christ, where He is, and to behold his glory.' 'Thereby,' as Dr. Smith observes, 'asking the greatest good that immortal existence can receive, or even Omnipotent Love bestow.'

60. μὴ στήσῃς α. τὴν ἁμ. τ.] I am still of opinion that the simplest and truest interpretation of the words is, 'Do not put this their sin into the scale which contains their sins; do not impute it to them; lay it not to their charge, reckon it not.'

— ἐκοιμήθη] A not unfrequent euphemism to denote 'dying,' found in Soph., but not in Class. writers downward, though often occurring in the Sept., from which it was adopted by the Jews (see exx. in Wetst., on Matt. xxvii. 52), and by the early Christians, as a usual Christian term to denote 'death.' Nevertheless, considering the origin of this signification (on which see my Lex.) it would seem that here Luke meant to designate the death of Stephen as calm and peaceful, notwithstanding the extreme violence with which it was inflicted. Otherwise the term would have been unsuitable under the circumstances of the case. And I am not sure that Soph. Elect. 500, in the pathetic *epode*, containing the words οὕτως γὰρ ὁ ποτισθεὶς Μυρτίλος ἐκοιμάθη, did not intend to allude to the quietness of the death in question, since physiologists are agreed that drowning is almost the easiest of deaths, as it seems Soph. was aware, though another Poet of equal distinction says, following the vulgar notion, in his King Richard III. i. 4, 'Methought what pain it was to drown.' The fine passage from the Greek Anthology, cited by Wetst., Ἀκάνθιος ἰερὸν ὕπνον Κοιμάται (an imitation of the Homeric κοιμήσατο χάλκεον ὕπνον) θνήσκειν μὴ λέγει τοὺς ἀγαθοὺς, must have been written by a Christian poet, who probably had this passage of Luke in mind.

VIII. 1.—4. Persecution of the Church by Saul, as resulting from the same bitter spirit which brought Stephen to his death. Accordingly the portion ought not to have been discovered from the preceding context by the present division of the chapters. On the force of *ευνεῖν*, and its construction, see my Lex.—Ἐν ἑκ. τῇ ἡμέρᾳ cannot mean 'on that very day,' but 'at the very time,' namely, when Stephen was stoned.—Ἐγένετο, lit. 'there began to be,' 'took place.'—πάντες must be taken, with limitation, to denote 'the generality' of the dispersion, consisting,



Σαμαρείας, πλὴν τῶν ἀποστόλων. <sup>2</sup> (συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ.)

b ch. 22, 4.  
et 20, 10, 11.

<sup>3</sup> b Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας, παρεδίδου εἰς φυλακὴν.

<sup>4</sup> Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον.

c ch. 6, 5.

<sup>5</sup> c Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσεν αὐτοῖς τὸν Χριστόν. <sup>6</sup> Προσεύχον τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν

d Mark 16.  
17.

τὰ σημεῖα ἃ ἐποίει. <sup>7</sup> d πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρχετο, πολλοὶ δὲ παραλελόμενοι καὶ χωλοὶ ἐθεραπεύθησαν. <sup>8</sup> καὶ ἐγένετο χαρὰ μεγάλη ἐν

perhaps, of all but the lower ranks, whose obscurity might cause them to be overlooked.

1. πλὴν τῶν ἀποστόλων] They, it seems, remained, in order at once to support the courage of those who stayed behind, and by their steadfastness confirm the faith of those who had fled; being protected by the especial providence of God, for the purpose of first building up the Church at Jerusalem by their zeal and energy, and afterwards governing it by their wisdom.

2. συνεκόμισαν] The word properly signifies 'to bring together;' but it is *especially* used as a funeral term, like the Latin *componere*; denoting not only the laying out of the body, but all other preparations for its interment; nay also, as here, the funeral rites themselves. This sense is so rare in the Class. writers, that I know of only one example, Soph. Aj. 1068, τόνδε τὸν νεκρὸν χερσὶν μὴ συγκομίζειν.

— εὐλαβεῖς] It is a point somewhat disputed, whether these persons were *Christians*, or *Jews*. Most Commentators are of opinion that they were religious *Jews*, or Hellenistic proselytes, and perhaps secret friends to Christianity. They probably consisted of religious men, both Christians and well-disposed Jews. So Luke ii. 25, such a one is called *δικαῖος καὶ εὐλαβής*.

3. ἐλυμαίνοτο τὴν ἐκκλησίαν. *Λυμαίνεσθαι* is a term properly applied to *wild beasts*, whose nature it is to ravage and destroy; though not unfrequently used, as here, of violent and injurious men, who, like 'ravaging wolves,' waste or spoil, destroy and persecute; so answering to what St. Paul says of himself, Gal. i. 13, *ἰδίωκα τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθον αὐτήν*. The general sense, then, intended in each passage is 'to bring down by persecution to utter ruin.' Comp. Xen. Hist. ii. 3, 23, *λυμ. τὴν πολιτείαν*. Indeed here *τὴν ἐκκλησίαν* (a noun of multitude) may be considered used as an *ecclesiastical πολιτεία*, being 'a society of faithful persons called out of the world.' The words just after, *κατὰ τοὺς οἴκους εἰσπορ.* may be taken with what precedes, and thus the Participle will be one of *manner*, viz., *by making entrance at houses, house by house*; as also *σύρων*, which follows, 'by having drawn'; for the *τε* after *σύρων* must not be taken with *καὶ*, otherwise the construction will be destroyed.

4—12. *Philip the Deacon preaches the Gospel in Samaria.*

5. κατελθὼν εἰς πόλιν τῆς Σαμ.] This is by almost all Translators and Expositors taken to mean, 'having gone down to the city of

Samaria;' and so also Dr. Robinson, in his *Bibl. Researches*, and his *Lex. New Test.*, where he has some interesting particulars both as to the ancient and modern state of that city, with references to the Old Test. and Josephus. Strange, however, it is, that he should derive the name from Hebr. גִּישׁוֹר, 'watch-height,' which, however specious a derivation, is precluded by the most important of his own authorities, 1 Kings xvi. 24, where it is recorded of Samaria that Omri, king of Israel, 'bought the hill,' on which the city of Samaria was built by him, 'of Shemer for two talents of silver, calling the name of the city after the name of Shemer, the former owner of the hill גִּישׁוֹר;' as we should say, '*Shemer's town*,' which, by the change of the Hebr. termination into a Greek one, became *Σαμαρία*, which in process of time gave its name to the *Province* of which it was the capital. It may, however, be doubted whether the sense here is '*the city of Samaria*,' or '*a city of Samaria*.' The former would rather require the Article. Besides, ἡ Σαμ. elsewhere means the *Province*; not to say that the *city* was not then in existence; having been, as Joseph. attests, utterly destroyed, and every vestige of it removed, by Hyrcanus; though Herod the Great afterwards built a city near the site, and called it Sebaste, which name it still retains, at least in that of the *village* which occupies its site. We have no proof that this Sebaste was ever called *Samaria*, though it became the capital of the *Province of Samaria*, notwithstanding that Mr. Alf. asserts it, on the authority of Joseph. Antt. xv. 6, 2. But there *εἰς Σαμαρείαν* seems to mean the *Province* (q. d. 'that he went out of Syria into Samaria'), as the context rather requires; and the parallel account in the Bell. ii. 12, 6, confirms. I cannot doubt that the sense here is, 'to a city of Samaria,' namely, that mentioned in John iv. 5, *ἔρχεται εἰς πόλιν Σαμαρείας λεγομένην Συχάρ*. This city had been at all times a place of wealth and importance, so as by degrees to rival its neighbour Samaria, and afterwards Sebaste. Accordingly, it would be likely that Philip should go thither to evangelize, since he must have heard that the Gospel had been already preached there by the Saviour himself, and with considerable success (John iv.). Hence there is no wonder that the people should have, with one accord, attended to the preaching of Philip, and, as we find from v. 14, 'received the word of God' in faith.

8. χαρὰ μεγάλῃ] Meaning, as Calvin ex-

τῇ πόλει ἐκεῖνη. <sup>9</sup> Ὁ δὲ ἄνθρωπος δὲ τις ὀνόματι Σίμων προῦπήρχεν • ch. 5. 25. ἐν τῇ πόλει μαγέων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν <sup>10</sup> ὃ προσείχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη. <sup>11</sup> Προσείχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξιστακέναι αὐτούς. <sup>12</sup> Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος [τοῦ] Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. <sup>13</sup> Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε καὶ βαπτισθεὶς, ἦν προσκαρτερῶν τῷ Φιλίππῳ θεωρῶν τε \* δυνάμεις καὶ σημεῖα μεγάλα γινώμενα ἐξίστατο. <sup>14</sup> Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀποστολοὶ, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν

plaints, 'joy in the Holy Ghost, as the fruit of faith.' Indeed, ver. 8 may be said to connect with ver. 6; the intervening one being, in some measure, parenthetical. The γὰρ there is *illustrative*: where also we have an example of δὲ without a μὲν preceding; a use extremely rare. Here, however, γὰρ may have a *double* sense—1. joy at the miraculous cures effected on so many deplorable objects; and 2. joy in the Holy Ghost, at the wonderful spread of the Gospel.

9. Σίμων] Expositors in general are agreed that this is Simon the Cypriot, mentioned by Joseph. Ant. xx. 5, 2.

— ἄνθρωπος—ὀνόματι Σίμων] The words of Jos. Ant. xx. 7, 2 (to which I have referred in my note on these words) are these: Σίμωνα, ὀνόματι Ἰουδαίου, Κύριον δὲ γίνεσθαι, μάγον εἶναι σκηπτόμενον. Whiston, however, thinks that "the Simon of Josephus could not be the Simon of St. Luke, because the latter was not properly a Jew, but a Samaritan, as we learn from Justin Martyr, as also the writer of the Apostolical Constitutions, v. 47, and the writer of the Recognitions of Clement, ii. 6, who say nothing of his being the author of any Jewish heresies, but of his being the author of the first Gentile heresies, that of the Gnostics." This opinion, however, has been confuted by Mosheim, and several other writers since his time. Whiston himself grants, that were we not assured by Joseph. as to his being a Cypriot Jew, though the name, the profession, and the wickedness of them both, would strongly incline one to believe them the same person. But as to the argument that the Simon of the Acts was not properly a Jew, but a Samaritan, that is of no great force, since Josephus does not say that the Simon he speaks of was a Jew proper, but only that he was a Jew by NAME, i. e. so called: which circumstance will be very reconcilable with his being a Samaritan by birth, as Justin Martyr and others attest. Nor is there any thing insuperable in the objection that Josephus calls him Κύριον δὲ γίνεσθαι, because that may only mean a Cypriot by descent. It should seem, that this Simon was descended from a Jewish family, which had settled in Cyprus; but had afterwards migrated to Palestine, and resided in Samaria, where, it seems, Simon was born. As to the construction here, προῦπήρχεν is to be taken with ἐν τῇ πόλει, and μαγέων means 'possessing the art of magic,'

in common, we learn, with many other impostors, who took advantage of the credulity of the multitude.

— ἐξιστῶν] 'by throwing into amazement.' See note on Matt. xii. 23, and Luke xxiv. 22. So Athen. says of a similar impostor, ὅς περ ταυτῶν αἰσῶν ἰστοῖς ἀναφύεσθαι, καὶ ἄλλα πολλὰ φάσματα ἰταχῶτο, ἀφ' ὧν ἐξίστα τῶν ἀνθρώπων τὴν διάνοιαν.

— λέγων εἶναι τινα ἑαυτὸν μέγαν] 'affirming himself to be some extraordinary person.' See note supra v. 36.

10. οὗτός ἐστιν ἡ δύναμις, &c.] Meaning, by hypallage, 'the mighty power of God energizes in him.' Literally, 'this is the manifestation of the power of God.' Comp. the name Γαβριήλ, which means ἡ δύναμις τοῦ Θεοῦ, i. e. 'one invested with authority from God.' To the present purpose is what Porphyry, de Abstin. l. ii. p. 203, says of demons: βούλονται εἶναι θεοί, καὶ ἡ προειστώσα αὐτῶν δύναμις ('the power which rules over them') δοκεῖν Θεοὺς εἶναι ὁ μάλιστα, scil. βούλεται.

— ἡ μεγάλη] Lachm., Tisch., and Alf. read, from five ancient MSS. and nine others, besides the Vulg. and some later Versions, ἡ καλουμένη μεγάλη. But the word evidently came from a Scholium, the purpose of which was to indicate the force of the Article. Accordingly, a few copies have ἡ λεγομένη μεγάλη. Certain it is, that the Pesch. Syr. Translator had not the word in his copy; nor do I find it in any of the Lamb. or Mus. copies.—Προσείχον αὐτῷ, lit. 'minded him,' attended to, attached themselves to him, as his followers,—a very uncommon idiom, the only examples I know being in Jos. Bell. i. 2, 3, προσείχον τῷ Πτολεμαίῳ, and Diog. Laert. i. 2, 3, προσείχον αὐτῷ ὁ δῆμος.

13. ἦν προσκαρτερῶν τ. Φ.] 'used to closely attend on Philip,'—namely, as a disciple. See x. 7. In so doing he appears to have been influenced solely by secular views.

— δυνάμεις καὶ σημεῖα] This, for σημεῖα καὶ δυνάμεις μεγάλας, found in very many MSS. (to which I add all the Lamb., and nearly all the Mus. copies), Versions, Fathers, and early Editions, I have, with all the Editors, from Matthæi downwards, received.

14. ἀπέστειλαν πρὸς αὐτοὺς τ. Π. καὶ Ἰ.] It is plain, from what follows, that the primary purpose of the Apostles in sending Peter and

f ch. 2. 28. πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην. <sup>15</sup> ὅτινες καταβάντες  
 g ch. 19. 2. προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον. <sup>16</sup> οὐκ  
 γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι  
 ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>17</sup> Τότε ἐπετίθουν τὰς  
 χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον. <sup>18</sup> † Θεασάμενος  
 δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων  
 διδοται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα,  
 h 2 Kings 5. <sup>19</sup> λέγων Δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα ὃ ἐὰν ἐπιθῶ  
 Matt. 10. 8. τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον. <sup>20</sup> h Πέτρος δὲ εἶπε πρὸς  
 f ch. 10. 45. αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἴη, εἰς ἀπώλειαν, ὅτι i τὴν  
 1 Cor. 1. 18.

John was, that they might lay hands with prayer on the new converts, and thereby impart to them the gifts of the Holy Spirit. Indeed, the Apostles seem to have laid down a rule, that converts, after being baptized and catechized, should have the imposition of hands, accompanied with prayer, in order to their receiving the gifts of the Holy Spirit.

17. ἐπετίθουν τὰς χ.] On the several uses of imposition of hands, see Hamm. on 1 Tim. iv. 14, and the present passage, who shows that the expression here must comprehend both the rite of Confirmation, and that of Ordination for the ministry of the word.

18. θεασάμενος] MSS. A, B, C, D, E, and upwards of 20 cursive ones [I add 3 Lamb. and 4 Mus. copies, and Trin. Coll. x. 16], have ἰδών, which has been adopted by Griesb., Scholz, Lachm., and Tisch.; but (as I long ago observed) wrongly, since the external authority is insufficient; and internal evidence is against the word, which is an *alteration* to a more ordinary term, of what is, though less usual, more appropriate; since *θεασ.* denotes not the mere 'seeing,' but the 'viewing with fixed attention' (so Matt. vi. 1. πρὸς τὸ θεᾶσθαι αὐτοῖς), or the 'contemplating any thing done as an actual fact.' See the able dissertation of J. A. H. Tittman on the difference between the Synonymes βλέπειν, ὁρᾶν, ἰδεῖν, θεᾶσθαι (de Synon., p. 121), where he observes that *θεᾶσ.* denotes '*studiosè et attente contemplari*;' and that although *θεᾶσθαι* may sometimes seem to mean only *conspicere*, yet there is generally an adjunct notion '*studii et intentionis animi*.' This force is quite perceptible at John i. 14, 32, and espec. xi. 45, καὶ θεασάμενος ὁ Ἀνδρέας ὁ ἑταῖρος, where the Cod. D (alone) has ἰσρακώτης, — a manifest corruption, as in the case of the Copt. and Armen. Versions, from the *Codices iniquitissimi* of the Italic Version. Mr. Alford has here shown an unwonted soundness of judgment in retaining the text. rec. against his favourite uncials, and his *fidus Achates*, Tisch.

20. τὸ ἀργύριον — εἰς ἀπώλειαν] On the exact nature of this expression, some difference of opinion exists. By many learned Expositors it is regarded as a *form of imprecation*; with which they compare similar forms in the Classical writers, — as ἀπόλοιο, or βάλ' εἰ κόρακας, or εἰ δαίμον! But it is surely inconsistent with the spirit of the Gospel to imprecate perdition on any man, however bad; and although the above forms were often used as little more than expressions of petulance and ill humour, yet no

such justification of a violent expression can be thought of in an Apostle. In fact, there is nothing in the passage before us that amounts to *imprecation*. As to the words τὸ ἀργύριόν σου σὺν σοὶ εἴη, they need not, and, I think, *ought* not, to be closely united in sense with εἰς ἀπώλειαν; since they merely import, as often, by supposing an emphasis on the pronoun, 'May your money rest with yourself;' 'keep your money to yourself' [I will have nothing to do with it!]. Thus in a similar passage of Jos. Ant. x. 11, 3, Δανιήλος δὲ τὰς ὁμοίας ἡξίον αὐτὸν ἔχειν τὸ σοφὸν γὰρ καὶ τὸ θεῖον ἀδωροδοκῆσαι εἶναι; where, though the MSS. present no variation, I have no doubt that the true reading is, not αὐτόν, but αὐτῷ, which must have been in the copy of Rufinus (of the fifth century). This emendation, indeed, is placed beyond doubt by the passage of Dan. v. 17, which Josephus here followed, and which might also be in the mind of the Apostle: καὶ εἶπε Δανιὴλ ἐκείνῳ τοῦ βασιλέως· Τὰ δομάτ' σοι ἔστω (or, as the Alexandrian and other MSS. have, σὺν σοὶ), καὶ τὴν δωρεὰν τῆς οἰκίας σου ἱτέρῳ δός. Now the latter clause there expresses a sense, which in the passage before us is left to be understood. Again, neither does the phrase εἰς ἀπώλειαν imply *imprecation*. By Whitby, Markland, A. Clarke, and others, it is taken to import *prediction*, — namely, of what would befall him if he did not repent. Yet there is, I apprehend, nothing in the words from which even prediction can be directly elicited. The nature of the expression must depend upon the *εἰς*, which here seems to denote *tendency*; as at Rom. v. 16, εἰς κατάκριμα, and vi. 16, ἀμαρτίας (φερούσης) εἰς θάνατον. Thus it is intended to warn him of the end and consequences of so employing money, unless (as he gives him to understand at ver. 22) he averts the danger by timely repentance. Accordingly, the expression may best be regarded as a *solemn denunciation*. The full sense seems to be: 'Keep your money to yourself — for your own perdition [as it will be, unless you repent], not mine;' σου being here supplied from σου preceding.

The above view of the sense is, I find, supported by the authority of Calvin, who observes that Peter does not *imprecate*, but 'justam vindictam Dei, incutiendi terroris causa, denuntiavit propè impendere.' So Gibbon, Decline and Fall, c. 68, says that the Greeks, at the last siege of Constantinople, buried their money rather than contribute it to the service of their country; and that, by thus crippling their own means of de-

δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτῆσθαι. <sup>21</sup> οὐκ ἔστι σοι μερίς οὐδὲ κληρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία † ἐνώπιον τοῦ Θεοῦ. <sup>22</sup> <sup>k</sup> Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ † Θεοῦ, εἰ ἄρα ἀφεθῇ- σεται σοι ἡ ἐπίνοια τῆς καρδίας σου. <sup>23</sup> εἰς γὰρ χολὴν πικρίας

fence, *their money and themselves* became the prey of the enemy, and alike perished. This view I find adopted by Mr. Alford, who observes, that 'this denunciation of Peter, like the declaration of Paul, 1 Cor. vi. 13, has reference to the perishableness of all worldly good, and of those *with it*, whose chief end is the use of it.'

<sup>21.</sup> οὐκ ἔστι—κληρος] This seems to have been a common mode of expression from antiquity, since it occurs in Deut. x. 29. 2 Sam. xx. 1. Most Commentators explain these words to mean no more than this, that 'he should by no means have the power he asked of conferring the Holy Spirit.' That, of course, is *implied*; but the main sense intended is, that, however he may have pretended to have become a convert to Christianity, he had no part nor lot in the matter of the Gospel, of which he was a professor, and the privileges and blessings it could confer. And why? because 'his heart was not right with God,' so that he *could* have no share of even the most ordinary privileges it could bestow, much less the extraordinary. —Τῷ λόγῳ τούτῳ, 'the matter I speak of;' for λόγος and ῥῆμα, after the example of the Hebr. דבר, often signify a *thing*.

—ἡ γὰρ καρδ.—τοῦ Θεοῦ] 'thy heart is not right in God's presence, who sees it as it really is;' thus intimating that his profession of faith was insincere, and his seeking after the Gospel was only a *self-seeking*.—For ἐνώπιον. Lachm., Tisch., and Alf. read ἐναντίον, from A, B, C, D, and about 16 cursives; to which I can add nothing from the Lamb. and Mus. copies. It may be what Alford says, 'a correction to a more usual word;' but it is not likely to have crept into all the copies except some score. Besides, since Luke has elsewhere used ἐνώπιον very many times, and ἐναντίον or ἐναντίον only once in this sense, Luke i. 8, it is likely that ἐναντίον arose from critical alteration to improve the Grecism, as is manifestly the case infra x. 4, ἐνώπιον τοῦ Θεοῦ, where ἐμπροσθεν is found in A, B, and a few cursives, and is adopted by Lachm., Tisch., and Alf.

<sup>22.</sup> εἰ ἄρα ἀφεθίσεται, &c.] *El ara* is by many Commentators taken in the sense *ut*, as *εἰπω* at Phil. iii. 11, and sometimes in the Class. writers. But that is quite inadmissible by the very nature of this peculiar form *εἰ ara*, which when occurring anywhere except at the beginning of a sentence, is elliptical; and some Participle, suitable to the context, of 'trying,' is generally to be understood. So Mark xi. 13, *εἰ ara εὐρίσκει* τι. Acts xvii. 27, *εἰ ara γε ψηλαφήσειαν*. Comp. Numb. xxii. 11, *εἰ ara δονησόμεαι πατάξαι αὐτόν*. There is, of course, in the nature of the form, some doubt or uncertainty implied. Here, however, as the best Expositors are agreed, it is not whether, on sincere repentance, Simon would be *forgotten*, but whether he would *sincerely repent*. This is clear from the words of the next verse, *εἰς γὰρ χολήν*,

&c., which are *illustrative* of the matter, and show that the doubt rested on the state of Simon's heart towards God. Mr. Alf. pronounces the uncertainty to be, 'whether or not his sin may not have come under the awful category of the *unpardonable* one, specified by our Lord Matt. xii. 31, to which words the form ἀφεθίσεται has a tacit reference.' But that is a purely gratuitous fancy, and supposes a greater acquaintance with the Gospel system than Simon probably had. Besides, it was evidently not the Apostle's intention to drive him into despair. So Matth. Henry well remarks, 'Though he would have him see his case to be bad, yet he would not have him think it desperate.' So, too, Calvin observes, that Peter did not use this expression of doubt, in order to leave Simon's mind in a state of perplexity, 'sed ut magis ad vehementiam precandi stimulet. Ergo non incutit Petrus Simoni terrorem, qui impetrandi fiduciam evertat in ejus corde vel perturbet, sed spem illi certam faciens, si supplex petierit atque ex animo tantum exorandæ ardoris causâ veniam pro sceleris pravitate difficilem esse commemorat. Necesse enim est, ut fides nobis in audento Deo præluceat, imo ut sit precationis mater.' Mr. Alf. truly remarks, that this verse with John x. 23, shows 'how completely the Apostles themselves referred the forgiveness of sins to, and left it in, the sovereign power of God, and not to their own delegated power of absolution.' But if this be so, how came the remarker to admit *Κυριον* into his text for *Θεου*, on the authority of 5 uncials, and a few cursives (to which I can only add one Mus. copy, 16,184), pronouncing *Θεου* as a correction from v. 21, or a *doctrinal* alteration? If so, it must have been a very early correction, since *Θεου* is found in the Pesch. Syr. Version, formed at the middle of the 2nd century. *Θεός* and *Κύριος* are often interchanged by the scribes, partly because the abbreviations were somewhat similar. See Luke ix. 57. Acts x. 33. xvi. 10. xxi. 20. Rom. xiv. 4. 1 Cor. vii. 17. x. 10. 2 Cor. v. 8. 2 Thess. iii. 3. iii. 16. 2 Tim. ii. 14. James iii. 9. Rev. xi. 4. Inasmuch that external evidence is of less weight than usual; and internal evidence sometimes draws two ways. And accordingly, between the carelessness of scribes, and the rash presumption of Critics, the reading is occasionally an open question, not to be decided until far more attention be paid to the exact collation of the cursive MSS.

<sup>23.</sup> εἰς γὰρ χολήν—δύνα] These words are commonly taken as put for *ἐν γὰρ χολῇ*, &c. The best Commentators, however, from Alberti and Wolf down to Kuinoel, have been of opinion that *εἰς χολήν* is for *χολήν*, as Acts xiii. 22, 47. vii. 21. Eph. ii. 15; q. d. 'I see thou art a most pernicious person, like to a bitter and poisonous plant, a pest to Christian society;' and they compare Anthol. Gr. ii. 11, *πᾶσα γυνή χολός ἐστιν*. In like manner *σύνδεσμος* they take to

1 Numb. 21. 7. καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. 24 1' Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὡν εἰρήκατε.

25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κόμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

26 Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάσθηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν. (αὕτη ἐστὶν ἔρημος.)

mean 'a mere bundle of iniquity.' But the construction they propound is not established by the passages above adduced; for there *eis* is for *ἐν*, and there is an ellipsis of *εἶναι*; which is not the case here. Besides, the style of unmeasured reproach involved in the interpretation in question is by no means characteristic of the sacred writers; whose language, like that of our Lord, is sometimes severe, but never opprobrious. I would therefore rather acquiesce in the common interpretation, which yields a sense, though strictly just, yet little less severe, namely, 'thou art immersed in wickedness of the vilest sort, and fast bound in the chains of sin and Satan.' *Ἐν* may be taken for *ἐν*, as often in the New Test. and the Class. writers, for the *αὶ* may imply *ἐν*, with *πικρία* understood; and *χολὴν πικρίαν*, by Hebrewism, for *χολὴν πικροτάτην*. See note on Matt. xxvii. 34. In *ἐν* σύνδεσμον there is a *constructio praeponens* for art ' (fallen) into and art in;' on which idiom (often occurring in New Test.) see Winer, Gr. 954. 4. In σύνδεσμ. there is an allusion to sin as holding its victim *enclained*, under 'bondage, and the best comment on this expression are such passages as Ps. cxvi. 16. Prov. v. 22. Rom. vii. 23. viii. 21. Heb. ii. 15. 2 Pet. ii. 9.

24. δεήθητε ὑ. ὑπὲρ ἐμοῦ] Thus he admits his own unworthiness (see John ix. 31), but gives no sign of repentance by seeming indisposed to pray for himself. Though startled, he was not *humbled* to the foot of the Cross; and his concern was rather that the judgments might be averted, than that his corruptions might be mortified by deep repentance, and his heart by Divine grace made right in the sight of God. That he continued to live, and at last died, in the bondage of iniquity, we have from the testimony of antiquity every reason to believe.

25—40. Philip's conversion of the Ethiopian eunuch.

25. πολλὰς τε κόμας.—εὐηγγ.] lit. 'evangelized many villages' (i. e. such as were on or near the road to Jerusalem); meaning, 'the persons there'; as infra v. 41. xiv. 15, 21. The Apostles stopped, we may suppose, for a longer or shorter time at the villages, according to circumstances; but it would seem that the seed of the Gospel was on that journey sown to a considerable extent in Samaria.

26. ἄγγελος.—ἐλάλησεν] Many recent Commentators suppose this communication to have been made by a *dream*. But there is surely nothing in the air of the passage to warrant this supposition; and it is no wonder that Philip should have been admonished *sometimes* (as at 29 and 39) by the internal suggestions of the Holy

Spirit, and *sometimes* (as here) by the personal address of an angel. Other instances of *angelic* ministrations permitted for various important purposes in the early stage of evangelization, we have supra v. 19, infra x. 3. xii. 7.

—αὕτη ἐστὶν ἔρημος] These words have occasioned no little perplexity; inasmuch that Wesseling and Valeknaer are ready to cut them out as an interpolation from the margin. In endeavouring to explain them, some Expositors, referring the words to Γάζαν, suppose that there were then *two* Gazas—*New* Gaza and *Old* Gaza, destroyed by Alexander, the latter of which they think is here meant. Others (comprehending the most eminent Commentators, ancient and modern), referring the words to τὴν ὁδόν, suppose that there were *two* roads leading from Jerusalem to Gaza; one farther about, and carried along the valley of the river Eschol; the other shorter, but traversing the rough tract of mount Casius, and therefore desert and unfrequented. That there were two roads, is certain from the Antonine Itinerary and the Peutinger Table, which trace two different courses. But whether either of those roads is the *ὁδὸς* here specified may be doubted. That would seem to be the *very old* road mentioned by Dr. Robinson, Bibl. Rea. ii. 478, leading direct from Jerusalem to Gaza through the Wadi Musurr, and over the Beit Jibrin which he describes as *at present* without towns or villages; and, from its physical features, likely to have been so at the period in question. As to the objection of Reland, that no reason can be imagined why *that* road should be called ἔρημος, any more than any other road in Judaea—that is supposing far more knowledge, than we can now possess of the state of the country in those times. But surely it might be styled ἔρημος, for if it was carried in a straight course, as it would be likely to be, and as roads were formed in ancient times, it must have passed most of the way over a hilly and barren tract, through no city or town of any note. And therefore the epithet ἔρημος, which merely means 'very thinly peopled,' as being on a barren tract, would be suitable enough. So Arrian, Exp. Alex. iii. 21, 11, Οἱ δὲ εἰδέναι μὲν ἔφεσαν (they said they knew a road), ἔρημον δὲ εἶναι τὴν ὁδὸν δὲ ἀνυδρίαν. Thucyd. i. 50, 2, Σύβωτα—λίμνη ἔρημος. But the most apposite passage to prove this sense is Xen. Cyrop. iii. 12, 1, ἀγροῦσιν αὐτὸν ὁδὸν ἔρημον εἰς Πηλόσιον. I am now decidedly of opinion that the *ἦτις* must refer to the *ὁδὸς*. As to whether the words are those of the Angel or of the Evangelist, on carefully re-considering this *μαρτύριον*, I am of opinion that, although they may be from the

27 Καὶ ἀναστὰς ἐπορεύθη καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ, εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς· ὃς ἐληλύθει προσκυνήσων <sup>m</sup> εἰς Ἱερουσαλὴμ, <sup>m 2 Chron. 6. 22, 23.</sup>  
 28 ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, [καὶ] ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. <sup>20</sup> ἔειπε δὲ τὸ <sup>n Isa. 66. 24. Hos. 6. 2.</sup>  
 Πνεῦμα τῷ Φίλιππῳ· Πρόσελθε καὶ κολληθήτι τῷ ἅρματι τούτῳ. <sup>30</sup> Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ὁ ἄρα γε γινώσκεις <sup>o Matt. 12. 28, 31.</sup>  
 ὁ ἀναγινώσκεις; <sup>31</sup> Ὁ δὲ εἶπε· Πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ <sup>Ep̄. 5. 17.</sup>  
 τις ὁδηγήσῃ με; παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. <sup>32</sup> Ἡ δὲ περιοχὴ τῆς γραφῆς, ἣν ἀνεγίνωσκεν, ἦν <sup>h Isa. 7.</sup>  
 αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθῃ, καὶ ὡς ἄμνός

*Evangelist*—and from their descriptive character may seem less suitable to an angelic address, than to an historical notice intended to point at the hardships a pedestrian missionary would encounter in traversing an unfrequented and almost unpeopled tract—yet I am inclined to think, that they are those of the *Angel*, and may be best rendered, 'The way (I am pointing out to thee) is desert, almost uninhabited.' The circumstance was, we may imagine, mentioned in order to intimate to Philip the necessity of providing himself with provisions and other necessities for the way.

27. *Εὐνοῦχος* signifies properly *cubicularius*, 'chamberlain, prefect of the bed-chamber or harem,' especially the royal one. And as such were generally *castrati*; so it came to mean *spado*, 'an eunuch.' And from such persons being, for their supposed fidelity, generally promoted to other confidential court offices, the term came at last to mean, in a general way, 'an officer of state' (so here a *Treasurer*, as we find from what follows) whether an eunuch or not. Thus Potiphar, Gen. xxxix. 1, though called *εὐνοῦχος* Φαραὼ, yet had a wife. In the same sense, too, the word occurs in Joseph. Antt. xvi. 8, 1. *Δυνάστης* signifies properly 'one who has great power or influence' (and so we have *μίγας* *εἶναι* *τινι* frequently occurring in the ancient writers): whence it comes to mean *magnas*, 'a grandee.' So Xen. Cyrop. iv. 5, 14, *ταμίαι* *οἱ* *τῷ* *Ἀσσυρίῳ* *βασιλεῖ* *καὶ* *ἄλλων* *δυναστῶν*. Wolf, and Wetstein have proved from Pliny, Dio Cass., and Strabo, that *Candace* was a family name, common to the Queens of Æthiopia Superior, or Meroe, like Pharaoh to the kings of Egypt. This person was, no doubt, a Jewish proselyte; as appears, not so much by his reading the Prophet Isaiah, as by his coming to Jerusalem to worship there. As to his being called *εὐνοῦχος*, that by no means precludes the supposition; since the expression (as we have just seen) is not to be understood in the physical sense. Otherwise, indeed, he could not have been a proselyte, unless, indeed, of the *Gate*; since eunuchs were not admitted.

28. The reading in this verse varies; and Editors are divided in opinion. The reading presented by Lachm. and Tisch. is, *ἦν τε ὑποστρέφων καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ ἀναγινώσκων, &c.* But for this reading there exists

but slender authority; and I have little doubt but that the true reading and punctuation of the passage is *ὃς εἰς Ἱερουσαλὴμ ἦν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ τοῦ ἅρμ. αὐτοῦ, ἀνεγίνωσκε, &c.*, 'who had gone to Jerusalem, and was returning home; and [who], as he was sitting in his chariot, was reading the prophet Isaiah.' Thus *καθήμενος* is used, like the Latin *gerund*, by way of indicating the *circumstances* which accompany a certain action when done. The text I propose differs from the text. rec. only in the removal of *καὶ* before *ἀνεγίνωσκε*, which seems to have been introduced by some correctors, who were ignorant of the construction of this somewhat irregularly composed sentence. To turn from words to *things*;—something similar is recorded in a passage of Jos. Antt. xx. 2, 4, *ἐπεὶ εἰσῆλθιν ἀσπασάμενος αὐτὸν* (i. e. Tzetzēs, king of Adiabene, a Jewish proselyte) *κατέλαβε τὸν Μωϋσέως νόμον ἀναγινώσκοντα*.

29. *ἔειπε τὸ Πνεῦμα*] Many ancient Commentators, as Chrysa., and, of the modern ones, Bp. Pearce, take this to mean the angel mentioned at v. 26. See Heb. i. 14. This, however, involves great harshness; and it is better, with the most eminent modern Expositors, to regard the words as a *popular* manner of expression, denoting that such was, as infra x. 19. xvi. 6, 7, the *suggestion* of the Holy Spirit, so communicated (like the *afflatus* of the Prophets) as that the inspired person could always distinguish such Divine suggestions from those of his own mind. And thus the Holy Spirit might in a certain sense be said to speak the words to him.

—*κολληθήτι τῷ ἅρμ. τ.*] *Κολλᾶσθαι* signifies 'to attach oneself to, join company with.' So Ruth ii. 8, *κολληθήτι μετὰ τῶν κορασίῶν μου*, 'join company with my maidens.' The *chariot* is here (by a usual popular idiom) for the *person* in the *chariot*.

30. *γινώσκεις—ἀναγινώσκεις*:] Most Commentators, from Grot. downwards, suppose a *paronomasia*, similar to that of Julian in his laconic Epistle to Basil: *Ἀνίγνω, ἔγνω, κατίγνω*, to which the Father, with equal wit and scarcely less brevity, replied: *Ἀνίγνω, ἀλλ' οὐκ ἔγνω. εἰ γὰρ ἔγνω, οὐκ ἂν κατίγνω*. But *paronomasia* in the present case would be frigid, and unsuitable to the gravity of the speaker, and the importance of the subject.

32. *ὡς πρόβατον—ζωὴ αὐτοῦ*] These words

ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος· οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. <sup>33</sup> ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. <sup>34</sup> Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει ταῦτο; περὶ ἐαυτοῦ, ἢ περὶ ἐτέρου τινος; <sup>35</sup> Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, ἠγγεγόρατο αὐτῷ τὸν Ἰησοῦν. <sup>36</sup> Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος· Ἰδοὺ, ὕδωρ τί κωλύει με βαπτισθῆναι;

g Luke 24.  
27.  
r ch. 13. 28.

s Mark 16.  
10.

[<sup>37</sup> εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας,

are taken from Isa. liii. 7, 8, and follow the Sept. Version exactly; the verbal discrepancies which occur in the Vatican MS., not being found in the Alexandrian and other good MSS. of the Sept. Between the Sept., St. Luke, and the Hebrew, there is, indeed, considerable difference, but not such as materially to affect the general sense. For the best modes of reconciling the discrepancies the reader is referred to Hoffm. in loc., and to Dr. Henderson in his note on the passage. Suffice it here to say, that the words τὴν δὲ γενεάν αὐτοῦ are, like the correspondent Hebrew ones (of which they are a literal rendering), so obscure, that their true import has been greatly debated. Hamm., Dodd., Kuin., and most recent Commentators, take the sense to be, 'Who can describe the guilt of the men of his time [from whom he suffered such things]?' This is confirmed by the suffrage of Dr. Henderson, who, after showing that πῖπται is strictly an Accusative absolute, assigns as the sense, 'And as to the men of his time, who can conceive of them?' i.e. their atrocious wickedness! ['so conceive, as to express;'] so Sept. διηγῆσεται;] He justly remarks that the best comment on the words is furnished by Joseph. Bell. v. 13, 6, οἶμαι Ῥωμαίων βραδυνόντων ἐπὶ τοῖς ἀλιτηρίοις, ἢ καταποθῆναι ἀν' ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν πόλιν, ἢ τοὺς τῆς Σοδομῆς μεταλαβεῖν κηρατοῖς· πολὺ γὰρ τῶν ταῦτα παθόντων ἡμεῖς· μήτε γενεάν ἐξ αἰῶνος γεγονέναι κακίαις γονιμώτεραν. And further, v. 10, 5, ΓΕΝΕΑΝ ἀδιωκτέραν.

<sup>35</sup> ἀρξάμενος ἀπὸ τ. γ. τ. Compare a kindred passage of Luke xxiv. 27.—Γραφή, as used of a single passage of Scripture, occurs in Mark xv. 58, and elsewhere. In ἠγγεγόρατο αὐτῷ τ. Ἰ. it is implied that he commenced by referring the words of the prophecy to Jesus, and from thence introduced whatever else he had to communicate.

<sup>36</sup> τ. ὕδωρ] Probably some fountain, or pool, formed by a brook either running into the Eschol, or else formed at a bend thereof. Ancient tradition fixes the spot to a place called Bethsur, 20 miles from Jerusalem, as Jerome testifies, on the old road leading to Gaza. This is confirmed by Pocock, who found near a village called Betur, a fountain at the head of a considerable brook [running, I doubt not, into the river Eschol], built over, and near which are the ruins of a Christian Church.

—Ἰδοὺ, ὕδωρ—βαπτισθῆναι;] From this wo

may infer that Philip had fully instructed the Eunuch on the nature and necessity of baptism as an initiatory ordinance of Christianity, and that the Eunuch had professed his wish to receive, and Philip his willingness to administer, it at a fit opportunity. But there was hardly time for such full instruction; and I agree with Mr. Alf., that there was no need to dilate much thereon, since his own acquaintance with Jewish practices, and the knowledge which he probably had derived at Jerusalem about the new Faith, as resting on Baptism, will account for his request to be baptized.

—τί κωλύει, &c.] An uncommon form of expression, which, however, I have noted elsewhere, in Plut. de Deo Socr.: Τί γὰρ κωλύει μηδένος καταφρονεῖν; Aristid. T. ii. p. 89. Τί κωλύει—αὐτὰ ἀντιθῆναι; Jos. Ant. xvi. 2, 4.

<sup>37</sup> There has been no little debate as to the authenticity of this verse, which is not found in many of the best MSS. and most of the ancient Versions, including the Peschito-Syriac, and is omitted in several citations of the Fathers, as also in the Edit. Princ. Moreover, in some of the MSS. which do contain it, it is found with great diversity of reading. Hence it is cancelled or rejected by almost all Editors. It was, indeed, defended by Whitty and Wolf—strenuously, but not, I think, successfully. It is surely not, as Wolf contends, necessary to the context. The external evidence against it is certainly, if not equal to that for it, at least pretty strong; and I can add 2 Lamb. and 2 Mus. copies, and Trin. Coll. B, x. 16. And the internal is decidedly against it; for no good reason can be imagined why it should have been thrown out, or omitted inadvertently; whereas, for its insertion we may easily account,—namely, from the anxiety of well-meaning but misjudging persons to remove what they thought an abruptness, and to somewhat qualify what they deemed too favourable to haste in administering baptism; moreover to take away a stumbling-block, from the rite not being described as performed in due form. As to Whitty's argument, on the ground that the verse was probably omitted in later times, because it opposed the delay of baptism which the catechumens experienced before they were admitted into the early Church, it has no force whatever. For surely if the verse be removed, the delay of baptism would seem to be still more opposed. The strongest argument brought forward in favour of the authenticity of

ἔξεστιν. ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.] <sup>38</sup> καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτόν. <sup>39</sup> Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτόν <sup>1 Kings 18. 12. Ezek. 3. 12. 14. 2 Pa. 119. 14. 111.</sup> οὐκέτι ὁ εὐνούχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. <sup>40</sup> Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτόν εἰς Καισάρειαν.

the passage is, that it was read by Irenæus, by Cyprian, nay, as Mill and others say, by Tertullian. But, upon referring to the passage (de Baptismo, c. 18), I find not a shadow of proof that the verse was read by Tertullian, but rather a probability that it was *not*. Again, as to the authority of Cyprian, it is by no means great; for he generally does but follow the Vulgate, and that Version *has* the verse. Finally, its being cited by Irenæus is by no means sufficient to establish its *genuineness*. Indeed, the authority of Fathers for the *authenticity* of disputed passages or clauses, is most precarious, because, in their quotations, unless the context require the presence of the words or clauses in question, we cannot be sure that they were not foisted in by scribes and critics of the middle ages from the common text.

<sup>38</sup>. [ἐβάπτισεν αὐτόν] No doubt, with the use of the proper form; but whether by immersion, or by sprinkling, is not clear. Doddridge maintains the *former*, but Lardner ap. Newcome the *latter* view; and, I conceive, more rightly. On both having descended into the water, Philip seems to have taken up water with his hands, and poured it copiously on the Eunuch's head. It is, indeed, plain from various passages of the Gospels, that baptism was then administered by the baptizer after having placed the person to be baptized in some river or brook. And that abundance of water was thought desirable, we learn from John iii. 23. But though this may seem to favour *immersion*, yet the other method might as well be adopted. Water *might*, indeed, be *fetch'd* in a vessel, for the purpose of pouring it on the head of the person. Yet that it should *not*, may be accounted for by a reference to the climate, customs, and opinions of the people of Palestine, without rendering it necessary to suppose that nothing but a purpose of *immersion* could originate the custom for the baptizer and the baptized to both go into water of some depth.

<sup>39</sup>. Πνεῦμα Κυρίου ἥρπασε τὸν Φ.] In some ancient MSS. and late Versions are inserted between Πνεῦμα and Κυρίου the words ἁγίου ἰσχυροῦ ἐπὶ (or εἰς) τὸν εὐνούχον, ἀγγελος δέ: which reading is approved by Hamm.; but without reason; for it is a manifest interpolation of those who thought the *matching up* of Philip more suitable to an angel than to the Holy Spirit. And there might be some ground for this, if we were to understand, with several Commentators (as Doddr. and Scott), that Philip was *caught up* and *carried through the air supernaturally*; for examples of which they refer to 1 Kings xviii. 12. 2 Kings ii. 16. Ezek. iii. 12—14. There is, however, no necessity to suppose, nor do the best Expositors, that to have been the case here;

still less *there*; for the expression used in the Sept., ἀνέλαβε, ἦρε, and ἐξήρε, which are terms synonymous with ἥρπασε here, may be understood of the *imperative prompting* of the Holy Spirit, which *hurried him away*; though *here*, with an allusion to the *rapd feeling* with which Philip left the Eunuch, and went to Azotus. Comp. Hdot. iv. 13, εἶφη δὲ Ἀριστέης—ἀπικέσθαι ἐς Ἰσσηδόνας, φοιβόλαμπτος γεύομενος. I am ready, however, to admit, that the description of the occurrence has the air of the *supernatural*; but I cannot feel warranted in applying to it, with Mr. Alford, the expression '*supernatural disappearance*;' because I scruple at confounding this with the supernatural disappearance of our Lord on various occasions; and especially since, in order to regard it in that light, we must interpret the *following* expression, οὐκ εἶδεν αὐτόν οὐκέτι, as equivalent to the *φαντοῦς ἰγνίετο* ἐκ αὐτῶν of Luke xxiv. 31, as said of our Lord. It is strange that Mr. Alford should affirm that the words of 2 Kings ii. 12, οὐκ εἶδεν αὐτόν ἐτι, *decide the question*,—that the departure of Philip was miraculous. Whereas, if the point depend on that passage, it decides it to be *not* miraculous; for who can fail to see, that the words are to be referred, *not* to the ἀνελήφθῃ, but to διέστειλαν ἀνὰ μίσον ἀμφοτέρων, 'parted them asunder,' διεχώρισαν, as some MSS. read, 'parted them one from the other;' so that, as it is added, 'Elisha saw him no more?' Matth. Henry well remarks, that 'the chariot and horses parted them, as the dearest friends must part, and see each other no more in this world.'

<sup>40</sup>. εὐρέθη εἰς Ἀζ.] In order to solve the difficulty found (or rather, made) here by Expositors, we may either suppose, with Beza, that the passive is used here in a reciprocal or reflexive sense, 'made his appearance;' as in the Hebrew idiom, by which passive forms often have a reciprocal sense, as *verbo*. And so even in Greek. Thus in Hdot. iv. 14, we have a passage of similar character, φάνετα αὐτόν ἐς Προκόον. Or we may suppose, with Heinrichs, and most recent German Expositors, that there is a *constructio pærogans*; q. d. 'he was hurried away to, and found at, Azotus.'—Ἀζωτον, the ancient Ashdod, now a small village, but retaining the Hebrew form in the name Eadud, but without any ancient remains. See Robinson, Bibl. Res. ii. 629. iii. 1, 232. It was taken by Psammitichus, after a siege of twenty-nine years,—the longest upon record. Hdot. ii. 157.—πόλεις πάσας, 'in all the principal cities' of that maritime strip of territory which formed the ancient Philistia,—as Ekron, Jamnia, Joppa, Apollonia, and Lydda. (See ix. 38.)



a ch. 26. 10.  
Gal. 1. 13.  
1 Tim. 1. 13.  
b ch. 8. 3.  
Gal. 1. 13.

c ch. 22. 6.  
d 30. 12.  
1 Cor. 15. 8.  
3 Cor. 12. 2.

IX. 1 <sup>a</sup>·Ὁ δὲ Σαῦλος ἐτι <sup>b</sup> ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, <sup>2</sup> ἡγήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τις εὕρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγῶνι εἰς Ἱερουσαλὴμ. <sup>3</sup>·Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο

IX. This chapter commences a most important portion of the present book, as being occupied with first narrating the conversion of Saul of Tarsus, and then recording, through the remainder of the book, the labours of this 'chosen vessel' in the establishing of Churches, amidst trials the most appalling, and in spreading the Gospel far and wide among the Gentiles.

1—39. *Conversion of Saul.* There is great reason to think that what is here related took place before the baptism of the Eunuch, nay, even before the journey of Peter and John into Samaria; the narrative being resumed from viii. 3.

1. *ἐμπνέων ἀπειλῆς καὶ φόνου*] It is strange that Meyer should charge the ordinary interpretation, '*breathing*,' with a neglect of the composition of the word, and should render it '*inhaling*,'—a sense not merely *flat*, as Alford says, but *improper*, because it destroys the allusion, which is to the *breath quickly inhaled*, and, by implication, *exhaled* (so Johnson defines our verb '*to breathe*,' 'to inspire and expire'),—an apt representation of strong passion (which occasions quick breathing), espec. *love*, or *hatred*, and its results in blood and slaughter. It is used by the best Classical writers, mostly with a Genit. of the passion; so Achill. Tat. l. ii. p. 65, *ἐρωτός πν.* Arist. Epist. i. 5, *θυμῷ*. Q. Calab. xiv. 72, *αἱματώδεντος ὀρυμαγδῶς*, and sometimes with the Accusat., as Hom. II., *μῖνεα πνέοντες*, where the Schol. explains by *θυμῷ πν.* Eur. Rhes., *θυμῷ πν.* Theocr. Idyll. xxii. 82, *φόνον πν.* And so the Latin Poets, '*spirat amores*,' '*spirat sanguinem*.' There is, indeed, an irregularity in the use of *ἀπειλῆς*, but not so great as is found in Æschyl. Agam. 213, *φρενὸς πνίως δυσσεβῆ τροπαίαν Ἀναγών, δνίσρον*, in Q. Calab. supra; and many kindred passages might be adduced from *Shaksp.*

2. *ἐκ Δαμασκόν*] Though perhaps the oldest existing city in the world, Damascus is not to be compared in point of antiquity of origin with several in Egypt, especially Thebes, which, with reason, is said by Diod. Sic. to have been the first city founded on the earth, at a period lost amidst the mists of antiquity. From the populousness of Damascus, including numerous Jewish sojourners, its constant communication with Jerusalem, and its being, probably, the place whither most of those who fled at the murder of Stephen took refuge, the number of Christians was likely to be considerable. So great was the authority of the Sanhedrim with the foreign Jews, that they readily submitted to its decrees in all matters spiritual; as, for instance, the suppression of what was esteemed heresy; especially as the then Ruler of Damascus, Aretas, king of Arabia, was either, according to some, a Jewish proselyte, or at least was well affected to the Jews, and permitted the exercise of this authority, in things spiritual, on the part of the Sanhedrim.

— *τῆς ὁδοῦ*] 'of the way' [i. e. of the Lord

Jesus, and his Gospel], meaning 'Christians.' The same idiom recurs infra xix. 3, 23. xxiv. 22. It is plain that ἡ ὁδὸς had become a common mode of expressing 'the Gospel way.' We may compare 2 Pet. ii. 2, *ἡ ὁδὸς τῆς ἀληθείας*, though even that is not a true example. In the use of the expression there may have been an allusion to ὁδὸς as used of a philosophical sect; but more probably to the phrase ἡ ὁδὸς τοῦ Θεοῦ, or τοῦ Κυρίου, occurring often in the Gospels.

3. Certain foreign Theologians, building on the crude and half-developed views of De Dieu, Elsner, and (sad to say) Hamm., attempt to show, that the circumstances of the conversion of St. Paul, here related, were not miraculous, but produced solely by certain terrific natural phenomena; which, they suppose, had such an effect on the high-wrought imagination, and so struck the alarmed conscience, of Saul, as to make him regard as a reality what was merely produced by fancy,—an hypothesis of which I have fully shown the fallacy in my *Recessa*. Synop. Suffice it here to say, that, however ardent might be the temperament, and vivid the imagination, of the illustrious convert, it is impossible that he could have so far deceived himself as to suppose the conversation here recorded (which he himself relates at large in his speech before Agrippa, and which he describes as *in the Hebrew language*), really took place, if there had been no more in the case than the above Commentators would suppose. Besides, if *he* could have been so worked upon by his own high-wrought feelings, that could not have been the case with his attendants. Now it is said that '*they* also, struck dumb with astonishment, heard the voice, though they saw no one.' Again, to advert to a few more particulars in the present account, and that of the Apostle himself, infra xxvi., if *φωνῇ* there could be taken to denote *thunder* (though no proof of such a case is established), what were more absurd than 'I heard a clap of thunder saying?' And his fellow-travelers, on hearing the—what?—the *clap*, and seeing no one (whom, in such a case, could they have expected to see?) were mute with astonishment. Moreover, the expression *φῶς*, as applied to *lightning*, is quite unprecedented; nor is lightning any where said *περιαστράπτειν*, where the sense is, 'that a beam of light flashed around him;' as in Luke ii. 9, *δόξα Κυρίου περιέλαμπαν αὐτοὺς*. Plut. Arat. 21, *φῶτα περιέλαμψε*. And how can the description given of this *φῶς*, that it exceeded the brightness of the mid-day sun, apply to *lightning*? The light was, doubtless, like that *δόξα Θεοῦ* presented to the view of Stephen, supra vii. 55; consisting (to use the words of Dr. Henderson) in 'the rays of Christ's glory, which resembled the dazzling effulgence of the Shechinah, or the visible symbol of the Divine presence among the ancient Hebrews.'

αὐτὸν ἐγγίξεν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν  
 φῶς ἀπὸ τοῦ οὐρανοῦ. <sup>4</sup> καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν  
 λέγουσαν αὐτῷ· Σαούλ, Σαούλ, τί <sup>a</sup> με διώκεις; <sup>5</sup> Ἐἶπε δέ <sup>d Matt. 25.  
 40, 45.  
 e ch. 5. 20.</sup> Τίς εἰ, κύριε; ὁ δὲ Κύριος εἶπεν· Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ  
 διώκεις· [<sup>f</sup> σκληρόν σοι πρὸς κέντρα λακτίζειν. <sup>6</sup> <sup>g ch. 5. 20.  
 h ch. 2. 27.  
 i Luke 2. 10.  
 k ch. 12. 20.</sup> τρέμων τε  
 καὶ θαμβῶν εἶπε· Κύριε, <sup>h</sup> τί με θέλεις ποιῆσαι; καὶ ὁ Κύριος  
 πρὸς αὐτόν·] Ἄλλα ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ  
 λαληθήσεται σοι τί σε δεῖ ποιεῖν. <sup>7</sup> <sup>i ch. 22. 9.  
 & 25. 12.</sup> Οἱ δὲ ἄνδρες οἱ συνοδεύ-  
 οντες αὐτῷ εἰστήκεισαν ἔννεοι, ἀκούοντες μὲν τῆς φωνῆς, <sup>k Dan. 10. 7.</sup> μ-  
 δένα δὲ θεωροῦντες. <sup>8</sup> Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀν-  
 εφγμένον δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἐβλεπε· χειραγωγοῦντες

Finally, the natural and corporeal presence of Christ on this occasion is required both by the testimony of Ananias and Barnabas, and by that of Paul himself, 1 Cor. ix. 1. xv. 8, where the grand purpose in view is to establish the fact of the resurrection of Christ; to which his own evidence, when added to corroborate that of other witnesses, must be of the same kind with theirs. Indeed (as Dr. Henderson observes, Lect. on Insp. p. 104), 'if he had not seen the real body which was raised from the dead, but only a semblance of it, or if the vision was nothing more than an image of it impressed upon his imagination, he could not, with any propriety, have borne testimony to his resurrection, and consequently must have been disqualified from being an apostle. In short, it may truly be said that a more complete tissue of gratuitous assumption was never thrown around any hypothesis, than the above; and we are warranted in affirming that it is impossible, either psychologically or historically, with the least degree of consistency, to interpret the language of this passage on any principle, than its literal and obvious meaning.'

δ. σκληρόν σοι πρὸς κέντρα λακ.] A proverbial form, common alike to the Hebrew, Greek, and Latin; expressive of the bootlessness of resistance to superior strength. See Pind. Pyth., Od. ii. 173. Æschyl. Prom. 831. Ag. 1633, and Eurip. Bacch. 791. It is, as the Scholiast on the passage of Pindar observes, a mode of speaking derived from rebellious working cattle kicking against the goads of the ploughman. However, the words σκληρόν—πρὸς αὐτόν are not found in a considerable number of the best MSS. [including almost all the Lamb. and Mus. copies, and Trin. Coll. B, x. 16], and Versions, including the Peschito Syriac; nor in several citations of the Fathers, nor in the Edit. Princeps; and they are rejected by almost every Critic of eminence, from Erasmus, Beza, and Grotius, down to Tittmann and Vates. Rightly; for notwithstanding what Wolf urges in defence of the passage, there can be little doubt that it was introduced for the parallel passages at xxii. 10. xxvi. 14. It might well be expected that the historian should be less circumstantial than the personal narrator of facts.

7. εἰστήκεισαν ἔννεοι] 'were standing mute with astonishment.' As this seems at variance with the words πάντων καταπεσόντων ἡμῶν εἰς τὴν γῆν in the account of his conversion, by

St. Paul himself, to Agrippa, Acts xxvi. 14, Commentators have endeavoured in various ways to reconcile the discrepancy. The most approved one is that of Valla and others, who suppose that they had first fallen down, and then risen again. But though this is preferable to that of Beza and others, who remove the difficulty by almost explaining away the εἰστήκεισαν, rendering it 'were,' yet it is liable to several objections, which I have stated in Recens. Synop. The best solution may be, to suppose that Paul's companions, at first, stood fixed, and mute with astonishment; and then, struck with awe at what they regarded as indicating the presence, however invisible, of a supernatural Being, fell with their faces to the ground, as Saul had done. So ἵστημι is used at 2 Kings xxii. 3. John vi. 22. viii. 44. Acts xxvi. 22. 1 Cor. x. 12. Gal. iv. 20. 'Ἐννεοί, 'dumb,' and, by implication, 'senseless.'

— ἀκούοντες μὲν τῆς φωνῆς] This seems at variance with the account at xxii. 9, τὸ μὲν φῶς θύεσσεν, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. Of the various modes of removing the discrepancy, the most satisfactory one is to take ἤκουσαν (with Grot., Valcknaer, Dobree, and Kuin.), in the sense 'understood;' a signification of the word often occurring in the New Test. and Sept. (as Gen. xi. 7), and sometimes in the Class. writers. They heard the sound of the voice which addressed Saul, but did not, it seems, fully understand the sense of what they heard; either from imperfect acquaintance with the Hebrew language, or, rather, because the words would not to them carry their meaning so plainly, as they did to the conscience-stricken Saul.

8. οὐδένα ἐβλεπε] 'saw no one'—neither Jesus, whom he opened his eyes to see, nor even his companions; as much as to say, he was blind. That on rising and opening his eyes he had lost the power of seeing any one, whether Jesus or his companions, is also clear from xxii. 11, ὃς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου. On the continued blindness of Saul, the above Commentators again exert themselves to exclude all supernatural agency; but in vain. To suppose merely the existence of a temporary amaurosis, induced by excess of light, involves endless and insuperable difficulties. For, 1. How is it consistent with what we read further on,—that scales had grown over the eyes? 2. This

† δὲ αὐτὸν εἰσάγαγον εἰς Δαμασκόν. <sup>9</sup> Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. <sup>10</sup> <sup>11</sup> Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι Ἀνανία. ὁ δὲ εἶπεν Ἰδοὺ ἐγὼ, Κύριε. <sup>11</sup> Ὁ δὲ Κύριος

*amatus* is, as they themselves admit, an affection which lasts but a very short time; whereas Saul's blindness continued about *three days*. 3. How are we to account for a blindness so complete, as to be accompanied with *scales* over the eyes, leaving Saul so soon,—nay, immediately on Ananias' laying his hands on him? 4. How is it that *Saul alone*, and none of his companions, was struck with this *amatus*?

It should seem that in the case of Saul, as in that of Elymas, the blindness was not only *judicial*, but *typical* and emblematical. In the former case it was probably meant, by withdrawing his attention from external thoughts, and turning them inward, to favour reflection and self-examination, and thus to lead to repentance.

— οὐδένα ἴδ[ε]ν. Lachm. and Tisch. edit, from MSS. A, B, and the Vulg. and Syriac, οὐδέν. But I would still retain, with Griesb. and Alf., οὐδένα, on account of the vast preponderance of external authority, confirmed by *internal evidence*; considering that οὐδένα is undoubtedly the more difficult reading; and οὐδέν seems to have arisen either from critical *alteration*, to render, Alford thinks, the description of the blindness more complete, or from a marginal *Scholium* proceeding from some philologist who, very properly, viewed the phrase as a popular form of expression to denote 'total blindness,' equivalent to μὴ βλέειν. at v. 9, οὐκ ἐνέβλεπον at xxii. 11. In such a case the authority of Versions is next to nothing. And here internal evidence is the stronger, considering that the external authority for οὐδέν is singularly weak, being confined to the Alex. MS.; for as to the Vatic. MS. B, which Tisch. adds, he had only the authority of one out of the three collations. And since it is found in only one MS. for certain, it might arise solely from an error of the scribes (such errors abound in that MS.), by confounding the marks of abbreviation, to indicate the terminations *-en* and *-ena*, which are very similar.

— χειραγωγούμενος δέ. Several MSS., two Versions, some Fathers, and early Editions, have χειραγ. τε, which has been received into the text by Matthæi and Scholz; but injudiciously; for it has the appearance of being a mere marginal gloss of those who supposed the δέ to be put for τε, which was afterwards adopted by those fastidious Critics, who objected to three δέ's in succession. In truth, the δέ is not here put for τε (it never really is), but is exegetical, serving for explanation or illustration, as at Mark iv. 37, καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπιβάλλει, &c., and xvi. 8, εἶχε δὲ αὐτὰς πρόμος. In fact, it is used nearly as in certain passages of the Scriptural and Class. writers, where δέ is said to be put for γάρ. Accordingly the purport of χειραγ. δέ here may be thus expressed: 'He was indeed stone-blind, so that they had to lead him by the hand to Damascus.' The circumstance of their thus leading him is, like that infra xiii. 11, introduced by way of showing his utter blindness. So Artemid. Oneir. v. 2,

τυφλὸς ἰγίμετο, καὶ ὑπὸ τοῦ δούλου ἐχειραγωγείτο.

9. ἡμέρας τρεῖς] We need not understand 'three complete days,' but may suppose that among these 'three days' are to be reckoned that on which Saul reached Damascus, and that on which Ananias came to him and removed his blindness. Thus when it is said that Christ was in the sepulchre 'three days,' we know it was, in fact, but one whole day and part of two others.

— οὐκ ἔφαγεν οὐδὲ ἔπιεν] We might, in any other case, understand this of extreme abstinence. But to suppose it *here* (with several recent Commentators) were an unwarrantable licence of interpretation; as, indeed, in most of the passages to which they appeal as examples of this hyperbole, as they term it. *Complete* fasting was very suitable for one under Saul's present awful visitation, which he could not know would ever be removed. Indeed the terror and remorse he felt, and the total absorption of his mind on a new and momentous subject, with the exercise of self-examination and earnest prayer for mercy and pardon, would leave him no inclination to eat and drink for the time mentioned, even had not his body been too disordered to admit of it. See Calvin.

11, 12. I still retain the same punctuation (according to which v. 12 ought to have commenced at ἰδοὺ γάρ, &c., as is the case in the Catena Oxon. edited by Cramer), which punctuation I find confirmed by the ancient Versions, and the most ancient MSS., and Chrys.; also by De Lyra, who points thus: 'Tharsensem; ecce enim orat et vidit.' The common punctuation crept in from the Complut., Erasmus., and R. Steph., and was inadvertently continued by all the Editors down to Griesb., who was the first to restore the ancient and true punctuation, which is certainly required by the context, as was seen by Calv., Hamm., Dodd., Wesley, A. Clarke, and Hales. It only remains to observe, that the common punctuation led to the false interpretation propounded by Matth. Henry and others, according to which the words γάρ προσεύχεται (taken absolutely) are supposed to intimate, that though Saul, as a Pharisee, had often *said* his prayers, yet he had never *prayed* them till now. But it cannot be doubted that, as Saul, while a Pharisee, had, as he testifies of himself, 'lived in all good conscience towards God,' so, from his ardent temperament and warm zeal (though 'not according to knowledge'), he had made many fervent prayers. On the other hand, if the words be taken (as they ought) in connexion with the subsequent ones, and rendered (as propriety of language demands), 'for, behold, he is praying,' i. e. 'engaged in prayer,' a most suitable sense will be introduced; for the circumstance of his being engaged in prayer, and having seen a preternatural vision, was a strong reason why Ananias should speedily go and fulfil what that vision had intimated to Saul. Of course, προσεύχεται is to be taken in its fullest sense, as denoting 'a complete elevation. of the mind to God, and a

πρὸς αὐτόν Ἀναστάς πορεύθῃτι ἐπὶ τὴν ῥύμην τὴν καλουμένην  
Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα  
ἰδοὺ γὰρ προσεύχεται, <sup>12</sup> καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι

Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ.  
<sup>13</sup> Ἀπεκρίθη δὲ [ὁ] Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ

τοῦ ἀνδρὸς τούτου, <sup>14</sup> ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερου-  
σαλὴμ· <sup>15</sup> καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι

πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. <sup>16</sup> Εἶπε δὲ πρὸς  
αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος,

τοῦ βασιτάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων,  
καὶ υἱὸν τε Ἰσραὴλ. <sup>17</sup> Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν

ὑπὲρ τοῦ ὀνόματός μου παθεῖν.  
<sup>18</sup> Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ

ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε· Σαοὺλ ἀδελφε, ὁ Κύριος  
ἀπέσταλκέ με, (Ἰησοῦς ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ἣ ἤρχου) ὅπως

ἀναβλέψῃς, καὶ πλησθῇς Πνεύματος ἁγίου. <sup>19</sup> Καὶ εὐθέως

pouring out of the whole heart and soul to him, who knoweth the heart." See De Lyra, and T. Aquin., in the passages referred to in the Index Generalis to his works, Edit. Venet. vol. xxviii. So, too, Calvin, after explaining *προσεύχεται* by *precibus suis intentus*, ably remarks; "Christus certe non de precatione momenti unius hic agit, sed potius indicat Paulum in hoc genere exercitii fuisse assiduum, donec quieto et composito animo daretur. Nec dubium est quin mire ejus animum cruciaverit anxia plena revelationis expectatio: ac Domino hæc ratio fuit cur illum triduo differret, ut *precandis ardorem* magis in eo accenderet." The circumstances of the case will not permit us to doubt that the prayer was for *pardon* to that God, whose Son he had ignorantly persecuted while persecuting his *disciples*, and for grace to direct his steps into the right course in future; which seems implied in the words at v. 7, *καληθῆσαι σοι ὅτι σε δεῖ ποιεῖν*. He did not, we may suppose, so much pray for the removal of his blindness,—which he considered as a just judgment on his obstinate shutting of his eyes to the light from on high,—as for pardon of his sin (which would, of itself, remove the infliction), and grace to direct his steps aright; and, accordingly, one main purport of his prayers must have been, that some one might, by the Providence of God, be sent to direct him. In answer to this prayer, the *vision* was vouchsafed to him; which, while it held out to him the removal of his blindness, held out also a just hope of a *Director* as well as *Healer* in the person signified to him, by some mode of intimation of which we are not informed, as by name *Ananias*.

<sup>14</sup> ὧδε] 'in this place.' As Heb. xiii. 14.  
—*ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, &c.*] How this came to the knowledge of Ananias, we are left to conjecture; and the thing has been accounted for in various ways by different Commentators. Wolf and Rosenmüller suppose Ananias to have received letters from Jerusalem, apprising him of the mischief which was brewing up. Yet counsels such as these are usually kept

secret; and little probable is it that the Christians would be acquainted with it in time to apprise the Damascene Christians of their danger; for we find there was so little connexion between the cities, that the intelligence of Saul's conversion was a very long time in reaching them. It may rather be supposed that the design of Saul's journey to Damascus was divulged by *his companions*, and thus came to the ears of the Christians. And Ananias might justly doubt whether so bitter an enemy to Christianity could have so suddenly changed, and become disposed to receive that doctrine.

<sup>15</sup> σκευὸς ἐκλογῆς] A Hebraism for *σκ. ἐκλεκτὸν*, a chosen *instrument* to accomplish the Divine purposes.

—*βασιτάσαι*] 'to carry forth' [and promote those purposes].

<sup>16</sup> It is not expressly said that Ananias should lay hands upon Saul; but that was *implied*, and Ananias could not but perceive that the affair was to take place in coincidence with the vision. Hence he tells Saul that the Lord had sent him for that purpose. The words were spoken to encourage Ananias. And the assurance that Paul would *suffer*, &c., for the Lord, was also a *prediction*, the fulfilment of which appears from xx. 23, 25, et al.

<sup>17</sup> ὅπως—*πλησθῇς Πν. ἁγ.*] Jesus had not, indeed, told Ananias *this*; but he well knew it was impossible that Saul could be able to effect what he was to effect, without a *copious effusion* of the Holy Spirit, as implied in *πλησθῇς*.

<sup>18</sup> εὐθέως ἀπέσταλκεν—*λατρίδες*] In vain is it to attempt (as some have done) to account for this on *natural* principles. Nothing can be plainer than that St. Luke means to represent the *removal* of the blindness, as he had done the *infliction* of it, as *supernatural*. It may be very true that there is a disorder of the eyes, sometimes occurring in the East, called *λεύκωμα*, produced by certain humours in the eyes, which, becoming *concrete*, form, as it were, scales. See Foca. (Econ. Hippocr. But this is admitted to be a disorder which comes on very gradually; whereas

m 1 Tim. 1.  
12.  
n ver. 21.  
o 1 Cor. 1. 2.  
p Tim. 2. 23.  
q ch. 12. 2.  
Rom. 1. 1.  
1 Cor. 12. 10.  
Gal. 1. 15.  
Eph. 2. 17, 2.  
Rom. 11. 12.  
Gal. 2. 7, 8.  
r ch. 25. 25.  
s ch. 25. 17.  
t ch. 20. 23.  
u 21. 11.  
v 1 Cor. 11. 23.  
w Tim. 1. 11.  
x ch. 22. 12.  
y ch. 5. 17.  
z ch. 2. 4.

ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσει λεπιδες, ἀνέβλεψέ τε παραχρήμα. καὶ ἀναστὰς ἐβαπτίσθη <sup>19</sup> καὶ λαβὼν τροφήν ἐνόσχυσεν. Ἐγένετο δὲ [ὁ Σαῦλος] μετὰ τῶν ἐν <sup>2</sup> Δαμασκῷ μαθητῶν ἡμέρας τινάς. <sup>20</sup> Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν \* Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ. <sup>21</sup> Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον Οὐχ οὗτός ἐστιν <sup>22</sup> ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τούτου· καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγώγῃ ἐπὶ τοὺς ἀρχιερεῖς; <sup>23</sup> Σαῦλος δὲ μᾶλλον <sup>2</sup> ἐνεδυναμοῦτο, καὶ <sup>24</sup> συνέκλυε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός. <sup>25</sup> Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλευσάντο οἱ Ἰουδαῖοι <sup>2</sup> ἀνελεῖν αὐτόν <sup>26</sup> ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν <sup>27</sup> παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι. <sup>28</sup> Ἰαλ-  
βόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους,

the phenomenon in question having been sudden, and without any natural cause, must be regarded as miraculous.

19. ὁ Σαῦλος] These words, not found in very many MSS., have been cancelled by almost all Editors.

— ἡμέρας τινάς] Meaning, not *certain* days, but *some* days. On the chronological difficulty supposed to be involved in this and the following verses, see note on Gal. i. 17.

20. ἐκήρυσσε, &c.] On further and more mature consideration, I am of opinion that Matthei's defence of the reading *Χριστόν*, which proceeds on the ground that *Χριστός* is to be taken as standing for Ἰησοῦν, is unsatisfactory, as taking for granted, what has not been *proved*, that *Χριστός* was ever so used;—and the above view is, moreover, opposed by the *τέως*. Again: to take *τὸν* Χρ. in its only proper sense, 'the anointed Messiah' (as observes Mr. Green, Gr. N. T. p. 178) involves an absurdity; for to prove to Jews that the expected Messiah was the *Son of God* was as *little necessary* as it was *highly essential* to maintain that *Jesus* was that Divine person.

21. πορθήσας] Properly a military term, often used by the Historians, signifying 'to ravage, devastate, a country.' So, too, in the Poets; but here figur. 'to vex by persecution.' Thus it is at Gal. i. 13, joined with *διώκειν*.

22. συμβιβάζων] 'evincing,' 'proving;' as in 1 Cor. ii. 16. *Συμβιβάζειν* prop. signifies 'to put together, as carpenters work.' And since he who *proves* any thing, does it by putting together, showing the connexion, and tracing the chain of facts or reasonings, so it comes to mean 'to demonstrate,' a sense which occurs in the above passage of 1 Cor., and sometimes in the Sept., and the Greek Class. writers, as Plato, Aristot., and Ocell. Luc.

24. ἐγνώσθη—αὐτῶν] This clause, from its disturbing the construction, was removed in the Syr. Version, and by Wakef., and placed after *παρετήρουν—ἀνέλωσι*. But, rather than suppose so very harsh a transposition, I would regard the clause, with Abp. Newcome, as parenthetical.

Yet thus *παρετήρουν* will be brought into the closest connexion with ὁ Ἰουδαῖος as its Nominative. And the statement will run counter to that in 2 Cor. xi. 32, where St. Paul says not that *the Jews*, but that the *soldiers* of the Eithnarch of King Aretas occupied the gates, that he might not escape. Some Commentators, indeed (as Kuin.), attempt to remove this discrepancy by supposing, either that the Jews may be said to have done what they did, by *another*, *they* having suggested the thing; or that the Jews, by the authority of the Eithnarch, watched the gates in *conjunction with the soldiers*. Of these two solutions, the second is preferable. I am now inclined to read, with Lachm. and Tisch., from 5 uncial and several cursive MSS., *παρετηροῦντο*, for reasons which will appear from what is said in the note on Luke vi. 7. Mark iii. 2.

25. καθῆκαν διὰ τοῦ τείχους] Doddr. and Wakef. translate, 'by the side of the wall,' which is confirmed by Athen. i. 214, *διὰ τῶν τειχῶν αὐτοὶ καθήμεναι*. Yet from a comparison with the parallel passage at 2 Cor. xi. 33, *καὶ διὰ θυρίδος*, it should seem that *διὰ* must here mean *through*, i.e. 'by an aperture in.' So Luke v. 19, *διὰ τῶν κεράμων καθῆκαν αὐτὸν*. Palsph. de Incerd. 9, *καθεῖς αὐτὸν διὰ θυρίδος*. Aristoph. Vesp. 379, *ἐξάντας διὰ τῆς θυρίδος τὸ καλῶδες*, εἰτα *καθμα Δῆσας αὐτῶν*, 1 Sam. xix. 12, *κατάγει ὁ Μ. τὸν Δαβὶδ διὰ τῆς θυρίδος*. By the *θυρίδος*, however, thus supposed alluded to, we are not to understand a window in the wall itself (for the exceedingly thick city walls of the ancients scarcely admitted of windows), but in some turret on the wall, or perhaps a window of some house which was connected in some way with the wall. For that this was *sometimes* the case, is clear from Thucyd. ii. 4, and the passages of the Classical writers cited by me in the note there. Mr. Alf., indeed, understands it of a window in the city wall, and says that such windows in a city wall were *customary* in the East; alleging in proof Joah. ii. 15. But there the sense is not quite certain; but it seems to be, as in our Authorized Ver-

χαλάσαντες ἐν σπυρίδι. <sup>26</sup> ἡ Παραγενόμενος δὲ ὁ Σαῦλος εἰς <sup>Gal. 1. 18.</sup> Ἱερουσαλὴμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβούντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητῆς. <sup>27</sup> ἡ Βαρ- <sup>h ch. 4. 36. & 12. 1.</sup>νάβας δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους· καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάζατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>28</sup> ἡ Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ <sup>Gal. 1. 18.</sup> ἐκπορευόμενος ἐν Ἱερουσαλὴμ, [καὶ] παρρησιάζομενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ· <sup>29</sup> ἡ ἐλάλει τε καὶ συνέζητει πρὸς <sup>h ch. 4. 1. & 11. 30.</sup> τοὺς Ἑλληνοστὰς· <sup>1</sup> οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. <sup>30</sup> ἡ Ἐπι- <sup>1 ver. 22.</sup>γνόντες δὲ οἱ ἀδελφοί, κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ

sion, confirmed by the Syr. Vera, and the Chaldee Paraph, 'ON the wall' (comp. Lev. x. 10, 'adificia junda muro'), a custom perhaps peculiar to the East. See my note on Thucyd. ii. 4. As to the engraving to which Mr. Alf. refers in Conybeare's and Howson's Life of St. Paul, vol. i. p. 100, of part of the present wall of Damascus, that supplies no proof as to the ancient wall in the time of St. Paul. Comp. a Rabbinical writer cited by Wets. on 2 Cor. xi. 33, 'Domus in mœnibus extructa, cujus paries exterior est murus urbis'; where for *is*, render *super*, as the 3 of the Original requires; for that 3 has that sense in Hebrew no one would deny.

<sup>26.</sup> παραγενόμενος—*is* 'Isr.' Not immediately, but after having gone (for the second time, it should seem) into Arabia. See note on Gal. i. 17. This circumstance Luke omits, because he only meant to narrate such parts of St. Paul's history, and more public ministrations, as especially illustrated the providence of God over him, and the mode in which he was brought to devote himself to the conversion of the Gentiles.

—*μὴ πιστεύοντας ὅτι ἐστὶ μαθ.* Render: 'distrusting (equiv. to 'not firmly believing') that he was a disciple.' Pure Grecism would have required *οὐ πιστ.* (which we find in Demosth. 366, l. 867, 21, and Hlian. ii. l. 23, Lucian, i. 756, and in New Test. Matt. xxi. 25, 32. Luke xx. 5. John iii. 12, et al. *asp.*), for while *οὐ* expresses the direct and full negative, absolutely and objectively; *μὴ* expresses it conditionally and *subjectively*; serving to imply that we conceive, or suppose, a thing not to exist; while *οὐ* implies that it actually does not exist.

<sup>28.</sup> εἰσπορ. καὶ ἐκπορ.] A phrase like that supra i. 21, εἰσῆλθε καὶ ἐξῆλθε (see note); in each case a Hebraic form *קצר* *קצ*, expressive of *customary action*, implying also familiarity of intercourse. It was evidently derived from the Sept., where *εἰσπορ.* καὶ *ἐκπορ.* often occurs.—The *καὶ* before *παρρησιάζομενος* is cancelled by Lachm., Tisch., and Alf., from A, B, C, and 4 cursives; very insufficient authority; to which I can only add one MS., the Mus. 16,184; and internal evidence is rather in favour of the text. rec. The *καὶ* more likely to have been removed by the Critical Correctors in seven MSS. than to have been interpolated in all the rest. It was probably expunged to remove a tautology, or from a wish to prevent the words from being construed with the following; and undoubtedly they belong to the preceding.

<sup>29.</sup> The *καὶ* after ἐλάλει is not to be taken with *καὶ*, for that construction is rare in the New Test., but simply as a copula connecting the clause ἐλάλει.

—ἙΛΛΗΝ. On the Ἑλληνοστ. see supra vi. 1, note. These foreign Jews, sojourning at Jerusalem, would be as much opposed to the doctrine,—that Jesus was the Christ,—as the pure Jews themselves residing in Jerusalem, and sought to compass their end by the very same atrocity.

<sup>30.</sup> κατήγαγον] 'conducted him down;' said, perhaps, with reference to the *situation* of Cæsarea (by which we are to understand not, as Doddr., Olsh., and others suppose, Cæsarea-Philippi, but Cæsarea in Palestine, which is always meant when the name occurs without any addition); that being on the *sea-coast*, and accordingly low, compared with the upland region of Damascus. Yet I now prefer to take the *κατὰ* as merely used in the sense 'through,' or 'throughout,' 'along,' as often in *κατὰ τὴν ὁδόν*, without any reference, high or low, to the places; as in Thucyd. iv. 78, οἱ ἀγῶνι κατίστησαν αὐτὸν εἰς Δίον, where I have adduced examples of the use from Hom., Xen., Dion. Hal., Plut., Jambli., and Joseph.; also infra xvii. 15, καθιστάντες—ἤγαγον αὐτὸν ὡς Ἀθηνῶν. I quite agree with Mr. Alford that ἐξαπίστευαν looks more like a 'sending off' *by sea*, than a mere 'sending forward' by land. Ἐξαποστ. is, indeed, a word of rather unfrequent occurrence; yet it is used more than once of 'sending out *by sea*.' So Demosth., p. 251, 5, ἐξαπστάλη—*τὰ πλοῖα*. Diod. Sic. ix. 52, ναυτὶ ἐξαποστ. v. 84, ἀποικίας ἐξαπ. ἐκ τῆς Κρήτης. And though Mr. Alford points at a *discrepancy* in Paul's own account, Gal. i. 21, from which it would appear that he *traversed Syria* in his way to Tarsus. But this he might do, and yet go *by sea* from Cæsarea. It is plain that Paul's friends did not think it safe to send him from Damascus to Tarsus by land, doubtless from apprehension of the 'perils from robbers.' Besides, the course by which they did send him was both the safer, and the more commodious one to Tarsus,—namely, by land to Cæsarea, and then by sea to Seleucia, and finally *by land* from Seleucia and Antioch to Tarsus. But if this was Saul's route,—as Luke probably learnt from Paul,—then there is *no discrepancy*; for he did traverse many parts of Syria and of Cilicia, as far as was necessary to bring him to Tarsus. It was unnecessary for Paul to mention his *sea-voyage*

ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν. <sup>31</sup> Αἱ μὲν οὖν ἐκκλησίαι καθ

m ch. 8. 1.

Zech. 9. 1.

n Col. 1. 10.

John 14. 18.

17.

Zech. 4. 20—

32.

δλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας <sup>m</sup> εἶχον εἰρήνην,

οἰκοδομοῦμεναι, καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ

παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο.

<sup>32</sup> Ἐγένετο δὲ Πέτρον, διερχόμενον διὰ πάντων, κατελθεῖν καὶ

to the Galatians. It may seem strange that the Christian brethren did not send him to the port of Sidon, in Syria, only a fourth of the distance to Caesarea. That they did not do so must have been occasioned by particular reasons; probably the circumstance that there were not a few brethren at Caesarea who would receive Paul very kindly, and contrive a passage for him by sea to Seleucia.

31. This verse describes the state of the Church in Palestine at this period as one of peaceful tranquillity, as opposed to the turmoil of persecution, or the fear of it.

In οἰκοδομοῦμεναι we have an architectural metaphor; though some difference of opinion exists as to whether it should be taken in the physical sense, of increase in number of persons, or, in a moral sense, of increase in spiritual knowledge and the grace of God; and so it is generally used in St. Paul's Epistles. The former view is mostly adopted by the earlier Commentators, while recent ones, with reason, prefer the latter; which is supported by numerous passages of the New Test. But it refers to both; for, as Calvin observes, 'vel pro Incrementis accipi potest, dum scilicet augeantur Ecclesiae numero sedulium, vel pro eorum, qui jam in grege sunt, profectu, dum scilicet cumulantur novis donis et majorem pietatis confirmationem accipiunt.' He then adds that he would comprehend both. When applied to Christian communities, the expression has usually reference to the promotion of peace, order, and unity in the Church, and the establishing and strengthening, by the exercise of perfect charity, that household of God, which is built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner-stone, Eph. ii. 20. Here, however, it should seem mainly to refer to the individuals composing each of the Churches respectively,—namely (as Calv. explains), 'from their receiving new gifts and a greater confirmation of piety.' Of course implying, together with increase in grace and spiritual knowledge, a corresponding progress in Christian practice, which seems intimated by the foregoing πορευόμεναι τῷ φόβῳ τοῦ Κυρίου; by walking being meant habitual manner of life and conversation. The more regular construction would have been: καὶ οἰκοδομοῦντο, πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνόμεναι. Many, indeed, refer the words τῇ παρακλήσει τοῦ ἁγίου Πνεύματος, as well as τῷ φόβῳ τοῦ Κυρίου, to πορευόμεναι; and consequently take ἐπληθύνοντο simply of increase in numbers; as Acts vi. 1. But this supposes a most harsh construction. It is more natural to refer the words to the following ἐπληθύνοντο, which will then yield the far better sense of abounding,—i. e. in the grace of the Holy Spirit; as at Matt. xxiv. 12. Acts xii. 24. 1 Pet. i. 2, χάρις ὑμῖν πληθυνθείη,—for, as Calv. observes, 'Duo (ista quae sequuntur) Am-

bulasse in timore Domini, et Spiritus consolationis fuisset repletos, edificationis illius sunt partem. Conf. 1 Cor. iii. 16, 17.' But to advert to a matter of Criticism, as respects the true text of the passage;—παρακλήσει does not mean 'exhortation,' as Alford explains, since the reading of the Vulg. and Syrr., consolationis, is a just rendering, so that it be taken for comfortations,—as pointing at the spiritual aid of the Comforter, in the full sense of ὁ Παράκλητος in John xiv. 26, where see note.

For αἱ ἐκκλησίαι—εἶχον, Lachm., Tisch., and Alf. edit ἡ ἐκκλησία—εἶχον, expressing also the words following in the singular. But the authority for this change, that of three uncials and a few cursive MSS. (to which I can add nothing), though confirmed by the Syriac and Vulg. Versions, is insufficient; and hence I have, with Griesb. and Scholz, retained the text. rec. Mr. Alford here had better have followed his usual guide, Meyer, who is of opinion that the reading ἐκκλησία was 'an alteration to suit the idea of the unity of the Church;' although, in point of fact, it seems to have been a mere alteration of Critics, who thought the general notion of Church presented the idea in a more distinct form than is done by so many plurals throughout the verse, which a Classical writer would have avoided. Alford thinks the text. rec. was an alteration to suit the plurals at xv. 45, and xvi. 5. But that could not be, unless the Critics were blockheads; since in those passages the plurals are used of congregations, first singly visited and confirmed by Paul and Barnabas, and which are then spoken of conjointly, and therefore the singular could not have been excogitated, and does not exist in any copy; which completely oversets Alford's argument against Meyer. I have said 'a few cursives,' since they do not amount to more than twelve; for as to Scholz's *alii multi*, they are mere *umbrae inanes*. As to the authority of ancient Versions and Fathers; the latter have very little weight, and the former not much, considering that they might, as in a multitude of other passages, prefer a free to a literal version.

32. From this verse to chap. xi. 18, are related the journeys undertaken by Peter (who had hitherto confined his Evangelical labours to Jerusalem, with the exception of a short visit to Samaria, related at viii. 14), for the purpose of visiting and confirming the churches founded in Palestine, and, by his preaching, increasing the numbers of their members.

32—35. *Cure of Aeneas by Peter.*

32. διὰ πάντων] scil. τῶν ἁγίων. Meaning, the congregations thereof. For text. rec. Ἀόδα I have received Ἀόδα, with Lachm., Tisch., and Alf., with A, B, and a few cursives, but rather more than the Editors adduce; to which I add Lamb. 1196; and such was, I think, the reading of the original of the Leicester MS., as far as the indistinctness of the present reading can show. That such must have been the reading

πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας \* Λύδδα. <sup>33</sup> Εὗρε δὲ ἐκεῖ ἄνθρωπον τινα Αἰνέα ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κρᾶββάτῳ, ὃς ἦν παραλελυμένος. <sup>34</sup> Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα· ὁ ἰᾶται σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον <sup>ο. ch. 2. 6, 10. & 4. 10.</sup> σεαυτῷ. Καὶ εὐθέως ἀνέστη· <sup>35</sup> καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες \* Λύδδα καὶ τὸν Σαρωνῶν, οἵτινες <sup>ῥ</sup> ἐπέστρεψαν <sup>ῥ ch. 11. 21. Cor. 2. 12.</sup> ἐπὶ τὸν Κύριον.

<sup>36</sup> Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἥ διερμηνευομένη λέγεται Δορκὰς· αὕτη ἦν ἡ πλήρης ἀγαθῶν ἔργων καὶ <sup>ῥ 1 Tim. 2. 10. Tit. 2. 7, 14.</sup> ἐλεημοσυνῶν ὧν ἐποίει. <sup>37</sup> Ἐγένετο δὲ, ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν. λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερφόῳ. <sup>38</sup> Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν. <sup>39</sup> Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγεγόμενον ἀγγαγον εἰς τὸ ὑπερφόν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χήραι

of the copy used by the Pesch. Syr. Translator is certain, since they write *ܬܝܬܐ*, the Hebrew name, perhaps having in their original *Adō*, found in the Sept., 1 Chron. viii. 12. Joseph., too (Bell. ii. 19, 1), has the form *Λύδδα*, formed on the Syro-Chald. *ܠܝܕܕܐ*. It is true that Joseph. uses the infected form at xx. 6, 2, *καὶ μὴν τινὰ Λύδδαν λαγομένην*. But, since elsewhere he uses the uninfected form, formed no doubt on the *Lūd* of his Hebrew first edit., so he would be likely to use it *here*; but I suspect that the *N* arose from the *A* following. To show the carelessness of some Critical Editors, Griesb. omits all mention of the reading; while Scholz omits to notice the *Alex. MS.* both here and at v. 35, and only reports *one* cursive. From the name, *Aeneas* seems to have been an Hellenist; and, as the air of the passage—Peter's visit being to the saints—would suggest, a Christian.

<sup>34</sup> *στρώσον σεαυτῷ*] Supply *κλῖνον*. In this and the expression of Hdot. vii. 17, *κοῖτον ποιεῖσθαι* there is reference, not to such *portable couches* as cripples were laid upon, to excite charity, but to a *κλῖνον*, or sofa, suited to *Aeneas's* respectable station in life. Hero Chrysostom, Calvin, and Doddridge remark on the different mode in which this miracle was performed, as compared with *Christ's*. 'By thus speaking (says Calvin) Peter meant to openly declare that he was only the instrument, while the miracle was performed by the *virtue of CHRIST*, that he might thus give the glory to *Christ alone*.'

<sup>35</sup> *πάντας—οὕτως—Κύριον*] Render: 'All who dwelt at Lydda and Saron saw him;' for to assign to *ἐπίσταν*, with Kuin, and others, a *Plur.* sense, is contrary to the custom of Luke, who no where uses that idiom. Besides, it yields a sense which Luke could not mean to express; as if no *others* had seen the person, when healed, but the Christian converts: whereas *all* the inhabitants might have seen him. And that is what Luke must have had in mind, since he proceeds to describe the *effect* which the miracle had on the inhabitants of the place where it was

worked, and also the whole of the territory in which Lydda was situated, called Saron, which is a long strip of plain, extending along the sea-coast from Caesarea to Joppa (on which see Robinson's Bibl. Res. iii. 31), and which had been previously partly evangelized by Philip; see *supra* viii. 40. The above is the view taken by Robins. and Alf., which may be the true one. But it is liable to the strong objection,—that Lydda itself was not within the plain of Saron, but south of it; and hence, after all, *Σαρ.* may represent a village in the immediate vicinity of Lydda, perhaps the *Sares* mentioned by Mariti, Travels, p. 350, as situated between Lydda and Arsuf (perhaps the *Sariphæa* of Arrowsmith). And that recent travellers (observes Alf.) do not mention it, is no proof of the non-existence of the village. If Saron does exist, it must represent the Saron of Luke, and have been situated in the immediate vicinity of Lydda, two or three miles N.W. of it.

<sup>37</sup> *ἀσθενήσασαν*] See note on John v. 3.  
— *λούσαντες δὲ αὐτὴν*] As it cannot be supposed that *men* would perform such an office (though there are passages in Herodotus which prove that it was in *Egypt* customarily performed by men), we may, with Pearce and Markland, take *λούσαντες* as put for *λούσασαι*, by reference to *ἄνθρωποι* understood, that being a general term, and including females. That women are here meant, there is the more reason to think, since we learn both from the Scriptural and ancient writers in general, that *women* were employed on such offices, even towards men. So Ennius, cited by Wetstein, 'Tarquinii corpus *bona femina* lavit et unxit.' And Socrates (as we learn from Plato, Phaed.) chose to take a bath just before he drank the fatal cup, *ὥστε μὴ πρᾶγματα ταῖς γυναῖξιν παρέχιναι*. Accordingly we cannot doubt that women always performed such offices to women. This is, indeed, proved by a passage of Apuleius (cited by Pricemus and Wetstein), 'Familiare misere Charites accuratissimè corpus ablutum, unità sepultura, ibidem marito perpetuam conjugem reddidere.'



κλαίονσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὐσα ἡ Δορκάς. <sup>40</sup> Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα προσήύξατο καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε Ταβιθά, ἀνάστηθι. Ἡ δὲ ᾤκεισε τοὺς ὀφθαλμοὺς αὐτῆς καὶ ἰδούσα τὸν Πέτρον ἀνεκάθισε. <sup>41</sup> Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. <sup>42</sup> Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον. <sup>43</sup> Ἐγένετο δὲ, ἡμέρας ἱκανὰς μείναι αὐτὸν ἐν Ἰόππῃ, παρά τινι Σίμωνι βουρσεῖ.

7 John 13.  
11.  
8 11. 46.

a ch. 8. 2.  
8 23. 12.  
Ecol. 7. 13.

X. 1 Ἀνὴρ δὲ τις ἦν ἐν Καισαρείᾳ, ὀνόματι Κορνήλιος, ἐκ-  
τουτάρχης ἐκ σπειρῆς τῆς καλουμένης Ἰταλικῆς, <sup>2</sup> εὐσεβῆς

39. ἐπιδεικνύμεναι—Δορκάς] The sense is: 'Showing coats and garments such as Dorcas used to make when she was with them.' The use of the Imperfect to denote *custom* is not unfrequent. It is not certain whether the garments shown were, as the common opinion is, *stocks* of clothes provided for the poor; or (which is the opinion of several recent Commentators, and some of the ancients), such garments as the widows then had on. The latter, however, seems countenanced neither by the words themselves (for thus the *Article* would be requisite at χιτῶνας and ἱμάτια; and ἃ, not ὅσα, would have been used), nor by the air of the context; not to say that there is something not a little jejune in the latter view, while the former is perfectly natural and appropriate. The widows meant to justify, as it were, their grief, by showing Peter how industriously active Tabitha had been in her domestic duties, and how much she would be missed. With the simplicity and pathos of the expression μετ' αὐτῶν οὐσα we may compare something similar in the beautiful passages of Eurip. Alc. 901, φίλα μὲν ὅτ' ἦν γὰρ μεθ' ἡμῶν, and Heracl. 9, ὅτ' ἦν μεθ' ἡμῶν.

40. ἐκβαλὼν ἔξω] See note on Matt. ix. 25, and compare 2 Kings iv. 33.

41. παρέστησεν αὐτὴν ζῶσαν] 'Vivam praecebat;' so Sext. Emp. 254, ὅτε Ἀδμήτης ὁ Ἑρακλῆς τὴν Ἀλκιστινὴν γῆθεν ἀναγαγὼν παρέστησε. Comp. 1 Kings xvii. 23.

X. 1. Hitherto the Gospel had been preached to the Jews only, who supposed that salvation was to be restricted to their own nation alone. Accordingly none had been, *thus far*, admitted by baptism into the Christian Church, but Jews and Samaritans,—or at least Jewish proselytes, all of them circumcised persons, and bound to observe the Ceremonial law; though of late it had begun to be seen by some, as Stephen, that the Gospel was to be one of *un-circumcision*. But the time had now come, when it pleased God that the *Gentiles* should be openly called to share the privileges of the people of God, without being proselyted to Judaism, either before or after their conversion to Christianity. In order, however, to meet the prejudices of the Jewish converts, it was, by a Divine pre-arrangement, ordained that the person with whom the change commenced, should be, though uncircumcised, and a Gentile,

a worshipper of the one true God. Thus the imminent peril of a permanent schism in the infant Church was by Divine Providence averted. Accordingly, as is well observed by Neander, 'the pernicious influence with which, from the first, the self-seeking and one-sided prejudices of human nature threatened the Divine work, was counteracted by the superior influence of the Holy Spirit, which did not allow the differences of men to reach such a point of antagonism, but enabled them to retain unity in variety. We recognize the preventing wisdom of God,—which, while giving scope to the free agency of man, knows how to interpose his immediate revelation just at the moment when it is requisite for the success of the Divine work,—by noticing that when the Apostles needed this wider development of their Christian knowledge for the exercise of their vocation, and when the lack of it would have been exceedingly detrimental,—at that very moment, by a remarkable coincidence of inward revelation with a chain of outward circumstances, the illumination hitherto wanting was imparted to them.'

—σπειρῆς τ. κ. [I.] meaning a cohort similar to the Praetorian cohorts of the Roman emperors, but not a legionary one, but forming the body-guard in attendance on the President of Syria, and garrisoning Caesarea. It was called *Italian*, as being formed chiefly of Italians, in contradistinction to others raised from the *provincials*, such as were most of the corps in Syria and Palestine. Of this corps mention is made by Arrian, Tact. p. 73 (cited by Wetst.), *προσστάθθησαν δὲ αὐτῶν οἱ τῆς σπειρῆς Ἰταλικῆς πεζοί*, whence it appears that the cohort consisted both of infantry and cavalry. Whether the *'cohort militum Italicorum voluntaria quae est in Syria'*, mentioned in Gruter, Inscr. i. p. 434, quoted by Mr. Humphrey, was the corps in question is doubtful, since the age of the Inscription is uncertain.

2. εὐσεβῆς καὶ φοβ.—Θεῷ] These words only attest that Cornelius was a worshipper of the one true God. Whether he was a *Proselyte of the Gate* or not, is indeed uncertain. But I am still of opinion that he was; and Mr. Alf. acknowledges that 'there is nothing in the narrative to preclude it.' But surely there are circumstances in the narrative which seem to point at it, inasmuch as μαρτυρούμενος ἐπὶ ὅλον τοῦ

καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δέόμενος τοῦ Θεοῦ διαπαντός. <sup>3</sup> Εἶδεν ἐν ὁράματι φανερώς, ὥσει ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ· Κορηλίε. <sup>4</sup> Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμβοσας γενόμενος, εἶπε· Τί ἐστὶ, κύριε; εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον <sup>5</sup> ἐνώπιον τοῦ Θεοῦ. <sup>6</sup> Καὶ <sup>b</sup> ἴσα. <sup>αδ.</sup> 19. νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα δὲ ἐπικαλεῖται Πέτρος· <sup>6</sup> οὗτος ξενίζεται παρὰ τινι Σίμωνι βυρσεῖ, <sup>ο. ch. 9. αδ.</sup> ὃ ἐστὶν οἰκία παρὰ θάλασσαν· [οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.] <sup>7</sup> Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν † τῷ Κορηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν

ἔθνοντι τῶν Ἰουδαίων could never have been said of a Gentile who had made no approach to Jewish faith and worship, which the Proselytes of the Gate did; those were, we know, held in consideration by the Jews. Hence Cornelius was a proper person,—being so much of a Gentile, and also so much of a Jew,—to form the connecting link between both. Indeed, Mr. Alf. thinks that many such cases of Jewish Proselytes admitted by baptism into the Church had occurred. I would rather say, that ‘some such cases may have occurred.’ And I agree with Mr. Alf. that the object of this Providential interference seems to have been, to give a solemn sanction to such reception by the agency of him who was both the chief of the Apostles, and the strong upholder of pure Judaism.

— δέομαι τοῦ Θεοῦ] A peculiar construction, found nowhere else in the New Test., and in the Sept. only once, in Dan. vi. 11, δέομαι τοῦ Θεοῦ, which seems to have been in Luke’s mind. The construction, indeed, occurs supra viii. 22, but followed by εἰ ἄρα. Were it not for the phrase at next verse being interchanged with πρὸς τὸν Θεόν, I should have supposed that ἀπὸ was to be understood there, and perhaps here, denoting the asking of God in prayer some object of petition. Be that as it may, I agree with Neander, that the subject of Cornelius’ prayer was [mainly] that he might be *guided* into the *truth*; i. e. into the true way of serving God acceptably, and undoubtedly with reference to the religion of Jesus, now spreading so far and wide.

3. εἶδεν ἐν ὁράματι, &c.] The terms here employed, εἶδεν and φανερώς, as also the hour of the day when this circumstance took place, and the religious duty in which Cornelius was engaged,—all preclude the notion of certain continental Critics, who would resolve the whole into natural causes, and suppose that Cornelius was asleep, and that the whole took place merely in vision. It was plainly a real angelic appearance (such as that to Zecharias, Luke i. 11), and the ὄραμα a real spectacle and supernatural representation, like several others recorded in this book.

4. τί ἐστὶ, κύριε;] ‘What is it, Sir?’ A popular form of respectful answer to the call of a superior, though sometimes to that of an inferior, varying according to the tone of voice with which

it is pronounced. Kuinoel aptly cites Esth. v. 1, τί ἐστίν, Ἐσθήρ; Thus there is an ellipse of some such words as αἰτημά σου, which is supplied at Esth. vii. 2.

— ἐνέβησαν—ἐνώπιον τοῦ Θεοῦ] Merely an Oriental and figurative way of expressing that any thing has come to the knowledge of God; not necessarily implying the Jewish notion, that men’s prayers are carried up by angels to God in heaven. In its μνημ. (for ὥσει μνησθῆναι, ‘to remember for approbation’) we have the Hellenistic use of μνημόσυνον for μνημεῖον, corresponding to the Hebr. קִנְיָן. Comp. Rev. viii. 4.

6. ξενίζεται] for ξενοδοχεῖται. See my Lex.

— βυρσεῖ] The Attic writers used βυρσοδέψη, literally a *skin-softener*, corresponding to our *currier*. With them βυρσεῖς only denoted a *skinner*, though there can be little doubt that, among the ancients, the two trades were often conjoined, as far as the rougher sorts of tanning were concerned; and both were proverbially mean occupations, and held in such contempt by the Jews as almost unclean, that various laws were in force regulating the exercise thereof. See my Rec. Syn. Thus the house being *by the sea-side* (i. e. as opposed to the *harbour*, and consequently out of the city) was in conformity to a law which obliged tanners to have their workshops outside of towns. So Artemid. i. 53, νεκρῶν ἀπὸ τῶν σαρμάτων ὁ βυρσοδέψης, καὶ τῆς πόλεως ἀπόκειται. Surenhus. Misch. T. iv. p. 64, ‘Cadavera et sepulcra separant, et coriarium l. cubitos a civitate.’ Curriers were always placed near rivers, or by the sea, for the convenience of water, indispensable for their trade.

— οὗτος—ποιεῖν] These words are absent from many of the best MSS. [including all the Lamb. and Mus. copies, and Trin. Coll. B. x.], Versions, and Fathers; and are written so very differently in others, that almost all Critics and Editors are, with reason, agreed that they are from the margin, introduced from ix. 6. xi. 14. xxii. 10.

7. τῶν προσκαρτ. α.] Pricæus, Schleus., and Kuin. take προσκαρτ. to mean ‘of those who stood sentry at his gate.’ But there is perhaps no sufficient reason to abandon the common version, ‘of those who waited upon him;’—

προσκαρτερούντων αὐτῷ, <sup>8</sup> καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. <sup>9</sup> Ἡ δὲ ἑπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐκ τὸ δῶμα προσεύξασθαι περὶ ὧραν ἑκτῇ. <sup>10</sup> Ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ <sup>†</sup> ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν ἑκστασις. <sup>11</sup> Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφγμένον, καὶ καταβαῖνον ἐπ' αὐτὸν σκεῦός τι, ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθέμενον ἐπὶ τῇ

namely, as *domestics*; for it seems that centurions were allowed to use some of their soldiers in that capacity. This sense is confirmed by the use of the word *supra* viii. 13, and is perhaps required by the *ἐκείνων* at ver. 10, where see note.

9. τὸ δῶμα] 'the flat roof.' The usual situation chosen by pious persons to perform their devotions. So Tannith, fol. 23, 'ascendamus in tectum, et imploremus misericordiam.' And Beracoth, p. 34, 'conscendit superius conaculum, Deumque per se oravit.' That the custom was not confined to the Jews, but extended to the Gentiles, appears from Zeph. i. 5, and Strab. Geogr. xvi. 3, 20, ἤλιον τιμῶσιν ἐπὶ τοῦ δάματος, ἰδρυσάμενοι βωμόν, σπίνδοντες αὐτῷ.

10. πρόσπεινος] A word occurring no where else; though *κατάπεινος*, *ἐκπεινος*, and *ὀξυπεινος* are found.

— ἤθελε γεύσασθαι] Supply *τροφῆς* or such like, which is sometimes expressed. This absolute use of the word (also found *infra* xx. 11) is rare; but occurs also in Jon. iii. 7. Joa. Antt. vi. 14, 3. The expression signifies to *make a meal*, without reference to the quantity of food taken. See my note on Thucyd. ii. 70.

— ἐκείνων] Four uncial and a few cursive MSS. [to which I add Lamb. 1185, Mus. 16, 184, and Trin. Coll. B, x. 16], and Origen have αὐτῶν, which seems to have greater propriety; but it is perhaps an emendation, espec. as it comes from a quarter fruitful in such. Hence it ought to have been adopted into the text by Lachm., Tisch., and Alf.

— ἑκστασις] Render, 'an ecstasy,' or 'trance.' The word properly signifies a removal of any thing from any former situation, or state; but it is here applied to that removal of the mind from the body by which, even though awake, we are insensible to external objects, and our senses are so far from conveying to us the impressions of those objects, that the mind seems, as it were, to have retired from the body, and to be wholly absorbed in the contemplation of internal and mental images; with which it is so fully engrossed, that it regards them as absolute realities and matters of fact. I agree with Alfrod, that the distinction of this appearance from the *δραμα* above is, that in this case what was seen was a revelation shown to the eye of the beholder when rapt into a supernatural state, having, as in the case of a dream, no objective reality; whereas in the other the thing seen actually happened, and was beheld by the person as an ordinary spectator.

11. σκεῦός] The word here denotes 'a hol-

low vessel,' of a cup form, for containing any thing; as *infra* 16. xi. 5. John xix. 29, Sept. = 2 Kings iv. 3. Hdan. iv. 7, 8.—Ὀθόνη here means such a sheet as is used to hold any thing wrapped in it.

— ἀρχαίς] In order to determine the exact sense of this controverted term, it may be proper to premise that the word properly signifies the extremity of any thing of an oblong form, each end thus being considered as a beginning. See Galen. ap. Rec. Syn. And, as in things of the form of a parallelogram (as in a web of cloth), each end, having two angles, may be said to have two of these ἀρχαί; thus ἀρχαί might here be rendered *extremities*, or corners; though 'ends' is the more accurate version. Wakef., indeed, renders 'by four strings,' referring, for an example of that signification, to Galen, de Chirur. ii. Exod. xxviii. 23. Diad. Sic. i. 109, ἀρχὴ σχοινοῦ. Lucian iii. 83, δεσμὸν ἀρχῆς. Hdat. iv. 60, τὴν ἀρχὴν τοῦ στρόφου. Eurip. Hipp. 772, πλεκτὰς πεισματῶν ἀρχῆς. But the first and second passages only prove that either or both ends of any oblong body may be called ἀρχαί. The rest show that it was not unfrequently used of the end of a rope or band. So far, the proof only amounts to this,—that ἀρχή may denote the end of any thing, and, with the addition of a word signifying *band*, the end of a rope; but there is no proof that it ever meant simply a rope. The passage of Diad. Sic., vol. i. 104, Bip., was thought indeed by Bp. Middl. to supply this proof, but without reason. It respects the manner of harpooning the hippopotamus, and the words are these: εἰς τὴν τῶν λευγαλίων ἐκπτοντες ἀρχὰς στυπίας, ἀφίσει μέχρις αὐτῶν παραλυσθῆναι. But the very erudite Wesseling, in his note, determines it to mean 'heaven cable-ends.' Of this sense of ἀρχή, to denote end, Wesseling adduces two examples from Ptolemy and Philo-Jud.; and finally, he so explains the present passage of Acts. Assuredly there is no proof made out that ἀρχή can of itself denote a rope; which would involve an intolerable *catachresis*. The two learned Critics were deceived by not attending to the nature of the term *δεδεμίνον*, which has often, as here, a *significatio pragmatica*, including the sense *αὐτὸ ὁ ἵς σχοινοῦ*. So Matt. xxi. 2, εὐρύσσετε ὄνον δεδεμίνον. Mark xi. 4, τὸν πῶλον δεδεμίνον. In this case the *αὐτὸ ὁ ἵς* must be understood according as the sense be *suspension from*, or *tying to*. Thus ἀρχ. here denotes 'an angular corner,' as in Exod. xxxix. 15, ἐν ἑκατοστάσι τὰς ἀρχὰς. Joa. Antt. iii. 6, ἐξήπτου διὰ τῶν κρίκων καλῶς τὴν ἀρχὴν (I conj. τῇ ἀρχῇ, 'at the end') ἤλων χαλκίως ἐκδεδεμίνον. And here the true rendering will be, 'tied (up) the four

γῆς<sup>12</sup> ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.<sup>13</sup> Καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστὰς, Πέτρε, θύσον καὶ φάγε.<sup>14</sup> Ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον.<sup>15</sup> Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ὁ ὁ Θεὸς ἐκαθάρισε, ἡ σὺ μὴ κόινου! <sup>16</sup> Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.  
<sup>17</sup> Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ δράμα δ

f Lev. 11. 4.  
 & 30. 26.  
 Deut. 14. 2.  
 7.  
 Ezek. 4. 14.  
 g Matt. 15.  
 11.  
 Rom. 14. 14.  
 h ver. 28.  
 Matt. 15. 11.  
 1 Cor. 10. 25.  
 1 Tim. 4. 4.

ends' (or 'angular corners'). Bp. Middleton, indeed, objects to the introduction of the *the*, because *there* is no Article in the Greek; forgetting that he thus falls into the very error for which he so often censures Wakef.; that of not bearing in mind those many cases where the absence of the Article affords no presumption of the noun being indefinite. Accordingly, Mr. Alford's assertion, that the above sense would require the Article, is quite ungrounded. He renders, 'by four rope-ends;' forgetting that there is for that version a want of something more than an Article,—namely, *σχοινίου* or *στυπνίου*. Besides, the sense thus resulting would be inapposite, since the four rope-ends would not draw together the sheet so as to make it a sort of hollow vessel; which would be done by tying up each of the four corners. It is strange that Mr. Alf. should pronounce it difficult to account for the insertion of *δαδμῶν* καὶ, which he has, he says, retained doubtfully. He need have had no doubt; since, though they are really indispensable to make any tolerable sense of the passage, yet their absence from some 7 or 8 MSS. (for the *et alii* of Scholz is *nihil*; and they are in all the Lamb., Mus., and Trin. Coll. copies) is easily accounted for by the Critics not understanding the force of the words; so that, observing them absent at the parallel passage infra xi. 6, they made bold to expunge them here. Without refining so much as is done by some writers, it may be sufficient to suppose that, as the vision was partly intended to intimate a truth which it was highly necessary for the Apostle now to learn,—that the distinction between Jews and Gentiles was to be done away,—so it was chiefly meant to inculcate another truth which should pave the way to the abrogation of the distinction between meats, which had, more than any thing else, kept Jews and Gentiles apart. And of this, and no more than this, Peter seems at the time to have understood it; especially since the Jewish Rabbis themselves admitted that at the coming of the Messiah the distinction of meats would be done away. But the event showed that a far higher truth (for to refer the four *ἀνγῶν* to the four parts of heaven, the N., S., E., and W., is simply absurd)—though not directly taught in the vision—was to be learnt by him,—namely, that the distinction of *nations* in the sight of God was to pass away, together with the distinction of meats and the ceremonial law, originally intended to keep the Jews distinct from the other nations of the world, but now in Christ to be abrogated, and the middle wall of partition to be broken down, and both Jews and Gentiles admitted to the One God and Father of all.

12. *Τετράποδα* denotes the tame beasts,

πορρ, as *θηρία* the wild ones, γῆ γιν. So Orpheus, Argon. 73, κλήσω δὲ τὰ θήρα, ἡδ' ἑρπετὰ καὶ πετεινὰ. Æschyl. Choeph. 576—584; comp. also 3 Kings iv. 33 (Sept.), where it is said of Solomon, that he discoursed *περὶ τῶν κτηνῶν καὶ περὶ τῶν πετεινῶν καὶ περὶ τῶν ἑρπετῶν καὶ περὶ τῶν ἰχθύων*, where *κτηνῶν* (which word sometimes in the Sept. denotes *wild* beasts, as well as tame ones) means beasts and animals generally, both wild and tame. Exactly as in Hæd. iii. 16, where is described the table spread for the Sun, we have *λειμών—ἑπιπλοὶς κραιῶν ἑφθῶν πάντων τῶν τετραπόδων*.

14. *κοινόν* 'impure,' 'unclean.' How it comes to have this sense see my Lex.

15. *πάλιν ἐκ δευτέρου*] This is generally considered as a pleonastic expression, of which examples from the later writers have been adduced by the Commentators. Here, however, the so-called pleonasm rather communicates an intensity of sense, as serving to introduce the weighty expression following, ὁ ὁ Θεὸς ἑκάθ. *κόινου*, to understand which we must premise that *ἑκάθ.* means, by an idiom common to Hebrew, Greek, and Latin, 'half declared pure,' i. e. made so, by abrogating the Law which forbade its use. And so in Schemoth Rabbi, fol. 118, 3, on the words of Job xxxi. 32, 'the stranger did not lodge in the street,' it is said: 'Non enim Deus *κοινός*, *profanum judicium*, quemquam hominem.' We must here understand that under the literal truth, here denoted by the above representation, that the distinction between animals intended for man's use as food was done away, there was intimated a yet deeper truth, revealed, as it were, from on high, by letting down clean and unclean in the same vessel,—namely, that God would in future regard men not as clean and unclean, but all alike as clean in his sight, and all regarded as pure, for the sake of his beloved Son.

16. *ἐπὶ τρίς*] lit. 'unto thrice.' The vision was thrice repeated, in order to show the certainty of the thing. So in Gen. xli. 32, Pharaoh's dream is *doubled*, to show its reality, and that it is from God. The expression occurs in Polyb. iii. 28; though *εἰς τρίς* occurring in Xen. Cyr. vii. 1, 2, is purer Greek.

17. *ἐν ἑαυτῷ διηπόρει—τί ἂν εἴη*] 'was doubting in himself,' i. e. 'in his own mind, what it might mean.' Joseph. Ant. ii. 3, *τί πότα εἴη τὸ φάντασμα παρ' ἑμῶν σκοπῶν*;

Here, as Dr. A. Clarke well points out, we have an admirable display of the economy of Divine Providence by an arrangement of events to fit each other, and to harmonize one with another; it being, in the present case, so ordered, that in the very moment when Peter's mind was

εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα·  
 18 καὶ φωνήσαντες ἐπνυθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρου \*διενθυμούμενου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα· Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε· 20 ἄλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, διότι ἐγὼ ἀπέσταλκα αὐτοὺς. 21 Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας [τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτὸν,] εἶπεν· Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε; 22 Οἱ δὲ εἶπον Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐ χρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. 23 Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καὶ τινας τῶν ἀδελφῶν τῶν ἀπὸ [τῆς] Ἰόππης συνήλθον αὐτῷ· 24 καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

25 Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26 Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων· Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. 27 Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὗρίσκει συνεληλυθότας πολλοὺς, 28 ἔφη τε πρὸς αὐτοὺς· Ὑμεῖς ἐπίστασθε ὡς

x ch. 14. 14.  
 15.  
 Rev. 19. 10.  
 & 22. 3.

1 John 4. 9.  
 & 18. 25.

in doubt about the full meaning of the vision, the very event occurs which shall remove his perplexity.

18. φωνήσαντες] 'addressing,'—namely, the servants, or that particular one who opened the door. See infra xii. 13.

19. εἶπεν αὐτῷ τὸ Πν.] meaning, 'that this was said by the inner prompting of the Holy Spirit.' See note supra viii. 29.

20. ἀλλὰ—μηδὲν διακρίν.] The ἀλλὰ, 'also!' (an hortative Particle often used to introduce a verb of motion in the Imperat.) is to be applied to the whole of the words following; q. d. 'Make no scruple about the person thou art called to; but go at once!' The ἐγὼ is very emphatic. Render: 'It is I who, &c. I, the Holy Spirit, sent from the Father to guide men into all truth: I have brought about the Divine purpose by sending the men.'

21. ἐγὼ εἰμι ὃν ζητεῖτε] So Eurip. Orest. 374. ὅδ' εἰμ' Ὀρίστης—ὃν ἱστορεῖς.

23. καὶ τινας τῶν ἀδελφῶν] In number six, as we learn from xi. 12, doubtless taken as witnesses of what might take place.

24. τῇ ἐπαύριον] On the morrow after the day he had set out; for the journey, being one of 15 *leues* distance, was too great for one day.

—τοὺς ἀναγκαίους φίλους] Οἱ ἀνάγκαιοι, like *necessarii* in Latin, denotes relations, whether by consanguinity, or by affinity; and sometimes persons connected by the bonds of friendship.

When φίλοι is added, the sense is more determinate, and means intimate friends. See *exc.* in my Lex.

25. I have here, with Lachm., Tisch., and Alf., admitted the τοῦ before εἰσελθ., from A, B, C, E, G, and many cursives, including all the Lamb. and most of the Mss. copies, confirmed by internal evidence, in the difficulty and harshness of the reading, which is, indeed, inexplicable, on the principle suggested by Alf. It would seem to be a use of τοῦ for ἐπὶ τῷ at the very instant of Peter's entrance.

—προσεκύνησεν] This carried with it a prostration of the body to the earth, and was a mark of profound respect, which was paid not only to monarchs, but also to other persons of high dignity; though by the Oriental nations, Greeks and Romans, it was rendered to the Deity alone. Certainly Cornelius, who was εὐσεβὴς καὶ φοβούμενος τὸν Θεόν, could not intend to offer any mark of respect inconsistent with his duty to God. He no doubt regarded Peter (as having been the subject of a preternatural communication) in the light of a Divine legate, and, as such, entitled to a mark of reverence similar to that offered to the Deity himself. Peter, on the other hand, bearing in mind the very different custom of the Romans, with unaffected religious humility declined it.

28. One may observe, with Whitby and others, how admirably adapted was Peter's discourse to

ἀθέμιτον ἐστὶν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλο-  
φύλῳ. καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδὲνα κοινὸν ἢ ἀκάθαρτον λέγειν  
ἄνθρωπον. <sup>29</sup> Διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. πυν-  
θάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με; <sup>30</sup> Καὶ ὁ Κορ- <sup>m ch. 1. 10.</sup>  
νήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἡμῖν <sup>Matt. 26. 2.</sup>  
νηστεύον, καὶ τὴν ἐννάτην ὥραν προσευχόμενοι ἐν τῷ οἴκῳ μου  
καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθίῃ λαμπρᾷ, <sup>31</sup> καὶ φησι·  
Κορνήλιε, <sup>n ver. 4. Ro.</sup>  
ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. <sup>32</sup> Πέμψον οὖν εἰς Ἰόππην, καὶ <sup>Don. 1. 12.</sup>  
μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται <sup>Heb. 6. 10.</sup>  
ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν ὃς παραγενόμενος  
λαλήσει σοι. <sup>33</sup> Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς  
ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ  
Θεοῦ πάρεσμεν ἀκούσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ  
Θεοῦ.

<sup>34</sup> Ὁ Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ' ἀληθείας κατα- <sup>o Deut. 10.</sup>  
λαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός· <sup>17.</sup>  
<sup>35</sup> ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην <sup>2 Chron. 18.</sup>  
<sup>7.</sup>  
<sup>Rom. 2. 11.</sup>  
<sup>2 Th. 1. 10.</sup>  
<sup>Col. 3. 25.</sup>  
<sup>1 Pet. 1. 12.</sup>

bring about the conversion of the persons ad-  
dressed; his arguments being exactly fitted to the  
condition of persons acquainted with the funda-  
mental principles of true religion, though they  
had not embraced the Law of Moses. These  
persons, however, were so much more advanced  
than proselytes of the gate usually were, that  
Peter addresses them in nearly the same way as  
he would the *Jews*. Compare also Rom. ii. 11.  
v. 12.

— ἀθέμιτον] This is not well rendered 'un-  
lawful,' as 1 Pet. i. 3; for the thing was not for-  
bidden by the *law* at least of the law, though  
such was implied in its injunctions. See Joseph.  
c. Apion. ii. 28, 36, and Antt. xvi. 11. It seems  
to be rather equiv. to *ἀσεβεῖν*, and *ὥς* means  
'how;' e. g. 'how impious a thing it is.'

— ἀλλοφύλῳ] The word properly means  
only a *foreigner*; but, as Kuinoel observes, it is  
in the Sept., Philo, and Josephus, used (as here)  
in a peculiar sense, so as to denote such as are  
not *Jews*, either by birth or by religion, and are  
elsewhere styled *ἔθνη*, or *ἀλλοτρίοι*, Gentiles.

<sup>29</sup> τίνι λόγῳ] 'On what account, cause, or  
reason;' as 1 Cor. xv. 2, τίνι λόγῳ εὐηγγελισ-  
μένη ὑμεῖς. So Eurip. Iph. Taur. 358, τίνι  
λόγῳ πορθομένης;

<sup>30</sup> ἀπὸ τετάρτης-νηστεύον] Several re-  
cent Interpreters take this to mean, that Cornelius  
had fasted from the time of his vision to the  
time when Peter arrived. And this would seem  
to be called for by the correspondence of *ἀπὸ*  
and *μέχρι*. But it involves a great improbability,  
and adverts to a circumstance which Cornelius  
would not have been likely to mention. Besides,  
it is liable to other and verbal objections, which  
are well stated by Kuinoel, who would take the  
*ἀπὸ* for *πρὸς*, as xv. 7. 2 Cor. viii. 10. ix. 2, and  
so in Prov. viii. 23, and elsewhere. Yet *ἀπὸ* can  
never, properly, be said to be put for *πρὸς*.

Where it seems to be so used, there is an ellipse  
of some preposition, as *κατὰ*: *κατὰ τὴν τετάρ-  
την ἡμέραν ἀπὸ ταύτης τῆς ἡμέρας*. And the  
sense is: 'At the 4th day from to-day (i. e. four  
days ago) I was fasting up to this hour of the  
day.'

— λαμπρᾷ] 'white and radiant,' as at Luke  
xxiii. 11, περιβαλὼν αὐτὸν ἐσθίῃ λαμπρᾷ,  
and sometimes in the later Classics.

<sup>32</sup> παρὰ θάλασσαν] meaning, 'the sea-coast,'  
as opposed to the *kardous*, and consequently out  
of the city—in conformity to a law which obliged  
tanners to pursue their occupation outside of  
towns, and also from the convenience of a mari-  
time situation for the business in question.

<sup>33</sup> καλῶς ἐποίησας παραγ.] 'by having  
come.' Comp. Hdot. v. 24, εὖ ἐποίησας ἀφι-  
κόμενος.

<sup>34</sup> προσωπολήπτης] See my Lex. in v.,  
and note on Luke xx. 21.

<sup>35</sup> ἀλλ' ἐν παντὶ ἔθνει-ἵστι] This use of  
*ἐργάζεσθαι*, like that of *ἵπην* or *ἵπν*, with *δικαιο-  
σύνην*, and other words expressive of actions or  
moral dispositions, involves a notion of *habit*.  
The expression is very emphatic, denoting the  
performance of our duties towards men. In like  
manner we find Joseph. Antt. xvi. 6, 8, distin-  
guishes natural religion and morality from posi-  
tive institutions in all countries, and gives the  
preference to the *former*. Whence (as observes  
Whiston) he was nearer Christianity than were  
the Scribes and Pharisees of his age.

In order, however, to avoid the dangerous no-  
tion which has been founded on these words,—as  
if to fear God and work righteousness, under any  
form of religious belief, were the only duties  
essential to salvation,—see the remarks of Drs.  
Hales and Townsend. And to avoid the oppo-  
site error, see Bp. Bull's Harm. Ap. ch. ii. § 5,  
and the note of Dr. A. Clarke on this passage.

p Isa. 57. 19.  
Eph. 2. 14.  
14. 17.  
Rom. 10. 12.

q Luke 4. 14.

r Luke 4. 18.

s ch. 2. 22.

t ch. 2. 24.

u ch. 12. 21.  
Luke 24. 30.  
44.

v ch. 17. 21.  
Rom. 14. 10.  
2 Cor. 5. 10.

w Jer. 31. 24.  
Micah 7. 13.  
ch. 15. 9.

δεκτὸς αὐτῷ ἐστι. <sup>36</sup> Ὁ Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός ἐστι πάντων Κύριος,) <sup>37</sup> ἡμεῖς οἶδατε τὸ γενόμενον ῥήμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα <sup>r</sup> δ' ἐκήρυξεν Ἰωάννης. <sup>38</sup> Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὃς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ Διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. <sup>39</sup> Καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων, ὃν ἐποίησεν ἐν τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ ὃν καὶ ἀνείλον κρεμάσαντες ἐπὶ ξύλου. <sup>40</sup> Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι. <sup>41</sup> οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν οἵτινες συνεβόγομεν καὶ συνεπλομεν αὐτῷ μετὰ τὸ ἀναστήναι αὐτὸν ἐκ νεκρῶν. <sup>42</sup> Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὀρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. <sup>43</sup> Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνό-

36. The Apostle now briefly adverts to the principal particulars of the Gospel history, their design and certainty, and states the nature and sufficiency of the evidence of Christ's resurrection—his authority as the Judge of quick and dead—and the testimony of the Jewish prophets (whom they had been taught to respect), that, through his name, whosoever believeth in him, shall receive remission of sins.

— τὸν λόγον ὃν ἀπέστειλε, &c.] There is here a certain perplexity of construction, which Commentators have endeavoured in various ways to unravel, either by making some slight alteration, or by taking the Accusative as put for a Nominative. But, after all, the only satisfactory method is to connect τὸν λόγον with οἶδατε in the next verse, and place οὗτος—Κύριος in a parenthesis; thus repeating ῥήμα, as synonymous with λόγον, and in apposition with it.

— εὐαγγελιζόμενος εἰρήνην] 'proclaiming, or announcing peace' (see Is. xl. 9); meaning the way whereby man, being reconciled to God, might find peace, pardon, and acceptance.

— πάντων Κύριος] 'Lord of all'; meaning both Jews and Gentiles; since, as Lord of all, he must alike intend the salvation of all. So Rom. x. 12, ὁ γὰρ αὐτὸς Κύριος πάντων, both Jew and Greek.

38. Ἰησοῦν τὸν ἀπὸ Ν.] This is suspended on the οἶδατε preceding; and in οἶδατε Ἰησοῦν ὡς ἔχρισεν αὐτὸν there is a common Greek idiom.—Ἐχρίσεν, by a metaphor taken from the mode of inaugurating kings, signifies invested and anointed, namely, at his baptism. See iv. 27, or Luke iv. 18. In Πνεύματι ἁγίῳ καὶ δυνάμει there is a Hendiadys; and the sense is, 'with the powerful influence of the Holy Spirit for the work of the Messiah.' See Matt. iii. 16, 17. The general sense couched in εὐεργετῶν is particularized and exemplified in the words following, καὶ ἰώμενος—Διαβόλου.

39. τῶν Ἰουδαίων] A peculiar idiomatic use

for τῆς Ἰουδαίας, as in Luke xxiii. 5, ἐπὶ Ἄριμ. πάλαι τῶν Ἰουδαίων.

— ὃν καὶ ἀνείλον κρεμ. ἐπὶ ξύλου] Render: 'whom they slew by hanging on a gibbet.' See note supra v. 30.

41. προκεχειροτ.] I would not, with Kuin. and others, take this for the simple *καχειρ.*, since, as *χειρ.* imports *appointment*, so does *προ.* denote *previous destination*. Peter says, as Alf. thinks, have had in mind his Lord's words, *ὅτε διδάσκαί μοι ἐκ τοῦ κόσμου*, John xvii. 6.—*Μετὰ τὸ ἀναστήναι αὐτ. ἐκ ν.* Some Editors and Expositors join the words with v. 40, placing the intermediate words, *οὐ παντὶ—συνεπλομεν αὐτῷ*, in a parenthesis. This they are induced to do, because, they urge, we do not find that our Lord *dramē*, however he might eat, with his disciples after his resurrection. Yet though that be not directly said, it seems implied at John xxi. 13.

42. ὁ ὀρισμένος ὑπὸ—Θ. κριτῆς ζ. κ. νεκρ.] On the full force of ὀρισμ., see Bp. Sherlock, and Bp. Pearson on the Creed. At xvii. 3, St. Paul, preaching to Gentiles, brings forward this appointment of *Judge over all men* as the grand theme of his teaching. Hence, here, the expression, as Alf. well observes, 'gives at once a universality to the office and mission of Christ, which paves the way to the great Truth declared in the next verse.'

43. ἄφεςιν ἁμαρτιῶν—αὐτῶν] From the anomalous nature of the construction here, several recent Editors read *αὐτὸν* . . . , to indicate that the sentence was left incomplete,—namely, by the falling of the Holy Spirit on the hearers, and their breaking out and speaking in new tongues. This method, however, is purely hypothetical, and quite unnecessary, since the words in question, though containing a slight irregularity in the construction (which is a *Latinized* one), yield a complete sense; being, I conceive, intended to show the *subject* and *substances* of that testimony,—namely, *that* whosoever, &c.' The

ματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν. <sup>44</sup> Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. <sup>45</sup> Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ, ὅσοι συνήλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται. <sup>46</sup> ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος. <sup>47</sup> Ὡς Μήτι τοῦ ὕδαρ κωλύσαι δύναται τις, τοῦ x ch. 12. 2. μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς; <sup>48</sup> προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν 1 Cor. 1. τῷ ὀνόματι τοῦ Κυρίου. Τότε ἡρώτησαν αὐτὸν ἐπιμένειν ἡμέρας ch. 2. 12. τινάς.

# XI. <sup>1</sup> Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ

passages of the Prophets here meant are such as Isa. xlviii. 16, and Zech. xiii. 1, where the latter prophet says that 'a fountain shall be opened for sin,' &c. Thus from *μαρτυροῦναι* we must take *μαρτυροῦντες* (to usher in the next clause), understanding it in the sense *declaring*, as at John iv. 44, *μαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει*. Moreover, πάντας,—which the Commentators say must be taken *restrictedly*, for *very many*,—may have its usual force; for all the Prophets, as a body, more or less testify of Christ. So Luke xxiv. 27. All, indeed, either directly or by implication, in holding forth the promise of a Messiah, virtually teach that 'whosoever believeth in him shall not be confounded.' And no wonder, since their very religion was mainly founded on the belief of a Messiah to come.

44. Peter's address seems to have been here interrupted by the effect of an immediate effusion of the Holy Spirit on his hearers in their being *endowed* with the gift of tongues, and, as it seems, suddenly *using* that faculty. This is plain from the Apostle's words at xi. 15, in describing this phenomenon, *ἐπίκειτο τὸ Πνεῦμα αὐτοῖς, ὥσπερ καὶ ἐφ' ἡμᾶς*, meaning, 'in the very way that it did on us at the beginning,' i. e. of the gift of the Spirit to speak with tongues, where *ἐν τῷ ἀρχαίᾳ* *με λαλοῦν* means, 'when I was beginning,' or 'proceeding to speak'—of *what* it is not said; but it probably was, about comprehending *all nations* (his hearers included) in the number of those to whom the blessing of salvation was now extended. In fact, the actual exercise of the gift of tongues is *directly* mentioned at v. 46; for, by *γλώσσαις* there must be meant, as at supra ii. 4, *ἰδιᾷς γλώσσαις*, where see note; and so xix. 6. Comp. 1 Cor. xii. 30. xiv. 2, 5, 6, 18, 25, 39. In short, the gift was evidently the very same throughout the whole of the passages referred to. The γὰρ at v. 46 has reference to a clause omitted, such as the following: ['and that it had been poured forth on these persons is certain] *for* they heard,' &c.

47. *μήτι τοῦ ὕδαρ κωλ., &c.*] q. d. 'Such being the case,—they being evidently favoured with the same Gospel as the Jewish converts on the day of Pentecost—are they not clearly entitled to the privilege of Christian baptism, without being first circumcised?' Accordingly, that unanswerable argument settled the question, which

would otherwise have continued to arise, and cause divisions among professing Christians. To give greater force to this declaration, the mode of *interrogation*, involving a strong *negation*, is employed; and still more so by the *μή* before *βαπτισθ.* By τὸ ὕδαρ is meant 'the water of Baptism'; or perhaps the word is used to make it match with τὸ Πνεῦμα.—On further consideration, I cannot see reason to agree with those Expositors (including Mr. Alf.) who regard the expression *κωλύσαι*, used with τὸ ὕδαρ, as proving that the practice was to bring the water to the Candidates (for baptism), not the Candidates to the water. No *practice* can be inferred from a *single case* so extraordinary as this. Besides, the very same expression, *τί κωλῶν με βαπτισθῆναι*; occurs supra viii. 36; a case where it is plain that baptism by *immersion* was employed. The expression may, indeed, seem more *naturally* to refer to water's being *brought*, and the persons in question being baptized by affusion; and, from the peculiar circumstances, it *may* have been so; but whether it *was* so is uncertain. At any rate, the *bringing* the water is by no means implied in *μή κωλύσαι*; The annexed injunction, that they should be baptized, does not imply that baptism was administered *on the spot*. It might be *elsewhere*, at a convenient place, and probably on the same day. Those who administered it were, we may suppose, the brethren whom Peter brought with him from Joppa. The Apostles rarely baptized; why, will appear from 1 Cor. i. 14, comp. with John iv. 2.

XI. 1—18. Here there is narrated the *result* of the foregoing transaction, in the extreme dissatisfaction of the believers of the Circumcision (including the Apostles); and in Peter being publicly called upon to give an account of his conduct, in which he rests his defence on a simple statement of the *circumstances* (attested by the Christians of Joppa, whom he had brought with him) which led to the step he had taken,—in admitting Gentiles into the Church by baptism. On hearing which, the Jewish converts acquiesced in the justice of his reasons, and glorified God. 'In the remarkable narrative contained in this and the foregoing chapter, we see the performance by Peter of that which Christ intended should be done by him, when he promised to Peter, and to him only of the Apostles, that he should be the *first* to unlock the door of faith and of the





δυνατὸς κωλύσαι τὸν Θεόν ; <sup>18</sup> Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

<sup>19</sup> Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης <sup>1 ch. 8. 1.</sup> ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδεὶν λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίοις. <sup>20</sup> Ἦσαν <sup>ch. 8. 1.</sup> δέ τινες ἐξ αὐτῶν, ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες [εἰς] ἐλθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς † Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. <sup>21</sup> καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. <sup>22</sup> Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὅτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας. <sup>23</sup> ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ,

pect, from the difficulty of explaining it. Yet it may very well be rendered *denique, then*. There is great spirit in this turn of expression, *τίς ἦμην* (apparently a popular one), with which Weta. compares from Lucian, *ἥρῳτα τὸν Δ. τίς ὦν, χλιναῖος τὰ αὐτοῦ*;

<sup>18</sup> μετάνοιαν] meaning, as at v. 31, 'the grace of repentance.' See Calvin.

<sup>19</sup>. This verse introduces a new train of narration. And from this point the history takes a new direction; and, from recording the preaching of the Gospel to the Jews only, it proceeds to narrate the labours of the Apostles to convert the Gentiles, commencing with their exertions at the important city of Antioch.

<sup>20</sup>. *ἰσέλθόντες*] Lachm., Tisch., and Alf. read, from five uncial MSS. and some cursives (to which I can add 1 Lamb. and 2 Mus. copies), *ἰλθόντες*, perhaps rightly. See note on Matt. ii. 21. As respects the disputed reading, Ἑλληνιστάς or Ἑλληνας, on carefully reconsidering the puzzling question, I am ready to admit, that there is so much to be said for the latter, that were there more external authority for the reading, I should be ready to admit it. But the authority of two uncials only,—one of no credit for accuracy (D), is too slender. Nevertheless, though no cursive has hitherto been adduced, I can furnish one, an important MS., Lamb. 1184; and when all the yet uncollated cursive MSS. shall have been collated, and most of those hitherto collated recollated, others, I doubt not, will be found. If Ἑλληνας be regarded as the true reading, which it probably is, we must regard the word as designating Gentiles uncircumcised, but Proselytes of the Gate (and so infra xiv. 1, and xviii. 4).—in short, exactly in the same class as Cornelius. Whether, however, their conversion took place, as Alford thinks, 'before any tidings had reached Jerusalem of the Divine sanction given in the case of Cornelius, is a matter of doubt; *et adhuc sub iudicio lis est*.' That the two cases were nearly simultaneous, there is every reason to believe. However, I agree with Mr. Alford, that it was at Antioch—whither Barnabas fetched Paul from Tarsus—rather than at Cæsarea, that the real commencement of the Gentile Church took place,—although simultaneously—for the convincing of the Jewish believers at Jerusalem, and of Peter—the im-

portant events at Cæsarea and Joppa were by Divine Providence brought about.

<sup>21</sup>. καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν] An Oriental mode of speaking, to signify that 'they were aided by the power and support of the Lord' (see Luke i. 66, and note),—namely, for the work of conversion spoken of in the words following; as infra xiii. 12, and 1 Pet. i. 6. This use is one derived from the Old Test., where it occurs in Exod. ix. 3. Judg. ii. 15. 1 Sam. vii. 13. xii. 13. 1 Kings xxii. 17. 2 Kings xiv. 19. The Article might seem necessary, and is found in Deut. ii. 15; but the idea of *poterieté*, while seeming to demand the presence, permits the absence of the Article. Before πιστεύσας, just after, Lachm., Tisch., and Alf. prefix ὁ, from MSS. A, B, and others; not merely No. 180, as Alford, but also 36, New Coll. Oxf. I. I cannot, however, add even one from the Lamb., Mus., and Trin. Coll. copies. But the authority is insufficient; and internal evidence is against the reading; for, although it is not without force, yet not such as is suitable *here*, where the Participle is used, like the Latin *gerund*, to denote *causæ*, or 'means'; the sense being, 'by having believed [and been baptized].' It is far more likely that the ὁ should have been inserted by those who did not understand the true force of the Participle, than that it should (as Alford thinks) have been removed by those who did not perceive its force.

<sup>22</sup>. ἠκούσθη—εἰς τὰ ὅτα] 'came to the ears of'; a Hebraism, found in Ps. xviii. 7. Isa. v. 9, and used in Luke i. 44. James v. 4.

<sup>23</sup>. ἰδὼν τὴν χάριν τ. Θεοῦ] 'the favour and merciful kindness of God,'—namely, in its effects,—the admission of the Gentiles to the benefits of the Gospel, and also the *fruits* of the grace of the Spirit, in the converts 'walking worthy of their high calling.' MSS. A, B, insert τὴν between χάρι. and τοῦ, which Alford, solely of the Editors, admits. But external authority is quite insufficient; for, as to Alford's *et cæteri*, those are purely imaginary. I have not found one in the Lamb., Mus., and Trin. Coll. collections; and internal evidence is against τὴν, which produces a very forced sense, even in Alford's version,—'The grace which (evidently) was that of God.' The expression, Alford says, is deliberately used of a good man full of the

ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ.<sup>24</sup> ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ.<sup>25</sup> Ἐξήλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον καὶ εὐρὼν αὐτὸν, ἦγαγεν αὐτὸν εἰς Ἀντιόχειαν.<sup>26</sup> Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανὸν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς

Holy Ghost and of faith. But it is not here said of a *good man*, but of the grace and mercy of God shown to the sinners of the Gentiles, now admitted into the kingdom of God. This repetition of the Article often occurs in *Attic* Greek, but very rarely in the Sept. and New Test.; and when it does, its force is that of *explanation*, serving to make the thing more prominent; which, I imagine, was the purpose of the Critics who here inserted the *τῇ*, meaning to intimate, that it was *God's* grace which was at work in them, so that *that* grace did have the glory;—a truth well brought out by Calvin, whose note on the whole verse is full of edification. But this sense does not need the insertion of the *τῇ*. A *modern* Critic, too (Wakef.), stumbled at the *simple* Article, and, to remove the objection, rendered '*this* grace of God,' as if *ταύτην* had followed.

—τῇ προθέσει τῆς καρδίας] The Genit. of the noun in regimen has here, as often, the force of an *Adjective*; the sense being, 'with hearty and determined purpose, and fixed resolution'; as Rom. xiii. 28. Eph. iii. 11. 2 Tim. i. 9. A similar mode of expression is found in the Class. writers. So Hsian., cited by Wolf, has *ποθεῖν τινα ἀληθεῖ ψυχῆς διαθέσειν*. In the use of *προσμένειν*. (on which see my Lex.) is intimated the firm adherence of the new converts to their baptismal engagement, by a constant exercise of faith and obedience.

24. ὅτι ἦν ἀνὴρ ἀγαθός] The exact purpose of these words will depend on the construction of the whole context, where some Expositors (as Heinr.) would regard the words *ὅτι παραγινόμενος—τῷ Κυρίῳ* as *parenthetic*; but that is subverting the construction of the whole passage. The words are a *continuation* of the preceding, καὶ ἐξαίστω.—Ἀντιόχ., and the words ὅτι ἀνὴρ ἀγαθός must be meant for the preceding,—to give a reason *why* he heartily rejoiced at seeing the work of Divine grace and mercy in such successful progress. This joy he would feel, as being *ἀνὴρ ἀγ.*, 'a man of genuine benevolence and philanthropy' (so *ἀνὴρ ἀγ.* in Jos. Antt. xii. 9, 1), in that so many poor lost souls should be saved; and, from his full knowledge, through the Spirit, of the mysteries of the Gospel, he would also be enabled to fully appreciate the *benefits* of that 'so great salvation.' The plenitude of his spiritual gifts and graces would give a powerful effect to his exhortations. The next words, καὶ προσετέθη—Κυρίῳ, ought not to be severed from the preceding, of which they form the last clause, presenting the *result* of the preceding, in the eminent *success* of his missionary labours, by the accession of numerous converts to the faith. This I find confirmed by the Pesch. Syr. Version, and the Vulg., at least in the earliest Editions, and De Lyra. The expression ὅτι

*ἀνὴρ ἀγ.* and *πλήρ.* Πν. ἀγ., &c., ought to be considered a *conjoint* description, and, as Calvin well observes, 'Notanda in domi viri descriptione epitheta *plenus Spiritu*, *plenus fide*. Postquam enim integrum dixit ac probum, hujus bonitatis fontem demonstrat, quod, carnis affectibus valere jussis *duos Spiritus*, pietatem toto animo coletur.' Moreover, because he was a good man, full of the Holy Spirit and of Faith, he was peculiarly qualified to discharge the office of exhortation. There is, however, a reference to the next words also; q. d. 'because he was all that has been said, much people was added to the Lord.'

25. ἐξῆλθε δὲ εἰς Ταρσὸν—αἰς Ἀντ.] *Why* Barnabas took this step was, because he saw that the work of the Lord at the Syrian metropolis was one beyond his own unassisted strength, and that he needed the auspices of one whose wisdom was of a higher order than his own, and whose peculiar mission for such a work as this had been miraculously attested on High.

26. χρηματ.—Χρ.] 'to be denominated Christians.' The peculiar idiom, occurring also in Rom. vii. 3; and also often in Joseph. and Philo, is not merely *Jewish* Greek, since it occurs also in Polyb., Diod. Sic., Strabo, Plut., and Marc. Anton., and seems to have been an idiom of the ordinary, or, perhaps, Provincial Greek. It seems to have been derived from *χρῆμα*, 'money,' denoting the sum which the coin *passes for* in the business of commerce, and thus 'to *pass for* so and so.' It has been not a little debated whether the followers of Christ gave this appellation to *themselves*, or whether it was bestowed on them *by others*? The best Commentators are of the latter opinion; and Wetst. and Kuin. adduce many arguments why the former view cannot be admitted; not all of them equally cogent, but, upon the whole, sufficient to establish their position. It was, indeed, the *interest* of the Christians to have some name, which might not, like the Jewish ones (Nazarenes, Ναζωραῖοι, or Galileans), imply reproach. And though the terms *believers*, or *saints*, might suffice among *themselves*, yet the former was not sufficiently definite for an *appellation*, and the latter might be thought to savour of vanity. They would therefore be not disinclined to *adopt* one. Yet the necessity was not so great as to stimulate them to do this *very soon*; whereas the people at large, in having to speak of this new sect, would soon need some distinctive appellation; and what so distinctive as one formed from the name of its Founder? Thus we find from Philostr. Vit. Ap. viii. 21, that the disciples of Apollonius were called by the Greeks (it is not said *by themselves*) Ἀπολλωνῖοι. And it was likely that the Gentiles should resort to such a sort of appellation; since, in that age, those who were followers of any sect, or partisans of any leader, were usually called

Χριστιανούς. 27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν. 28 Ὁ Ἀναστάς δὲ εἰς ὁ ch. xi. 10. ἐξ αὐτῶν, ὀνόματι Ἀγαθος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μέγαν μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου [Καίσαρος]. 29 Ὁ τῶν δὲ μαθητῶν, καθὼς ἡπο- ρεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς 30 ὃ δὲ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

XII. 1 Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασι-

after their teacher, or leader, by a term ending in *ior*, or *ianus*. There is no reason to think, with Wetst. and Kuin., that the name *Χριστιανοί* was given in *derision*. When used by Agrippa (Acts xxvi. 28), there is no proof that it was a term of reproach. Had he intended *derision*, he might have employed the term *Nazarene*, which was in frequent use among the Jews, and has continued in the East to the present day. Thus the followers of Christ would be the more likely to *adopt* the appellation *Χριστιανοί*, both for convenience, and to keep out a term of reproach. That they soon *did* adopt it, may be supposed from 1 Pet. iv. 16, *ἡ δὲ ὡς Χριστιανός* (*πάσχι*), *μη αἰσχυνίσθω* (scil. *πάσχι*), where the appellation would seem to be one applied by the followers of Christ to *themselves*, as well as given by others, at least received by themselves. Be that as it may, the evidence of early antiquity abundantly attests that they soon gloried in it.

27. *προφήται*] The term, as applied to denote the inspired teachers in the early Christian Church (exx. of which see in my *Lex.*), seems here to denote persons of either sex, who, with more or less of the supernatural gifts of the Holy Spirit, applied themselves to teaching in a high and exalted strain; and occasionally, under a more than usual influence of the Holy Spirit, foretold future events. They came next in order to the Apostles, and *before* the simple teachers, *διδάσκαλοι* (1 Cor. xvi. 28).

28. Ἀγαθος] The same person who afterwards prophesied Paul's imprisonment at Rome. — *ἐσήμανε*] 'he declared,' or 'announced.' The term was often applied to the uttering of predictions, &c. So Joseph. Ant. vii. 8, *σημαίνων τὴν ἐκ τοῦ παιδὸς ἰσομύνην ἐπιβίωσιν*. As to the disputed phrase, *ὅλην τὴν οἰκουμένην*, it would seem that it is here used nearly as at Luke ii. 1, as a somewhat hyperbolic mode of expression—which, as we may suppose, existed in the ordinary Greek dialect, or in the Provincial Greek of Syria and Asia Minor—to denote the whole of *that part* of the world, *scpec.* Syria and Palestine, and the countries adjacent. The particular Famine predicted, and said to have taken place ἐν Κλαυδίῳ (for there were *four*), is probably the one mentioned by Joseph. Ant. xx. 2, 5, and 5, 2, and called by him *τὸν μέγαν λιμὸν*. But Joseph. does *not*, as Alf. says, extend it to the *neighbouring* countries, but only describes it as prevailing *κατὰ τὴν* Ἰουδαίαν, which, of course, does not prove that it did *not* extend to them. Joseph. says that queen Helena

and her son alleviated the distress by gifts both of money and of corn, and other edibles.

29. *καθὼς ἡπορεῖτό τις*] The expression denotes only the being so well to do, as to have something more than a sufficiency for one's own wants. Comp. Plato, de Legg. *καθ' ὅσον εὐπορεῖ τις*. Musonius, ἀλλ' *ἐδοκοῖ χρημάτων ὄντας τινὲς δὲ καὶ πλούσιος*, and *scpec.* Menand. *Λυσκ.* 11, 11, *χρησθαί* (scil. *χρήμασι*) *ἐπικουρεῖν πᾶσι, εὐτόρους ποιεῖν, οὗτε ἂν δύνη πλείστους, διὰ παντὸς*.

— *εἰς διακονίαν*] [*is subsidium*], 'for a service,' 'for the relief of.' So Act. Thom. § 56, *ἐκόμισαν χρήματα πολλὰ εἰς τὴν διακονίαν τῶν χρητῶν*. This relief was the more necessary, since, independently of the present famine, the Christians at Jerusalem were generally poor. In transmitting this bounty they did but imitate the example of the foreign Jews, who (as Vitrings has proved) used to send contributions for the relief of their poor brethren at Jerusalem.

30. *τοὺς πρεσβυτέρους*] Hammond has here an able annotation on the origin and various uses of *πρεσβύτεροι*, showing that in the Christian Church of the Apostolic age (which was formed almost wholly on the model of the synagogue), the term *πρεσβύτεροι* (a term implying rather the *wisdom* of age, than age itself) was synonymous with *ἐπίσκοποι*. Their common office and duty (in the words of Forbiger ap. Schleus. *Lex.*) was in general to *govern* the Christian Church, not to *teach*; to preside over things sacred, to administer the sacraments, especially the Eucharist, to decide on ecclesiastical matters, to compose and settle differences, and, finally, to set an example to all, of rectitude of doctrine and sanctity of life; see xx. 17, 28. Phil. i. 1. 1 Tim. iii. 1. Tit. i. 5, 7. 1 Pet. v. 1, 2.

The title *ἐπίσκοποι*, as denoting *one* person, superior to the *πρεσβύτεροι*, seems to have not been used in the age of the Apostles, if, at least, we except St. John.

XII. Here we have related a new persecution, raised against the infant Church by Herod Agrippa, and, in consequence thereof, the martyrdom of James, and the imprisonment and miraculous deliverance of Peter,—events, however, quickly succeeded by the death of the persecutor (vv. 20—24). Whereupon the word of God prospers.

1. *κατ' ἐκείνον τὸν καιρὸν*] i.e. before the arrival of Barnabas and Saul at Jerusalem.

— *ἐπέβαλε—τὰς χεῖρας*] An expression to denote 'the doing personal violence by seizing,'

α. Matt. 4. 21. λέως τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. <sup>2</sup> α' Ἀν-  
εἶλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. <sup>3</sup> Καὶ ἰδὼν  
ὅτι ἀρεστὸν ἐστὶ τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέ-  
τρον (ἦσαν δὲ αἱ ἡμέραι τῶν ἀζύμων) <sup>4</sup> ὃν καὶ πιάσας ἔθετο  
εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσ-  
σειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ  
λαῷ. <sup>5</sup> Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχῇ  
δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ  
αὐτοῦ. <sup>6</sup> Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ  
ἐκέλευ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος

or otherwise. The construction is, by a sort of grammatical *attraction*, for *ἐπίβαλε τὰς χεῖρας ἐπὶ τινὰς, κακῶσαι αὐτούς*. — *κακῶσαι* is a general term, meaning, 'to annoy,' 'vex, by a sort of passive persecution.'

2. ἀνέλε μαχαίρα] 'beheaded him.' This kind of death was, it seems, selected as being (see the Rabbinical writers cited by Lightf. and Wetst.) the most ignominious of the capital punishments among the Jews.

3. ἰδὼν ὅτι ἀρεστὸν ἐστὶ τοῖς Ἰουδ.] By the Jews some understand the *Sanhedrim*. And, indeed, the word has often that meaning in the Gospel of St. John; but never, I think, in St. Luke's writings. We may therefore understand it of the Jews generally, both rulers and people. And that this Herod was studious of obliging the Jewish people, we learn from Joseph. Antt. xix. 7, 3, in his able sketch of his character, which was in all respects such as to please the Jews, both Rulers and people; he being of a truly royal liberality, and fond of show, ἡδόμενος τῇ χαρί-  
χισθαι, καὶ τῷ βίον ἐν εὐφημίᾳ χαίρων. And when we add to this, that he is described as one scrupulously performing all the observances of the Jewish ceremonial Law, we shall be at no loss to account for his setting this example of bitter persecution of the Christians, whereby he thought he should gratify both Priests and people; exactly as Felix, on quitting his government, left Paul in bonds, out of a desire to gratify τοῖς Ἰουδαίοις.

— προσέθετο συλλαβεῖν] 'he proceeded to seize.' A Hebraism, from *קח*, and a verb in the Infinitive, preceded by the Preposition *ב*. So Luke xx. 11, 12, where see note. The idiom is here highly suitable; for this apprehension of Peter was another step in the course of active and bitter persecution.

— αἱ ἡμέραι τῶν ἀζύμων] 'the days of the paschal feast, during which the Jews were ordered to have no leavened bread in their houses;' see Deut. xvi. 3. Exod. xii. 18. Before ἡμέραι, MSS. A, D, E, and several cursives, some of them ancient, have the Article, which is admitted by Matthæi, Griesb., Scholz, Lachm., and Alf. Bp. Middl., however, justifies the omission of the Article on the principle, that 'in propositions which merely affirm or deny existence, the name of the person, or thing, whereof existence is affirmed or denied, is without the Article.' So Matt. xiv. 6, *ἀποκτείνω ἀγομῆναι τοῦ Ἡρώδου*, and John v. 1. That principle, however, is, I apprehend, too refined and far-fetched. It were

better in such a case to say, that the Article is omitted because unnecessary.—the addition of the noun in the Genit. sufficing to establish the definiteness. Alf., indeed, thinks it was removed, because unnecessary. But it was more likely to be added, because it was thought necessary. And when I consider the slenderness of external evidence for the word (to which I can add only 1 Lamb. and 2 Mus. copies, with Trin. Coll. B. x. 16, all the other Lamb. and Mus. copies being without the Article) I cannot admit it. Indeed Tisch., in his 2nd Edit. rejects it. Scholz's '*αὐτὸν πλάσσει*,' are, of course, of little weight; at any rate, in a case like this, where internal evidence is so strong against a word, and external authority has not its usual force.

4. τετραδίοις] The *τετραδίου* was, as we learn, Polyb. vi. 33, the regular number for a guard (as 'a file' with us); and four such quaternions were thought necessary to guard the cell, and the approaches to it, and also to serve for necessary relief of guard.

— μετὰ τὸ πάσχα] Render: 'after the Passover;' i. e. the days of the Feast. During this holy season it was thought unlawful to prosecute any capital trial, still more to take away life; and Herod, as Joseph. tells us, τὰ πάτρια καθαρῶς ἐτήρει, 'observed them entirely.'

5. ἐκτενής] 'intense,' 'fervent.' So Luke xxii. 44, *ἐκτενίστερον προσήγατο*. This metaphorical use (taken from a rope 'at full tension') is found also in the Sept. at Judith iv. 9, and 2 Macc. xiv. 38. Lachm. edits *ἐκτενῶς*, from A, B, and a few cursives, with the Vulg. Vera, and some Fathers; and he thinks that the reading of D, *ἐν ἐκτενείᾳ*, arose from a marginal gloss on that reading in some very ancient original. But ancient as this reading is, Tisch. and Alf. rightly retain the text. rec., which is defended by a multitude of passages from the Greek Fathers and Ecclesiastical writers, ap. Ducange, Gloss., p. 367, 8; to which I add one far more ancient from § 17 of the Fragment of the Epistle of the Churches of Vienne and Lyons:—*δεόμενοι ἵνα ἐκτενῶς εὐχαὶ γίνωνται*, &c.

6. τῇ νυκτὶ ἐκείνῃ] 'on that very night;'—the one preceding the day of trial, and, doubtless, fixed for Peter's condemnation and execution. At *προσέγειν* supply *αὐτὸν ἐκτενῶς*, expressed in Jos. Antt. xvi. 11, 6.

— μεταξὺ δύο στρατιωτῶν—δυσί] Prisoners, when thus carefully guarded, were usually, among the Romans, secured with a single chain; one end of which was attached to

ἀλύσει δυοί, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.  
 7<sup>b</sup> Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ <sup>b ch. 5. 19.</sup>  
 οἰκήματι πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν,  
 λέγων Ἀνάστα ἐν τάχει. Καὶ ὁ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ <sup>c ch. 10. 26.</sup>  
 τῶν χειρῶν. <sup>8</sup> ἐπὶ τε ὁ ἄγγελος πρὸς αὐτὸν Περιῶσαι, καὶ  
 ὑπόδησαι τὰ σανδάλιά σου ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ  
 Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι. <sup>9</sup> Καὶ ἐξελθὼν  
 ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινώμενον διὰ  
 τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. <sup>10</sup> Διελθόντες δὲ πρῶτην  
 φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρὰν τὴν  
 φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτῃ ἡνοιχθῆ αὐτοῖς· καὶ  
 ἐξελθόντες προῆλθον ῥύμην μίαν καὶ εὐθέως ἀπέστη ὁ ἄγγελος  
 ἀπ' αὐτοῦ. <sup>11</sup> Καὶ ὁ Πέτρος, γενόμενος ἐν ἑαυτῷ, εἶπε· Νῦν  
 οἶδα ἀληθῶς, ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ  
 ἐξείλετό με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς προσδοκίας τοῦ  
 λαοῦ τῶν Ἰουδαίων. <sup>12</sup> <sup>d</sup> Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μα- <sup>d ch. 4. 23.</sup>  
 ρίας τῆς μητρὸς Ἰωάννου, τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν  
 ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

<sup>13</sup> Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσ-

the right hand of the prisoner, and the other to the left hand of the person who guarded him. So Jos. Ant. xviii. 6, 7 (of Agrippa himself), ἤξιωσε τὸν συνεδεσμένον αὐτῷ στρατιώτην. In the present instance, for further security, there were two chains, each fastened to a soldier; which Wieseler proves was directed to be done in a case of need.

— ἐτήρουν τὴν φυλ.] 'guarded the prison.'  
 7. τῷ οἰκήμ.] 'the chamber,' or 'cell.' As to the disputed question of the situation of the prison, the most probable opinion is that of Walch., who supposes it to have been in one of the towers of the innermost of the three walls which surrounded the city; and the 'iron gate,' he thinks, was at the entrance of the tower. This opinion is confirmed and illustrated by what I have said in my note on Thucyd. ii. 4.

— πατάξας for νύξας, as used in Homer, Od. x. 483, ἀγχῶνι νύξας, as is usually done in rousing persons from sleep.

8. περιῶσαι] See note on Luke xii. 35.  
 — ὑπόδησαι τὰ σανδάλιά σου] This is, as Chrys. remarks, a beautifully graphic circumstance; for, in the haste of his sudden departure, Peter would be likely to forget to bind on his sandals. The angel therefore tells him to do it; thereby intimating to him his perfect security.

10. πρῶτην—σιδηρῶν] Φυλακὴ means one of the above-mentioned parties on guard. We may suppose what is here called the first guard to have been the two soldiers stationed (see my Lex.) at the door of the cell; the second, those stationed at the door which led out of the building into a court-yard; and the third, those at the iron gate, which led out of the court into the city.—Αὐτομάτῃ, lit. 'self-moved.' Pric. and Wets. adduce several examples of the word in

this sense, and as used of doors; e. g. Hom. II. ε. 749. So the Latin writers (as Virgil, Æn. vi. 82) used the expression *sub sponte*.

11. γενόμενος ἐν ἑαυτῷ] 'having recovered his self-consciousness,' and become capable of reflection.

— πάσης τῆς προσδ.] Meaning, by metonymy, 'the thing expected by the people,'—namely, his being brought out for trial and execution.

12. συνιδὼν] 'having become conscious,' or 'aware of' his situation. So xiv. 6, συνιδόντες—κατέφυγον.

13. κρούσαντος—τὴν θύραν] This phrase occurs also in Luke xiii. 25, and often in the later Classical writers; the earlier and purer ones use κόπτειν. Τὴν θύραν τ. πυλῶνος, 'the porch-door,' or 'outer gate,' as opposed to 'the inner door,' which led immediately to the court around which the apartment was built. By παιδίσκη many Commentators understand the portress. But though that office was often performed by females, it is improbable, considering the narrow circumstances of the Christians at Jerusalem, that there should have been a portress at this house. Besides, that would require the Article. The sense seems to be simply 'a damsel,' i. e. a maid-servant; among whose other employments was that of attending to the door. For such is the general sense of the expression ὑπακούσαι, which signifies properly 'to listen;' but when used of the office of a porter (which it often is in the best writers), it carries with it, by implication, other significations corresponding to the actions connected therewith; such as, 'to inquire the name and business of the person knocking.' So in Lucian, Icarom. p. 292, ἐκπύον προσελθὼν τὴν θύραν ὑπακούσαι δὲ ὁ Ἑρμῆς καὶ τοῦτομα ἐκπυθόμενος. It came, however, at length to

ἦλθε παιδίσκη ὑπακοῦσαι, ὀνόματι 'Ρόδῃ' <sup>14</sup> καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστᾶναι τὸν Πέτρον πρὸ τοῦ πυλῶνος. <sup>15</sup> Οἱ δὲ πρὸς αὐτὴν εἶπον Μαίνη' ἡ δὲ δῖσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον 'Ο ἄγγελος αὐτοῦ ἐστίν. <sup>16</sup> 'Ο δὲ Πέτρος ἐπέμενε κρούων' ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν. <sup>17</sup> Κατασεύσας δὲ αὐτοῖς τῇ χειρὶ συγᾶν, διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. Εἶπε δὲ 'Απαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. <sup>18</sup> Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. <sup>19</sup> 'Ηρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι. Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισαρείαν διέτριβεν. <sup>20</sup> \*Ἦν δὲ ὁ 'Ηρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις' ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

1 Kings 5.  
9. 11.  
Ezek. 37. 17.

have simply the sense above indicated; as in Theophrast. Char. Eth. iv., where it is given as one of the traits of the vulgar man, καὶ κόφαντος (scil. τινός) τὴν θύραν, ὑπακοῦσαι αὐτός, and Xen. Symp. i. 11, κρούσαι τὴν θύραν, εἶπε τῷ ἀκούσαντι εἰσαγγαίλαι.

15. μαίνη] A popular form of expression, used of any one who utters what is incredible. Δῖσχυρίζετο, 'positively asserted.'

— ὁ ἄγγελος αὐτοῦ i.] The sense must, as I have fully shown, be, 'his angel,' i. e. his tutelary angel, such as the Jews, and, indeed, the Gentiles, thought was appointed to every person, or, at least, every good person; see Matt. xviii. 10, and note. They also supposed, that, on the death of the person, this angel sometimes appeared in his exact form, and spake with his voice to the friends or acquaintance of the deceased. For what purpose they thought Peter's angel come, is uncertain.

16. ἐπιμ. κρ.] 'continued knocking;' a construction occurring also not only at John viii. 7, and Philo, p. 197, but also in the Class. writers, as Plato.

17. κατασ.—τ. χ. συγᾶν] A mode of enjoining silence by waving the hand downwards. See other examples in my Lex. After εἶπε, for δι Lachm., Tisch., and Alf read τε, from A, B, E, and two cursives, with the Syr. and Vulg. Versions. The reading is entitled to attention; but not to adoption, except on stronger authority; which I cannot furnish. I suspect, however, that it was an emendation of the Critics, to prevent the recurrence of δι, where a pure Greek writer would have employed τε.

— εἰς ἕτερον τόπον] Where, is a matter of pure conjecture, being left quite indefinite,—designedly so, Alford thinks. It is more natural to suppose that the place whither Peter went for refuge was so obscure a nook, that Luke did not think it worth while to record it. To suppose, as Expositors do, Antioch, Caesarea, or Rome, is preposterous. Peter might well wish to get away

from Jerusalem, and go any where else; but for the present it would be impracticable. Meanwhile, as Bucer says, 'prorsus ab hostium suorum oculis se subduci,'—seeking some place the most obscure, and thereby the most secure. Mr. Alf. says, not without reason, that he sees 'a minute mark of truth in the narrative.' Who indeed can doubt it? But then why weave figments of imagination in matters where we can know nothing?

19. ἀνακρίνας τοὺς φύλακας, &c.] 'after examining the keepers [and finding they offered nothing in justification] he ordered them to be led away [for execution].' See my Lex. in v.

20. θυμομαχῶν Τυρ.] Not, 'was at war,' as many Expositors render, since that involves all but an impossibility, but, as E. V. 'was highly displeased with,' or rather 'was deeply incensed against;' though the passages of Diod. Sic. and Polyb., adduced by Commentators, will not prove that sense; nor will Phot. Them. cited by Robins., Lex. I cannot find any passage that does, except Dion. Hal. Ant. v. 11, Κολλάτινος παραινὼν μὴ θυμομαχεῖν (sc. collegῶ), 'to bear a hostile mind towards;' the phrase just after, ἤτοῦντο εἰρήνην (which caused the mistake), is best taken in a figurative sense for 'they sought to be friends with.' Comp. Pa. lv. 21, 'having war (hostility) in his heart' ἡν ἔρ. Kuinoel, with great probability, traces the origin of this misunderstanding to commercial jealousies, arising from Herod's having formed so admirable a port at Caesarea; whence, too, might arise commercial regulations prejudicial to their interest.—'Ὁμοθυμαδόν,' 'conjointly,' i. e. both Tyrians and Sidonians.—Πείσαντες Βλάστον. The full sense is, 'having prevailed on Bl. [to give them his influence in the business].' See Matt. xxviii. 14. Gal. i. 10.

— διὰ τὸ τρέφεσθαι] 'was supplied with corn,' &c. For the country of Tyre and Sidon being but a narrow strip of sandy and infertile land, and thickly peopled, they were dependent for many of the necessities of life on the interior

21 Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτοὺς. 22 Ὁ δὲ δῆμος ἐπεφώνεν Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου! 23 Ὁ Παρα-<sup>1 Sam. 28.</sup> κρίμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε

country; which being in the possession of Herod, he could deprive them of that support, or make them pay for it at a very dear rate.

21. τακτῇ] 'appointed,' as the day of public audience. So Dionys. Hal. ii. 74, τακτῇ ἡμέρᾳ. It appears from Jos. Antt. xix. 8, 2, to have been the second day of the Games then celebrating in honour of Cæsar; on which occasion he was, as described in the words of the historian, indeed royally attired: στολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιμένῃν πᾶσαν, ὡς θαυμάσιον ὕφην εἶναι.—παρῆλθον εἰς τὸ βιάτρου ἀρχομένης ἡμέρας, ἵνα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίων ἐπιβολαῖς ὁ ἔργου κατανασθῇ, θαυμασίως ἀπέστιλβη.—βῆμα, 'emphaticus,' presenting the appearance of a throne, in the theatre, where Herod viewed the games and delivered the oration.

—πρὸς αὐτοὺς] Not the people, as some imagine, but the ambassadors; which is required by what precedes; and δημηγορεῖν, as often in the later writers signifies simply 'to deliver a speech.'

22. ὁ δῆμος] The multitude chiefly, if not exclusively, Gentiles (many of whom inhabited Cæsarea), and set on, as we find from Joseph., by the courtiers and flatterers, who, he tells us, did really profess to regard Herod as a god; no doubt in that qualified sense in which the Roman Emperors were called *Divi*, not only after their death, but even in their lifetime, and in which the Greeks sometimes applied the term to great personages (see Pind. Olymp. v. sub init. Aristid. iii. 249, 250. Eunap. Proer. p. 120, 163. Appian, i. 635. Josephus, p. 533, ult.); but yet in such a sense as the Jews could not receive; and it clearly appears from Josephus, that they were incensed with him for receiving this impious adulation.

23. ἐπάταξεν] i. e. 'struck him with disease.' The expression ἄγγελος Κυρίου ἐπ' αὐτὸν must, at any rate, mean that the disorder was inflicted by a Divine judgment (comp. χεῖρ Κυρίου, infra xiii. 11), and not, as some recent foreign Commentators say, brought on by dysentery arising from a cold caught. As to the circumstance of his thus becoming a prey to worms, it is by no means such as to prove the disorder to have been of human origin; for Divine power is continually found to act by second causes. And this will sufficiently reconcile the seeming discrepancy between the present account and that of Josephus. The historian narrates the secondary causes of Herod's death; the sacred writer considers the primary one, even the immediate judicial infliction from on High. The same principle will hold good whether we take ἄγγελος literally or metaphorically; though, even thus, taking it of the real, but invisible, agency of a celestial spirit; see 2 Sam. xxiv. 16. 2 Kings xix. 35. Nor is there any discrepancy as to the secondary cause of his death, namely, the disorder of which he died. For although Josephus only mentions a most violent pain in the stomach (διακέρδιον ἔσχευ δδύνη), and dysentery, yet that is very consistent

with St. Luke's account; since the dysentery might very well be occasioned by worms; especially as, in such a case, the disease is preceded by violent pains in the bowels; see Thucyd. ii. 49, 6. It is not certain, however, that Josephus meant to describe the disorder called dysentery. Possibly in the expressions ἀλγῆματι τῆς γαστρὸς and ἀλγῆμα κοιλίας there may be reference to the agony occasioned by worms eating the bowels. So in 2 Macc. ix. 5, it is said of Antiochus (who confessedly died σκωληκόβρωτος), ἔλαβεν αὐτὸν ἀνῆκτος τῶν σπλάγχνων ἀλγῆδαν, καὶ πικραὶ τῶν ἰνδῶν βάσανοι. That Josephus has made no mention of worms may be attributed to motives of delicacy; especially as many tyrants, even the first Herod, had died of that, or a similar disorder, the morbus pedicularis; as, for instance, Antiochus Epiphanes, who had likewise arrogated Divine honours, and, like some others, had come to this miserable end; see Josephus, Antt. xvii. 6, 5. Euseb. Eccl. viii. 16. Hdrot. iv. 205, and other passages adduced by Wetstein. Alf., I find, takes the same view that I have done; and remarks that 'the σκωληκόβρ. affords another additional particular, and one to be expected from a physician.' It is plain, however, from Josephus's manner, that he regarded Herod's death as brought on by Divine infliction. Thus he says that the exclamations of the adulators were οὐδὲ ἰατρῶν πρὸς ἀγαθόν. And he represents Herod himself as avowing his persuasion, that his death was a dispensation of Almighty Providence, to give the lie, as it were, to the impious assertions of the flattering multitude, and to punish him for accepting them. 'It is remarkable,' says Alf., 'that Josephus seems not to have been aware that one object of Herod's appearance was, to give an answer to the Sidonians' embassy; and he pays a just compliment to the accuracy of detail in Luke's narrative.' I cannot help thinking that Herod's speech was addressed to the multitude present, as well as to the ambassadors, who probably got little more than a few civil words, expressive of his granting their request, and restoring the amity between the two countries. It should seem that the introduction of, and Herod's reception of, the Sidonian ambassadors was a business very subordinate to the rest of that which occupied the day; and therefore Josephus, though aware of it, did not mention it. It cannot be denied that Eusebius' misquotation of Josephus' words narrating this remarkable occurrence has much of the appearance of a pious fraud, such as may be highly censurable in itself, but not more so than some others that are found in ancient Fathers, Greek and Latin; lapses, however, which have not been destructive of their reputation or trustworthiness. Accordingly, I cannot but consider it unjust, and uncalled for, in Mr. Alf. to issue a caution to his readers, as to 'how much they may believe of Eusebius' quotations of authors which do not remain to us.' For myself, I must avow that this lapse,—taken in itself, and admitting of extenuation from good intention,—does not shake



[τὴν] δόξαν τῷ Θεῷ καὶ γενόμενος σκωληκόβρωτος, ἐξέφυγεν. 24 ε' Ὁ δὲ λόγος τοῦ Θεοῦ ᾠξανε καὶ ἐπληθύνετο. 25 Ἡ Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

g Isa. 55. 11.  
ch. 9. 7.  
& 10. 30.  
Col. 1. 6.  
h ch. 11. 28.

a ch. 14. 26.  
Rom. 16. 21.

b ch. 9. 15.  
& 22. 31.  
Rom. 1. 1.  
Gal. 1. 15.  
c 1. 9.  
Eph. 3. 8.  
1 Tim. 2. 7.  
2 Tim. 1. 11.  
Matt. 2. 23.  
Rom. 16. 15.

XIII. 1 Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. 2 Λειτουργοῦντων δὲ αὐτῶν τῷ Κυρίῳ καὶ ἠσθευνόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον Ἀφορίσατε δὴ μοι τὸν [τε] Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ

my confidence generally in the Ecclesiastical Historian's fidelity and trustworthiness in his almost innumerable citations from important writers, which only remain to us in those quotations. That the stroke of disease was inflicted by the Lord through the instrumentality of an angel, we have the Sacred writer's assurance; and the case is parallel to those in the Old Test., 2 Kings xix. 35. 1 Chron. xxi. 15, 16; but the appearance of the angel was unnecessary, and ought not to have been obtruded by Eusebius.

— ἀν' ὃν οὐκ ἵδωκε τὴν δόξαν τ. Θε.] 'wherefore, because he did not leave to God the honour due to him alone,' but arrogated it to himself, at least by accepting the impious flattery of the people. Τὴν, not found in several MSS., Fathers, and Editions, has been cancelled by Matthæi, Griesb., Scholz, Lachm., and Tisch., ed. 1; but restored in Tisch., ed. 2, rightly. The phrase is found often without it; as Luke xvii. 18, and John ix. 24, and often in the Sept. But though the phrase in ascriptions of Divine honour seems not even to admit of it, yet it may always be employed with the force of renewed mention; which, I apprehend, is the case here; q. d. 'the Divine honour he had been accepting.' So in Rev. iv. 11, we have ἄξιός ἐστι, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν, where in τὴν there is a reference to the preceding εὐχαριστοῦσι δόξαν καὶ τιμὴν. Now *there* the phrase has not the Article, because there is no reference.

XIII. Henceforward, to the end of this book, are solely—except at chap. xv.—recorded the various journeys and ministrations of St. Paul, and also his personal history in various events of his life. There is narrated in this chapter, and xiv. 1—28, Paul's first missionary journey, accompanied by Barnabas.

1. *Τινες* here is absent from A, C, D, and a few cursives, with some Versions, and is cancelled by Lachm., Tisch., and also by Alf., who pronounces that 'the word was interpolated, to make it appear that the persons mentioned were not the only prophets and teachers in Antioch.' But that insertion for *such* a reason is unlikely; and that it should have been introduced into all the copies but some dozen (for I cannot find it in one of the Lamb., Mus., and Trin. Coll. copies) is exceedingly improbable. It was, I doubt not, partly omitted by accident, and partly removed by Critics; since both its use and its position are unclassical. *Tis* has in *other* pas-

sages been removed from that cause; see Matt. xxi. 28, 33. Mark v. 25, γυνή τις οὖσα ἐν ῥύσει. xiv. 47. Luke vii. 18. xix. 15. Acts xxviii. 3. I need scarcely say that the authority of ancient Versions is of slender weight in such a case.

— προφῆται.] See note supra xi. 27.

— διδάσκαλοι.] Meaning those endowed with the χάρισμα διδασκαλίας, mentioned at 1 Cor. xii. 28, and alluded to at Eph. iv. 11.

— Μαναὴν.] Hebr. מנחם, *consoler*. Supposed to be the son of the Esene who foretold to Herod, when a boy, that he would live to be a king.

— Ἡρώδου.] That this was Herod Antipas, and not (as Grotius supposes) Agrippa the second, son of king Agrippa the first, whose death was recorded at xii. 23, has been fully proved by Walch.

— σύντροφος.] This is properly an *adjective*, signifying 'brought up with,' but it is also, as here, used as a *substantive*, equivalent to our *foster-brother*, and is explained by ὁμογάλακτος in the Glossaries. But the sense *foster-brother* sometimes implied also that of *table-fellow* and *school-fellow*; and it was not unusual in ancient times for children to be brought up with the sons of kings and great men.

2. λειτουργοῦντων αὐτῶν τῷ Κυρίῳ.] This term in the Old Test., and sometimes in the New (as Heb. x. 11), denotes the ministration of the Priests in their public services. Here it denotes the discharge of all the public duties of the Christian ministry, in reading the Word of God, and preaching the Gospel. The addition of καὶ ἠσθευνόντων seems to point at more than usual solemnity, when (as infra xiv. 23) fasting was added to prayer; doubtless to pray for a blessing on the mission now taken in hand to the Gentiles. In the expression εἰπε here (meaning, *through one of the prophets preaching*) and ἐκτεμῆθ. ὑπὸ τ. Πν. τ. ἁγ. at ver. 4, the Personality and Divinity of the Holy Spirit are plainly implied.

— ἀφορίσατε δὴ μοι.] Ἀφορίζω signifies, 1. to separate; 2. (by implication) to destine; 3. to appoint, as here. With reference to this, St. Paul, Rom. i. 1, calls himself ἀφορισμένος. The δὴ is *hortative*, and may be rendered *now*; as in Luke ii. 15. Acts xv. 36. 1 Cor. vi. 20. The μοι has the same force (meaning 'agreeably to my desire'), as at Pa. cxviii. 19, ἀνοίξατέ μοι πύλας. Thucyd. v. 10, τὰς πύλας ἀνοίγεται μοι. Eurip. Iph. Aul. 1340, διαχαλάτω μοι

ἔργον δ προσκέκλημαι αὐτούς. <sup>3</sup> Ὅτε νηστεύσαντες καὶ προσ- <sup>c ch. 6. 6.</sup>  
ευζήμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν. <sup>4</sup> Οὗτοι <sup>ε ch. 15.</sup>  
μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατήλθον <sup>ε ch. 12. 25.</sup>  
εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπευσαν εἰς τὴν Κύπρον.  
<sup>5</sup> <sup>d</sup> Καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ <sup>d ch. 12. 25.</sup>  
ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπ-  
ηρέτην. <sup>6</sup> Διελλθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρον τινα <sup>e ch. 8. 9.</sup>  
μάγον, ψευδοπροφήτην, Ἰουδαῖον, ᾧ ὄνομα Βαρίσησους, <sup>7</sup> ὃς ἦν  
σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκα-  
λεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπέζητησεν ἀκοῦσαι τὸν λόγον  
τοῦ Θεοῦ. <sup>8</sup> <sup>f</sup> Ἀντίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος (οὕτω γὰρ <sup>f Exod. 7. 11.</sup>  
μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέφαι τὸν ἀνθύ- <sup>g Tim. 2. 8.</sup>  
πατον ἀπὸ τῆς πίστεως. <sup>9</sup> Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεῖς

μίλαθρα. Soph. Œd. Col. 1475. Lucian i. 718, 645. The *προς* in *προσκέκλημαι* is not pleonastic, but signifies *unto*, as if it were written *πρὸς τὸ κέκλημαι*. Accordingly, it was, as Alf. says, a *peno* fasting and a *special* prayer for Barnabas and Saul. On the practice of solemn prayer and fasting at certain seasons in the Church, see Bingham's *Antiqq.* iv. 6, 6.

6. Before *τινα* Lachm., Tisch., and Alf. insert *ἀνδρα*, with A, B, C, D, E, and a few cursives; to which, however, I can only add two *Mss.* copies, and Trin. Coll. B, x. 16. The reading is worthy of attention, but not of adoption; since we may more easily account for its insertion than for its removal.

— *μάγον*] See note supra viii. 9.—*Ψευδο-προφ.* Meaning one who falsely claims to speak under Divine inspiration, whether in foretelling future events, or in making known the will of God. *Ὀλην* is received before *νῆσον* by Griesbach, Scholz, Lachm., Tisch., and Alf., from MSS. A, B, C, D, E, and a few cursives; to which I can only add *one*.—Trin. Coll. B, x. 16. And the evidence of Versions and Fathers is, in a case like this, anything but weighty. Internal evidence is quite against the word, which has every appearance of coming from the margin, being intended to point out the full force of the *δια* in *διελθ.*, which means *throughout*; for in passing from Seleucia to Paphos, they would traverse almost the whole length of the island from East to West. Alf., indeed, pronounces that *ὀλην* was removed to prevent an inconsistency; *ὀλην* and *ἄχρι Πάφ.* being supposed to be inconsistent. But how could that be? since the course the Apostles took would carry them along the whole length of the island; by sea to Salamis, and by land from Salamis to Paphos.—New-Paphos, now called Ktima. It is utterly incredible that such a stupid blunder could be committed almost universally. The insertion in a few MSS., and the expression of the sense in some Versions, is easy to be accounted for.

7. *ἀνθυπάτω*] Supposed by Grot. and Hamm. to be applied, by an error of title, for *ἀντιστρατήγῳ*. But Lardner and Kuin. have vindicated the accuracy of the expression; proving, by reference to Dio Cass. and other writers, that those who presided over the provinces by the appoint-

ment of the Senate (and Cyprus was *then* of that number, though it had once been *Prætorian*) were *styled* *Proconsuls*, though they had never filled the chair. That the title did really belong to the Roman governors of Cyprus, has been placed beyond all doubt by Engel, in his *Kypros*, Berlin, 1843, i. p. 459—463, who adduces, besides some coins, several inscriptions, taken from Boeckh, *Corp. Inscript.*; the principal of each may be seen in Conybeare's and Howson's *Life of St. Paul*, vol. i. chap. 5.

— *ἀνδρὶ συνετῷ*] The term *συνετός* properly signifies '*sagaci*,' 'intelligent by natural sagacity;' but here it bears that sense well represented by the rendering of the *Vulg.*, *virum prudentem*, 'a man of discretion and wisdom,' meaning that *practical* wisdom necessary to one who governs. So *Thucyd.* i. 79, *ἀνὴρ συνετός καὶ σώφρων*. But Dr. Greenhill, in his *Life of Galen*, in Dr. Smith's *Dictionary of Biography*, has shown that the *Sergius Paulus* mentioned by Galen was another *Sergius Paulus*, who was *ἐπαρχος* of Rome about A.D. 177, and one well versed in *philosophy*.

8. *διαστρέφαι*] At this term some Commentators stumble; and Valcknaer and Griesbach conjecture *ἀποστρέφαι*, but without any authority. The common reading is confirmed by a similar construction in *Exod.* v. 4, *ἵνατί διαστρέφετε τὸν λαὸν ἀπὸ τῶν ἔργων*; The reason for the apparent anomaly in syntax is, that there is a *significatio pragmatæ*,—namely, 'to pervert and turn,' i. e. to turn away from the faith, set him against it, by a perversion and misrepresentation of it.

9. *ὁ καὶ Παῦλος*] sub. *καλούμενος*. With respect to the name *Παῦλος*, it is well observed by Wets., that, though Luke has before invariably called him *Saul*, now, no sooner has he mentioned the name of *Paul*, than *Saul* becomes so obliterated, that we no where find it used again, either by Luke, Peter, or Paul, in his *Epistles*. For this the Commentators are not a little perplexed to account. Some suppose that the Apostle had always borne *both* names. But then why should Luke have hitherto invariably used the name *Saul*, and now as invariably that of *Paul*? Others are of opinion that *Saul* changed his name after his conversion. But that is refuted by his being called *Saul* by Luke *after*

g Matt. 12.  
John 8. 44.  
1 John 3. 8.

h Exod. 9. 2.

Πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν, <sup>10</sup> εἶπεν Ὁ πλήρης παντὸς δόλου καὶ πάσης ραδιουργίας, υἱὲ Διαβόλου, ἐχθρὲ πάσης δικαιοσύνης! οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; <sup>11</sup> καὶ νῦν ἰδοὺ, χεῖρ [τοῦ] Κυρίου ἐπὶ σέ, καὶ ἔσθ' τυφλὸς, μὴ βλέπων τὸν ἥλιον, ἄχρι καιροῦ. Παρακρήμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος καὶ περιάγων ἐξίττει

that time, and up to the present. Saul must have *himself* changed his name; not, however, as some imagine, out of humility, and in deference to the Proconsul, but rather (as Beza, Grot., Dodd., and Kuin. suppose), because he was now brought very much among Greeks and Romans, to whom the name *Saul* was unknown; while that of *Paul* was familiar, and, as being a Roman name, would be so much the more suitable to a Roman citizen. And as the reason for the alteration, on taking the solemn charge he had now received, would be stronger than ever, there can be no doubt that it was *now made*; in conformity, indeed, with a Jewish practice, as old, at least, as the Captivity, of adopting a Gentile name. This Conyb. and Howson ably trace through the Persian period, and the Roman, and the Middle Ages, downwards.

— πλοῦσις Πν. ἁγ.] 'filled with the influence and inspiration of the Holy Spirit;' said, that it might not be supposed that this address was uttered under the impression of spleen. I cannot agree with Calv., that this *exaudescens ardor* (as he terms it) was resorted to because he expected that no good would be done by a more moderate and placid mode of address. It should rather seem that, as Olshaus. supposes, this severe oburgation was intended as a *wholesome severity*, to bring Elymas to a due consciousness of his guilt, and a true repentance; for which reason probably it was that the judicial infliction was announced to him as only temporary, thus leaving him, as yet, a *locus penitentiae*. I cannot see any ground for adopting the view taken by the Bishop of Winchester and Mr. Alford, that the expression *ἀτενίσας* etc. has reference to some peculiarity in Paul's sight, which rendered his bodily presence contemptible, arising, Alford thinks, from Paul's never having perfectly recovered his sight after the *δόξα τοῦ φωτός* ἐκείνου. But this is taking too much for granted, and is a mere figment of fancy. Besides, the same expression recurs at xxiii. 1, where it can only have the sense that has hitherto been ascribed to it, 'fixing his eyes full upon' him; though I am not indisposed to discern in it the graphical touch of an eye-witness.—On *ραδιουργίας* see my Lex. It may here be rendered by 'clever roguery,' which will well designate the conduct of Elymas.

10. διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας;] It is somewhat debated whether τὰς ὁδοὺς Κυρίου should be understood as denoting the Lord's *religion*, or the *ways and purposes* of the Lord. The latter sense is preferable, since, as used in the former signification, the word is always in the *singular*; and indeed *εὐθείας* would thus be an expression little suitable. Render: 'misrepresenting the upright counsels and purposes of the Lord (lit. modes of proceeding) [for the salvation of men according to the Gospel system].' Here there is a tacit contrast between

the conduct of the God of truth, 'just and right' (Deut. xxxiii. 4), and that of the liar and impostor, Elymas, who was 'perverse and crooked in all his ways;' for it would seem, from the *οὐ παύσῃ*, that the charge was founded not only on his *present* conduct, but on his *previous course* of deceit and imposture towards his fellow men, on account of which he might well be called υἱὲ Διαβόλου, as practising the deceit and fraud of the 'Grand Impostor.'

11. ἰδοὺ] As we say, 'Mind! take notice!' — Χεῖρ τοῦ Κυρίου ἐπὶ σέ. A Hebrew phrase, denoting that Divine punishment is suspended over a person. See Exod. ix. 3. Job xix. 21.

— ἔσθ' τυφλὸς, μὴ βλ. τ. ἥ.] This is thought to be a Hebrew mode of asserting the same thing, both by affirmation and by negation of the contrary. But the idiom occurs also in the *Greek* and *Latin* writers, and is only a relic of primitive simplicity of diction. It does not involve *pleonasm*, for the latter phrase serves to explain and strengthen the former; as in a kindred passage of Luke i. 20, καὶ ἰδοὺ, ἔσθ' σιωπῶν, μὴ δυνατόν σοι λαλῆσαι. Here, however, μὴ βλέπων τὸν ἥλιον is so much stronger an expression than τυφλὸς (for all but persons born blind have some faint view of the sun), that there is a sort of *ellipsis*, and we might render freely, 'thou shalt be blind—yes, *stone blind*!' Of ἄχρι καιροῦ the literal sense is, 'during some time.' Though, as duration for a certain time only necessarily implies termination at the end of that time, so ἄχρι χρόνου may be popularly taken for *μήχρι χρόνου*; q. d. 'for a season, to terminate at a certain time.' But although the words of the Apostle express no more than this,—yet, as καιροῦ is used (which chiefly signifies a *point of time*), not χρόνου, he meant, I apprehend, to hint at that sense which might be more correctly phrased by *μήχρι καιροῦ*; meaning by καιροῦ the *time of his repentance and reformation*. Whether that time would ever arrive, the Apostle, it seems, knew not; the Holy Spirit not having informed him. And he felt so much doubt, that he only just uses an expression which might fall short of driving the man into despair.

— ἐπίκειται ἐπ' αὐτὸν ἀχλὺς καὶ σκότος] Passing by the vain speculations of the Rationalists on the subject of this blindness, I would only observe, that there is here not a Hendiadys; but it should seem that the superposition of the blindness is *graphically* described, by various stages of the disease. First, a cloud or mist came over his eyes, such as that which obscures the sight of the dying (see Hom. II. v. 696. xvi. 344). This soon increased to *darkness*; which terminated in that 'total eclipse in which the sun is dark!'

In the next words, περιάγων ἐξίττει χειρῶν, lit. 'and going up and down, he went in search of a guide;' we have a *graphic description*, in its different stages, from the hand of a physi-

χειραγωγούς. <sup>12</sup> Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός, ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

<sup>13</sup> <sup>1</sup> Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον <sup>i ch. 15. 28.</sup> εἰς Πέργην τῆς Παμφυλλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. <sup>14</sup> Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν. <sup>15</sup> <sup>k</sup> Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφη- <sup>k Luke 4. 16. ver. 27.</sup> τῶν, ἀπέστειλαν οἱ ἄρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες· Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε. <sup>16</sup> <sup>1</sup> Ἀναστὰς δὲ Παῦλος, καὶ κατασεῖσας τῇ χειρὶ, <sup>i ch. 12. 17. & 18. 22. & 21. 20.</sup>

cian, of total blindness, as in Artemid. On. i. 50, τυφλοὶ ἐποίησεν, ἵνα (so that) χειραγωγοὶ χρῆσονται. This use of *περιάγ.* is rare, but it is found in Cebes, p. 64, ὅρας ὡς περιάγοντας αὐτοὺς; Liban., *περίηγε πλανώμενος ἐν Ἀθήναις*; and a grammarian, in Hermann's Gramm. Gr., explains *περιάγει* by *περιέρχεται*. There may be an ellipsis of *ἰανόν*, expressed in Plut. Solon. 6. The words *ἐκπλησσόμενος*—*Κυρίου* are meant further to unfold the sense couched in *ἰδὼν τὸ γὰρ*, with reference to the miracle, and may be freely rendered, 'being amazed at this [authoritative] mode of teaching the Lord,' i. e. his religion; and espec. 'when he saw its truth confirmed by such power [of miracles].' For it is not (what some have supposed) the *internal* evidence of the truth which is here had in view, but its *external* evidence. This, indeed, is placed beyond doubt by the authentic interpretation of St. Luke himself, in his Gospel, iv. 32, καὶ ἔξεπλήσσοντο ἐπὶ τῇ διδαχῇ· ὅτι ἐν ἱερωσίᾳ ἦν ὁ λόγος αὐτοῦ. The result of this full conviction is stated simply by the term *ἐπίστευσεν*, 'he became a believer'; as did many others. And thus, as Conyb. observes, this blinding of the false prophet opened the Proconsul's eyes to the truth as it is in Jesus; and what had been intended as an hindrance to the Gospel proved, under Providence, the means of its extension.

13. οἱ περὶ τὸν Π.] This falls under one of the three classes, into which this idiomatical use of the Article masc. plur. with an Accus. of person is distributed; by which is meant 'the person [as principal] and his company;' meaning espec. Barnabas and John Mark, but also including, perhaps, one or two others, as helpers in the work, espec. by baptizing. At any rate, the use of this idiom shows that Paul was already esteemed the *principal*,—though Barnabas was, on many accounts, entitled to high consideration, and is mentioned first in the Divine appointment;—and, in fact, he henceforward (as Mr. Conyb. observes) appears as the grand figure in every picture; and Barnabas is in the back ground.

14. διελθόντες ἀπὸ.—] Not, 'when they departed—they came,' but 'having passed through (the country),' 'having traversed' it. Comp. Luke xi. 24, *διέρχεται διὰ ἀνδρῶν*. There seems an allusion to the difficulties of the country thus traversed, in steep mountainous ascents, and on the contrary in narrow defiles, or in morasses; or in the not less difficulty and danger

in passing the numerous rapid rivers, the Cestius and Eurymedon and their tributaries, which run in all directions, and obstruct the roads; not to mention a more formidable difficulty of travelling, from the savage barbarousness of the inhabitants, mostly robbers; for, as Conyb. and Hows. remark, and prove by competent authority, 'the lawless and marauding habits of the population of the mountains which skirt the table-land of the interior of Asia Minor, from the plains on the south coast, were notorious. From the matter adduced by Conyb. and Hows., it would seem that Paul had chiefly in mind, the 'perils of rivers—perils of robbers—perils in the deserts,' which he experienced in this his first Missionary progress.

— Ἀντιόχειαν τῆς Πισιδίας] Situated, as Strabo says, on a hill; but whose true situation was long unknown, until at length it was fixed by Mr. Arundel, in his Travels, at a place called Jalolabet.

15. ἀπέστειλαν] The rulers sent, from their own πρωτοκαθεδρίαι, to the two Jewish strangers,—sitting among the congregation, occupying the lower seats, and on whom, we may imagine, many eyes had been turned,—desiring to know whether (as they had been teaching in the city) they had any word of exhortation\* or admonition to deliver to the people; and, if so, to furnish it. Comp. Luke iv. 17—20, and see notes; also xv. 3, and 2 Thess. ii. 3.

16—41. We have here, doubtless, if not the whole speech delivered by Paul, yet the *full substance* of it; and no mere outline, or dry analysis. Luke has (as Conyb. and Hows. well observe) evidently preserved, if not *all* the words, yet the *very* words, delivered by the Apostle; nor can we fail to recognize in all these speeches a tone of thought, and even of expression, which stamps them with the individuality of the speaker. The speech naturally resolves itself into three divisions; or rather two, and an *application*. I. The Apostle reminds his hearers of the *former* mercies of God to the family of Abraham, the deliverances of his people, and the prediction that their Messiah should be descended from David; and asserts that this Messiah was Jesus of Nazareth, the promised Son of David. II. He adverts to, and accounts for, the rejection of the Jews at large, notwithstanding the attestation of his Messiahship by God himself in raising him from the dead. III. He subjoins an *application* of the foregoing, intended for all present, an-

m Exod. i. 1.  
& 6.  
& 12. 31.  
& 12. 14.  
n Exod. 16.  
2. 35.  
Num. 14. 34.  
Deut. i. 31  
(Sept.  
Ps. 96. 8-11.

εἶπεν Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκού-  
σατε. 17 Ὁ Θεὸς τοῦ λαοῦ τούτου [Ἰσραὴλ] ἐξελέξατο τοὺς  
πατέρας ἡμῶν καὶ τὸν λαὸν ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ  
Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς·  
18 καὶ ὡς τεσσαρακονταετὴ χρόνον \* ἐτροφοφόρησεν αὐτοὺς

nouncing to them the great doctrine of *Justification by Faith* (which, as Conyb. says, 'might stand as a summary, representing, in outline, the early Chapters of the Epistle to the Romans'), and ends with a solemn warning against that bigoted rejection of the Gospel of Christ, which the latter part of the address might call forth.

16. *κατασ. τῇ χειρὶ*] Thus motioning for silence. It was, indeed, Paul's custom to commence speech with some such motion as that in question.

— οἱ φοβ. τὸν Θεόν] By these are meant the uncircumcised proselytes of the gate,—the οἱ σαβόμενοι προσήλυτοι, infra ver. 43, and οἱ σαβόμενοι Ἕλληνες, xvii. 17. So Joseph. Antt. xiv. 7, 2, makes a similar distinction between Ἰουδαῖοι and σαβόμενοι. It may be meant to include (Mr. Alf. thinks it *does*) even such pious (worshippers of the one true God) Gentiles, as were not proselytes in any sense. At any rate, the speech is *universal* in its application.—After τ. λαοῦ τούτου, Lachm., Tisch., and Alf. cancel Ἰσραὴλ from E, G, H, and about 50 cursives (to which I can add almost all the Lamb. and Mus. copies), and several Versions. But internal evidence draws two ways—for the word may have been introduced from a marginal Scholium, or it may have been removed by Critics as inelegant and unnecessary; and this is confirmed by the other alterations, all tending to remove a fancied superfluity. Accordingly, the word must not be expunged. In τὸν λαὸν ὑψώσεν there seems an allusion to Isa. i. 2, υἱοὺς ἰγύνῃσα καὶ ὑψώσα, and the sense is, 'raised them into a numerous people.' So Eccles. xlv. 21, ἀνυψώσαι is interchanged with πλεθύναι, and both used of the people of Israel at the hands of God.

18. *ἐτροφοφόρησεν*] It is a point of no little difficulty to determine which of the two readings here found (*ἐτροφοφόρησεν*, the text, rec., or *ἐτροφοφόρησιν*) is to be adopted in the copies. The Editors and Critics are divided in opinion; but the greater number, and the more eminent for critical acumen, decide in favour of *ἐτροφ.* Many arguments have been expended by the disputants on both sides, either irrelevant or inconclusive, which only increase the difficulty, at least of weighing the external evidence. That the words are, as might be expected, from the usual interchange of π and φ in pronunciation, confounded by the scribes; and that both words were in use, at least in the ordinary Greek, is hardly to be questioned; for, though we might doubt whether *τροφοφορίαι* be analogically formed, yet we must bend to the 'norma loquendi'; and the similar form *διπροφορίας* countenances the seeming anomaly. That *τροφοφ.* is *boni commatis*, is attested by its occurring also in Deut. i. 31, in 2 Macc. vii. 27, and in Macarius, Homil. 46, and so *τροφοφόρος* in Eustathius. External evidence, indeed, is so decidedly in favour of *ἐτροφ.*, that if that were *all* we had to consider, it ought to be preferred. Internal evi-

dence, however, is likewise to be taken into the account, and that is quite in favour of *ἐτροφ.* It is the less usual and more difficult term, and is far more suitable to the context; *ἐτροφοφ.* consorting far better with ὑψώσεν and ἐξήγαγεν before. Thus the inferiority in *external* is fully balanced by the superiority in *internal* testimony; and, accordingly, this knotty point might remain undecided *ad Græcos calendas*, were we not enabled to call in *another* principle, which may serve to turn the scale. No unprejudiced inquirer can doubt that the Apostle had in view Deut. i. 31 (Sept.); nay, Bengel, Kuin., and Stier, with much probability, conjecture that Deut. i. and Isa. i. were the two chapters of the Old Test. which had been read that day in the synagogue, as they are at present on one and the same Sabbath. But, upon inspecting the passage, it will be obvious that *τροφοφορία*, and not *τροποφορία*, was there the term employed. It is supported by 5-6ths of the MSS., and by Symm. and Aquila, and is required there by the context. Moreover, the great bulk of the MSS., and the Hebrew original, require that we should read, not *τροποφορήσαι*, but *ἐτροφοφόρησαι*, as the Apostle seems to have read.—'Ετροφοφόρησαι is also confirmed by Numb. xi. 12 (Sept.). Λάβετε αὐτὸν (scil. τὸν λαὸν τούτον) εἰς τὰς κόλπους σου, ὥστε δρᾷ τιθεὶς τὸν θηλάοντα, εἰς τὴν γῆν ἣν ὁμοῖας τοῖς πατράσιν αὐτῶν: for it is probable that this passage too was in the mind of the Apostle, and that the two passages contain respectively images of a father carrying his little son over the rough places of a road, and of a nurse carrying an infant in her bosom. There, I conceive, the image terminates, and does not extend to feeding, which some ancient Interpreters seem to have recognized in the present passage, as we may infer from the Const. Apost. vii. 36, Hesych., and the Peschito Syriac, Arabic, Coptic, Æthiopic, and Italic Versions. I acknowledge, indeed, that the reading might justly be regarded as an open question, since *ἐτροφ.* is not, as some say, unsuitable to the context, but the reverse; and the argument advanced against *ἐτροφ.*—that God did not very patiently suffer the perversity of the Israelites,—that argument has little or no force; for it may be said that, upon the whole, God was long-suffering, as is clear from Numb. xiv. 18, and not a few other passages that might be adduced. Nay, when in Ps. xcv. 11, it is said, 'Forty years was I grieved with this generation, there seems imparted to the verb γν an implied notion of long-suffering endurance, even unto utter weariness. Indeed, one might also say that *ἐτροφ.* is equally suitable to the context. But, since it cannot be doubted that Paul meant to allude to the passage of Deut., the argument as to comparative suitability is effectually cut short, and the question decided in favour of *ἐτροφ.*, which has been adopted by Griesb., Scholz, Lachm., Tisch. 1, and Alf. In his 2nd Edit., indeed, Tisch.

ἐν τῇ ἐρήμῳ· <sup>19</sup> <sup>ο</sup> καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν, \* κατ- <sup>ο</sup> Jos. 14. 1,  
 εκκληρονομήσεν αὐτοῖς τὴν γῆν αὐτῶν. <sup>20</sup> <sup>ρ</sup> Καὶ μετὰ ταῦτα, ὡς <sup>ρ</sup> Judg. 2. 10,  
 ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ <sup>ρ</sup> 2. 9,  
 τοῦ προφήτου· <sup>21</sup> <sup>α</sup> κακεῖθεν ᾗτήσαντο βασιλέα· καὶ ἔδωκεν <sup>ρ</sup> 1 Sam. 8. 5,  
 αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κις, ἄνδρα ἐκ φυλῆς Βενιαμὴν, <sup>ρ</sup> 9. 1,  
 ἔτη τεσσαράκοντα· <sup>22</sup> <sup>ρ</sup> καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς <sup>ρ</sup> 10. 1,  
 τὸν Δαυὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον Δαυὶδ <sup>ρ</sup> Hos. 12. 11,  
 τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα <sup>ρ</sup> 1 Sam. 13. 14,  
 τὰ θελημάτά μου. <sup>23</sup> <sup>ο</sup> Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' <sup>ρ</sup> 15. 23,  
 ἐπαγγελίαν \* ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, <sup>ρ</sup> 16. 1,  
 ἵνα ἐκβάλῃ τὸν ἐχθρὸν ἀπὸ τῆς γῆς αὐτοῦ· <sup>ρ</sup> Ps. 50. 20,  
 ὡς ἔειπεν ὁ Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ· <sup>ρ</sup> ch. 7. 46,  
 ὡς ἔειπεν ὁ Κύριος ὁ Θεός σου· <sup>ρ</sup> 2 Sam. 7. 12,  
 ὡς ἔειπεν ὁ Κύριος ὁ Θεός σου· <sup>ρ</sup> 2 Sam. 11. 1,  
 ὡς ἔειπεν ὁ Κύριος ὁ Θεός σου· <sup>ρ</sup> Zech. 3. 9,  
 ὡς ἔειπεν ὁ Κύριος ὁ Θεός σου· <sup>ρ</sup> 2 Mal. 3. 1,  
 ὡς ἔειπεν ὁ Κύριος ὁ Θεός σου· <sup>ρ</sup> Matt. 5. 1,  
 ὡς ἔειπεν ὁ Κύριος ὁ Θεός σου· <sup>ρ</sup> Mark 1. 1,  
 ὡς ἔειπεν ὁ Κύριος ὁ Θεός σου· <sup>ρ</sup> Luke 1. 1,  
 ὡς ἔειπεν ὁ Κύριος ὁ Θεός σου· <sup>ρ</sup> John 8. 32

has restored *ἔτροψ.*; but his second thoughts are, here at least, *not* wiser. It could not arise from any fresh light that has broken in, but from his constant proneness to bow to the weight of *external* authority, to the neglect of *internal* evidence; exactly as in the case of Matthæi, who says, 'vehementer arripit hæc lectio (*ἔτροφ.*), sed nihil muto *contra tot codices*'; and I must confess that I have not been able to add even one to the *seven* cursives which alone have *ἔτροφ.* Nevertheless, the defect is made up by the authority (in a case like this, *weighty*) of the ancient Versions—the Pesh. Syr., Arab., Copt., Sahid., Æthiop., Slav.; with several Fathers, as Athanasius, Cyrill. Macarius; and, I add, the Const. Apost. vii. 36, for although we there read *διὰ ἑνῶν αὐτῶν πατήρων, καὶ ἑτροποφόρησας αὐτοὺς ἐν ἱερῇ παντοῖς ἀγαθῇ*, yet the context evidently demands *ἔτροφ.* However, I do not doubt that when the cursives shall have been all collated, with diligence and accuracy,—hitherto a very rare *exception*,—some will be found to have *ἔτροφ.*, or to have had it originally.

19. *κατεκληροδόμησιν*] Such (for the vulg. *κατεκληροδότησιν*) is the reading of almost all the most ancient uncials, and not a few cursives, including all the Lamb. and Mus. copies, and Trin. Coll. B, x. 16, and several Fathers; which has been adopted by almost every Critic and Editor of note; and justly; for though *κατεκληροδότης* is the less usual term, and therefore the other might seem a *gloss*, yet its authority is not very well established. It is found, indeed, in the LXX.; but there, too, the most ancient and correct copies have *κατακληρον.* It is plain that *ἐκκληροδοτ.* was an alteration by those Critics who were ignorant of the rather rare *transitive* sense of *κατακληρον.*

20. *ὅς ἐστις τὰρ. καὶ π.*] As to the discrepancy between this number and that at I Kings vi. 1, we need not suppose an error either in one or the other, though the Apostle's number is confirmed by *Josephus*; but we may (with Canon Townsend) take the words to mean, 'and after these things, which lasted about the space of 450 years, he gave them judges, until Samuel the Prophet,' i. e. from the time that God chose the fathers (which some fix to the birth of Isaac), to the time the land was divided to them by lot, was nearly 450 years; and then God appointed judges in Israel. However, I am now inclined to agree with Alf., that Paul followed a chrono-

nology then current among the Jews, and agreeing with the book of Judges itself, and that adopted by Josephus, but not with our present Hebrew text.'

22. εἶπον—θελήματα μου] This is not a regular quotation, but gives the *substance*, with a slight modification, of what is said of David, 1 Sam. xiii. 14, and Ps. lxxxix. 20, the matter of both being blended together; which was very allowable, the words of both passages being alike spoken under prophetic inspiration.

— *ἀνδρα κατὰ τ. καρδίας* μ.] viz. in his undeviating pursuit of the plans God would have carried into effect, and in accomplishing his purposes. For *καρδία* here signifies *mind*, or *purpose*. Nor is this use merely (as it has been thought) a *Hebraism*; since in *Æschyl.* *Agam.* 9 we have *ὧδε γάρ κρατὶ γυναικὸς ἀνδροβουλόν, ἐλπίκος, κέαρ*, 'for thus the masculine mind obtained its hoped-for purpose'.

— δε ποιήσει πάντα τὰ θελήματά μου] Render: 'who will perform all my behests,' i. e. all belonging to God's will or wish, expressed or understood. The plural is not found in the Class. writers, nor elsewhere in the N. T., except Eph. ii. 3. It occurs, however, in Sept. Ps. xv. 2. cii. 7. ex. 2

23. Paul now appeals to the fulfilment of prophecy, in the sending of Christ, and his forerunner John the Baptist, to Jews and Proelytes; JESUS is proclaimed as the promised MESSIAH. The promise especially adverted to is in Zech. iii. 9, Sept., ἰδοὺ, ἐγὼ ἀγὰν τὸν δούλόν μου Ἄρατολήν. So Luke i. 78, ἀνατολή ἐξ ἡλίου. Comp. Mal. iv. 2. I have partly been induced by this passage of Zech. to receive, with Griesb., Matth., Scholz, Lachm., Tisch., and Alf., the reading ἡγάγετε for ἡγάριε, which would otherwise be called for both by strong external authority (A, B, E, G, H, and many cursives, including not a few Lamb. and Mus. copies), and by internal evidence, as being the more difficult reading, and the other a plainer expression of the same sense, suggested by such passages as Judg. iii. 9, 15, ἡγάριεν σωτήρα, not to say that the εἰσόδου at the next verse ('entrance on his public course') calls for ἡγάγεν.

24. προκηρύξαντος] The *προ* is not pleonastic; the term signifying 'to proclaim beforehand, as a public crier does. So Joseph. Antt. x. 5, 1, Ἰερεμίας τὰ μέλλοντα τῇ πόλει δεινὰ προκηρύξει.

u John 1. 30.  
26, 27.  
Matt. 8. 11.  
Mark 1. 7.  
Luke 8. 16.  
x Matt. 10. 6.  
ch. 3. 20, 40.  
y John 16. 3.  
ch. 3. 17.  
z 15. 21.  
1 Cor. 2. 8.  
1 Tim. 1. 13.  
z Matt. 27.  
20—22.  
Mark 16. 11  
—13.  
Luke 23. 18.  
21. 22.  
Joan 10. 6.  
a Matt. 27.  
50.  
Mark 15. 46.  
Luke 23. 52.  
John 19. 38.  
b ch. 2. 24.  
c Matt. 23.  
2. 16.  
ch. 1. 2.  
1 Cor. 15. 5, 6.

μετανοίας παντὶ τῷ λαφ' Ἰσραὴλ. <sup>25</sup> Ὡς δὲ ἐπλήρου ὁ Ἰω-  
άννης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ  
ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν  
ποδῶν λύσαι. <sup>26</sup> Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ  
οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας  
ταύτης \*ἐξαπεστάλη. <sup>27</sup> Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ,  
καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν  
προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες  
ἐπλήρωσαν. <sup>28</sup> Καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες, ᾗτή-  
σαντο Πιλάτον ἀναιρεθῆναι αὐτόν. <sup>29</sup> Ὡς δὲ ἐτέλεσαν \*πάντα  
τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν  
εἰς μνημεῖον. <sup>30</sup> Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν <sup>31</sup> ὅς

<sup>25</sup> ὡς δὲ ἐπλήρου, &c.] Render: 'when John was finishing his course,' i. e. towards the close of his course, or ministry (a Pauline phrase, occurring 2 Tim. iv. 7. 1 Cor. xi. 24, et al.). ἔλεγε, *dicebat*, 'used to say.' The τίνα just after must be interrogative, and the sense is, 'Whom suppose ye me to be? I am not He, οὐτος, which on occasions like this is often, through reverence, left unexpressed.'

<sup>26</sup> Ἄνδρες ἀδελφοί, &c.] The Apostle now earnestly exhorts his hearers, whether Jews or proselytes of the gate, gladly to embrace the salvation offered to them through Christ, and thereby form a contrast to the case of the Rulers of Jerusalem, who, nevertheless, did not, in causing the death of Jesus, frustrate God's purpose, but only fulfilled the prophecies. The contrast is intimated in the ὑμῖν (placed for emphasis at the beginning of the clause), and in the γὰρ, which is not, as Alf. says, *causal*, as supplying a reason, but is *argumentative*; q. d. 'for, as to the Rulers, they have only fulfilled the declarations of the Prophets.'

— For ἀπεστάλη, Lachm., Tisch., and Alf. edit ἔλαμ., from A, B, C, D, and 30 cursive MSS. (to which I add Lamb. 1182), perhaps rightly; for the compound was more likely to pass into the simple through the carelessness of the scribes, than the simple to have been altered to the compound by the Critics: ἀπεστ. could not be, as Alf. imagines, a critical alteration. The verb ἔλαμ. occurs about twelve times in the New Test., and in ten of them in Luke; so that it is almost peculiar to Luke; though it often occurs in the Sept. In Luke xii. 11, we have the word as used of the mission of a messenger; and, as here it is used of the mission of the Gospel, so in Gal. iv. 6, it is used of the sending of the Holy Ghost, in the influence of the Spirit on the hearts of men, and his being sent forth from the Father through the Son. Thus the compound yields a fuller sense than the simple, and is therefore more likely to be the genuine reading, which, accordingly, I have now received.

<sup>27</sup> τοῦτον ἀγνοήσαντες, &c.] In construing this sentence, we must take ἀγνοήσαντες as belonging to both τοῦτον and (by adaptation of signification) to τὰς φωνὰς τ. π., in the sense, 'not knowing him to be the Messiah, and not understanding the words of the prophecy.' At κρίναντες (for κατακρίν.) supply αὐτόν, taken

from τοῦτον preceding, and render, 'by condemning.' Ἀγνοήσαντες cannot be again supplied at ἐπλήρωσαν, yet it is *implied*; the meaning being, that 'they unwittingly fulfilled the prophecies.' So Joseph. (Bell. iv. 6, 3), adverting to such prophecies, says of the Zelotæ, οἱς οὐκ ἀπιστήσαντες [I conjecture *εἰσστ.*] διακόνουσαν αὐτοῦ ἐτίδοντες. — By φωνὰς τῶν προφ. are simply meant 'the *effata* of the Prophets committed to writing;' of which Kypke adduces examples.

<sup>28</sup> καὶ — εὐρόντες] 'and although they found.'

<sup>29</sup> ἐτέλεσαν — ἔθηκαν] Said of the same persons.

— καθελόντες ἀπὸ τοῦ, &c.] A difficulty has here been started; that the same persons did not *bury* Jesus who had *condemned* him. Bp. Middleton regards this as a trifling inaccuracy of expression, which the Apostle, hastening to the grand subject of the Resurrection, cared not to avoid. It may, however, be doubted whether there be any inaccuracy at all. It seems to be only a *popular form of expression*, by which any one is said to *do what he procures* or permits to be done by another. Those who brought about Christ's crucifixion might be familiarly said to *bring him* to his grave, though they did not deposit him there. What the Apostle meant to say is this,—that when they had, however unwittingly, done all that was predicted of him [up to his death], they had him taken down and buried [and though there was then an end of him]. This last clause, though not *expressed*, is perhaps *alluded to* in the adverbative δέ, which commences the next sentence, 'But not so;—God raised him, &c.; there being an indirect contrast between what *men* did unto him and what *God* did *for* him by raising him from the dead.

<sup>31</sup> δε ὥφθη ἡ ἡμ. πλ.] This, and the subsequent words of the verse, are meant as an attestation of the fact just asserted of Jesus' Resurrection, as the seal of his Messiahship. As to the *νῦν* found before *αὐτοῖς* in A, C, and 18 cursives (to which I add 2 Lamb. copies, and 1 Mus. copy, and Trin. Coll. B, x. 16), with the Syr. and other ancient Versions, and adopted by Griesb., Scholz, Lachm., Tisch., and Alf.,—and commended by Alf. and Conyb. as 'important, by giving peculiar force to the sentence;' q. d. 'who are at this

ὥσθ' ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλι-  
λαιας εἰς Ἱερουσαλὴμ· οἵτινες εἰσι μάρτυρες αὐτοῦ πρὸς τὸν  
λαόν. <sup>32</sup> <sup>d</sup> Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πα-  
τέρας ἐπαγγελίαν γενομένην ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε  
τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν <sup>33</sup> <sup>e</sup> ὡς καὶ ἐν τῷ

d Gen. 3. 15.  
e 23. 18.  
f 40. 10.  
Deut. 18. 15.  
Jer. 23. 18.  
Dan. 9. 24.  
Gal. 3. 10.  
e Ps. 2. 7.  
Heb. 1. 5.  
e 5. 5.

moment his witnesses to the Jewish people,'—I cannot adopt it, because the external evidence for it is insufficient, and internal is quite against it; for how came it that a word, which gave such peculiar emphasis to a sentence, should come to be, as Alf. says, 'removed as unnecessary' in all the copies except a comparatively few? It is far more likely to have been inserted—especially in the Versions—to supply what seemed necessary to the sense, but in reality not so, as being implied in the *εἰς*, regarded as emphatic. This is not the only passage where the *νῦν* has been introduced by the Critics; see Matt. xii. 32. Luke xxii. 18. John viii. 11. Acts xxvi. 17. Sometimes they remove the *νῦν*, as in Matt. xxvii. 43. John xvi. 32. Acts ii. 33.

— τοῖς συναβᾶ, &c.] Meaning the Apostles, the disciples *interioris admissionis*, and the pious women who followed our Lord, and ministered to him of their substance; see 1 Cor. xv. 5, sq.

<sup>32</sup> <sup>d</sup> ἡμεῖς ὑμᾶς εὐαγγ.] Mr. Humphrey well points out ἡμ. ὑμ., as emphatically contrasted with the preceding οἵτινες—πρὸς τὸν λαόν, q. d., with Alf., 'THEY are witnessing to the people, WE preaching to you.' There is no cause to stumble here, as do some, at the construction of εὐαγγελιζ., which is often used with Accus. of person, and sometimes also one of thing, as here, and Rev. xiv. 6, and Alciphr. Ep. iii. 12. Heliod. ii. 16, p. 64. Euseb., Vit. Const. iii. 26. See Buttm. Gr. § 151. i. 6. The 2nd Accus. is of course dependent on a Preposit. of reference, *quod attinet ad*. Those who have any thing promised them, are in Scripture peculiarly said εὐαγγελιζέσθαι. So Heb. iv. 2, καὶ γὰρ ἴσμεν εὐαγγελισμένους, 'to us as certain that promise.' As to the words ἀναστήσας Ἰησ., Expositors are not agreed whether the sense be, 'having raised Jesus from the dead,' or 'having raised him up.' The former is maintained by Luther, Hammond, Meyer, and others; the latter by Calv., Beza, Wolf., Michael., Rosenm., Heinr., Kuin., and Olsh. The former urge that the sense 'raised from the dead' is required by the context, both because it is repeated with ἐκ νεκρῶν (v. 34), and because the Apostle's emphasis is on the Resurrection (v. 30) as the great fulfilment, ἐκπλήρωσις, of God's promises concerning Jesus. This is ably put, and, were it not for the subjoined citation from the Psalm, would be entitled to be received. But that citation seems to demand the other interpretation, as has been evinced not only by Calv., Kuin., and Olsh., but recently by Mr. Humphrey. But by none has this been so fully established as by Hoffm. in his Demonst. Evang. vol. ii. 83, seqq., who, after asserting that the word ἀναστήσας here is to be taken 'non de resurrectione ex mortuis, sed de suscitatione ejus ex semine Davidis, et exhibitione tanquam promissi Salvatoris,' and after proving that the word admits this sense by reference to Acts iii. 22, 26. vii. 37 (answering to

Hebr. עֲרָף Deut. xviii. 15), maintains that the context here requires it, for the following reasons derived from the masterly representation of Gataker in his Cinnus, c. v., as follows:— 'Cum duplex sit Christi *hyperis* seu ἀνάστασις, altera incarnationis et missionis in mundum, altera resurrectionis e morte, utramque distinctim Apostolus tum *prædicat*, tum *probat*; priorem *prædicat* v. 23, *probat* 34, 35; ita quidem, ut posteriorem probationem v. 34 priori opponat per adversativam δὲ, quod absolum foret, si v. 32 et 34 de una eademque ἀναστάσει sermo esset. Scopus Apostoli non erat solum ostendere Christum a mortuis resuscitatum fuisse, sed quod in eo impleta sit omnis promissio Patribus facta de mittendo, suo tempore, Messia, vid. v. 23, 32. Quis id credat, Paulum thema hoc principale, ubi ad probationem dictorum jam devenit, neglexisse? Uti ab ἡγαιρα, v. 23, simpliciter posito, v. 30, distinguitur τὸ ἡγαιρα ἐκ νεκρῶν, ita et τὸ ἀναστήσας, v. 32, et τὸ ἀνίστησιν ἐκ νεκρῶν, v. 34, sollicite a se invicem distinguuntur, manifesto indicio, non eundem utriusque phrasæo sensum esse.'

<sup>33</sup> The verse must, of course, be interpreted according to the view taken of the foregoing. Those, who adopt the former view, maintain that Paul here refers the prophecy, in its full completion, to the resurrection of our Lord, comparing Rom. i. 4, ὁριστίστος Υἱὸς Θεοῦ—ἐξ ἀναστάσεως νεκρῶν. Those who adopt the latter take a view far more consistent with the true scope of the whole Psalm; and here the masterly note of Calvin is most apposite—'Quamvis ergo suscitari Christus a Deo cœperit, quando prodiit in mundum, resurrectio tamen quasi justa et plena suscitatio fuit: quia quum prius exinanitus esset forma servi accepta (Phil. ii. 7), tunc victor mortis et Dominus vitæ emerit, ut nihil ad majestatem Dei Filio et quidem unigenito dignam illi deesset.' Hoffm. also ably maintains the same view, and concludes his discussion with the words, 'Maneant ergo verba Τίς μου—γενήνῃ καὶ αἱ insigne testimonium de æterna Filii Dei generatione ex essentia Patris: cum vero additur *σήμερον*, quod de æternitate haud intelligi posse supra probavimus, id profecto innuere aliquid videtur, quod respectu generationis illius æternæ in tempore factum est, &c., manifestationem gloriæ Christi, ὅτι μονογενοῦς ἀπὸ Πατρὸς, hic enim et cum prima illa exhibitione connectitur Luc. i. 32, 35. Joh. i. 14. Inest ergo huic oraculo locutio concisa, sic evolvida, 'Tu es Filius meus, ego te genui; idque *hodie extat*, quod ego te genuerim:' ita Bengelius in Gnom. Favet huic expositioni, quod totus Psalmi contextus Christum non respicit, prout tanquam Filius Dei ab æterno apud Patrem erat, sed prout tanquam Messias, v. 2, in mundum venit, et per passionem consummatus Rex a Patre constitutus est, v. 6. Dominus omnium, v. 8,' &c. The above view is confirmed by the authority of St. Cyril, ap. Catena. Oxon. 'Ὁρᾶν ἡναργῇ  
8 E



ψαλμῷ τῷ δευτέρῳ γέγραπται· Τίός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε. <sup>34</sup> Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν· Ὅτι δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά. <sup>35</sup> Διὸ καὶ ἐν ἐτέρῳ λέγει· Οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. <sup>36</sup> Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ἡγηρητής τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν. <sup>37</sup> ὃν δὲ ὁ Θεὸς ἡγειρεν, οὐκ εἶδε διαφθοράν. <sup>38</sup> Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν

τὴν ὁμολογίαν ἔγουν τὴν ἀνάρρῃσιν· τὸ μὲν γὰρ· 'εἰ τίθεικεν, ἵνα δειξῇ τὸν προαιώνιον· οὐ γὰρ ἐν χρόνῳ γέγονεν· ἀλλ' ἦν αἰ τοῦτο, τοῦτ' ἐστὶν Τίός·' ἐπήνεγκε δὲ τὸ 'σήμερον γέγέννηκά σε,' ἵνα τὴν νιοτάτην αὐτοῦ καὶ κατὰ σὰρκά δειξῇ γέννησιν, ἣν ὑπέμεινεν ἐκὼν διὰ τῆς δόξης παρόντου.

34—36. That nothing new is now brought forward, and consequently that vv. 32, 33, cannot have reference to the resurrection of Jesus, is plain from the words *ὅτι δὲ—οὕτως εἴρηκεν*. Here, in confirmation of the resurrection of Jesus, as a fact predicted by the Prophets, Paul refers first to the passage cited from Is. lv. 3 (Sept.), 'The words *ὅτι δώσω ὑμῖν* are only added by Paul to bring the passage into connexion.' (Oleś.) Paul, however, does not really add *de suo* the *δώσω*, but rather introduces it, as suggested by the preceding context as inherent in *διαθήσομαι*, &c., as Hoffm. shows. The *Messianic* reference of the passage cannot be doubted, because the words *τῷ ἱσχυί, τὰ ὅσια Δαυὶδ τὰ πιστά* can, notwithstanding the dissent of some Expositors, denote no other than 'the mercies' or 'benefits' sacredly assured by promise, the certain fulfilment of which is then declared. So the words must have been taken by the Pesch. Syr. Translator, and by St. Clement, who, on the Epistle to the Corinthians, ch. i., says (doubtless with allusion to the present passage), *πόσα δὲ αὐτῷ ὀφείλομεν ὅσια*; 'How many benefits do we owe to him!' The above view of the meaning of *τῷ ἱσχυί*, or *ὅσια*, is confirmed by Hoffm., p. 94, seqq., who, after showing that *τῷ ἱσχυί* means properly '*gratiam*,' '*benignitatem*,' and also its result, explains *τῷ ἱσχυί* by *beneficia gratia*, as in Gen. xxii. 11. Ps. cvi. 7. Is. lxiii. 7. He then observes that the Sept. Translators have customarily rendered the word by *ὅσια*, though Symm. more correctly by *τὰ ἔλδη*. He, however, traces a correspondence between the two notions, however seemingly apart, in Him who is *τῷ ἱσχυί, gratiosus Dei*; and he adds, 'Utique nil nisi *τῷ ἱσχυί* gratias nobis a Deo polliceri possumus; id quod Paulus, Eph. i. 6, sic exprimit, Θεὸς ἡγαπήσατο ἡμᾶς ἐν τῷ ἡγαπαμένῳ.' He concludes by showing, that the above view is quite agreeable to the context. In short, the Apostle argues that these *beneficia gratia* were assured to David by the sacred promises of God. He goes on to show, that the gracious promises made to David must be sought in such passages as 2 Sam. vii. 12, &c. Ps. lxxxix. 4, 5, 20—29, 36—37, where there is promised to him an eternal kingdom; of course, the complete fulfilment can only be sought in the Son of David, the

MESSIAH, to which Scripture points in Is. ix. 7, comp. with Luke i. 32, 33. Amos ix. 11; comp. with Acts xv. 15; also 2 Sam. vii. 14, comp. with Heb. i. 5. He then concludes, by ably tracing the course of argument pursued by the Apostle.

36. The Apostle here intimates that the words of the Psalm, though spoken under the inspiration of the Holy Spirit by David, cannot have their fulfilment in David, and then leaves it to be inferred that the person there meant must be Jesus,—the only one who had been so raised from the dead, as not to return thither, or experience corruption, that which must result from permanent death, who must consequently be the MESSIAH promised to the Fathers. Ὑπηρητήσας must, as I have shown, be construed with τῇ βουλῇ, as representing David, 'the man after God's own heart,' as the instrument of Divine grace for founding the future kingdom of God in the Gospel of Christ. I still continue to take *ἰδίᾳ γενεᾷ* to mean 'in his own age,' which is confirmed by all the ancient Versions. Render: 'in his own age,' the period of existence assigned to him by God; which yields a sufficiently suitable sense; whereas the other, 'for his own age,' however specious (see Calv.), embarrasses the construction.

— *προστίθη προτὸς τοῦ π.*] An expression derived from the Old Test. (as Gen. xlix. 29. xxv. 8. Judg. ii. 10), in which there is an allusion to those vast caves, or *subterraneous vaults*, in which the Hebrews (as also the Egyptians, Babylonians, and other Oriental nations) used to deposit the dead of a whole family, or race; sometimes arranged in recesses by the side of the vault, and sometimes laid upon each other, until the place was quite full of bodies.

38, 39. The Apostle now applies the doctrine which he has already stated and proved, and proceeds, by inference, to show the exceeding great and precious benefits to be obtained by faith in the Messiahship of Jesus, and to point out (at v. 38) the infinite superiority of the remission of sins to be attained through Him over that supplied by the law of Moses; after which (at v. 39) he proceeds to glance at the great doctrine of justification by faith, which he afterwards so completely set forth in his Epistles to the Romans and Galatians, and elsewhere. In fact, the term *δικαιώθ.* here is, strictly speaking, a carrying out of the doctrine of *ἀφίσις ἀμαρτιῶν*, so far as touching on justification only (as Mr. Alf. says) in its negative sense; since it does not here unfold that higher sense (for which his hearers were not yet prepared) of *δικαίωσ.* 'the accounting righteous,' whereby those who have

ἀφεσις ἁμαρτιῶν καταγγέλλεται <sup>39</sup> καὶ ἀπὸ πάντων, ὧν οὐκ <sup>k Rom. 8. 3. & 10. 4.</sup>  
 ἡδυνήθητε ἐν τῷ νόμῳ Μωυσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ  
 πιστεύων δικαιούται. <sup>40</sup> Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ  
 εἰρημένον ἐν τοῖς προφήταις. <sup>41</sup> Ἴδετε, οἱ καταφρονῆται, <sup>1 Hab. 1. 5. Isa. 28. 14.</sup>  
 καὶ θαυμάσατε, καὶ ἀφανίσθητε ὅτι ἔργον ἐγὼ ἐργά-  
 ζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον φ' οὐ μὴ πιστεύ-  
 σῃτε, ἐάν τις ἐκδιηγῇται ὑμῖν.

<sup>42</sup> Ἐξιώντων δὲ αὐτῶν [ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων]

that justification from God are *δίκαιοι ἐκ πί-  
 στεως*.

40. To this *encouragement to faith*, intended for the well-disposed, the Apostle subjoins a *warning*,—meant for the refractory,—not to dis- regard, through unbelief, the invitation of God; which he seems to have anticipated they would do.—*Ἐν τοῖς προφ.* meaning, that division of the Old Test. called 'the Prophets,' or the Prop- hets in general; see note on John vi. 45.

41. *Ἴδετε*, &c.] The words are derived from Habak. i. 5 (though a similar apostrophe in Isa. xxviii. 14 may have been in the mind of St. Paul), in which a word is omitted not necessary to the sense, and one or two supplied to make it clearer. Both the Apostle and the LXX. vary from the Hebrew, as regards *καταφρονῆται* and *ἀφανίσθητε*, in the former instance pre- serving the true reading, which seems to be not כָּזָב, but כָּזָבָה, which is read in some MSS., and confirmed by the Syriac and Arabic Ver- sions. With *ἀφαν.* there is more of difficulty. The common version 'perish' is generally con- sidered indefensible, as not even warranted by the Hebrew; and Beza, Dodd., Pearce, Wakef., Schleus., Wahl, and Kuin., render '*disappear*,' viz., for *shame* and fear; Bengel, *colorem amittite*, 'lose your colour,' 'grow pale with stupor'; which is, at least, preferable to the former. But it is so forced and frigid, that it seems better to retain the ordinary interpretation, 'perish,' '*come to destruction*;' perhaps with allusion to the suddenness and completeness of the destruc- tion, so as to be seen and heard of no more. Comp. Lysias, p. 191, 27, *ἀφανίσσθαι ἐξ ἀν- θρώπων*. Polyb. xxxiv. 146. There is no objec- tion to this in the fact, that there is nothing cor- responding to the word in the Sept., or the He- brew; since this cannot properly be termed a *citation* of the passage from the Prophet, but, as Calvin well saw, an *accommodation* of the words of the Prophet by Paul to his present use: 'quia (he adds) sic ut semel minatus fuerat Deus per prophetam, ita etiam, &c., and that, as Dr. Hen- derson remarks, on account of the exact simi- larity of the Jews in his days, both as regards the destruction of Jerusalem by the Romans, and the utter incredulity of the nation at large as to that event. Hence it would seem that Paul threw in this expression, in order the more for- cibly to urge the warning on his unbelieving hearers. If this view be adopted, I would point *Ἴδετε—καὶ θαυμάσατε—καὶ ἀφανίσθητε*!—*ἴτε*—'Yea, perish by your obstinate unbelief.' There are not wanting expressions similarly in- terposed in the purest Class. writers; and such forcible terms, brought in, to use the technical terms of the Greek Grammarians and Scholiasts,

*παρὰ προσδοκίαν*, have a powerful effect. In- stances in abundance might be adduced from Thucyd., and the Greek Orators, espec. Demos- thenes, but most from Aristoph. The way in which the word is brought in here is quite *Pauline*, and, like not a few other passages in the speeches and Epistles of Paul, would not have been unworthy of *Demosthenes*. How ex- actly the parallel holds in the concluding words, *ὅτι ἔργον ὑμῖν*, is obvious, for the 'work' spoken of is the same in both cases; and the difference is only in the *instruments* made use of to execute God's judicial inflictions; for *ἔργον ἐργάζ.* is wrongly rendered 'I do a thing,' since it is the work of Divine Judgment. The correspondence in *ἐν ταῖς ἡμέραις ὑμῶν* is remarkable, and it becomes, by the addition of the passage of the Prophet by Paul, a prediction under the Spirit;—for in either case the judgment fell during the lifetime of not a few of the persons ad- dressed.

42. Here we have presented the *result* of the foregoing address on the audience. Of this the main features are sufficiently clear, but the de- tails are obscured by a strange variety of read- ings, partly to be ascribed to the words forming the commencement of an ecclesiastical portion, and partly to the introduction of words from the marginal Scholia, to eke out the sense, especially τὰ ἴδον, which arose from an attempt to fix that which was left uncertain; for the Nomin. to παρ- εκάλουν is *τίτες*, to be fetched from *ἐξιώντων*. The words *ἐκ τῆς*—*Ἰουδαίων* are absent from A, B, C, D, E, and many cursives (to which I add 2 Lamb. and nearly all the Mus. copies, also Trin. Coll. B, x. 16), and are cancelled by all the Editors, from Scholz downwards. They have also in- troduced αὐτῶν, meaning the congregation, from A, B, C, D, E, and a good many cursives, to which I can add 2 Lamb. and nearly all the Mus. copies, with Trin. Coll. B, x. 16. The words *ἐκ τῆς συναγωγῆς*, are also cancelled by them on nearly the same authority, confirmed by most of the Lamb. and Mus. copies, and Trin. Coll. B, x. 16. I have nothing to object to the text presented by the above Editors, and have virtually followed it,—except that I pause at the introduction of αὐτῶν (which, accordingly, I have expressed in smaller characters), because internal evidence is strongly against it; and this use of the Genit. Participle *standing alone*, when the subject can be easily supplied from the pre- ceding context, is found in the best Greek writers. See Matth., Gr. § 563, who adduces examples from Hdot., Thucyd., Xen., Plato, and the Dramatic Poets; to which I could add many from Joseph. Antt. xiv. 15, 8. xv. 3, 5, and 7, 10. xvi. 2, 1 and 4. In many, however, of the

παρεκάλουν [τὰ ἔθνη] εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς  
 τὰ ῥήματα ταῦτα. <sup>43</sup> Λυθείσης δὲ τῆς συναγωγῆς, ἠκολού-  
 θησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων  
 τῷ Παύλῳ καὶ τῷ Βαρνάβῃ· οἵτινες προσλαλοῦντες [αὐτοῖς],  
 ἔπειθον αὐτοὺς † ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ. <sup>44</sup> Τῷ † δὲ  
 \* ἐχομένῃ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι  
 τὸν λόγον τοῦ Θεοῦ. <sup>45</sup> Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους,  
 ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγο-  
 μένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. <sup>46</sup> Παρῆρσι-  
 ασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον  
 λαληθῆναι τὸν λόγον τοῦ Θεοῦ ἐπειδὴ δὲ ἀπωθείσθε αὐτὸν, καὶ  
 οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς  
 τὰ ἔθνη. <sup>47</sup> οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος. Τέθεικα

m Matt. 23.  
 15.  
 ch. 11. 23.  
 & 14. 22.

n Matt. 10. 6.  
 ch. 1. 5.  
 & 2. 28.  
 & 13. 26.  
 & 18. 6.  
 & 23. 28.

o Isa. 45. 6.  
 & 42. 6.  
 Luke 2. 22.

passages, the Scholiasts, or the Critics, have (as here) furnished the Genit. required. If this be a true view of the origin of αὐτῶν, it will show that the insertions could not, as Alf. says, 'have been made to remove the ambiguity in αὐτῶν.' Whether the Pesch. Syr. and Vulg. Translators had αὐτῶν in their copies is uncertain; and the authority of Versions in such a case is very slender. That αἰς τὸ μεταξὺ σάββατον must mean 'the next Sabbath-day,' is required by the context, and is confirmed by the usage of Joseph. Bell. v. 4, 2. Ap. i. 21, and Plut. Inst. Lac. 9.

<sup>43.</sup> αὐτοῖς after προσλαλοῦντες,—not found in many ancient MSS.,—has been cancelled by Griesb., Scholz, and Tisch.; but injudiciously; since the word seems to have been thrown out by the Critics as unnecessary, or for the purpose of removing a sort of tautology.—By αὐτοῖς seem meant the Jews and proselytes.

For ἐπιμένειν MSS. A, B, C, D, E, and many cursives (1 add 3 Lamb. and 2 Mus. copies, and Trin. Coll. B, x. 16) have προσμένειν, which has been received by Griesb., Scholz, Lachm., Tisch., and Alf., and is countenanced by 1 Tim. v. 5, προσμένει ταῖς διήσεις. But the common reading is more agreeable to the usage of the New Test. Nevertheless, it may be an alteration to introduce a more usual term. By ἡ χάρις τοῦ Θεοῦ is meant, as at ix. 23, 'the work of Divine grace on the hearts of the recipients of the Spirit of grace.' See Calv.

<sup>44.</sup> ἐχομένῃ] So, for text. rec. ἐρχομ., all the Editors from Griesb. downwards read, with A, C<sup>2</sup>, E<sup>1</sup>, and about 10 cursives; to which I can make no addition. Nevertheless, internal evidence is so much in favour of ἐχ., that I have adopted it. It is less likely that the Hellenistic and ordinary Greek ἐρχ. should, as Wets. and Matth. thought, have been altered into the Class. Greek ἐχ. than the reverse; especially since Luke elsewhere uses the Class. ἐχ., e. g. Luke xiii. 33. Acts xx. 15. xxi. 26. Indeed, it occurs several times in the Sept.; though there ἐρχ. has crept into some copies. It occurs also in Joseph. Antt. xi. 8, 6, and elsewhere. As for the passage of Joseph. Antt. vi. 11, 9, adduced by Kuin. (τῷ δ' ἐρχομένῳ), there the best MSS. have ἐχομένῳ, which Hudson, as appears from his note, meant to edit; though he inadvertently left ἐρχ., which was carelessly reprinted by Ha-

vercamp, Oberthur, and Richter. As for the τς for δὲ, edited by Griesb., Scholz, Lachm., Tisch., and Alf., from MSS. B, E, G, and many cursives (to which I add 1 Lamb. and 4 Mus. copies, and Trin. Coll. B, x. 16), it may be the true reading; but, since internal evidence is equally balanced, there is no case for change; especially since the words are often confounded by the scribes. Certainly the δὲ resumptive has greater propriety than the τς connexive.

<sup>45.</sup> ἀντιλέγοντες καὶ βλασφ.] Tisch. has rightly restored the words ἀντιλ. καὶ βλασφ., which had been cancelled by him in his last edit., as also by Lachm. Internal evidence is as much in favour of the words as external authority; for thus we have a very forcible mode of expression, denoting the adding insult to contradiction, of which the full import will appear from my note on Heb. xii. 3.

<sup>46.</sup> καὶ οὐκ ἀξίους κρίν.] 'ye deem yourselves not worthy,' i. e. 'act as if you judged yourselves unworthy of,' by your conduct ye declare this. A neat turn, such as is found in the best writers. So Arrian ii. 20, κάθονόι, καὶ τὰ τοῦ σκόληκος ποίσι, ὧν ἄξιον ἱκρίνας σιαντόν.

<sup>47.</sup> τίθεικα σε εἰς φῶς, &c.] The words exactly correspond to the LXX. of Isa. xlix. 6, at least in the Alexandrian and other MSS., though the common text (formed on the Vatican MS.) has δέδωκα, for τίθεικα; the former of which is the more literal version of the Hebrew, while the latter is a free rendering. Τέθεικα should be rendered, 'I have appointed,' or 'ordained.' It is strange that Kuin. should consider this passage as properly applicable to Isaiah only, and his calling to the prophetic office, and merely accommodated by St. Paul to his own case. The words are scarcely applicable to the Prophet at all; indeed, there are many parts of the chapter, from whence this passage is taken, that cannot possibly apply to the Prophet, and have no propriety but as referred to the MESSIAH, 'whose character and office (to use the words of Bp. Lowth) were exhibited in general terms at the beginning of chap. xlii., but here is introduced in person, declaring the full extent of his commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted, but to be a light to lighten the Gentiles, to call

σε εἰς φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. <sup>48</sup> ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι

them to the knowledge and obedience of the true God, and to bring them to be one Church together with the Israelites, and to partake with them of the same common salvation, procured for all by the great Redeemer and Reconciler of man to God.' Accordingly, this passage of the Prophet might well be said to be Paul's and Barnabas' warrant for preaching to the Gentiles, for by implication it contains an *injunction* so to do, since the Messiah could only be a light and salvation to the Gentiles by the means of those who should spread his Gospel. Paul, however, had himself received a *positive* injunction, since (as we find from Acts xxii. 17—21), on his first visit to Jerusalem after his conversion, Jesus appeared to him in a trance, and said, 'Depart; for I will send thee hence far off to the Gentiles.'

48. *ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνου.*] There are few passages of which the interpretation has been more keenly debated than the present, and that from its being *supposed* to involve a most important doctrine. Most Calvinistic Interpreters take *τεταγμένοι εἰς* to mean *fore-ordained*, or *predestinated unto*, by God's decree; the persons in question being represented as believing under that decree. In refutation of which, some Anti-Calvinistic Commentators rather apply themselves to show that the doctrines of Calvinism are untenable, than that they cannot be found here. But the only question before us is, what may be supposed to be the true sense of the words *τεταγμένοι εἰς ζωὴν αἰώνου* in their present position? Now, in tracing this, it will, I think, appear, that there is nothing which necessarily conveys the idea of an absolute decree, or of predestination. The expression is not *προτεταγμένοι* (much less, as invariable usage elsewhere would require, *προορισμένοι*), but simply *τεταγμένοι*. There is neither *προ*, nor any thing equivalent. We have, besides, no mention of *God*, no such addition as *ὑπὸ τοῦ Θεοῦ*. These, and many other such objections are sufficiently obvious, and have been strongly urged by Grot., Hamm., Wolf, Whitby, and Adam Clarke; though, were that *all* that could be urged against the interpretation in question, it might, perhaps, be deemed insufficient to disallow it. Thus *τεταγμένοι* *might* (though there is no proof that it ever *did*, either in the Scriptural or Classical writers) mean *destined*; and if *destined* could be *supposed* to be the sense, the argument founded on the omission of *ὑπὸ τοῦ Θεοῦ* would not be of any great weight, since that might be thought *understood*, as in Eph. i. 11, *προορισθέντες κατὰ πρόθεσιν*, &c. Thus the sense which the above Commentators assign *might*, after all, be tolerated, if the context would permit it. But that is by no means the case. There is assuredly nothing, either in the context, or in the language used by St. Luke, either in this Book or in his Gospel, that can lead us to suppose any such sense intended here; nay, there is not a little that utterly *excludes* it, as will appear from Hamm., cited in Recens. Synop. Suffice it to say (confining ourselves to the context), that such a construction is

forbidden by the word *ἐπίστευσαν*, which, under the present circumstances, can mean no more than that they 'believed in the Lord Jesus, and received the religion which he came to promulgate.' Yet it cannot be supposed that *all* who did so were predestinated to eternal salvation. 'There were, doubtless (as Schoëttgen observes), among those believers many hypocrites and evil-livers, who eagerly enough embraced the *theoretical truth*, but cared not for the *practices*. These, then, could not be predestinated.' And we do not find that those who believed at *other* times were *predestinated*; some falling away, as is represented in the parable of the Sower. Nor is it likely that such as believed should come in all at once, but gradually. 'Ἐπίστευσαν, then, can have no reference to their persevering, or not persevering. Besides, as the best Commentators are agreed, there is here an *opposition*, arising from a tacit comparison between the conduct of these Gentiles, on the one hand, and of the Jews on the other. The Gentiles (*τεταγμένοι εἰς ζωὴν αἰώνου*), and who accordingly received the Gospel) are *contrasted* with the Jews mentioned at v. 46, who, by rejecting it, acted as if they thought themselves not worthy of eternal life. In short, *ἀπωθεῖσθαι τὸν λόγον τοῦ Θεοῦ* is there opposed to *ἐδόξαζον τὸν λόγον τοῦ Κυρίου*, and *οὐκ ἔβλου κρινετέ* *αὐτοὺς τῆς αἰωνίου ζωῆς* to *ἦσαν τεταγμένοι εἰς ζωὴν αἰώνου*. See Krebs, and Wetstein. And as no *absolute* decree can, by the words *ὑμῖν ἦ ἀναγκαῖον—λόγον τοῦ Θεοῦ* be supposed in the latter case, so none must be supposed in the former. The former act was voluntary, and so must the latter be.

Having, then, seen what *cannot* be the meaning of the words, let us examine what is *probably* their real sense. And in order to that, let us advert to their *construction*. Now to connect *εἰς ζωὴν* with *ἐπίστευσαν* (as is done by some Interpreters of eminence) is too violent a method, and requires an unauthorized sense to be assigned to *εἰς ζωὴν αἰώνου*. The natural construction must be preserved, and such a sense assigned to *τεταγ.* as may be suitable to *εἰς ζωὴν αἰώνου*, and be permitted by the usage of the Scriptural as well as the Classical writers. Now many Commentators trace in *τεταγ.* a *military* metaphor, and take the sense to be, 'those who had arrayed themselves for salvation,' namely, by hearing the word of God, and not resisting the work of the Holy Spirit on their hearts; thus taking the passive here in a *reciprocal* sense: than which nothing is more common. The sense hence arising will then be such as that expressed at 1 Cor. xvi. 15, *εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτοὺς*, and Xenoph. Mem. ii. 1, 11, *οὐδὲ εἰς τὴν δουλίαν ἑαυτῶν τάτταν*. Yet in this interpretation, and the military metaphor it supposes, there is something not a little far-fetched. And the reason for its adoption seems to have originated in the endeavour to *exclude* the Calvinistic view, which might seem favoured by the *Passive* sense. Yet that does not necessarily suppose any *over-ruling* impulse from without. The expression *τάσσεσθαι εἰς* may here have the sense it

p. 2 Tlm. 8.  
11.q Matt. 10.  
14.  
Mark 6. 11.  
Luke 9. 5.  
ch. 14. 6, 11.  
8. 18. 6.

εἰς ζωὴν αἰώνιον. <sup>49</sup> διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλην τῆς χώρας. <sup>50</sup> οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας [καὶ] τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. <sup>51</sup> οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον. <sup>52</sup> οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

XIV. <sup>1</sup> Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. <sup>2</sup> οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν

sometimes bears, 'to be thoroughly disposed to,' or 'purposed for,' bent on; like the similar one *ἀθετοῦ εἶναι εἰς*, 'to be fully disposed for.' Of this signif. several examples are adduced by Krebs and Loesner, — as Plato, de Legg. vi. p. 563, *φύσις εἰς ἀρετὴν τεταγμένη*. 2 Macc. vi. 21, *οὐδὲ πρὸς τῷ σπλαγχνισμῷ τεταγμένοι*, and Ps. lviii. 1, 'Are your minds set upon righteousness?' While, however, we contend that the doctrine of Divine decrees can by no means be found here, yet it is proper to bear in mind that the *dispositions* of the persons themselves could not have been what they were, still less have been originally such, from themselves; but must be ascribed to the *preventing grace of God*, to which alone it is owing that men are ever thoroughly disposed to embrace or obey the Gospel of Christ, or (as it is said, John vi. 37, 39) are 'given to him of the Father;' 'the grace of God, by Christ, preventing them, that they may have a good will, and working with them, when they have that good will,' according to the doctrine contained in the Tenth Article of our Church.

<sup>50</sup> τὰς εὐσχήμονας] 'women of rank.' See note on Mark xv. 43. The *καὶ* before *εὐσχήμονας*, not found in several of the most ancient MSS., including several Lamb. and Mus. copies, and some Versions, has been cancelled by almost all the Editors; perhaps rightly, this being an example of exegetical apposition, pointed by the use of the Article, as in Rom. viii. 25. Its absence is supported by Acts xvii. 12, τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων. See also *infra* xvii. 4.

— ἐξέβαλον αὐ. ἀπὸ τῶν ὀρίων αὐ.] These may seem strong terms. But we need not suppose that *force* was employed in removing the Apostles; which, as no *resistance* was made, would have been unnecessary. The expression may merely mean, that the persons in question, the principal Jews, procured an order for their departure from the magistrates, as necessary both to keep the public peace, and for the personal safety of the Apostles themselves. This kind of order used, indeed, to be given in set form (so Eurip. Med. 274, *Εἰπὺν* [jubeo] *τῆς γῆς ἐξωπεῖν, πρὶν ἂν σε γαίας τερμόνων ἔξωβάλω*), and there were sometimes officers appointed to superintend the execution of it.

<sup>51</sup> ἐκτιναξάμενοι τὸν κονιορτὸν] See note at Matt. x. 14.

<sup>52</sup> χαρᾶς] 'the consolation of the Gospel.' — Πνεῦμ. ἁγ. must be explained of the gifts and

graces of the Holy Spirit for *sanctification*, and not for *working miracles*, since hands had not been laid upon them for that purpose.

XIV. 1. κατὰ τὸ αὐτὸ] Supposing this to be equiv. to *ἐπὶ τὸ αὐτὸ*, we may compare the expression in 1 Cor. xiv. 23, *ἐὰν συνέλθῃ—ἐπὶ τὸ αὐτὸ*, and v. 26, where we have *συνίχεσθαι* without *ἐπὶ τὸ αὐτὸ*. Of this use several examples have been adduced by Kypke from Plut., Pausan., Strabo, Longin., Jos., and Diodor.; but some of them are not to the purpose (certainly not those from Pausan. and Jos., and probably that adduced from Diodor.), as will appear from my note on Thucyd. viii. 5. In the present passage, κατὰ τὸ αὐτὸ may denote, like the Latin *simul* (by which word, indeed, it is well rendered in the Vulg.) *together*, i. e. 'in company with,' or 'at the same time,' and *ἐπὶ τὸ αὐτὸ* has the latter sense in Ps. iv. 9, *ἐν εὐφροῇ ἐπὶ τὸ αὐτὸ κοιμηθήσονται καὶ ὑπνώσω*. But here the former sense is *preferable*, espec. considering that the word carries with it, by implication, the *latter*; and it is much confirmed by Ps. lv. 14, 'We took sweet counsel together (τῆμ), and walked unto the house of God in company.' By 'Ἑλλήνων are meant τῶν σεβομένων 'Ἑλλ., as they are called at xvii. 4; equiv. to τῶν σεβομένων προσελύτων at xiii. 43.

<sup>2</sup> ἀπειθοῦντες] 'refusing belief,' unbelieving,' equiv. to *μὴ πιστεύοντες*: a sense occurring also at xvii. 5. xix. 9. John iii. 36. Heb. xi. 31, but rare in the Class. writers, though used as early as the time of Homer, Od. v. 43. Lachm. and Tisch. edit from 3 uncial and many cursive MSS. (to which I add 1 Lamb. and 3 Mus. copies) *ἀπειθήσαντες*: while Griesb. and Scholz retain *ἀπειθοῦντες*, which seems confirmed by another passage further on, xvii. 5. Yet I am inclined to receive *ἀπειθήσ.*, which was read by the Pesch. Syr. Translator, and derives some support from Heb. iii. 18. xi. 31. 1 Pet. iii. 20, besides being agreeable to the context; q. d. 'who believed not' at Paul's preaching.

— ἐπήγειραν—ἀδελφῶν] Kypke and Krebs maintain that the construction is *ἐπὶ τῶν ψυχῶν τῶν ἰδῶν κατὰ τῶν ἀδ. καὶ ἐκάκωσαν*. And it is true that τὰς ψυχὰς—τῶν ἀδ. are intended principally for *ἐπήγειραν*, as appears from xiii. 50. Yet those words are meant to be referred also to *ἐκάκωσαν*, two clauses being thus blended into one,—the sense being, 'instigated

ἐθνῶν κατὰ τῶν ἀδελφῶν. <sup>3</sup> ἱκανὸν μὲν οὖν χρόνον διέτριψαν <sup>a Mark 16. 20.</sup> παρῆρσιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς <sup>ch. 19. 11.</sup> χάριτος αὐτοῦ, [καὶ] δίδοντι σημεῖα καὶ τέρατα γίνεσθαι διὰ <sup>Heb. 2. 4.</sup> τῶν χειρῶν αὐτῶν. <sup>4</sup> Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. <sup>5</sup> Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων, σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, <sup>b 2 Tim. 3. 11.</sup> <sup>c Matt. 10. 25.</sup> <sup>6</sup> συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, <sup>ch. 8. 1.</sup> <sup>7</sup> κακεῖ ἦσαν εὐαγγελιζόμενοι.

<sup>8</sup> Καί τις ἀνὴρ ἐν Λύστοις ἀδύνατος τοῖς ποσὶν ἐκάθητο, <sup>d ch. 2. 2.</sup> <sup>9</sup> ὁ δὲ οὐδέποτε ἔπεπατῆκει. <sup>10</sup> Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὁ δὲ ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, <sup>e Isa. 35. 6.</sup> <sup>10</sup> εἶπε μεγάλην

and exasperated the minds of the Gentiles against the brethren,' denoting *endeavour*; lit. 'endeavoured to make evil affected'; a use of *κακ.* found also in Joseph. Antt. vi. 1, 2, and 7, 3, and 8, 6, *ἱκαίοντο ὑποψίαις*, the nearest approach to which is, 'to be made ill by disease'; of which see *exx.* in my *Lex.*

3. The *μὲν οὖν* is resumptive of the preceding matter at v. 1; the words of v. 2 being a semi-parenthetical portion introduced by *καὶ*, denoting *opposition* to the present course of unbelief.

— *διετρ. παρρ. ἐπὶ τῷ Κ.*] The full sense is, 'using free-spoken boldness, in reliance on the Lord as their helper to make known the full Gospel, whole truth as it is in Jesus.' The *καὶ* before *διδόντι* has been with reason expunged by all the Critical Editors, on very strong external authority (to which I can add most of the Lamb., and nearly all the Mus. copies), confirmed by internal evidence.—*διδόντι* is a Dat. of *means*,—'by guiding.'

4. *ἔσχίσθη* 'was split into factions'; on which figurative use of the word see my *Lex.* It is generally followed by *γνώμαις*, but sometimes, as here, is in absolute construction, not only in later Greek writers, but also in Xenoph.

5. *ἐγ. ὁρμῆς*] It is plain from the subsequent term *συνιδόντες* that the sense is 'a set design,' 'full purpose.' And *συνιδόντες* at v. 6 means 'being fully aware, by self-perception.' The words *τὰς πόλεις τῆς Λυκ.* are added by way of explanation to *Λύστρ. καὶ Δέρβ.*, though the Article seems out of place, perhaps from the *transposition* in the construction.

7. *κακεῖ*] meaning, as Canon Tate (Continuous History of St. Paul, p. 19) points out, at *Lystra* especially; as, indeed, I had fully shown, *infra* xvi. 1; 'from which passage it appears that Timothy, as well as Lois and Eunice, his grandmother and his mother (2 Tim. 1. 5), must have been then converted to Christianity. There can (continues he), from the nature of the case, be no necessity to suppose Timothy to have been more than fourteen years old when now converted; an age which will happily agree with the passages of St. Paul's two Epistles addressed to him, which allude to his *youth*.' That extent of attainments at the age of fourteen which Josephus records of himself, affords probability sufficient to warrant any such

progress in sacred learning as may here be attributed to Timothy at that early age, especially considering that we are told (2 Tim. iii. 15) that the holy Scriptures of the Old Test. were known to him 'from a child.'

8. *ἐκάθητο*] not 'dwelt,' as Kuin. and others interpret it by a Hebraism formed on *שׁוּן*, for even in the passage they adduce in proof Luke i. 79, cited from Isa. ix. 1, that can hardly be said to mean 'dwelt,' the term being a graphic one (suited to poetry) as meant to denote a posture espec. appropriate to calamity and misery. So Pa. cvii. 10, 'such as *sit* in darkness, bound in affliction and iron,' and Isa. xlii. 7, 'Bring them that *sit* in darkness out of prison.' Nay, *ἐκάθητο* may even here be in like manner graphic, with allusion to the miserable condition of him who had never walked, or even stood upright. Indeed, as the sacred writer here accumulates phrase upon phrase, to describe the miserable condition of the poor *cripple*,—it was the more likely that he should intend thus graphically to represent it by the above expression.

'*Ἀδύνατος τοῖς π.* signifies, not *disabled* (since he *never had the power*), but *helpless* in his feet, who had no use of his feet. Neither does *χαλῶς* mean '*lame*' (as Newc. and Wakef. render), but, as the context requires, and as our Common Version expresses it, '*a cripple*,'—meaning (according to the real derivation of that word), one who can only creep, and not walk; q. d. '*a creeper*,' as the word was formerly spelt.

For *περιεπατῆκει* Lachm., Tisch., and Alf. edit, from 3 uncial and a few cursive MSS. (to which I add several Lamb. and Mus. copies), *περιεπάτησα*, which, however, I cannot receive, since Luke never, I think, uses the Aor. I in a Pluperf. sense; for, as to *ἐπιστράψαν* at Acts ix. 35, I have shown that it does not exist there. In the Class. writers, indeed, it is sometimes found; but rarely, except in narration; and even there it requires a *Conjunction*, such as *ἐπειδὴ*, to be prefixed to the verb *suggestively*, e. g. Thucyd. i. 102, 5, *ἐπειδὴ ἀνεχώρησαν*—*ξύμ. ἐγίνοντο*.

9. *ἤκουε*] 'was hearkening,' 'listening attentively to Paul preaching.' On *πίστιν ἔχει τοῦ σωθ.* see Matt. ix. 21, and Luke vii. 50, and notes.

10. *εἶπε μ. τ. φ.*] Comp. John xi. 43. The

τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός! καὶ ἤλκετο καὶ περιεπάτει. <sup>11</sup> Οἱ δὲ ὄχλοι ἰδόντες δ' ἐποίησεν ὁ Παῦλος, ἐπήραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. <sup>12</sup> ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν· ἐπεὶ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. <sup>13</sup> Ὁ δὲ ἱερεὺς τοῦ Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως [αὐτῶν], ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. <sup>14</sup> Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν \* ἐξεπήδησαν εἰς τὸν ὄχλον, κρίζοντες <sup>15</sup> καὶ λέγοντες· Ἄνδρες, τί ταῦτα

f. Matt. 26.  
h. ch. 10. 20.  
Gen. 1. 1.  
Ps. 33. 6.  
Eccl. 124. 5.  
Eccl. 146. 6.  
Rev. 14. 7.

τῇ is omitted in B, C, D<sup>1</sup>, and is cancelled by Lachm. and Tisch. 1, but restored by Tisch. 2; rightly; since internal evidence confirms the strongest external authority; the Article being omitted by the Scribes through negligence, or removed by the Critics as unnecessary, through ignorance of the use of the Article in such a collocation, where it has an intensive force, though hardly to be expressed in a Version. Examples of this use occur in Heb. vii. 24, ἀπαρ. ἔχει τὴν ἱερουσύνην. x. 23; also often in the purest Class. writers, as Thucyd., Hdt., Xen. Cyr. i. 4, 4, ἐχρήτο—τῇ φωνῇ ἠνυχαιέρε. The rationale of this idiom has been laid down by Bp. Middl., and more precisely by Mr. Green, Gr. N. T. Dial. p. 185. I long thought that the above 3 MSS. were the only ones that omit the τῇ, but I am now enabled to add Trin. Coll. B, x. 16, copied from a very ancient original of the Alexandrian recension. Hence I doubt not that the τῇ was expunged by Critics.

11. Λυκαονιστῶν. On the precise nature and character of this dialect, whose existence is attested also by Steph. Byz., not a little difference of opinion exists. The most probable opinion is that it was of Greek origin (forming, as Jablonski and Gahlberg think, a branch of the old Pelasgic), but by intermixture with the barbaric languages of Asia Minor, peculiarity of pronunciation, and other causes, had become almost a distinct language from the Greek. The Apostles evidently did not understand what was spoken, otherwise they would have prevented the preparation for sacrifice.

12. ἐκάλουν—Ἑρμῆν. From verse 13 it appears that Jupiter had a temple among them; nay, it is probable, from what is there said, that the city itself was sacred to him. And the ancients supposed the gods especially to frequent those cities which were sacred to them. It was not improbable, therefore, that he should appear; of course, in a human form; as also that he should be accompanied by Mercury, since Jupiter was supposed to be generally attended on such visits by that god. That these ἐκφανταίαι of the gods are frequent subjects of heathen mythology and poetry has been shown at large by Elen. and Wets., and illustrated by examples from Homer, Od. β', 484, downwards.

—ὁ ἡγούμενος τοῦ λόγου. 'the leading speaker,' or he who had led the discourse. Thus Mercury is called by Jamblichus, de Myst. Æg. 1, θεὸς ὁ τῶν λόγων ἡγούμενος, and by Orph. Hymn. xlvii. 4, λόγου προφήτης, being, indeed, in

Heathen Mythology, the god of eloquence. So Hor. Od. i. 10, 1, 'Mercuri facunde.'

13. ὁ δὲ ἱερ. Here and just before, v. 11, Lachm., Tisch., and Alf. alter δὲ into τε, on the authority of two or three uncial MSS. and a few cursives; but unnecessarily, and perhaps wrongly; for this use of τε, though frequent in the Class. writers, is of rare occurrence in the Scriptural ones. At τοῦ Διὸς there is no ἑτέρω, as Kuin. thinks, but only the god is, by a common metonymy, put for his temple; as in Pausan. iv. p. 337, Μαντικλὸς δὲ καὶ τὸ ἱερὸν Μισσηνίους τοῦ Ἡρακλίου ἱποίηκε, καὶ ἵστην ἐκτός τε γαίης ὁ θεὸς ἱδρυμένον, which evidently means that 'the temple, in which stood a statue of Hercules, was without the wall.' The temple being situated in front of the city shows that Jupiter (thus πρόπολις) was accounted the πολιούχος, or tutelary god of the place. So Æschyl. Sept. c. Theb. 150, ἐν τα μέλαις μάκαιρ' ἄνασσα πρό πόλεως. In ταύρους καὶ στέμματα there may be a Hendiadys for ταύρους ἱσταμένους, as in Virg. Georg. ii. 192, 'Pateris libamus et auro'; for that the oxen for sacrifice were crowned with a garland, is beyond all doubt. So Lycophr., Cass. 327, says the sacred bulls were σταφανήφοροι. However, since garlands were meant for other sacrificial uses, as well as oxen (so Wets. remarks, 'Ipse flores, ipse aras, ipsi ministri et sacerdotes eorum cormantur'), the Hendiadys may, as in many other passages where it is thought to exist, be best dispensed with.—Τοὺς πυλῶνας. I am now of opinion (with Conyb. and Hows.) that these denote the vestibule, or gates, which gave admission from the public street into the Court of the Atrium. To sacrifice the oxen at the city gates, or the portal of the temple of Jupiter, would have been no offering to Paul or Barnabas.

14. For σέπαι. I have here followed all the Critical Editors in adopting ἔξαι, from A, B, C, D, E, and many cursives (to which I add Lamb. 1182, 1184), with the Syr. and Sahid. Versions, confirmed by internal evidence, since it is the more suitable term here, and is further confirmed by a kindred passage of Judith xiv. 17, ἐξεπήδησαν εἰς τὸν λαόν, κρίζοντες, &c., also by 2 Macc. iv. 18, ἐξεπήδον ἐπὶ, &c., and Jos. Antt. vi. 9, 5, Σαῦλοι καὶ πᾶς ὁ στρατός ἐκπαύοντο εἰς αὐτοὺς. Though ἐκπαύειν is a far more usual term, and hence it crept in by error of scribes, and not, as Alf. thinks, by 'alteration of Critics, to suit εἰς τ. ὄχλ.' for that would suppose them blockheads indeed.

ποιεῖτε ; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελι-  
ζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν  
τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν,  
καὶ πάντα τὰ ἐν αὐτοῖς· <sup>16</sup> ὃς ἐν ταῖς παρωχημέναις γενεαῖς <sup>1 Pa. 51, 12.  
ch. 17, 30.</sup>  
εἶλεσε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. <sup>17</sup> \* Καὶ τοι \* <sup>Rom. 1. 20.</sup>  
γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγαθοποιῶν, οὐρανόθεν \* ὑμῖν  
ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ

15. ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρ.] The word ὁμοιοπαθῆς (which is confined to the later writers; see my Lex.) is, indeed, too complex a term to be adequately represented by any one special expression. In fact, the ἄνθρωπος is, as in James v. 17, emphatic; q. d. 'we are not gods, but human beings, of like nature, passions, and affections to yours.' Comp. Plut. t. vi. 188, 11, διαβάσεις καὶ φύσις ὁμ. 4 Macc. xii. 13, οὐκ ᾔδεισθ, ἄνθρωποι ὦν, τοὺς ὁμοιοπαθεῖς, καὶ ἐκ τῶν αὐτῶν στοιχείων, γλωττοτομήσαι. From the passages adduced by Wetst. it plainly denotes generally 'the being subject to all those accidents which attach to human nature,'—namely, to the passions and affections, the wants and weaknesses, the liability to disease and death, which 'flesh is heir to,'—forming the *opposite* to the notion of Deity.

—εὐαγγελιζόμενοι ὑμᾶς ἀπὸ, &c.] Here, it is well remarked by Calvin, we have an 'argument à repugnantibus'; q. d. 'Does this miracle make an impression on you? Then yield faith to our words. The chief end of our mission is, that all the false divinities, by which the world was heretofore deluded, should be done away with.'

—τούτων τῶν ματαίων] Many Expositors take ματ. in the masculine, and understand it to mean *statues* of the god, spoken διακτικῶς, which, they think, is required by the antithetical words, ὁ Θεὸς ὁ ζῶν. It is better, however, with others, to refer the words to the oxen and garlands; or rather, in a general way, to the rites and ceremonies of idolatry (as in 1 Kings xvi. 2, τοὺ παρωρύσαι μὲν ἐν τοῖς ματαίοις αὐτῶν, and Joseph. Antt. x. 4, 1, cited by Wetst.); for as idols are often in Scripture called *vanity*, or *vain things*, 'a lie'; so may the mummeries of idolatry be so called, as being unreal, and in strong contrast with the service rendered to the living and true God; see note on Matt. xvi. 16.

16. πάντα τὰ ἔθνη] not 'all nations' (which would be contrary to fact), but 'all the nations,' ἔθνη, the Gentiles. Εἶλετο πορεύεσθαι ταῖς ὁδοῖς α., 'permitted,' or 'gave them up, to follow the course of their own imaginations' respecting the nature and worship of God; and to whom he had not given a revelation of his will, either by Divine legates, or by a written Word.

17. οὐκ ἀμάρτυρον ἑαυτὸν ἀφ.]. 'Ἀμάρτυρος signifies 'unwitnessed,' as to existence, nature, attributes, &c. There is here an elegant meiosis; as in Thucyd. ii. 41, οὐ δὲ τοι ἀμάρτυρόν γε τὴν δύναμιν παρασχομένη.

That God was sufficiently known to the heathens, though without Revelation, in respect of some of his attributes, by his works of creation and providence, is plain from the testimonies of their most celebrated writers; from whom see examples in my Recens. Synop. The scope of

the words is, as Calvin remarks, to take away all excuse for ignorance, by showing them that God had never left himself and his Divine attributes and perfections without a witness; comp. Rom. i. 19, 20.

—ἀγαθοποιῶν] Agreeably to the very nature of God, as the giver of every good gift. Comp. Synes. 192, A, ἰπταὶ δὲ οὐν ἀπαξ γίγονε τὰ κακά, τῆς θείας σοφίας καὶ ἀρετῆς καὶ δυνάμειος ἔργον ἰστίον, οὐ μόνον τὸ ἀγαθοποιεῖν' (φύσις γάρ, ὡς εἰπαῖν, αὐτὴ Θεοῦ, ὡς τοῦ πυρὸς τὸ θερμαίνειν, καὶ τοῦ φωτὸς τὸ φωτίζειν) ἀλλὰ κακίον μάλιστα τὸ διὰ κακῶς ἐκινουμένων πρὸς τινῶν ἀγαθόν τε καὶ χρηστόν τίλος ἀποτελεῖν. For ἡμῖν and ἡμῶν I have now received ὑμῖν and ὑμῶν, with MSS. C, D, E, and not a few cursives; to which I can add all the Lamb. copies except one, nearly all the Mss. copies, and Trin. Coll. B. x. 16. However, I regard ἡμ., not with Alford, as 'a Critical correction' founded on a mistake, as if the words were of general application, but simply as an error of the scribes; for the words are so perpetually confounded, that the authority even of the most ancient and correct MSS. is in this case of far less weight than internal evidence. There is in οὐρανόθεν ὑετοὺς διδοὺς something almost poetic; and, indeed, οὐρανόθεν is a poetic term. So Aratus, cited by Grotius, ὕδατος ἐρχομένου Διὸς πάρα.

—ὑετοὺς] The plural is thought to be used with reference to the two periodical rains, called in James v. 7 *πρώιμον* καὶ *δύσιμον*, and by Philo, p. 390, *καιροὺς ὑετίων*. But, as that sense would require the Article, I prefer to render 'rains,' 'heavy rains,' as in Ezek. xxxiv. 26, ὥσω τὸν ὑετὸν αὐλ., where, for τὸν ὑετὸν, read ὑετοὺς, 'showers,' as in Job xxxiv. 6. And so Lucian, T. i. 104, ὑετοὶ βαγδαῖοι. So also Job v. 10, τὸν δίδόντα ὑετὸν ἐπὶ τὴν γῆν καὶ ἀποστρέλλοντα ὕδωρ, &c., where ὑετὸν denotes 'rain in showers;' ὕδωρ, 'heavy and drenching rain.' Comp. Matt. v. 45, and see my note there. With διδοὺς καὶ καρποφ. καιροὺς, comp. Orph. Hymn. xx., 'to the clouds of the air: δέμιοι νεφίλαι, καρποτρόφοι, where he entreats them, *πέμπειν* (equiv. to διδοῖν) καρποτρόφου δμβρου ἐπὶ μητέρα γαῖαν. And so Max. Tyr., in his Diss. xxv., alludes to all these various modes of beneficence in the Deity, by calling him τὸν ὥρων ταμίαν, τὸν καρπῶν τροφία, τὸν γυνήθλιον, τὸν ὑέτιον, τὸν ἐπικάρπιον. In ἐμπιπλῶν τροφῆς—ἡμῶν, we have a construction somewhat rough, but which has a parallel in Xen. Cyng. v. 3 (where the particulars, οἱ δμβροὶ and οἱ ὑετοί, are distinguished), in which we may suppose a brevity of expression, which fully expressed would stand thus,—'filling our stomachs with food, and our



εὐφροσύνης τὰς καρδίας \* ὡμῶν. <sup>18</sup> Καὶ ταῦτα λέγοντες, μόλις κατέπανσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

<sup>19</sup> 1 Cor. 11.

<sup>20</sup> 2 Tim. 2. 11.

m ch. 11. 23.

& 15. 43.

Matt. 10. 23.

& 10. 24.

Luke 22. 23.

20.

& 24. 20.

2 Tim. 2. 12.

Rom. 8. 17.

<sup>19</sup> Ἐπήλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκόνιου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. <sup>20</sup> Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. <sup>21</sup> Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν, <sup>22</sup> ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ

hearts with gladness.' Comp. Ps. ciii. 5, and see Calv. There is greater suitability in this topic so finely treated, since it must have come home to the hearts of those, like the Lycaonians, who, as we learn from Strabo, xii. 6, inhabited a country ill watered, and bare of grass.

<sup>19</sup> καὶ πείσαντες—ἔσυρον] The sense is here obscured by a blending of two sentences into one, and by a peculiar idiom in πείθω, by which it signifies 'to bring (lit. 'sway') any one over to one's own views or wishes.' So Xen. Hist. i. 7, 4, ἔπειθον τὸν δῆμον. Aeschin. ap. Steph. Thea. in v., πείσαντες τὸν δῆμον. Thus the full sense is, 'And having prevailed on the multitude [to permit them to stone Paul], and having stoned him, they drew him out of the city.' Σύρω is a vox solennis de hac re, having reference to the brutal insults offered by the mob every where to the objects of their hatred; and may serve to show the exceedingly miserable state to which the Apostle was reduced; and to this, we may suppose, he alludes at 2 Cor. xi. 23, ἐν θανάτοις πολλαῖς, and v. 24, ἀπαξ ἐλιδόσθην.

—νομίσαντες αὐτὸν τεθνάναι] There is surely no foundation whatever for the notion of Reichard and Wetstein, that Paul pretended to be dead. He was, no doubt, in a swoon and senseless; and when we consider that he had been stoned at least almost to death, we shall see that his being enabled to walk home (ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν), and the next day to set out for Derbe, the circumstance of the sudden recovery can be regarded in no other light than as something preternatural. See Calv., and also Conyb. and Hows., who truly remark, that 'the natural inference here is, that the recovery was miraculous, and must, accordingly, have produced a strong effect on the minds of the Christians who witnessed it.' But why not on the minds of some heathens also, so as to bring them to embrace the Gospel? The circumstance here narrated, of the stoning of Paul, presents a most remarkable instance of the sudden change of feeling in the Lystrian multitude (changeable as the Lycaonians, on the testimony of Aristotle, ap. Schol. ad Il. iv. 88—90, were). However, when we consider the persevering malevolence and enmity of the Jews, always tracking the footsteps of the Missionaries of the Gospel, and endeavouring to undo all that they had effected, we cannot fail to see their hand in the way of investigation on the present occasion. That they had gone to Lystra from Iconium, and even Antioch in Pisidia, we know from v. 14, and

probably from other quarters. I agree with Conyb. and Hows. that they probably ascribed the miracle worked on the cripple from his birth, not to Divine, but to Diabolical agency. Hence the feelings of the multitude changed with a revulsion as violent as among the barbarous people at Melita, infra xxviii. 4—6, who first thought Paul to be a murderer, and then a god. Accordingly here the crafty Jews, in their knowledge and civilization taking advantage of a rude and ignorant populace, contrived to accomplish at Lystra the design they had essayed in vain at Iconium.

<sup>22</sup> παρακαλοῦντες] Render, 'by exhorting them.' See note supra v. 3. In καὶ ὅτι διὰ, &c., there is an idiom, by which another word of cognate signification is to be supplied from one which has preceded; here λέγοντες from παρακαλοῦντες, as in Acts xvii. 3, Joseph. Antt. v. 1, 18, and other passages cited by the Commentators. In διὰ πολλῶν—Θαυτῷ there is a general declaration intended for every age, showing that the working out of our salvation is not to be accomplished without numerous trials and tribulations. Comp. 1 Thess. iii. 4. Similarly we read in a Rabbinical writer, cited by Wetstein (Vajikra R.), 'Dixit David ad Deum S. B. Quoniam est porta ad vitam futuri seculi? ex mente R. Jodan Deus Davidi respondit: Si debes in vitam ingredi, debes etiam afflictiones tolerare S. D.' Mr. Alf. regards ἡμᾶς here as a token of the presence of the narrator (Luke) again; and he, as usual, weaves a web of ingenious conjecture out of this gratuitous supposition; though it is as plain a case as can well be made appear—that ἡμᾶς means 'we Christians.' See Whitty's Paraphrase, and Dodd. It is, I repeat, a general declaration intended for every age, and not for Christ's disciples of that age only, as Kuin. and others tell us; much less for the Lystrians only. In short the Apostles made the same declaration as their Lord, 'In the world ye shall have tribulation,' John xvi. 33, where see note; and they often apprised the disciples of this truth. So 1 Thess. iii. 4, 'we told you that ye should suffer tribulation;' and so in Rev. vii. 14, the Lord points at the redeemed through the blood of the Lamb by, 'These are they which came out of great tribulation.' It is evident that none but the Founder and the Preachers of a true religion could have ventured to use language the very reverse of what Impostors would have employed: though, after all, to the true Christian, says Calv., 'hæc optima consolatio est, et quæ ad confirmandos animos abunde sufficit, Hæc

πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>23</sup> ἡ Χειροτονήσαντες δὲ αὐτοὺς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς δύναμις πεπιστεύκεισαν. <sup>24</sup> Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν <sup>25</sup> καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν <sup>26</sup> οὐκ ἀκαίειν ἀπ- ο ch. 12. 1, 2. ἐπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. <sup>27</sup> ἡ Παραγενόμενοι δὲ καὶ p ch. 15. 4. 1 Cor. 16. 9. συναγαγόντες τὴν ἐκκλησίαν, ἀγγέγειλαν ὅσα ἐποίησεν ὁ Θεὸς 2 Cor. 2. 12. Rev. 2. 2. μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. <sup>28</sup> διέτρι- βον δὲ [ἐκεῖ] χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

XV. 1. ἡ Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς· Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωυσέως,

viā, licet difficili et asperā, transitum esse in regnum Dei.' See more in his admirable note, and also in Chrys., but especially Ammonius, ap. Caten. Oxon, p. 239, seqq., who concludes in masterly style as follows:—'Αδύνατον γὰρ μὴ λυπεῖσθαι ἀνθρώπων, ἡ διὰ τὰ μάταια τοῦ κόσμου, ἡ διὰ τὸν θάνατον ἀλλὰ τὴν μὲν τοῦ βίου λύπην, διαδύχεται δάκρυον ἀκατάπαυστον τὴν δὲ κατὰ Θεὸν, εὐφροσύνην καὶ χαρὰν ὄνουν, καὶ ἐν τῷ νῦν βίῳ (1 Tim. iv. 8), ἀρραβῶνα τῆς τοιαύτης δωρεᾶς λαμβάνοντες, ἀνικαδίητον χαρὰν ἔχουσιν οἱ οὕτως λυπούμενοι· καὶ νῦν τὰ σπέρματα ἐν κλαυθμῷ καταβάλλοντες (Heb. xii. 1. Pa. cxvii. 5), τοὺς καρποὺς ἐν ἀγαλλίσει μετὰ τὴν ἰσθύν (2 Cor. v. 8, 9) ἰκδημίαν ἀπολαμβάνουσιν.'

<sup>23</sup> χειροτονήσαντες.—πισβ.] The sense of this disputed expression seems to be, 'having appointed,' or 'constituted, after a nomination on the part of the congregations.' This interpretation seems called for by the circumstances of the case, and the analogy of other cases, as supra vi. 2—6; though the term was often used in the sense 'to constitute,' or 'to appoint,' without any such nomination, or election for nomination; as in Joseph. Antt. xiii. 2, 2, and often in the Class. writers.

—παρέθεντο αὐ. τῷ Κ.] 'committed them to the Divine protection;' as it is said infra xx. 32, παρατίθεται ὑμᾶς τῷ Θεῷ, καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ. Comp. 1 Pet. iv. 19. Prayer and fasting accompanied the action, for greater solemnity.

<sup>26</sup> ὅθεν ἦσαν παραδ.] Παραδ. is here synonymous with παρατίθεσθαι supra ver. 23. At ὅθεν ἦσαν, Homsterh. and Valckn. need not have stumbled, and proposed to read, on conjecture, ὅθεν ἦσαν. The difficulty may be better solved by supposing a blending of two forms of expression, 'whence they had gone,' and 'had been, in going commanded to,' &c.

<sup>27</sup> μετ' αὐτῶν] A Hebraism, formed on the use of μετὰ, at Gen. xxiv. 12, 14, and rendered in the Sept. ἵλας μετὰ. The best rendering will be 'apud,' 'towards,' a signifi. of μετὰ not unfrequent, on which see Gesner, Lex. in v. § 2. It is found elsewhere only in Luke i. 72. x. 37; and consequently is confined to Luke.

—ἡν.—θύραν πίστεως] The sense, by a figure

occurring also at 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8, is, 'afforded free access to the Gospel, its privileges and blessings.' The figurative use of the word does not occur in the Old Test., except, perhaps, at Gen. iv. 7, and though the Sept. fails to represent it; and also at Hos. ii. 15, Symm., 'I will grant the valley of Achor εἰς θύραν ἑλπίδος,' where the Sept. has διανοῖξαι σύνεσιν αὐτῆς, a blunder of the scribes. Read δ. ἐλπίζουσιν αὐτοῖς, a free version, in boldly figurative language, to express the joy the returning exiles would have, in again seeing the beautiful far-famed valley in peace. See Is. lxx. 10, and Calv. here. In the Class. writers, I find it only in Plut. vi. 304, φιλοσοφίας περὶ θύρας, and viii. 528, Plato, p. 245, A. See more in note on Col. i.

<sup>28</sup> διέτρι. δι' ἐκεῖ] The Adverb is cancelled by Grieseb., Scholz., Lachm., Tisch., and Alf., from 4 uncial and 9 cursive MSS. But, although internal evidence is against it, since it was more likely to be brought in, than put out, yet it was more likely to be omitted by accident in 13 copies, than to have been interpolated from the margin in all the rest. It is moreover confirmed by the Pesh. Syr. Version; though I grant that the testimony of a Version in favour of a word of this kind is not of so great a weight as against it. That by the χρόνον οὐκ ὀλίγον must be understood not less than three years, so that Paul and Barnabas might go up to Jerusalem, and return to Antioch at some interval before the journey (recorded in Acts xv.) took place, which produced the Apostolic decree—has been satisfactorily established by Canon Tate, Contin. Hist. p. 140.

XV. In this Chapter is narrated the dispute arising in the infant Church concerning the necessity of circumcision, and the other observances of the Mosaic law to the Gentile converts—the Apostles' Council thereon at Jerusalem, 1—35.

1. τινες] These are supposed to have been Antiochians and Jewish converts, who had formerly been Pharisees (see ver. 5), and still retained an attachment to the forms of the Mosaic law. They are the persons called in Gal. ii. 4 παραϊσακτοὺς ψευδαδελφοὺς.

—περιτέμνησθε] Here, as in Josephus, Antt. xx. 2, 5 (cited by Wetstein), circumcision

b Gal. 2. 1.  
ch. 11. 30.  
a 13. 1.  
c 15. 4.

c Luke 15.  
7, 10.

d ch. 14. 27.

e var. 1.

οὐ δύνασθε σωθῆναι. <sup>2</sup> Ὁ Γενομένης οὖν στάσεως καὶ \*ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου. <sup>3</sup> Οἱ μὲν οὖν, προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν \*καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. <sup>4</sup> Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνγγελλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. <sup>5</sup> Ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευ-  
κότες, \*λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

<sup>6</sup> Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ

stands for the whole of the ritual law of Moses, as being the principal observance, and binding the person who underwent it to all the rest. For *περιτέμνεσθαι*, Lachm., Tisch., and Alf. edit *περιτεμνῆτε*, from 4 uncial, and 7 or 8 cursive MSS. But the authority is quite insufficient, espec. since internal evidence, though it draws two ways, is in favour of *περιτίμναι*, the other being evidently, as Meyer grants, a Critical emendation. It is strange that Alf. should think *περιτίμναι* the correction, as being the simpler; for surely, in the style of the New Test., the simpler form of expression is the more likely to be genuine. Here, at any rate, we see the hand at work of a *Grammatical* Aristarch.

2. For *οὖν* MSS. B, C, D, and a few cursives (to which I add Lamb. 1182, 1183, and Trin. Coll. B, x. 16), read *δε*, which is adopted by Tisch.; but Lachm. and Alf. retain *οὖν*, rightly, the authority for *δε* being insufficient, though internal evidence is rather in its favour. I have now, in deference to the united suffrage of the Editors, adopted *ζητ.* for *ζητ.* on strong external authority, confirmed by almost all the Lamb. and Mus. MSS., and Trin. Coll. B, x. 16, and, indeed, by internal evidence; for it would seem that *ζητ.* was adopted to square with v. 7; yet so strange a term as *στάσεως* seems to require *συζ.* rather than *ζητ.*; so that, after all, the reading may be an open question. I should have continued to retain the *οὖν*, but in brackets, had I not reason to think that external authority for *συζ.* is weaker than has been supposed.

3. *προπεμφθέντες*] *honorificē deducti*, 'set forward on their way, by a sort of honorary escort'; a mark of respect usually rendered to eminent persons among the ancients; and always shown to *Apostles*, and of which we have mention further on in this book and in the Epistles. At any rate, this mark of profound respect shows that the mind of the great body of the Church was with Paul and Barnabas, and not with their Judaizing adversaries.—*Ἐπιστροφὴν*, 'conversion.' Formed on the use of *ἐπιστρέφειν*, as at xi. 21. xiv. 15.—*Ἐποίουν χαρὰν μεγ.*, 'occasioned great joy.' So Aristid. cited by Wetst., *ὁ δὲ Θεὸς ἐποίησέ μοι χαρὰν ὑπερμεγίστην*.

4. For *Ἱερουσαλὴμ*, Lachm. edits, from A,

B, and two cursives, *Ἱεροσόλυμα*, while Tisch. retains the text. rec. Yet he *might* as well *here*, as so often elsewhere, have followed Lachm. This he has done at xxi. 15, where he and Lachm. alter *Ἱερουσαλὴμ* to *Ἱεροσόλυμα*, on strong external authority, confirmed by internal evidence, as existing in the fact that, in 23 other passages of his Gospel and the Acts, Luke uses *Ἱεροσόλυμα*, though not less frequently *Ἱερουσαλὴμ*; and yet *Ἱεροσόλυμα* was less likely than *Ἱερουσαλ.* to be altered by the scribes.

5. *Ἐξανέστησαν δὲ τινες—λέγοντες*] These words are so manifestly the words of St. Luke, that plain readers would be surprised to learn that any other opinion had ever been formed. And yet many eminent Commentators, stumbling at what they think the harshness of the answer being given before the question had been propounded, suppose the words to be those of the *Jewish party* at Antioch, reported by Paul and Barnabas. But although a transition from the oblique to the direct is occasionally found (as in i. 4. xvii. 7, and Luke v. 14), yet here it would be peculiarly harsh; and the ellipsis of *ἔλεγον*, which they propose, is inadmissible. In fact, the difficulty is imaginary; for as the words *ἀνγγελλάν—αὐτῶν* plainly import that 'they gave an account of what had happened to them in the exercise of their mission,' so the difficulty which brought them there could not fail to be mentioned. Thus all difficulty vanishes, and *ἔξανέστησαν* has peculiar propriety, and a touch of the graphic; q. d. 'then there started up.' The word is often used in Thucyd., Xenoph., and the best writers, in the sense to *start up* suddenly. The Judaizing party, on hearing the matter first propounded, suddenly and hastily started up, saying, by a sort of protest, that it was necessary to circumcise *αὐτοὺς*, 'them,'—the persons in question. This opinion, it should seem, was given, not at a *public assembly*, called for the purpose of considering the matter in question, but probably at a private meeting of the principal persons to receive them on their return. The assembly denoted by *συνήχθησαν* was plainly another, called for the purpose of *deciding* on the question after due deliberation.

6. *συνήχθησαν δὲ οἱ ἀπ.*] Thus was *assem-*

τοῦ λόγου τούτου. <sup>7</sup> Ἐπολλῆς δὲ συζητήσεως γενομένης, ἀνα- <sup>ch. 10. 30.</sup>  
στὰς Πέτρος εἶπε πρὸς αὐτοὺς· Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε, <sup>ch. 11. 1, 2.</sup>  
ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στό-  
ματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πι-  
στεύσαι. <sup>8</sup> Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, <sup>g 1 Chron.</sup>  
δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν <sup>22. 9.</sup> <sup>9</sup> καὶ οὐδὲν <sup>ch. 1. 24.</sup>  
διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθarisas τὰς <sup>ch. 10. 44.</sup>  
καρδίας αὐτῶν. <sup>10</sup> Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι <sup>h ch. 10. 48.</sup>  
<sup>1 Cor. 1. 2.</sup>  
<sup>1 Pet. 1. 22.</sup>

bled what is called the *First Council* at Jeru-  
salem, to counteract the baneful heresy which  
had sprung up from the bitter root of *Pharisaism*,  
and disturbed the harmony and concord of the  
infant Church. On the *time* of this council, see  
Towns. ii. 177—179; and on its *nature*, Vitring.  
de Syn. p. 598, seqq. On the *circumstances* which  
led to it, and the rise and progress of the heresy  
it was meant to counteract, consult Dr. Hales,  
iii. 513, sq.

— Ἰδὲν κατὰ τοῦ λόγου] 'to consider con-  
cerning the matter spoken of,' which involved  
*two questions*: 1. Whether the Gentiles should  
be circumcised? 2. Whether, if so, they should  
observe the customs of the Mosaic law? The  
former was answered decidedly in the *negative*;  
the latter partly in the *affirmative*. The *συζη-  
τήσεις*, just after, must be understood of 'dis-  
putation' between the Apostles and presbyters,  
and those persons who had at the former private  
meeting given their opinion so positively.

7, seqq. St. Peter argues, that God, by pour-  
ing out his Spirit on the uncircumcised *Jews*, had  
plainly demonstrated that he made no discrimi-  
nation between them and the Jews in the distribu-  
tion of the Gospel privileges; and that legal  
purification, which seemed wanting to them on  
account of their non-circumcision, he had abund-  
antly supplied in purifying their hearts by faith.  
After this proof, therefore, that God did not  
require from them the Mosaic observances, it  
was nothing less than *tempting God*, and setting  
aside his counsels, to impose the yoke upon  
them.

7. ἀφ' ἡμερῶν ἀρχ.] Some Expositors take  
this to mean, *à principio*, 'from the beginning  
of the Gospel.' Yet the purpose in question was  
not made known till the conversion of Corne-  
lius; for to *that* the words διὰ τοῦ στόμ. μου  
plainly allude. And the expression will appear  
to be not inapplicable to the period in question  
(about fifteen years before), if we consider that  
*ἀρχαίος* is often used simply of what has hap-  
pened *heretofore*, whether many ages, or only a  
few years before; of which abundant examples  
have been adduced.

— ἐξελέξατο—ἰθνη we have a *brief* mode  
of expression for ἐξελέξατο ἐν ἡμῖν ἐμὰ ('has  
chosen me'), ὅτι διὰ στόματος μου τὰ ἰθνη,  
&c. Dr. Lightf. is of opinion that these words  
of St. Peter have reference to the words of Christ  
to the Apostle, promising to him *only* of all the  
twelve the keys of the kingdom of heaven; not  
giving thereby to Peter any paramount or auto-  
cratic authority over the rest of the Apostles  
(much less meaning that it should be communi-  
cated by succession to *other* ecclesiastical auto-

crats), but merely intending that he should be  
the man who should *first* unlock the door of faith  
and of the Gospel unto the Gentiles; which was  
accomplished, as we read in Acts x. and xi.

8. καρδιογνώστης] See note on i. 24. By  
this the Apostle intimates, that God can best  
determine *who* are worthy of being admitted as  
Christians, and who not; as also on the rites and  
ceremonies to be enjoined on them.

— ἐμαρτύρησεν αὐτοῖς] The sense seems to  
be, 'hath borne testimony in their favour,' 'hath  
testified his approbation,'—namely, by giving  
them the Holy Spirit, as unto us.

9. Here the argument is further carried on;  
q. d. 'And (though they had not been circum-  
cised, or bound to conform to the law of Moses)  
made no distinction between us and them,—  
namely, by having purified their hearts (souls and  
consciences) by faith;' q. d. (with Calvin.) 'And  
God, who knoweth the hearts of all (and how  
unclean they are by nature), inwardly purified  
the Gentiles;' but it is added that that purity is  
in faith,—meaning, that the same All-sufficient  
Sacrifice can cleanse both Jews and Gentiles if  
applied by Faith, whereby both become alike  
spiritually clean.

10. Here we have the *second* part of the  
speech; in which the Apostle shows how per-  
nicious is the doctrine that the enemies of Paul  
would introduce; a doctrine such as would take  
away all hope from the pious. From the pre-  
ceding clause, indeed, he infers and collects that  
God is tempted, if the Gentiles be compelled to  
observe the Law; but besides this he goes to the  
very reason of the thing. *So far* he has argued,  
that the Gentiles are *wronged*, by requiring of  
them more than God requires; and since he has  
bestowed on them the privilege of adoption, it  
were absurd to suppose they should still be re-  
jected, and the goodness of God limited; in  
short, it is sufficient that they have faith, though  
ceremonies they have none. *Now*, however, he  
proceeds to show, that those who tie down men's  
salvation to the works of the Law, leave them  
nothing to hope; nay, indeed, the whole world  
is delivered up to destruction the most fearful,  
if it can attain salvation no otherwise than by  
observing the Law. (Calvin.)

— τί πειράζετε τὸν Θεόν] Meaning, 'Why  
try ye the forbearance of God, in perversely re-  
sisting his will, by throwing obstacles in the way  
of its accomplishment?' So 1 Cor. x. 9, καθὼς  
καὶ τινες αὐτῶν ἐπειράσαν. Heb. iii. 9, and  
often in the Old Test., as Exod. xvii. 2, 7. The  
argument is, that 'it is plainly the will of God  
that these persons should be received as Chris-  
tians without such rites;' that he has, in fact,  
already accepted them. Hence to attempt to

ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; <sup>11</sup> Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ [Χριστοῦ] πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι. <sup>12</sup> Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλον ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν. <sup>13</sup> Μετὰ δὲ τὸ συγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος, λέγων Ἄνδρες ἀδελφοί, ἀκούσατέ

impose rites which he hath been pleased to abolish, would be 'resisting his will;' which were as criminal, as vain; see Rom. ix. 19.

11. ἀλλὰ διὰ—κἀκεῖνοι.] The full sense, partly intimated, and partly expressed, is: 'Yea, by the grace of our Lord Jesus Christ alone do we trust we shall be saved,—in which same way alone they too are to be saved.' Comp. Gal. ii. 15, 16, and Rom. iii. 30. The *inference* is obvious, and therefore left to be *supplied*,—that a thing so unimportant to salvation, as the observation of the ceremonies of the Mosaic Law, ought not to be exacted from the Gentile converts.

12. εἰρήνησε δὲ πᾶν τὸ πλῆθος—ἐξηγ.] meaning, that 'thereupon the assembly at large (so πλῆθος at Luke xxiii. 1) kept a reverential silence, and listened to Paul and Barnabas while recounting,' &c., for the purpose of establishing the *facts* on which the validity of their reasoning rested. The argument being, that 'as God had approved their work, by causing miracles to be worked by them in its accomplishment, so what they had done in this matter had his entire approbation.'

13. ἀπεκρίθη Ἰάκωβος.] Render: 'James addressed them;' meaning James the brother of our Lord, and the writer of the Epistle. The Apostle (so styled at Gal. i. 19), after confirming what was just said by Peter, as to the calling of the Gentiles,—well aware that, in addressing Jews, it was always of great importance to ascertain whether any thing, which purported to be the will of God, was in accordance with the predictions of Holy Writ,—further shows, that however contrary to the prejudices of many among them, yet that it was agreeable to the predictions of the Prophets,—instancing a remarkable one of Amos ix. 11, 12, from which the quotation is made from the Sept., with some freedom of *rendering*, and minute variation, the better to adapt the passage to the purpose. The former part is agreeable to the Hebrew text; but the latter part,—both in the Sept. and the New Test., differs widely; and there can be no doubt that the Sept. had in their copies some reading differing from our present copies,—whether the reading proposed by Lightf., or another, I would not say; but I refer my readers to Hoffm. in loc., who has skillfully reconciled the discrepancies. He has ably and conclusively shown that the Apostle has *not* (what some would have us suppose) merely *accommodated* the passage to the present subject. That St. James regarded the scope here adopted to be the *intent* of the prophecy, is plain from the very purpose for which he adduced it; it being his principal intent to show that, according to the Prophets, espec. in this remarkable passage, it was contemplated that the *Gentiles* should be introduced to the privileges of the children of

God. In order to evince that this is the true *application* of the passage of the Prophet, he first offers the following preliminary *data*:—'Agitabatur in Synodo Hieros. grandis illa questio:—Num Gentiles, Christo nomen daturi, recipi queant in Ecclesiam abque circumcissione? Quibusdam eandem negantibus, Petro vero, Paulo, ac Barnaba, necnon Jacobo, illam affirmantibus, ita quidem, ut tres priores *factis* pugnant, Jacobus autem *dicto* Vet. Test. eoque uno ex multis; emphatice enim primo dicit v. 15 omnes *Prophetarum sermones in eo conspirare*, quod Deus tempore Nov. Test. etiam e gentibus sibi sumpturus sit populum; deinde vero *dictam Amosi* producit, ut illustre hujus rei testimonium; id quidem, ut tres priores *factis* applicaverit Jacobus?' He then proceeds to show that the Jews, and their friends, the Heterodox Christian Theologians, have left no stone unturned to detort the passage to *any other* meaning than that which the most eminent Theologians, ancient and modern, have assigned to it; and, after over-ruling their objections, and exposing their perversions, he subjoins the following, by way of inference:—'Nimis clare Apostolus Jacobus dictum hoc interpretatur de conversione Gentium, quam ut de ulla re alia cogitare nobis liceat. Thesis enim, cui v. 15, Prophetas, e quibus Amosum deinceps loco omnium adducit, harmonicum præbere testimonium asserit v. 14, hæc erat, quod *Deus e Gentibus populum sibi sumserit in nomen suum*, h. e. cum alias *gentes et populus Dei* in Scriptura sibi opponantur, Deum tamen hoc paradoxon jam cœpisse effectui dare, ut e medio Gentium sibi assereret populum, qui ratione circumcissionis quidem a Judæis maneat distinctus, et tanquam incircumciscus reliquis gentibus similis sit, sed tamen populus a nomine Dei denominatus, æque ac Judæi.' He concludes with the following remarks:—'That Jewish Theology in James's age *did* expound the words of the Prophet in the same sense as James, we may rightly infer for this reason,—that otherwise the Christian ex-Jews, and now Judaizers, would not on this occasion have submitted to *his* interpretation of the passage, and, least of all, to the *conclusion* thence deduced by him,—entirely adverse as it was to their prejudices,—that the Gentiles were to be admitted into the Church *without circumcission*. Hoffm. adds that the very *Talmud*, in a passage adverted to by him, refers the citation to the *Messiah*. That the Apostles themselves apply such passages to the Christian dispensation cannot be doubted. See Acts ii. 17, and note; and still less, that the Apostle here adduces the passage of Amos to prove that Christianity is the fulfilment of Judaism, or, in other words, that the Jewish dispensation was a preparative for the Christian. The Apostle's determination of the agitated question—introduced by the impressively

μου. <sup>14</sup> <sup>k</sup> Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο <sup>k 2 Pet. 1. 1.</sup>  
λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. <sup>15</sup> Καὶ τούτῳ  
συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται  
<sup>16</sup> <sup>1</sup> Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν <sup>1 Amos 9. 11,</sup>  
σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμ-  
μένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·  
<sup>17</sup> ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώ-  
πων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέ-  
κληται τὸ ὄνομά μου ἐπ' αὐτοὺς· λέγει Κύριος ὁ <sup>m ver. 20.</sup>  
ποιῶν ταῦτα [πάντα]. <sup>18</sup> Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ <sup>Gen. 9. 4.</sup>  
πάντα τὰ ἔργα αὐτοῦ. <sup>19</sup> Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς <sup>Lev. 3. 17.</sup>  
ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν <sup>Deut. 12. 32.</sup> <sup>20</sup> <sup>m</sup> ἀλλὰ ἐπι-  
<sup>1 Cor. 8. 1.</sup>  
<sup>21.</sup>  
<sup>22.</sup>  
<sup>23.</sup>  
<sup>24.</sup>  
<sup>25.</sup>  
<sup>26.</sup>  
<sup>27.</sup>  
<sup>28.</sup>  
<sup>29.</sup>  
<sup>30.</sup>  
<sup>31.</sup>  
<sup>1 Thess. 4. 8.</sup>

suasory ἀκούσατέ μου, and the decisive, but not dictatorial, formula—*ἐγὼ κρίνω*, had, as was likely, from the character both of the person and of his opinions (occupying the confines of the two Dispensations), the greatest weight, in carrying with it the general opinion of the Assembly to the conclusion, proposed by the Apostle,—that those who from among the Gentiles had turned, or were turning, unto God, should not be troubled by any Jewish obligations, except such as were necessary for the peace and amity of both parties. The words which follow the passage adduced are very important, as connected with the true view of that passage; though in considering it we are encountered by difficulties not so much of interpretation, as of reading. To advert to each in their order. If the reading in the text. rec. be the genuine one, the purpose of the words seems to be (as Calv. observes) to anticipate the objection (which to many might seem fatal), that this view of the subject was a mere novelty. The Apostle contends that it was not new to God, though it might seem novel and sudden to man; that God, who sees every thing future, and knows what he will accomplish, had foretold, by his prophets, the foundation of a spiritual kingdom, into which both Jews and Gentiles should be received. It therefore formed part of His eternal plan, as predetermined by God; consequently immutable, and by man irresistible, Rom. ix. 19. So far every thing is quite coherent; for the words which follow the quotation are as necessary to the reasoning as those which precede it, and they are highly essential to introduce the decision itself, *Διὸ ἐγὼ κρίνω*. Nevertheless, the passage is so roughly handled by some Critical Editors, as to be useless for the above, or, indeed, for any purpose. To give an account of their so called emendations, and the grounds thereof,—the words *ἔστι—αὐτοῦ* are cancelled by Matth., Griesb., Scholz, Tisch., and Alf., on the authority of B, C, and 12 cursives (to which I can only add Lamb. 1182), confirmed by the Copt. and Sahid. Versions; and though the authority is but slender, it is rather confirmed by internal evidence, which is against the words. Yet their antiquity is evident from their being found recognized in the Pesch. Syr. Version; and one might say in the MSS. A and D; for I doubt not that the reading *γνωστὸν—ἔργον* arose from a mere error of scribes. Alf. thinks, after Meyer,

that 'the addition *ἔστι—αὐτοῦ* was made to fill up the apparently elliptical *γνωστὰ ἀπ' αἰῶνος*, which, not being found in the passage of Amos, was regarded as a sentence by itself.' But that is taking far too much for granted. Besides that the *γνωστὰ ἀπ' αἰῶνος* have a very awkward effect, if referred to the preceding; so much so, that if the words *ἔστι—αὐτοῦ* be removed, so must the *γνωστὰ ἀπ' αἰῶνος*, for which there is next to no authority. Were I to choose a solution of the difficulty connected with the reading, I should prefer that of Matthie, who supposes that the words *γνωστὰ—αὐτοῦ* are an addition to the Ecclesiastical Reading, 13—17, appointed to be read at the Festival of the Dedication of a Church; and that, to somewhat lengthen the great brevity, and to eke out what seemed wanting, the words were added in the Lectionaries, and from thence came into the MSS. at large. It may possibly have been so; and the conjecture is more probable than Mr. Alford's. But what proof is there that it was so? None at all. Besides, that supposition is excluded by the fact, that the complete verse is found in the Pesch. Syr. Version, formed from copies which were written long before the time when Lectionaries began to be made. With such satisfactory authority, external and internal, for the genuineness of the words, it were idle to object, that it is impossible to account for the words being removed. We are not bound always to account for the omission of words. But when we consider the almost incredible carelessness of scribes in that respect, and the rashness of slashing Critics, nothing of this sort need much surprise us, since there is hardly any thing that is incredible.

19. *ἐγὼ κρίνω* meaning, 'My judgment,' or 'decided opinion [on the matter] is.' So Thucyd. iv. 60, *ὡς ἐγὼ κρίνω*.

—*μὴ παρενοχλεῖν—ἀλλὰ ἐπισταίλαι*, &c.] The full sense is, 'to give them no unnecessary molestation [by imposing on them what is not necessary], but only to direct [what is necessary] that,' &c.

—*ἐπιστρέφουσι* seems to mean, 'are turning,' or 'who turn'; as in Pesch. Syr. But to advert to the particulars of the prohibition, *τῶν δισσημάτων*, &c.; the term *δίσσημα* is Hellenistic, and derived from *δίσσειν*, to pollute. Both it and the noun are used alike of physical and moral defilement, especially that of idolatry,

στεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώ-  
λων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος.

n Neh. 8. 1.  
ch. 13. 27.

21 <sup>n</sup> Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσ-

as the greatest; see Dan. i. 8. Ecclus. xl. 29. Mal. i. 7, 12, where the subject is meat offered to idols. Here, however, in order to *determine* the sense, the words τῶν εἰδώλων are added. Now, though the word might denote any participation in idolatry, yet the passages of Daniel and Malachi (which were probably in the mind of the Apostle), as well as the ancient glosses of Hesych. and Suid. (formed from the early Scholiasts, and theirs from the expositions of the Fathers), determine it to be the *eating of meat offered to idols*: not merely the partaking of it in the temples, but even the purchasing of it for use, when it was taken for sale into the *public market*. For we learn from the passages cited by the Commentators, that among the Gentiles, after a victim had been sacrificed in the temple, and a portion had been given to the Priests, and sometimes another eaten by the offerer and his friends on the spot, the residue was often taken home by the priests for domestic use, and sometimes was sent to the public shambles to be sold. The flesh, however, was, of course, held in abomination, regarded as an ἀλλογῆμα, by the Jews (see 1 Cor. x. 20); and therefore the use of it was very properly forbidden, in order that no needless offence might be given to the Jewish Christians.

— καὶ τῆς πορνείας.] It has been thought strange that *this* should be inserted among things of themselves lawful, but from which the Gentiles were to abstain, lest they should offend the Jewish Christians; fornication having never been accounted as a thing permitted; and no reason would appear why, if *greater* offences are mentioned with smaller ones, *this alone* should be selected, which, it has been thought, would go far to put the things mentioned in this list on a level. To remove this difficulty many methods have been devised; some proceeding on *critical conjecture* (thus Bentley proposed to read χοιρίδας, *pork*); while others seek to remove the difficulty by supposing some unusual sense of the word; some understanding it of *spiritual whoredom*, viz. idolatry; others, *marriage with idolaters*; others, again, of *marriage within the prohibited degrees*. All which are alike open to insuperable objections, and espec. to this, that no *recondite* or *uncommon* sense could be intended; since in public edicts words are supposed to be employed in their usual and ordinary sense. And here there is no sufficient reason to abandon the common rendering, *fornication*; which has been well defended by Grotius, Wetst., Valckn., Schoettg., Rosenm., Kuin., Wahl., and espec. Bp. Marsh; who satisfactorily removes the objections to the word being taken in its ordinary sense, showing that there are *other* instances to be found of moral and positive precepts, duties of common and perpetual obligation, mingled with local and temporary ones, in the same list; as in the Decalogue. And since (continues he) it appears from the Acts of the Apostles, and the Epistles of Paul, that the precepts of the Pentateuch were abrogated only by degrees, it seems by no means extraordinary that the Decree of the Council in Jerusalem should contain a mixture of moral

and of positive commands. I would add, that it is not unimportant, in this view, to remark, that in the words of the decision actually *scilicet* (ver. 29), we find the *two* kept *separate*, πορνείας being put apart from the rest, and placed *last*. As to the objection founded on fornication being never thought indifferent, it *might* not in theory, or philosophical speculation, but was so considered in *practice*. No one who is at all acquainted with the Classical writers can doubt, that simple fornication was, by the Heathens, considered as no crime at all. We find that even their religion permitted, nay, encouraged, *licensed* fornication. Hence the recommendation of chastity of *this* kind (for that contained in abstaining from *adultery* could not need enforcing) was highly necessary; the main purpose (as Grotius observes) of this list being to specify from what practices, *besides known and flagrant sins*, the Gentile Christians ought to abstain, in order to coalesce with the Jewish Christians without offence. Of course, the *moral* abomination of the practice is not here in question.

— τοῦ πνικτοῦ] *scilicet* κρέατος (*supplied* in Athen. l. ix.), meaning flesh of animals killed by strangling, which was very prevalent among the ancients, both Greeks and Romans, and also Orientals. They used to enclose the carcase of the animal (so killed that the blood should remain in it) in an oven, or a deep, and closely covered stewing vessel, and thus seethe it in its own vapour, or steam. As to the *blood*,—the heathens, when butchering an animal, carefully preserved this, and mixing it up with flour and unguents, formed various sorts of dishes. Now as *both* the foregoing sorts of food were strictly forbidden by the Mosaic Law, espec. the latter (the Jews being enjoined to consider the blood as the seat and principle of life, and therefore not to eat of it, but offer it in sacrifice to God), there was ample reason to forbid them to the *Gentile Christians*, in order to avoid the giving offence to their Jewish brethren.

21. Here (as at v. 18) there is no little abruptness of transition, and seeming want of connexion between this subject and the preceding. But the connexion may be traced by supposing that here, as often, in sentences commencing with γὰρ, there are some words to which that Particle may be referred, left to be supplied from the context and subject-matter; which may, on the present occasion, be done as follows: '[And remember, the violation of these will occasion not only private, but *public* scandal;] for the Mosaic religion has, from remote antiquity, had its professors in every city, and its Scriptures publicly read in the synagogues every sabbath day,—in which these things are strictly forbidden.' The '*every city*' shows how extensive were the colonizations, x. and w. of the Jewish people, who, in their written Law and ceremonial observances, were opposed to all other nations, but bound to each other by a common faith, and whose life was abhorrent from all idolatry, and dissolute licentiousness of Pagan society as well as idolatrous worship.

σοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

<sup>23</sup> Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις, σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ· Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβάν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, <sup>24</sup> γράψαντες διὰ χειρὸς αὐτῶν τάδε· “Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. <sup>25</sup> Ὁ Ἐπει- o Gal. 2. 4  
Tit. 1. 10, 11.  
δὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λό-  
γοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνε-  
σθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστέιλάμεθα· <sup>26</sup> ἔδοξεν ἡμῖν  
γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς,  
σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, <sup>27</sup> ἀνθρώποις p. ch. 13. 80.  
q. 14. 19.  
παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου  
ἡμῶν Ἰησοῦ Χριστοῦ. <sup>28</sup> ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν,  
καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. <sup>29</sup> Ἐδοξε γάρ

<sup>22</sup> ἴδοι τοῖς ἀποστόλοις—πέμψαι] The Syntax in ἐκλεξαμένους is generally thought anomalous, since strict propriety would require ἴδοι τοῖς ἀπ. ἐκλεξασθαι ἄνδρας καὶ πέμψαι, or, at least, ἐκλεξαμένους. 'Εκλεξαμένους, however, is put, by an Hellenistic idiom, for ἐκλεξαμένοις. The idiom is often found in Joseph, and the Hellenistic writers; also in the ordinary Greek of Polyb., Diod. Sic., and others.—Ἄνδρας ἡγουμένους denotes 'leading men'; an idiom, by which the Participle is used as an *Adjective*; as in Thucyd. i. 5, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνωτάτων.

<sup>23</sup> The καὶ before ἀδελφοὶ are omitted in MSS. A, B, C, D, and one cursive (to which I can make no addition), and the Vulg. Version, and are cancelled by Lachm. and Alf.; but they are retained by Tisch., rightly; since the authority for omission is far too slender; and internal evidence is not in favour of the removal. Mr. Alf. thinks the words were inserted to bring the decree into exact harmony with v. 22, or else, which he thinks more probable, that, as De Wette pronounces, it was removed upon Hierarchical considerations. For my own part, I regard one as quite as probable as the other, and both highly improbable; and I cannot but protest against this imputing corrupt practices, whereby the Fountains of the word of God are defiled,—to any party whatever,—without strong grounds; which here do not exist. It is in the highest degree improbable that such a presumptuous alteration should have been introduced into all the copies but δ.—two of which can stand only for one; No. 13 being (as Jackson of Leicester long ago saw) a fellow copy from the same original as the D. It is far more probable that the οὐ was first absorbed, as often, in the αὶ preceding, and that the καὶ was afterwards omitted by the usual carelessness of scribes. Perhaps this omission first occurred, and then the οὐ would be absorbed in the final οὐ of ἀδελφοὶ. Vain is it to allege the authority of

Irenæus for the omission, since his citations are generally too loose to have much weight. Whereas the authority of the Pesch. Syr. Version for the words so confirms the evidence of all the MSS. except 4 or 5, as to leave no doubt of their authenticity.

<sup>24</sup> ἐτάραξαν ὑμᾶς λ.] The same expression occurs at Gal. i. 7. v. 10, and Plato, p. 373, ταραττει αὐτοὺς ἐν τοῖς λόγοις. Lucian, Scyth. § 3, has the plainer one ταρασσειν τὴν γνώμην. And so Cic. Tusc. iii. 2, 'perturbari animos.' The next words ἀνασκ. τὰς ψυχὰς ὑ. are exegetical of ταρασσειν here; and the sense of both seems to be, 'removing and perverting your minds [from the truth],' equiv. to *unsettling*; the contrary to *θεμιλιώσαι*, used in 1 Pet. v. 10.

—λέγοντες περιτ.—τὸν νόμον] These words are omitted in A, B, D, and one cursive (No. 13, a fellow copy with D), and in the Vulg., Copt., and Sahid. Versions, and are cancelled by Lachm. and Tisch. Alf. pronounces that the words are *manifestly* an interpolation, from the desire to specify in what particular, &c. But how can he use the term 'manifestly,' where there is such scanty evidence *against* the words, which are confirmed by all the MSS. except 3 or 4, and by the Pesch. Syr. Version? And as to internal evidence, that is in their favour; for I quite agree with Con. and Howa., that Meyer and De Wette have proved that they cannot be an interpolation. I find them in all the Lamb. and Mus. copies; and Jacks. testifies that they are in Irenæus, l. iii.

<sup>26</sup> ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς α.] Not, 'delivered up,' but, 'given up,' 'exposed [to hazard],' 'jeopardied their lives.' A very rare use, but of which I find exx. in Plato, p. 312, Οὐδὲ ὅτῳ παραδίδωσι τὴν ψυχὴν οἷστα. Dan. iii. 28, παρίδωκαν τὰ σώματα αὐτῶν. 2 Macc. vii. 37.

<sup>27</sup> καὶ αὐτοὺς διὰ λόγου ἀπαγγ. τὰ αὐτά] On the subject of the bearers of public letters or



τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων <sup>29</sup> ἀπέχεσθαι εἰδωλοθυτῶν, καὶ αἵματος, καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. ἔρρωσθε.”

q ver. 30.  
ch. 16. 4.  
21. 26.

<sup>30</sup> Οἱ μὲν οὖν, ἀπολυθέντες, ἦλθον εἰς Ἀντιόχειαν καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. <sup>31</sup> Ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. <sup>32</sup> Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς καὶ ἔπεσθίριζαν. <sup>33</sup> Ποιήσαντες δὲ χρόνον, ἠπελύθησαν μετ’ εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.

r ch. 14. 22.  
1 Cor. 16.  
11.  
2 John 10.

<sup>34</sup> [ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.] <sup>35</sup> Παῦλος δὲ καὶ Βαρ-

messages being usually allowed to explain any obscurity therein, see my note on Thucyd. vii. 8, 10, *ἔχοντο φίλους τὰ γράμματα, καὶ ὅσα ἴδαι αὐτοὺς εἰπεῖν*. Such, indeed, were, in the earlier ages, always sent in the form of *verbal messages*, by trusty persons to deliver by word of mouth; and that custom continued down to the age of Thucyd. And even on the introduction of *written messages*, or *despatches*, during the Peloponnesian war, still the custom was retained of permitting the messenger to explain any obscurity in the Epistle, or to give further particulars of matters only briefly adverted to in the letter (so Thucyd. ubi supra, and Jos. Antt. xvii. 5, 7, *εἰς Ῥώμην ὡς Καίσαρα ἐκπέμπει γράμματα περὶ αὐτοῦ, καὶ τοὺς ἀπὸ γλώσσης διδάξοντας, &c.*), nay, occasionally to act as a sort of *ambassador plenipotentiary*, in order to treat on the business at issue. Sometimes, however, the messengers were forbidden to say any thing (see Arrian, Exp. Alex. ii. 14, 6); and therefore the words *καὶ αὐτοὺς διὰ λόγου, &c.*, here may be considered as informing the persons addressed, that the messengers were *empowered* to deliver the same message by word of mouth, and more fully and explicitly, if desired. Accordingly, we may render, ‘who will also themselves tell you, by word of mouth, the same things [that we now write to you].’ Διὰ λόγου stands for ἀπὸ γλώσσης in the above passage of Josephus; and in Thucyd. vii. 10, *οἱ παρὰ Ν. (πεμφθέντες) ὅσα ἀπὸ γλώσσης εἰρηγό αὐτοῖς εἶπον*, meaning *these things*, in addition to what were written in the letter; but here only to deliver the same words to the same purport, as in the letter.

<sup>28</sup> ἔδοξε γὰρ τῷ ἁγ. Πν. καὶ ἡμῖν] On further consideration it now seems to me, that the *Hendiadys* is, as on very many other occasions, better dispensed with, and the persons,—the Holy Spirit, and the Apostles,—kept distinct; for though the sense, ‘to us, as being under the influence of the Spirit,’ would be true, yet not so weighty a truth as the words here used call for—as Calv. well saw, who ably remarks, ‘Quod eo adiungunt Apostoli et Presbyteri Spiritui Sancto comites, in eo nihil sibi eorum attribuant, sed perinde valet hæc locutio acsi dicerent, sibi ducem ac præsidem fuisse Spiritum, sequo eo dictante statuissæ quod scribunt.’ He refers to a similar case in Exod. xiv. 31. Indeed, Mr. Alf. must take substantially this view, since he well remarks, that ‘here the *decision of*

the Holy Spirit is laid down as the primary and decisive determination on the matter—and [then] their own formal Ecclesiastical decision [couched in the *ἔδοξε*] follows.’

<sup>29</sup> εὖ πράξετε.] ‘Ye will do well; act rightly;’ as in Joseph. Antt. xiv. 14, 3. Xen. Mem. iii. 9, 14.

<sup>31</sup> ἐχάρησαν ἐπὶ τῇ παρακ.] I know not why so many eminent Commentators should have interpreted *παρακλήσει* *exhortation*; for what was there of exhortation in the Epistle? Surely the common interpretation (confirmed by all the ancient Versions), *consolation*, or *comfort*, is more suitable and natural; as will appear from the able note of Calv., who remarks, ‘non parvam in eo consolationis materiam fuisse, quod, agnito Apostolorum consensu tum singuli peccati fuerunt, tum omnes ex dissidio redierunt in gratiam.’

<sup>32</sup> προφῆται ὄντες.] ‘because they were also themselves prophets; inasmuch as they had brought the prophetic gift (on which see supra xi. 27) into use, by employing it in a discourse of some length, in which they both *exhorted* and *strengthened* the converts by suitable instruction; stating, we may suppose, the grounds and reasons on which the determination of the Synod was founded, showing why the *whole* ritual was not enjoined, and why a *part* was retained; and withal defining the cause, nature, and extent of the duty of abstaining, in certain cases, from things naturally lawful.

<sup>33</sup> πρὸς τοὺς ἀποστόλους.] Lachm., Tisch., and Alf. edit *πρὸς τοὺς ἀποστειλάντας αὐτοὺς*, from 4 uncial and several cursive MSS. (to which I can only add one Lamb. copy [1182]); but without sufficient reason; for external evidence is quite in favour of *ἀποστόλους*; and though internal evidence is divided, yet it is rather in favour of the word; or, at least, the evidence of the Pesch. Syr. Version ought to turn the scale, and fix the authenticity of *ἀποστόλους*. It cannot have been, what Alf. supposes, an *explanatory gloss*,—which would be needless;—while on the other hand there is every appearance of *ἀποστειλάντας αὐτοὺς* being a *correction of style* by the Critics. That a Class. writer would have employed that expression in preference, no competent judge can deny.

<sup>34</sup> On re-considering the debated question as to the authenticity of this verse, I am now disposed to think that, notwithstanding internal evidence is nearly equally balanced, it is pro-

νάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἐτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

36 Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν ὡς κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι. 37 ὁ Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον 38 ὁ Παῦλος δὲ ἤξιον, τὸν ὑποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. 39 Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεύσαι εἰς Κύπρον 40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθείς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν. 41 διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηριζὼν τὰς ἐκκλησίας. XVI. 1 ὁ Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς [τινός] Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 3 Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις

1 ch. 12. 4.  
ἀν.

u Col. 4. 10.  
ch. 12. 18, 25.  
& 12. 5.  
3 Tim. 4. 11.  
Phillem. 24.  
v ch. 12. 12.

a ch. 14. 6.  
Rom. 16. 37.  
Phil. 2. 10.  
1 Tim. 1. 2.

bably, but not certainly, an interpolation, and consequently I have only bracketed the words.

36—XVIII. 22. Paul's second missionary journey alone through Asia Minor to Macedonia and Greece, and thence by sea to Jerusalem, and his return from Jerusalem to Antioch.

36. ἐν αἷς] The plural is used because the antecedent involves the idea of *plurality*; as 2 Pet. iii. 1, ταύτην δευτέραν γράφω ἐπιστολήν, ἐν αἷς.

37. ἐβουλεύσατο] 'was minded,' or 'disposed'; as v. 33, and xxvii. 39, where the term represents the *result* of mental deliberation.

38. ἤξιον τὸν-τοῦτον] There is here somewhat of irregularity in the construction, seemingly occasioned by the strong mode of expressing Paul's decided *refusal* to take John with them,—and especially in the repetition of the Accus. after συμπαραλαβεῖν, which, however seemingly pleonastic, is intensive: also in the τοῦτον for αὐτόν there is an implied censure. A Class. writer, or Paul, would have written τὸν τοιοῦτον. Of course the former Accus. τὸν ἀποστάντα is one of reference, *quod attinet ad*; as often in the New Test. in St. Paul's Epistles, but rarely in St. Luke, as here, and supra x. 36, τὸν λόγον, ὃν ἀπ. οἴδατε τὸ ῥῆμα. Thus we may render, 'Paul, however, deemed proper, as regarded one who had fallen off from them from Pamphylia, and had not gone with them to the work,—that man to not take (decline to take) with them.'

39. παροξυσμός] 'sharp contention' or 'disputation.'

— ἀποχωρισθῆναι — ἀπ' ἀλλήλ.] a *constructio praeognans* for 'they parted asunder, and departed two different ways.' Comp. 1 Kings xviii. 6, Ἀχάβ ἐπορεύθη ἐν ὁδῷ ἄλλῃ μόνος, καὶ Ἀβδ. ἐπορεύθη ἐν ὁδῷ ἄλλῃ μόνος, 'apart,' 'alone.'

XVI. 1. κατήντ. εἰς Δ.] The term κατ. is used with allusion to the elevated situation of the mountain pass by which Paul passed from Cilicia into the plain of Lycaonia to Derbe, to which he would come *first*, and then to Lystra. That Paul took his route from Syria, penetrating the mountain chain of Taurus at the pass of the Cilician Gates, and then down into Upper Cilicia at the Province of Tyanitis, is shown by Conyb. and Hows., p. 277 seqq., who have adduced some important and many interesting particulars. I am still of opinion, against many Expositors, that Lystra, and not Derbe, was probably the birth-place of Timothy; and I find this confirmed by the suffrage of Canon Tate, Conyb. and Hows., and Alf. As to ch. xx. 4, adduced to prove him of Derbe, the Δερβαῖος there must refer to *Gaius*, and Gaius only, otherwise Luke would have written καὶ Γάιος καὶ Τιμόθεος, Δερβαῖοι. He does not add Ἀνιστραῖος to Τιμ., because it was unnecessary, he having as good as *expressed* that *here*,—for certainly the *ἐκεῖ* cannot well be understood of any other than *Lystra*, since that was the last-mentioned place.

2. ἐμαρτυρεῖτο] Meaning, 'he was well reported of,'—namely, for his early piety (he was even now only about 18) and great knowledge of the Gospel. Paul, indeed, had himself converted him in his *previous* missionary journey. See supra xiv. 7. I think it probable (with Mr. Alford) that some of these testimonies were *impressions of the Spirit* respecting Timothy's fitness for the work of Evangelization, since Paul (1 Tim. i. 18) speaks of τὰς προαγουσας ἐπὶ σε προφητείας.

3. περιέτεμεν α.] He had not been circumcised, probably because (as we learn from the Rabbins) his mother had no right to do that without the father's consent, which he would not give. The reason why *Paul* circumcised

b. ch. 15. 23.

23.

ἐκείνοις ᾗδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἑλλήν ἡπῆρχεν. <sup>4</sup> Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. <sup>5</sup> Αἱ μὲν οὖν ἐκκλησίαι ἐσπερευοῦντο τῇ πίστει, καὶ ἐπερίσσευν τῷ ἀριθμῷ καθ' ἡμέραν.

<sup>6</sup> Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλύθentes ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, <sup>7</sup> ἐλθόντες κατὰ τὴν Μυσίαν, ἐπείραζον † κατὰ τὴν Βιθυνίαν

him (which be might do without any violation of Christian liberty, as being of *Jewish birth*, and because, though circumcision was not enjoined as *necessary* to the Gentile converts, it might yet be sometimes *expedient*) is just after suggested.

<sup>5</sup> αἱ μὲν οὖν ἐκκλ.] This verse is not the commencement of a new section, but the *introduction* to it, which is supplied by the force of the *μὲν οὖν*, which may be rendered, 'accordingly.' See supra ix. 31, and xii. 24. Thus the verse serves to connect the preceding and the following context by a common link with *ἐπερ. τ. π.* and *ἐπαρσ. τ. α.* See the excellent remarks of Calv. in loc.; and comp. supra xv. 3.

<sup>6</sup> διελθ.—Φρυγίαν] meaning, as Conybe and Hows. show, p. 257, Phrygia Major, forming the great central portion of Asia Minor, but whose boundaries from the contiguous provinces cannot be exactly defined. Accordingly, the route of the Apostles must be too uncertain to be laid down except by guess. Ἀσίᾳ, meaning the Asia Proconsularis, or *Propria*, including only Mysia and Caria.

<sup>7</sup> κατὰ τὴν Μ.] Render: not 'in,' or 'into' (for they did not enter Mysia), but (with Valckn.) 'unto, as far as,' meaning, to the borders of. It should seem that when they finally determined not to go to Asia, they had so far advanced in their journey thither, as to be opposite to the chain of Mount Olympus. Then they went forward in a due westerly direction, until they came to the *borders* of Mysia, intending to make their way into Bithynia, by the plain of the river Rhynacus, or at the western end of the chain of Olympus.

—ἐπείρ.—Βθ. πορ.—καὶ οὐκ εἰσεν α. τὸ Πνεῦμα] After Πνεῦμα, MSS. A, B, C<sup>2</sup>, D, E, and some six or seven curves of the same family, with the Syr. and Vulg. and other Versions, add Ἰησοῦ, or τοῦ Ἰησοῦ, which is received by Griesb., Scholz, Lachm., Tisch., and Alf., but on grounds which I cannot yet regard as satisfactory. The external authority, however strong in *uncials*, is weak in *curves*; for I find the reading only in 2 Lamb. and 1 Mus. copy, though the evidence of the ancient Versions strengthens the authenticity of the word. As to internal evidence, it is almost equally balanced. It cannot fail to strike every attentive inquirer, that as τὸ Πνεῦμα Ἰησοῦ is a very rare expression, occurring nowhere else but in Phil. i. 19 (and there in a different sense), we might far better account for the *omission* by the scribes, than for the *insertion* of Ἰησοῦ by the Critics. And yet we do not elsewhere find that *rare* expressions are cancelled by the scribes. Besides, when any very unusual forms of expression occur in

MSS. that are connected with important *doctrinal* questions, we are to advert to the possibility,—nay, probability,—that there may have been tampering with the text by the ancient *Theologians*, either by adding something to the text, or by removing something from it. Now it appears from the note of Wetstein, that the Romanists, a little after the printing of the Greek Text, maintained that Ἰησοῦ had been expunged by the Nestorians; which is incredible. They might rather have been expected to *add* than to *remove* it. The addition, however, I suspect, came from the *Arians*, who would have more reason to add it, in order to do away with so striking an example of τὸ Πνεῦμα in the *personal* sense. Thus it is caught up by all the Socinian interpreters. And when once introduced by the *Arians*, it would be likely to be admitted by the *Nestorians*, who would rather have it than not. By the *former* of these it was, I suspect, foisted into the *Vulgate*, and by the latter into some copies of the *Syriac* Version, and from thence it would easily be transmitted to the *Ethiopic*, *Coptic*, and *Armenian* Versions. Moreover, the word is strongly discountenanced by the context. For, to use the words of Bp. Middleton, 'in the preceding verse we are told that the Apostles were forbidden of the Holy Ghost to preach the word in Asia; in the present, that, on their attempting to go into Bithynia, the Spirit suffered them not.' It is, therefore, highly unnatural that the τὸ Πνεῦμα of the latter verse should be meant of any other than the τὸ ἅγιον Πνεῦμα of the former. How this hindrance was intimated, whether by dream or otherwise, has been variously conjectured. Certainly had it been through direct revelation by dream, that would have been expressed. All that we are warranted in saying is, that *some* Divine *intimation* (as to the nature of which I would not presume to speak positively) distinctly informed the Apostles that it was not the Divine will that the Gospel should as yet be preached in these parts of Asia. We may, however, suppose that a strong mental impression (which the Apostles knew how to distinguish from ordinary mental feeling) was produced by the influence of the Holy Spirit.

—κατὰ τὴν Βιθυνίαν] Several MSS., including a few Lamb. and Mus. copies, and Trin. Coll. B, x. 16, and some Versions and Fathers have αἱ, which has been received by Griesb., Scholz, Lachm., Tisch., and Alf.; but without sufficient reason; since the external evidence for the reading is weak (Versions and Fathers being, in a case like this, of little weight), and internal evidence not favourable; for the αἱ is evidently from the margin, being an alteration

πορεύεσθαι· καὶ οὐκ εἶασεν αὐτοὺς τὸ Πνεῦμα. <sup>8</sup> Παρελθόντες <sup>ο ch. 20. 6.</sup>  
δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα. <sup>9</sup> καὶ ὄραμα διὰ τῆς <sup>2 Cor. 1. 12.</sup>  
νυκτὸς ὤφθη τῷ Παύλῳ· <sup>4</sup> ἀνὴρ τις ἦν Μακεδὼν ἐστὼς, παρα- <sup>3 Tim. 4. 12.</sup>  
καλῶν αὐτὸν καὶ λέγων Διαβὰς εἰς Μακεδονίαν βοήθησον <sup>d ch. 10. 20.</sup>  
ἡμῖν. <sup>10</sup> Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐξηγήσαμεν ἐξελθεῖν  
εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ  
Κύριος εὐαγγελίσασθαι αὐτοὺς. <sup>11</sup> Ἀναχθέντες οὖν ἀπὸ τῆς  
Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς  
Νεάπολιν, <sup>12</sup> ἐκεῖθεν τε εἰς Φιλίππους, \* ἥτις ἐστὶ πρώτη [τῆς] \* Phil. 1. 1.

of those who wished to remove a tautology, and make the sense plainer, not aware that the *κατὰ* here means *course*, in the direction of, as Montanus, Beza, and Piscator render. Had it been the true reading, it is difficult to imagine how it should have been altered into *κατὰ* in the great bulk of the MSS.

8. *παρελθόντες*—*Μυσίαν*] Mr. Alf. affirms that *παρελθ.* must, from the context, mean 'having passed by Mysia, as regarded their work of preaching,' i. e. omitted to evangelize it. But that is rather cutting than untying the knot. The same may be said of the interpretation, 'passed through,' 'traversed,' besides, being open to the objection, that such a sense would require *διελθ.* read, indeed, in MS. D, but purely from conjecture. It is plain that a *figurative* sense of the word is not to be thought of in such a *narrative* context as this. On the whole, I do not see why we should not take *παρελθόντες* to mean 'having taken their route along the side of Mysia,' namely, as travelling along either its Northern, or its Southern borders, or frontiers. Which of these two routes is to be adopted will depend upon the exact point where the *Apostles* were, when their change of course was adopted, in consequence of the Spirit forbidding them to proceed. Now that has been, I think, laid down by Con. and Hows. as satisfactorily as so uncertain a point can be,—namely, near the ancient Azani, a place where the boundaries of Asia, Bithynia, and Mysia meet together. Now here, in taking their course, as they seem now to have intended to do, to the sea-coast of the *Ægean*, in some such way as *παρελθεῖς τὴν Μυσίαν*, they might skirt along the Northern border, along the level country towards the Euxine; or else, which is far more probable, as being the shorter course, they might pass along the Southern border. This view is adopted by Con. and Hows., who are of opinion that, 'by revelations which were anticipative of the fuller and clearer communication at Troas, the destined path of the Apostolic company was pointed out through the intermediate country to the West. Leaving (they add) the greater part of what was popularly called Mysia to the right hand, they came to the shores of the *Ægean*, about the place where the deep gulf of Adramyttium, over against the island of Lesbos, washes the very base of Mount Ida.' But we have no ground whatever, from the narrative of St. Luke, to suppose that the Apostles bent their course to the gulf of Adramyttium, which lay a good deal to the left of their course. The exact route is not laid down by Con. and Hows. I believe it to have been across the

Azanitis and Abasitis; thence across the chain of Mount Temnos to Didyma Teiche; and thence along the low-lands at the foot of the chain of Temnos and Pedasus to the base of Mount Gargara, whence they descended into the Troad; and, so passing along the valley of the Simois, they reached Alex. Troas,—the place of embarkation.

9. καὶ ὄραμα—ὤφθη, &c.] Whether this was in a *dream*, or whether it was a *representation* made to the senses when awake, Expositors are not agreed; and the will of God was made known in *both* ways: but the probability is, that it was a *vision* of the same kind as that which appeared to Peter, as recorded *supra* x. 3; where see note. The apparition was recognized to be a Macedonian, not so much by the dress, as by the few words in the Macedonian Greek dialect, imploring spiritual help in making known the Gospel.

10. Here we have the first introduction of the Gospel into Europe. Twice had the Apostles essayed to pursue their Missionary labours in Asia (vv. 6, 7), and twice had the Holy Spirit inhibited them to do so; in fact, stopping up every path but *one*—that which conducted them to Europe, which is now for the first time to be visited by the light of the Gospel.

—*ἐζητήσαμεν*] 'we sought,' meaning, by their inquiring for a ship. From the use of *we* after that of *they* thus far, it is plain that the writer of this book himself became the companion of Paul and Timothy in this journey, having, it would seem, joined them at Troas, and then continued, with a short break between xvii. and xx., to the period recorded at the end of the book.

—*συμβιβάζοντες*] 'concluding, by inference,' how the word comes to signify this, see note on ix. 22, and my Lex. in v.

—*προσεαί.*] 'had called and appointed us unto the work.' See xiii. 2. Perf. Pass. put for Middl. Depont. See Matth. Gr.

11. *ἀναχθέντες*—*εὐθυδρομήσαμεν*] Here we have two nautical terms; the former, as used of 'setting sail' (literally, 'loosing ropes'), the latter, of 'sailing in a straight course' (as we say, 'running before the wind'), to any point without tacking; which implies a fair wind. So that the expression, which recurs at xxi. 1, and occurs often in Philo, is equiv. to the Classical *εὐριοδρομεῖν*. The minute accuracy of the term is shown by Con. and Hows., and the extraordinary *abruptness* of the passage is well accounted for.

12. *πρώτη τῆς μ. τῆς Μακ. πόλεως*] We are here encountered by a difficulty, which has occasioned a variety of opinions, some of

[μερίδος] τῆς Μακεδονίας πόλεις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινὰς <sup>13</sup> τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς † πόλεως παρὰ ποταμὸν, ὃν ἐνομιζέτο

1 ch. 21. 5.

which cannot be true; e. g. that which represents Philippi as the metropolis of Macedonia; for this would be contrary to fact, *Thessalonica* being undoubtedly the capital. And such will be equally the case if we take *πρώτη* for 'most considerable.' Indeed, by so interpreting we overlook the force of *μερίδος*, which, in such a connexion, can only be 'province.' And that Macedonia had long been divided into four districts, we learn from the Historians. Indeed coins of the *Provincia prima* and *secunda* have been found. Hence it has been the opinion of many learned men that instead of *πρώτη* τῆς we should read *πρώτης*; by which the sense will be, 'which is a city of the Provincia prima of Macedonia.' Yet not a single MS. is found to support this conjecture; which, indeed, is at variance with probability, as introducing a sort of minute circumstance not very likely to have been adverted to by the sacred writer. It is better, therefore, to retain the common reading, and explain it as we best may. Now the main question is, whether *πρώτη* may be supposed to mean 'the principal,' or 'a principal.' If we adopt the former sense, we encounter the objection, that Philippi was not even the capital of the district, but *Amphipolis*, as we learn from Livy and Diodorus. Hence Michaelis and Kuin. adopt the latter sense; and they appeal to the evidence of Eckhel, Doctr. Vet. Numm. P. i. vol. iv. p. 282, in attestation of the fact, that *πρώτη* was sometimes so applied as to mean a principal, though not the principal city of a country; and for this Jackson refers to the *Marmora Oxoniensia*, p. 66. But we can hardly suppose so minute a propriety adopted in popular narrative. And I am now inclined to embrace the view taken by Wieseler, and, after him, by Con., Hows., and Alf., that the sense is, 'the first Macedonian city of the district,' meaning, that 'it was the first they came to (Neapolis belonging to Thrace) in Macedonia.' Though, after all, this is only exchanging one difficulty for another: the designation *τῆς μερίδος* would seem worse than useless. It would remove all scruple to adopt Wieseler's interpretation, could we suppose that *τῆς μερίδος* came from Critics who wished to remove the objection, that Philippi was not the capital of Macedonia, by making it, what it doubtless was, the capital of its district, forming a subdivision of the Province—(of course from not seeing the true force of *πρώτη*). The authority for the absence of *τῆς μερ.* is not contemptible,—one uncial (D), and about 10 ancient cursives, the Pesch. Syr. Version, and the Arab. of Epernius, and Chrys.; and more may be found, though I am not enabled to add any.

13. For πόλεις, Lachm., Tisch., and Alf. edit πόλιν, from MSS. A, B, C, D, and 7 cursives of the same family (to which I add Lamb. 1182), confirmed by several Versions; but not the Pesch. Syr. Internal evidence is rather in its favour, from its minute particularity, as pointing at genuineness. But such overwhelming external authority, confirmed by the Pesch. Syr. Version, for πόλεις, must forbid any change.

—παρὰ ποταμὸν] 'by the river side;' not 'by a river,' as our English Translators render.

The Article is here omitted on account of a proposition being used. This ποταμός, however, (not the Strymon, which is many miles distant,) is a mere rivulet (formed by the *fontaines*, from which Philippi derived its first name, *Crenides*) running into the Strymon. A striking attestation to the truth of the narrative; for the river is so small as only to be found in the best modern maps, and is called, as Col. Leake attests, p. 217, *Gangites*.

—ὃν ἐνομιζέτο προσευχὴ ε.] Some difference of opinion exists as to the sense of these words; which the earlier Commentators take to mean, 'where prayer was wont to be offered up,' *feri*; while the later ones interpret, 'where,' according to the [Jewish] custom, there was a *proseucha*, or oratory.' That such places were frequent where, from the paucity of Jews, no synagogue was found, is proved by a reference to Tertullian and other ancient theologians; as also that such were situated, for the convenience of purification, by a river-side; since among the Jews (as also the Christians, and even the Heathens) ablution always preceded prayer. Yet how the words *ὃν ἐνομιζέτο εἶναι* can have the above sense, it is difficult to see. *Ἐνομιζέτο* here plainly refers to local, not to general custom. As to the objections which have been urged, that the common interpretation yields too indefinite a sense, and that it is incorrect in phraseology; the former has not a shadow of reason, and the latter is overturned by one of the passages adduced to establish the other interpretation, namely, Philo contra Flaccum, p. 523, τὰς προσευχὰς ἀφῆρητο, ὃν ἐνομιζέτο προσευχὴ εἶναι, where we have the very expression in question, and in the very sense in which it is here commonly interpreted. And from its being accompanied with the term προσευχὴ, *proseucha*, it is evident that Philo thought it necessary to add the words following, in order to determine the sense of προσευχάς. Whereas St. Luke chose to use a *circumlocution*, in preference to a term which might require the addition of this very circumlocution to explain it. It might seem, indeed, that the sense *proseucha* is required by the words at ver. 16, πορευομένων ἡμῶν εἰς προσευχάς; but see note there. However, since it would seem that the words there point at a sense including both place and action, and as the sense here must be the same as there, there is no doubt that the true sense is, 'where meeting for prayer was accustomed to be held.' The πορευομ. at v. 16 requires the place, but it does not reject the action; as is certain from Joseph. Vit. § 57, ἡμῶν τὰ νόμιμα ποιούντων καὶ εἰς προσευχὰς τρεπομένων, and Artem. iii. 538, οὐδέτις ἀνίστηναι εἰς προσευχὴν, μὴ οὐχὶ φροντίζων σφόδρα. The prayer-place in question may be supposed to have been not an edifice, but simply a grove, the boughs of the trees, at top, being drawn over, and interlaced, to form a kind of Gothic roof, as in the ancient Druidical places of worship. So Epiph. Hæres. 80—91, cited by Hæmsem. de Apost. Paulus, p. 114, says, ἀλλὰ καὶ προσευχῆς τόπος ἐν Σικίμοις, ἐν τῇ συνὶ καλονύκτιον Νεαπόλεως, ἔξω τῆς πόλεως, ἐν τῇ πεδιάδι, ὡς ἀπὸ

προσευχῇ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις  
γυναιξί. <sup>14</sup> Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως

Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν ἧς ὁ Κύριος διήνοιξε  
τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

<sup>15</sup> Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα·

Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν  
οἶκόν μου μένατε. καὶ παρεβιάσατο ἡμᾶς. <sup>16</sup> Ἐγένετο δὲ,

πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινα ἔχουσαν

g Gen. 19. 2.  
e 12.  
Judg. 19. 21.  
Luke 24. 29.  
Heb. 12. 2.  
h 1 Sam. 28.  
ch. 19. 24.

σημείων δύο, θεατροειδῆς, οὕτως ἐν ἀέρι κ.  
αἰθρίῳ τόπῳ ἵστί κατασκευασθῆς, ὡδὸ τῶν  
Σαμαριτῶν. There can be no doubt that the  
place here spoken of is of the same kind as the  
above; for although the τόπος προσευχῆς is  
said to be in the open air, 'ἐν δίο,' yet the terms  
θεατροειδῆς and κατασκευασθῆς call for some  
such *formation* as I have indicated. The term  
ἐλαλοῦμεν means, not 'we discoursed with,' as  
Wakef., but 'discoursed to,' as used of teaching  
and preaching; which is called for by the pre-  
ceding καθίσαντες, which alludes to the *posture*  
adopted, i. e. the usual one of teaching; see  
Matt. v. 1, and note. It is plain that the con-  
gregation consisted of women only, not, as is  
commonly supposed, a mixture of both sexes.  
To account for which, we may suppose, that since  
that *separation of the sexes* which always sub-  
sisted in regular buildings, such as synagogues,  
was impossible in places like the present, the  
same purpose was effected by the sexes attending  
at different times.

<sup>14</sup> Λυδία] This is manifestly here a proper  
name, which was common both among Greeks  
and Romans.—Πορφυρόπωλις means 'a seller'  
not of 'purple dye,' as some suppose, but of  
'purple vests,' for the dyeing of which the Ly-  
dians were famous (even from the time of  
Homer), who seem to have participated in, or  
rather succeeded to, the reputation of the Ty-  
rians. She was probably a resident of Thyatira  
in Lydia, where her vests were manufactured,  
but then sojourning at Philippi, for the purposes  
of her business. The minute accuracy of Luke's  
narrative is confirmed by various Inscriptions,  
found in Boeckh., which relate to the *guild of*  
*dyers* in Thyatira. The communication between  
Thyatira and Philippi was, as Con. and Howa.  
show, very ready. From the expression σεβο-  
μένη τὸν Θεόν, it is plain that Lydia was a  
Jewish Proselyte of the Gate.

—ἤκουεν] 'was in the act of listening as a  
hearer.'

—διήνοιξε τὴν καρδίαν] An expression pro-  
bably derived from the Hebrew; for we find it in  
the Jewish prayers, also in 2 Macc. i. 4, διανοίξαι  
τὴν καρδίαν ὑμῶν ἐν τῷ νόμῳ αὐτοῦ καὶ ἐν τοῖς  
προστάγμασι. But it is here used in a *Chris-  
tian* sense, which is to be carefully attended to.  
Now the *mind* is said to be closed against admo-  
nition, when either from prejudice, it cannot  
discern the truth, or from pride and perversity,  
will not admit it. Hence, to *open* the mind,  
denotes 'to render it, by an appeal to the reason,  
more intelligent,' to cause that any one shall  
better perceive the truth, and more readily yield  
assent to it. But the expression here used 'to  
open the heart,' means not merely 'the enlight-

ening of the understanding,' but far more, 'the  
renewing of the corrupt will and affections, and  
purifying of the heart,' which can, of course,  
only be done by the influence of the Holy Spirit.  
Bengel well says, 'Cor clausum per se; sed Deo  
est [per Spir. Sanct.] id aperire.' However, we  
must here suppose an enlightening of the under-  
standing as well as an inclination of the heart;  
for the one is, as well as the other, the gift of  
God. See Calvin's note.

<sup>15</sup> εἰ κεκρίκατέ με πιστὴν τ. Κ. εἶναι] mean-  
ing, 'if you have accounted me a true believer  
by admitting me to baptism;' this being, as  
Calvin points out, a modest appeal; q. d. 'By  
the faith in me which you have approved by the  
seal of baptism, do not refuse my request to  
sojourn with me.'

<sup>16</sup> πορευομένη ἡμῶν] 'as we were going;' no  
doubt on some other day, not the same as before.  
Before προσευχὴν, MSS. A, B, C, E, and some  
nine curives, prefix τῇ, which is adopted by  
Griesb., Scholz, Lachm., Tisch., and Alf.; and  
Alf. thinks the τῇ was omitted through misap-  
prehension of the meaning of προσευχῇ; but  
since this is the same place as supra v. 13, where  
Alf. explains, 'where a meeting was accustomed  
to be,' the Article may not have been thought  
necessary. Yet a pure Classical writer would  
have used it,—the very reason why the Alex-  
andrine Critics would be likely to insert it. The  
slenderness of external authority (for I find it in  
not one of the Lamb. and Mus. copies) casts a  
great shade on its genuineness.

—ἔχουσαν πνεῦμα Πύθ.] Πύθων was, in  
Greek mythology, the name of a large serpent  
slain by Apollo (see Ælian, V. Hist. iii. 1), and  
transferred, as an appellation, to Apollo himself;  
from whom, as the god of divination, it came to  
be applied to soothsayers, conjurors, and those  
who pretended to evoke spirits. Now, as *ven-  
triloquism* was a most useful art to persons of  
that profession, they generally acquired more or  
less of it; hence the word is sometimes explained  
*ventriloquist* in the Greek Lexicographera. And  
these πύθωνες were so called, because the god  
was supposed to speak from their stomachs, and  
emit words through their throats, without using  
any of their own organs of speech.

Whether this girl was a ventriloquist or not,  
has been much disputed. The affirmative has  
been maintained by many foreign Expositors;  
but the negative has been generally maintained  
by the most eminent Commentators; and with  
reason; for there is nothing in the name, still  
less in the circumstances, to warrant the former  
supposition. Other Expositors maintain that she  
was a *pretender* to the gift of divination; and  
some, that she was a mere lunatic, who (like

πνεῦμα † Πύθωνος ἀπαντήσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρέειχε τοῖς κυρίοις αὐτῆς μαντευομένη. <sup>17</sup> Αὕτη κατακολουθή-

<sup>1</sup> Gen. 14. 18.  
—32.  
ch. 18. 26.  
Heb. 10. 30.

<sup>k</sup> Mark 16.  
17.

σασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα· Ἰούτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἷτινες καταγγέλλουσιν

<sup>19</sup> Cor. 6. 5.

<sup>m</sup> 1 Kings  
18. 17.  
ch. 17. 6.

† ἡμῖν ὁδὸν σωτηρίας! <sup>18</sup> <sup>k</sup> Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. <sup>19</sup> Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. <sup>20</sup> <sup>m</sup> Καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον Οἱτοὶ οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰου-

Johanna Southcott) thought she was inspired to foretell future events. But both of these notions (especially the latter) involve insuperable difficulties, being inconsistent with the view taken by the Sacred writer; which requires us to suppose (as the ancient, and most modern Commentators have done) that the girl was possessed by an evil spirit, which enabled her occasionally to foretell future events. The expression, then, is a kindred one with that used by St. Luke in his Gospel, iv. 33, *ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου*.

On the whole subject of demoniacs and of demoniacal influence, suffice it to refer the reader to my note on Matt. viii. 31. That the present case was recognized by the Apostles as one of those works of Satan which their Lord came to destroy, is manifest; inasmuch that, as Mr. Alford observes, all attempt to *explain away* such a narrative is futile. As to the reading, whether Πύθωνος, or Πύθωνα, as Lachm., Tisch., and Alf. edit from A, B, C, and one curiae of the same family, Alf. grants that it is difficult to decide between the readings; and therefore he has chosen the more ancient reading, from its external authority, Πύθωνα. But he forgets that external authority does not depend on three MSS., however ancient (espec. when found frequently to falsify), but from the evidence being supported by the concurrent testimony of a competent number of ancient and good cursives, here entirely wanting. But there is only one (for the Lamb., Mus., and Trin. Coll. copies, all have Πύθωνος), and that of no great note,—the Cod. Lincoln. 2. Accordingly, since the reading is found only in four copies, we may suspect that it arose from an error of the scribes. In short, it were uncritical to reject the authority of all the MSS. except four, confirmed by the Pesch. Syr. Version, and some copies of the Vulg.; also Didymus, ap. Caten. Oxon.

— *ἐργασίαν*] 'gain'; as in Joseph. Bell. ii. 7, 2, and sometimes in the Classical writers. See my Lex.

— *τοῖς κυρίοις*] It has been proved that the common possession of slaves exercising a very gainful occupation was frequent.

17. *ἔκραξε*] Whether on one particular occasion, or more, is not clear; but if the latter, we may compare the case of the demons in Matt. viii. 39. Luke iv. 31. Accordingly, we are au-

thorized in supposing the words *δούλοι τοῦ Θεοῦ* pronounced, however reluctantly, by the evil spirit, through the organs of speech of the girl, and thus bearing the same testimony to the Apostles as had been borne by other demons to our Lord.

After *καταγγ.* for *ὕμιν*, Lachm., Tisch., and Alf. read *ἡμῖν*, from A, C<sup>3</sup>, G, H, and many cursives (I add Lamb. 1182, 1183, and Trin. Coll. B, x. 16), and Alford regards *ὕμιν* as 'an alteration, as better suiting the speaker.' But if *ὕμιν* be not the genuine reading, it may more probably be attributed (with Olsh.) to an error of the scribes,—the words being perpetually confounded. In such a case weight of external authority, confirmed by the most ancient Versions (the Syr. and Vulg.), ought to decide,—and that is in favour of *ὕμιν*.

18. *διαπονηθεὶς*] 'wearied out.' See supra iv. 2.

19. *ἐξῆλθεν*] There seems to be (as Valckn. remarks) a *paronomasia* with the preceding *ἐξῆλθιν*, since with the *going out* of the demon was gone their hope of gain. *Ἐκείναι* is, like *σύριαι* (on which see infra xvii. 6, and supra viii. 3), not necessarily to be understood of personal violence, but only of the constraint of law, by any one's being *impleaded*. So the Latin *raperi in jus*, and *raperi ad prætorium*. *Ἀρχοντας* is a general term; in the place of which we have, in the next verse, the more special one *στρατηγοί*; for so, it seems, the magistrates at Philippi were called. The term was applied to the officers denominated by the Romans *Prætores Urbani*. The term may, however, as Wieseler thinks, have been derived from the Greek title of similar magistrates, found in Aristot. Polit. vii. 3.

20. *ἐκταράσσουσιν ἡ. τ. π.*] 'are causing great disturbance to the city,' or 'community.' The charge made was twofold: 1. that they were disturbers of the public peace; and 2. that they were teachers of unlawful religious customs and rites: both charges falling under the cognizance of the magistracy. So Servius on Virg. Æn. viii. 187 (cited by Wetstein), 'Cautum fuerat apud Romanos, ne quis novas introduceret religiones.' And though the Romans were not intolerant, yet, in their permission to foreigners to worship God according to their consciences, it was understood that there should be no *public*

δαῖοι ὑπάρχοντες <sup>21</sup> καὶ καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι. <sup>22</sup> Καὶ συν- <sup>n 3 Cor. 11. 26. 1 Thess. 2. 2 Phil. 1. 12.</sup> επόστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιῤῥήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίξειν <sup>23</sup> πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγεῖλαντες τῷ δεσμοφύλακι, ἀσφαλῶς τηρεῖν αὐτούς. <sup>24</sup> ὃς παραγγελίαν τοιαύτην εἰληφὼς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφάλισατο εἰς τὸ ξύλον. <sup>25</sup> Κατὰ δὲ τὸ μεσο- <sup>o ch. 4. 21.</sup> νύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τὸν Θεὸν ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. <sup>26</sup> Ὡς δὲ σεισμὸς ἐγένετο <sup>ch. 5. 19. 12. 7.</sup> μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου ἀνεῳχθῆσαν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. <sup>27</sup> Ἐξυπνὸς δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεφγμένους τὰς θύρας τῆς φυλακῆς, σπασαμενος μάχαιραν ἔμελλεν ἐαυτὸν

attempts at proselytism. And whenever the former charge was connected with the latter, the magistrates were bound to punish, and that with the utmost severity. So Julius Paulus, Sentent. v. 21, 2 (cited by Wetst.), 'Qui novas religiones inducunt, ex quibus animi hominum moveantur, honestiores deportantur, humiliores capite puniuntur.' In 'Ιουδαῖοι ὑπάρχοντες' it is suggested, that their offence is so much the greater, by the persons being, as foreigners, and of a most despised nation, those who ought the less to have ventured to commit it.

21. [δη] meaning, 'religious rites and customs.' See supra vi. 14, and note.

22. περιῤῥήξαντες] By this use of the word, with which may be compared that of the Latin *scindere*, is always denoted a hasty, and, if done by another, a violent stripping off (*παρλ*, lit. 'from around') of the clothes. So Xenoph., cited by Raphael, *τὴν ἱσθῆα περιῤῥήξαντες*, and Diod. Sic. l. xvii. 35, *οἱ τὰς ἱσθ. περιῤῥήγγυνται*. Here we are to understand a stripping to the waist only; as in Plut. Poplic. 6, π. τὰ ἱμάτια. This scourging was, we may suppose, inflicted, not (as some have imagined) *quæstionis ergo*, in order to extort a confession of guilt, but, as a temporary punishment, to satisfy the people; the final examination of the charge being reserved for another occasion, after time had been taken to make further inquiry into the affair.

24. τὴν ἐσωτέραν φυλ.] So Liv. Hist. xxxiv. 44, 'Pleminius in inferiorem demissus carcerem est.' Jails were not so strongly built at the outer part as the inner; to which there was access by several gates, and where sometimes there were subterraneous dungeons. Chains, too, were added, to secure the prisoners committed there, and a machine employed, called ξύλον, of wood bound with iron, in which the arms and head were sometimes confined (as in our pillory), but more frequently the legs only, or rather the feet; for the machine was one in which the feet were constrained and bruised. Hence it was called ξυλοπέδη, ποδοκάκη, and ποδοστράφη (Hebr. *טב*, Job xiii. 27, xxxiii. 11). So Plaut. Pæn. v. 6, 28, 'ne sis apud me in lignæ custodiâ.'

Sometimes the machine was one in which all the members were held, by being thrust through five holes; whence it was called *πεντασύριγγος*. So Aristoph. Eq. 1049, *τοντονὶ Δῆσαι σ' ἐκίλευε πεντασύριγγος ξύλῳ*.

25. προσευχ. ὕμνον τὸν Θεόν] Render, 'while praying, they were singing praises to God,' who had strengthened them to bear this heavy trial. The words following, *ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι* should be rendered, 'and the prisoners (in the outer prison) were hearkening, listening attentively, to the notes of praise wafted to their ears in the deep stillness of the night;—a most graphic touch, of singular beauty, and meant, as Expositors suppose, to intimate to the other prisoners, by their praying aloud, that they had a conscience void of offence. It is scarcely necessary to say, that the term *ἐπηκρ.* admits of, nay, rather, calls for, the version *amscullabant*, when it does occur, which is but rarely, once in Plato; also in the Test. xii. Patr. p. 710, with this passage in mind, the writer says *ἐπηκροῦτό μου, πᾶσι ὕμνον τὸν Κύριον*.

26. καὶ πάντων τὰ δεσμὰ ἀνέθη] By this expression many Commentators understand that the chains of the prisoners were relaxed, though not so much as to place them quite at liberty. This, however, is difficult to be conceived; and, from the use of the word in the Classical writers, *ἀνέθη* τὰ δεσμὰ can only signify that the chains were so loosed, that they 'were freed from their constraint;' a circumstance like the preceding ones, undoubtedly to be ascribed to Divine interposition; the great intent of the whole transaction being, to evince, in the most decided manner, the presence of the Deity. And as the opening of the prison doors might have been ascribed to accident and a natural cause (namely, the earthquake), therefore, it should seem, the prisoners were likewise all of them, by miraculous interference, set free from their chains, yet held enchained by a supernatural influence, that they should not endeavour to make their escape. To ascribe this, as some Rationalists have done, to the effect of the electric fluid of lightning dissolving the chains, is a notion so utterly against sound reason, as well as sober religion, that nothing but



ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους. <sup>28</sup> Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων Μηδὲν πράξεις σεαυτῷ κακόν ἅπαντες γάρ ἐσμεν ἐνθάδε. <sup>29</sup> Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γεινόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλῳ· <sup>30</sup> καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη Κύριοι, τί με δεῖ ποιεῖν, ἵνα σωθῶ; <sup>31</sup> Οἱ δὲ εἶπον Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ, καὶ ὁ οἶκός σου. <sup>32</sup> Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>33</sup> Καὶ παραλαβὼν αὐτοὺς, ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς, ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς, καὶ οἱ αὐτοῦ πάντες παραχρῆμα· <sup>34</sup> ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν, καὶ ἡγαλλιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ.

q Luke 8. 10.  
ch. 2. 47.  
2 s. 6.  
r John 8. 16.  
26.  
s 8. 47.  
t John 8. 10.

s Luke 8. 20.  
2 19. 6.

the credulous incredulity of scepticism could for a moment entertain it. In short, the miraculous is stamped upon the whole transaction.

<sup>29</sup> αἰτήσας φῶτα] So Plutarch, vol. ii. p. 811 (cited by Wetstein), φῶς αἰτήσας. Phœdr. x. 10, 24, 'dum quantur lumen.' Here, indeed, the plural is used; but that seems to have been by a common idiom (as in several other words) of plural for singular. So in Strabo v. p. 187, ed. Sieb., and Xen. Hist. v. 1, 8, we have τὰ φῶτα for *lumen*.

— ἔντρομος] Various causes might produce this tremor, especially that of awe, as in the presence of Divine legates,—attested to be such by the late supernatural occurrences.

<sup>30</sup> προαγ. ἔξω] i. e. out of the inner into the outer part of the prison. As to the interrogation, τί με δεῖ—σωθῶ; it is strange that so many Expositors of no mean repute should render, 'What must I do to be *safe*?'—namely, from the punishment of the magistrates, or the wrath of heaven for harshly treating persons thus singularly distinguished by the Divine favour. But surely, as respects the *former*, the jailor had done nothing to merit punishment; and as to the *latter*, the blame rested not on *him*, but on the magistrates. The true sense of the words is doubtless that commonly assigned to them,—'by what means can I attain unto eternal salvation?' exactly as in the similar inquiry of the people to John the Baptist, Luke iii. 10, 'What shall we do?' τί ποιήσωμεν; and that of others to our Lord, John vi. 28, τί ποιούμεν, ἵνα ἔργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; meaning, as appears from the preceding verse, 'works such as shall endure *the* *life* *of* *eternity*.' Finally, such was the inquiry of the Apostle himself (supra ix. 6), when, 'trembling and astonished,' even as the trembling jailor here, he said, in answer to that reproving voice from above, 'Lord, what wilt thou have me to do?' Certainly the jailor could not be ignorant that his prisoners had professed to teach the means of attaining unto eternal salvation: and seeing their Divine commission so to do thus placed beyond all doubt, by the Divine interposition lately exerted in their behalf, well might he put the anxious question, 'Masters, what shall I do to be saved?'

<sup>31</sup> πιστ. ἐπὶ τὸν Κύρ. 'I. X. καὶ σωθ.] 'We have here,' says Calvin, 'a very brief and yet full definition of the mode of salvation,—a

simple, and plain, yet effectual declaration. They did not direct the jailor merely to wait on the means of grace by prayer, and thus seek for salvation, but at once to do the thing enjoined.'—'Habet enim,' adds he, 'unus Christus omnes beatitudinis et eternæ vitæ partes in se inclusas, quas nobis per Evangelium offert; *sic* autem recipimus.' He proceeds to remark, that, after we have embraced Christ in faith, that alone suffices for *salvation*. But the next member of the sentence, καὶ ἐλάλησαν αὐτῷ τὸν λόγον τ. Κ., &c., affords a better expression of the nature of faith. Accordingly, they did not stop short at the *πίστευσον*—καὶ σωθήσῃ, but proceeded at once to address to the jailor the Word of God—the Gospel. I may add, that this answer purports to come from Paul and Silas; yet that the words were pronounced by *Paul* we cannot doubt,—so strikingly characteristic are they of Paul and his teaching throughout his Epistles.

<sup>32</sup> καὶ πᾶσι] For καὶ, Lachm. and Tisch. edit *σὺν*, from 4 uncial and several other MSS. (I add Lamb. 1182), and the Vulg. Vers.; perhaps rightly, for internal evidence is much in its favour; and quite suitable is the sense thus arising, namely, 'together with all those in his family.' The καὶ arose, I suspect, from those who did not see the force of the *σὺν*, and therefore thought the καὶ required; which is not the case.

<sup>33</sup> ἐν ἐκείνῃ τῇ ὥρᾳ τῆς ν.] 'at that very hour of the night,' unseasonable as it was.—ἔλουσεν ἀπὸ τῶν πλ. It is not necessary to suppose, with some, ἔλουσεν put for ἔλ. καθαρίζων. There is a blending of two forms of expression,—namely, ἔλουσεν αὐτοὺς, and ἀπῆλυσεν αἵμα τῶν πληγῶν. So Hom. II. Σ. 845, δόρα τάχιστα Πάτροκλον λούσαιεν ἀπὸ βρότον αἱματόεντα, where λούσαιεν—αἵματ. is for ἀπολούουν β. αἷματ.

<sup>34</sup> ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ] 'and having conducted them up to his house or lodge.' The jailor's house was, it seems, for obvious reasons, higher than the rest of the prison, espec. the *inner* one, which was, it seems, subterranean. This sense of *away*, occurs supra ix. 31. Luke ii. 22, also in the Sept. and the Class. writers.—παρέθηκε τράπεζ., a pure Classical phrase, denoting 'the setting forth food.'—The expression πεπιστευκῶς τῷ Θεῷ, after ἡγαλλιάσατο π., is capable of more than one

35 Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς  
 ραβδούχους, λέγοντες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.  
 36 Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν  
 Παῦλον· Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ ἵνα ἀπολυθῇτε νῦν  
 οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήμῃ. 37 Ὁ δὲ Παῦλος ἔφη <sup>1 ch. 22. 25.</sup>  
 πρὸς αὐτοὺς· Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους  
 Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα  
 ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγα-  
 γέτωσαν. 38 Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ραβδούχοι τὰ  
 ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,  
 39 <sup>u</sup> καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων <sup>u Matt. 2. 24.</sup>

sense, but not with due regard to the Particip.  
*Præd.*, which is a Particip. of 'mode,' or 'means;' as in 1 Cor. xiv. 18, *εὐχαριστῶ λαλῶν*. Acts x. 33, *καλῶς ἐποίησας παραγιγόμενος*. Luke xiii. 8, *ἐγὰρ ἰδὼν*, and elsewhere in Joseph. and the Class. writers. Thus I would render, 'He rejoiced at having believed, been brought to have faith.' So the Arab. translator must have understood the words; and so they were taken by Erasmus, Calvin, Beza, and others.

37. Ἐφη πρὸς αὐτοὺς] i. e. to the beadles, by a message, it should seem, sent by the jailor.—ἀκατακρίτος, lit. 'found not guilty, on trial, of any wrong.'

—λάθρα ἡμ. ἐκβάλλ.] 'are they privily turning us out?' a kind of expression partaking of the graphic. On the Roman law on this point, and on the privileges of Roman citizens in foreign countries, numerous passages have been adduced from ancient writers. In *what* sense the Apostle was enabled to call himself a *Roman citizen*, is a point much debated. Some think it was on the ground that Tarsus was a Roman colony, or at least a *municipium*. Now the municipia were properly Italian towns, on which had been conferred the *jus civitatis*; whereby the citizens of those places had the public and private rights of *Quirites*, and moreover made their own laws, and elected their own magistrates. There were, however, some *municipia*, which had not the right of suffrage, and so possessed not the full *jus civitatis*. Yet Tarsus (Paul's birth-place) was neither a colony nor a *municipium*, but an *urbs libera*. See Pliny, v. 27. Now these *free cities* lived under their own laws, had their own magistrates, were independent of the jurisdiction of the Roman president, and were not occupied by Roman garrisons. With this freedom the Tarsians had been presented by Augustus, as a compensation for the damages they had sustained in the cause of Julius Caesar, in the course of the Civil War. That the *Tarsians* had not the *jus civitatis Romanæ*, is also hence apparent, that the Roman Tribune, notwithstanding he knew Paul to be a Tarsian (see xxi. 39), ordered him to be scourged (xxii. 24), though he desisted as soon as he understood that he was a *Roman citizen*. See xxii. 29, seq. It should therefore seem, as some suppose, that one of Paul's ancestors had had this freedom given him for some service rendered to Caesar in the Civil Wars. In the words ἡμᾶς ἀνθρ. Ῥωμ. ὑπάρχ. Commentators, taking for

granted that *Silas* was not a Roman citizen, would take the singular as put for the plural, *dignitatis gratia*. But this is far from necessary; for though it be true that 'Silas is no where else called a Roman citizen,' yet it is no where said, or even hinted, that he was not so. That he was, his very name *Silas*, for *Silvanus*, renders probable. Nor was the *jus civitatis*, in its most limited sense, then so very difficult to be acquired. It might be asked, why the Apostle did not on this, as on another occasion (infra xxii. 25), urge his privilege in the first instance, when it might have sheltered him from the ill-treatment he had received. The best mode of accounting for the thing is to suppose that he was prevented from so doing by the tumult and clamour of the populace.

—οὐ γάρ.] An elliptical formula, like many similar ones in Greek, Latin, and English, in which the brevity of expression (to be supplied by *ποιεῖν ἴδεε*, or the like) is very well suited to a feeling of indignation. Render, 'non ita,' 'no, indeed!' See Kühn. Gr. § 741, 6, who adduces exx. from Aristophanes. Ἀλλὰ ἐλθόντες, &c. seem to point at a sort of symbolical action, expressive of conviction of their innocence. This, indeed, appears from the citations of Commentators, to have been not unfrequently done by way of making the *amende honorable*. Thus Apuleius, l. iii. p. 134, tells a story of a person, who was falsely condemned by the magistrates, and afterwards induced them to make the *amende honorable* by going, in form, to his house: 'Ecce illico (says he) etiam magistratus ipsi, cum suis insignibus, domum nostram ingressi, talibus me monitis delinire gestiunt, Neque tum dignitati,' &c.

Certainly the Apostle was fully justified in acting with the spirit he did—not for the sake of a mere point of personal privilege or honour, but from a sense of duty, in order to assert the dignity of the law, and prevent its being similarly violated in the case of others; but, above all, to vindicate the character and reputation of himself and Silas, intimately connected as they were with the honour and furtherance of the Gospel.

38. ἐφοβήθησαν ἀκούσαντες ὅτι Ῥ. s.] Well, indeed, they might; since the punishment for such a violation of the privilege of a Roman citizen was of the severest kind.

39. παρεκάλεσαν α.] 'besought them,' not to seek legal redress of the injury.

v ver. 14, &c. ἐξελθεῖν τῆς πόλεως. 40 v Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον \* πρὸς τὴν Λυδίαν καὶ ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτοὺς, καὶ ἐξήλθον.

XVII. 1 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν [ῆ] συναγωγὴ τῶν Ἰουδαίων.

a Luke 4. 16. 2 \* Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, 3 b διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν. 4 c Καὶ τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. 5 Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι τῶν ἀγοραίων τινας ἄνδρας ποιηροὺς, καὶ ὀχλοποιήσαντες ἐθอรύβουν τὴν πόλιν ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον

40. εἰσῆλθον πρὸς τὴν Α.] Some stumble at this idiom, and would read *Λυδίαν*. But to this the MSS. afford no countenance; and it has been proved by Wolf, Kypke, and Valckm., that *εἰσερχεσθαι εἰς τινα* is not unfrequently used in the sense 'to enter into any one's house.' So Plut. p. 237, εἰς Φειδωλὸν εἰσελθὼν, and Lysias, Orat. 2, εἰς ὑμᾶς δ' εἰσελθὼν ἐπιτίξω τῶν δικαίων τεύξεσθαι. For εἰς, 6 uncials, and many cursives, including all the Lamb. and Mus. copies, and Trin. Coll. B, x. 16, have *πρὸς*, which has been adopted by Griesb., Scholz, Lachm., Tisch., and Alf., in deference to whose united suffrages I have now admitted the word, espec. since the use with *πρὸς* occurs at Mark xv. 43. Acts x. 3. xvii. 2. Rev. iii. 20, and in the Class. writers. It was first altered to *εἰς*, as being by far the most frequent use.

— *παρακάλεσαν*]. The term here seems to have the united sense of *admonishing* and *exhorting*, and, perhaps, *comforting*. See note on 2 Cor. i. 4.

XVII. 1. ἡ συναγωγὴ τῶν Ἰ.]. Bp. Middl. and Mr. Green object to our English Version, 'a synagogue of the Jews,' and would render, 'where was the synagogue of the Jews' inhabiting those parts. One might suppose that the ἡ has crept in (as often elsewhere) from the ἡν preceding. Indeed, it is absent from MSS. A, C, D, and not a few cursives, and is cancelled by Lachm., but without sufficient authority; and consequently the ἡ must be retained as genuine, and it was probably absorbed in the ἡν.

2, 3. διελέγετο—παρατίθ.]. 'he discoursed unto them out of the Scriptures,' i. e. drawing from them his arguments, proofs, and illustrations. Comp. Ælian, V. H. iii. 19, ὃ δὲ Ζενοκράτης ἀκούσας, παραχρῆμα ἤκει πρὸς Πλάτωνα, καὶ κατέλυε διαλεγόμενον τοῖς σὺν ἑαυτῷ. The next words, διανοίγων καὶ παρατ. (at which supple. γραφᾶς from γραφῶν preceding) have reference to the two principal parts of ratiocination: 1. *opening out* and *bringing to light* truth; 2. *laying down* and *propounding* various

data, so as, from a collation of particulars, to deduce some general conclusion.

4. προσεκληρώθησαν τῷ Π.]. The verb has a reciprocal sense, 'joined themselves to,' 'took their lot with.'

— *γυναικῶν τῶν πρώτων*]. Answering to the τῶν εὐσεβησάντων infra v. 12, and xiii. 50 'honourable matrons, wives or widows.' Thus Apuleius speaks of *sepius primates*. This I find confirmed by Theopomp. Hist. i. xvi. ap. Athen. p. 444, πολλὰς γυναῖκας εὐγενεῖς, καὶ τῶν πρώτων, ἥρχυναν.

5. For the text. rec. *ζηλώσαντες δὲ οἱ ἄπ.* 'I. I have now been introduced to adopt with all the Editors, from Matth. and Griesb. downwards, *προσλαβόμενοι δὲ οἱ Ἰ.* Alf. adverts to the various interpolations or insertions of the Critics, which must have left the text in a strange state. Then, he adds, 'the whole was combined, and variously arranged by copyists.' But the copyists never had a hand in such work;—that was reserved for the revisers of the middle ages. As for the principal interpolation, *ζηλώσαντες*, and, I imagine, came from a marginal gloss, that, I suspect, introduced by those who had in mind supra vii. 9, and perhaps Wisd. ii. 24, φθόνος τοῦ Διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον. It is true, that the authority for the text is not strong; but I am enabled to confirm it from all the Lamb. copies except one; and some Mus. copies.

— *τῶν ἀγοραίων*]. Meaning, by a use of the term, on which see my Recens. Synop. and Gr. Lex., 'persons of a mean sort,' like what Xen. calls *ἀγοραίων ὄχλον*. The following term *ποιηροὺς* is used to further develop the sense (comp. Thucyd. viii. 73, *μοχθηροῦ ἄνθρ. διὰ ποιηρίας*); and accordingly Aristoph. conjoins both terms, Eq. 181, where to *μίγει γίγνεσθαι* is opposed *ποιηρὸς* καὶ *ἀγορᾶς εἶναι*. And so in Xen. and Thucyd. the *πολίται ποιηροὶ* are often opposed to the *οἱ χρηστοί*, the *better sort*.

— *τὸν δῆμον*]. Not 'the people,' as E. V.; much less 'the mob,' as Doddr. renders; but the *popular assembly*: a signification frequent in Thucyd. Xen., and the best writers.

6 <sup>a</sup> μὴ εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφοὺς <sup>d ch. 16. 30.</sup>  
 ἐπὶ τοὺς πολιτάρχας, βοῶντες· "Οτι οἱ τὴν οἰκουμένην ἀναστα-  
 τώσαντες, οὗτοι καὶ ἐνθάδε πάρεσιν! <sup>7 ° οὗς ὑποδέδεκται Ἰάσων.</sup> <sup>e Luke 22. 2. John 18. 12.</sup>  
 Καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πρᾶσσουσι,  
 βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν. <sup>8</sup> Ἐτάραξαν δὲ τὸν  
 ὄχλον, καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα. <sup>9</sup> Καὶ λαβόντες  
 τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.  
<sup>10</sup> <sup>f</sup> Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε <sup>1 ch. 9. 26.</sup>  
 Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν. οἵτινες παραγενόμενοι, εἰς  
 τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήρσαν. <sup>11</sup> <sup>g</sup> Οὗτοι δὲ ἦσαν <sup>g Isa. 24. 16. Luke 16. 22. John 6. 29.</sup>  
 εὐγενέστεροι τῶν ἐν Θεσσαλονικῇ· οἵτινες ἐδέξαντο τὸν λόγον  
 μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς,  
 εἰ ἔχοι ταῦτα οὕτως. <sup>12</sup> Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν,  
 καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων, καὶ ἀνδρῶν οὐκ  
 ὀλίγοι. <sup>13</sup> <sup>h</sup> Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονικῆς Ἰουδαῖοι, <sup>h 1 Thess. 2.</sup>  
 ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ  
 Θεοῦ, ἦλθον κάκεῖ σαλεύοντες τοὺς ὄχλους. <sup>14</sup> Εὐθέως δὲ τότε  
 τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν

6. <sup>δ</sup> *συρον*] See note supra viii. 3. Πολιτάρχας, 'the city magistrates'; a form of later Grecism, for πολιτάρχους. See a Greek Inscription (No. 1967, cited by Con. and Hows.) found on an arch at Thessalonica, where are found three of the names which occur here, or which are mentioned in St. Paul's Epistles as his companions.

— τὴν οἰκ. ἀναστατώντας] This expression is to be taken in a popular sense, and not to be too rigorously interpreted.—ἀναστ. is a word only found elsewhere in the LXX. It is for ἀναστατον ποιήσαντες in the Class. writers. There, however, it is used in the physical sense, of destroying and expelling any people from their country; while here, and infra xxi. 38, it is employed, like our 'turn upside down,' to signify 'excite to commotion.'—ἡ οἰκουμένη is here, as at xix. 27, and xxiv. 5, to be taken, in a popular sense, for a wide extent of country, about Asia Minor, embracing much of the civilized Roman world. Comp. Plut. Ages. 36, δόξας ἡμπαπληκότα τὴν οἰκ.

7. ὑποδέδεκται] meaning, 'has received as guests and friends.' So in Luke xix. 6. James ii. 25, and often in the Classical writers.

8. I have placed a comma after ὄχλον, because ἐτάραξαν is used in two senses, as applied to the two nouns, τὸν ὄχλον and τοὺς πολιτάρχας. In the former use it signifies *perturbed*, thrown into commotion; in the latter, *troubled*, viz. lest they should not be able to preserve the peace of the city. See xix. 40, comp. with Matt. ii. 8.

9. καὶ λαβ. τὸ ἱκανόν] Τὸ ἱκανὸν λαβόντες is a Greek translation of the Latin law phrase *satisfactionem accipere*, 'to take surety,' the opposite to which is ἱκανὸν δοῦναι. The purport of the engagement (whether by bail, or otherwise) probably was, that he would send away Paul and Silas forthwith, and would undertake to keep the peace.

11. εὐγενέστεροι] Not, 'more noble' (for the men were probably but tradesmen), but rather 'the better sort of people,' 'the more respectable'; as Chrysostom seems to have taken the expression by explaining it *ἐπαικίστατοι*, which word is so used in Xen. Hist. i. l. 21, and Thucyd. viii. 93, ἀνθρώπων ἐπαικίαις, where see my note. However, it seems that Luke meant the word to be taken in its figurative sense, as denoting a quality of mind and heart,— 'of more generous disposition, raised above prejudice, and disposed to candid inquiry into the truth'; a sense of *εὐγενής*, found not only in Joseph. and Philo, but also in Plato.

— τὸ καθ' ἡμέραν] sc. ἔθος, 'in their daily course of life, and habitual action.'—ἀνακρίνοντες is = *ἀναιρυνώντες*, on which see my Lex.

13. σαλεύοντες] 'agitating.' How it comes to mean this, see my Lex.

14. πορ. ὡς ἐπὶ τὴν θάλασσαν] Markland asks, 'to what sea?' and would read Θεσσαλίαν. His query, however, may be readily answered. In the case of places situated, like Beroia, between two seas, to go to the sea must denote to the nearest sea; and if embarkation for a voyage be implied, the nearest sea-port may be supposed. That, in the present case, was probably Πύδνα. Thus, in a kindred passage of Thucyd. i. 137, Admetus, to remove Themistocles out of the reach of those who were seeking his life, sends him ἐπὶ τὴν ἰτέραν θάλασσαν, which must mean the *Ægean*; and, as we afterwards learn, to Πύδνα. But had τὴν θάλασσαν simply been written, the *Adriatic* must have been understood.

The ὡς ἐπὶ our English translators render 'as if to,' or 'as it were to'; which compels them to suppose that this going to the sea was only a stratagem to deceive his enemies, who might suppose he was taking ship, when he, in fact, meant to go to his destination by land. The ὡς, how-

1 ch. 18. 5. *θάλασσαν ὑπέμενον δὲ ὁ τε Σίλως καὶ ὁ Τιμόθεος ἐκεῖ.* 15 <sup>1</sup> *Οἱ δὲ † καθιστάντες τὸν Παῦλον, ἤγαγον [αὐτὸν] ἕως Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλω καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήσαν.*

16 *Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ † θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν.* 17 <sup>1</sup> *Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.* 18 *Τινὲς δὲ καὶ τῶν Ἑπι-*

over, is but a slender foundation on which to erect such a notion. There can be no doubt that the two words *ὡς ἐκεῖ* are to be taken together, and understood according to the sense of the expression in many passages of Class. writers cited by the Commentators, where the *ὡς* is usually thought pleonastic, but in fact denotes 'direction towards.' See numerous examples cited in my Recens. Synop. I am still of the same opinion, that Pydna was the place where Paul embarked for Athens; and to this I find Canon Tate assents. It is true, that Con. and Hows. fix on *Dium*. Why they reject Pydna is, 'because,' they say, 'Pydna was not a sea-port, and for other reasons.' What those *others* are I cannot imagine. Pydna was much nearer than Diu, and was as much a *port*; each being merely a river-port, formed at the combination of two small streams. Besides, as it was the place of embarkation of Themistocles, there is no reason why it should not have been of St. Paul.

15. *καθιστάντες*] I would not, with Kuin., consider this as put for *προσέμποντες*. The two words are far from being synonymous; *προσέμπω* signifying 'to set any one forward on his way to any place,' by accompanying him part of the distance thither; *καθίστημι*, 'to take charge of any one (as guide and defender) to any place, and there set him down.' So Hom. *Od. v. 274, τοῦ μ' ἐκίλευσα Πύλονδε κατασπῆσαι καὶ ἐφίσσαι*. The latter term occurs in Thucyd. iv. 78, *κατίστησαν* (scil. *οἱ ἄγοντες*) *αὐτὸν ἐς Δίον*, where I have adduced several examples of it. It is true, that Lachm., Tisch., and Alf. edit *καθιστάνοντες*, from A, B, D, and one cursive; to which I can add nothing; accordingly, the authority is insufficient to warrant its adoption; though internal evidence is in its favour, from the extreme rarity of the word, which I have found only in Diod. Sic. xv. 33, and xix. 72, in 2 copies; and Joseph. Bell. i. 18, 5, *οἱ καθιστανόμενοι*.

16. *ἐν αὐτῷ*] This is added, by a Hebraism, as in Dan. vii. 15, 'I was grieved in my spirit in the midst of my body.'

— *θεωροῦντι*] Lachm., Tisch., and Alf. edit *θεωροῦντος*, from 3 uncial MSS., A, B, E, and 20 cursive MSS. (to which I add 2 Lamb., 2 Mus. copia, and Trin. Coll. B, x. 16), Chrysa., Theophyl., Theod., and Euthal. And, considering that internal evidence is quite in its favour, there is a probability of its being the true reading, notwithstanding the harshness of the construction, requiring *αὐτοῦ* to be supplied from the preceding.

— *κατείδωλον*] 'full of idols.' An intensive

force of *κατὰ* found in many words, as *κατάδεδρος*, *κατάμπαλος*, *κατάφυτος*, &c. With respect to the *fact*, it is fully established and copiously illustrated by Wetst.; ex. gr. Pausanias says, that 'Athens had more images than all the rest of Greece'; so also Thucyd. ii. 58, speaks of the Athenians as *θυοῖσις διητησίσι νομίζοντες*, where see my note.

17. *τῇ ἀγορᾷ*] There were many market-places; but the most considerable were the Ceramicus, or *old*, and the Forum Eretriacum, or *new Forum*, mentioned by Strabo; the *former* of which is supposed by Ikenius and Schlenker to be the one here meant; the *latter* by Kuin., and most recent Commentators; and with reason; not only because it was fitter for the purpose, as being the most frequented, but also because it was the place where the Stoics held their discourses; where Socrates, and several other philosophers, had held their discussions; and, in fact, where there was usually a concourse of persons who met for conversation.

18. *Ἐπικουρεῖον καὶ τῶν Στ.*] The *Epícureans* were practically *Atheists*; since they held that the world was neither created by God, nor under the direction of his Providence. *Pleasure* they accounted the *summum bonum*, and held that *virtue* was to be practised only for the sake of pleasure, not for its own sake. They maintained that the soul was material, like the body, and would perish with it, leaving nothing to be either hoped or feared after death. As to the *Stoics*, they did, indeed, believe in the *existence* of a God, but held such chimerical notions of his nature, attributes, and providence, as rendered that belief almost nugatory. They maintained that both God and man were bound by a *necessitas fatalis*; that the wise man yielded in no respect to God; of whom they believed that his nature was *fire*, and diffused throughout the world. On the condition of the soul after death, and on the existence of a state of rewards and punishments, they varied in opinion; but all denied the eternity of a future state. Nay, some thought that, sooner or later, the soul merged in the celestial fire of the Deity. Thus while the former denied the existence, or at least providence, of God, the latter, though professing to believe both, yet, by ascribing all human events to fate, destroyed the foundation of all religion as much as the former. It is obvious that *both* the above systems were as far as possible removed from the doctrines of Christianity; and therefore it is no wonder that the latter should have been both unaccountable and unacceptable to these philosophers. There were, besides, two other sects, the *Platonists* and

κουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δὲ Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. <sup>19</sup> ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἀρειὸν πάγον ἤγαγον λέγοντες· Δυνάμεθα γινῶναι, τίς ἡ κακὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδασχὴ; <sup>20</sup> ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι, τί ἂν θέλοι ταῦτα εἶναι. <sup>21</sup> Ἀθηναῖοι δὲ πάντες, καὶ οἱ ἐπιδη-

the *Peripatetics*; the latter of whom probably came not near Paul, since their places of discussion were far removed. The opinions of the former made far nearer approaches than those of the other sects to the doctrines of Christianity; and these probably formed the far greater part of those who gave a qualified approbation of Paul's doctrines, by proposing to 'hear him again' on the subject of the immortality of the soul.

—*σπερμ.*] The word was used properly of those small birds which live by picking up scattered seeds; but, metaphorically, of those *passers* who frequented the market-places, and lived by picking up any scattered or refuse produce; and generally of *persons of abject condition*, without any certain means of support. Again, as the tribes of small birds which live by picking up seeds are especially garrulous—the word came to denote a *babblers*. Both senses may here be intended.

—*Ξένων δαιμονίων*] 'foreign deities,' such as are unknown to the country. So Jos. Ant. i. l. 26, ἐπὶ νεωτερισμῷ καὶ ξενικῶν εἰσαγωγῇ θεῶν, and a little after: ξενικοὺς θεοὺς ἐπιφέρειν. Dio Cass. 1369, 15, θεὸν τινα ξενικὸν εἰς τὴν Ῥώμην εἰσάγαγε. The only passage I have noted in which ξένος is so used for ξενικός is in Ælian, V. H. ii. 13, where it is mentioned as a charge against Socrates by his accusers, that εἰσῆγγε ξένους δαίμονας, καὶ οὐκ ὀφείθε θεοὺς, οὐδὲ ἑτάιμα. There is another peculiarity by which the usual propriety in the use of δαίμονια to denote beings holding a rank midway between gods and men, is not observed,—the term being used to denote *Deities*, as in the words of the indictment against Socrates, as preserved by Xenoph., where we have ἑδίκη· Σωκράτης—καὶνὰ δαιμόνια εἰσφέρειν. Of course, in so using the words, the persons here must, as De Wette remarks, have alluded to the *true God*—the God of the Jews, and *Jesus Christ*, his Son, the Creator of the world (v. 24), and the Person appointed by God to be the Judge of it (v. 31). That so many distinguished scholars should have taken ἀνάστασις to mean a *goddess*, is truly extraordinary, espec. since that interpretation is forbidden by v. 31, ἀναστήσας αὐτὸν ἐκ νεκρῶν, and 32, ἀκούσαντες ἀνάστασιν νεκρῶν.

19. ἐπιλαβόμενοι αὐτοῦ] Commentators are not agreed whether this expression is to be regarded as importing *violence*, or *not*. Examples of both uses occur in the New Test. The former, however, may seem agreeable to the context. And it is countenanced by the *fact*, that the Areopagus was a tribunal for the trial of impiety, such as the introducing of the worship of foreign deities. Yet it may be doubted whether there was any thing of *oppression*, properly so called,

since there is no appearance of any *regular trial* before the court of Areopagus. There is, indeed, reason to think, that this court retained but a shadow of its ancient consequence, and had abated much of its ancient severity in matters of religion, otherwise foreign deities would not have been so worshipped as they then were at Athens. A stronger proof of which cannot be imagined than the following passage of Aristoph. in his *Horn*, cited by Athen. l. ix. p. 372, where, —after speaking of the abundance of every kind of produce supplied by the season (so Thucyd. ii. 38, ἐπισείρχεται ἐκ πάσης γῆς τὰ πάντα, where see my note), in such a manner that whatever was wanted could be had at any season, and one could scarcely tell what time of the year it was, —this bounty of nature and the gods is ascribed by a speaker to the piety of the Athenians: Τούτοις ὁπάρχει ταῦτ', ἐπειδὴ τοὺς θεοὺς σέβουσιν. To this it is replied by another who censures the fondness of the Athenians for *foreign* superstitions, Ἀπὸ λανθάνοντα ἔρα σέβοντες ὑμᾶς, ὡς σὺ φῆς· Τιγί (why?) Αἰγυπτῶν αὐτῶν τὴν πόλιν πατοῖηκας' (so I read from MS. C for πατοῖηκας) αὐτ' Ἀθηνῶν; 'why then have they made their city an Egypt, instead of Athens?' i. e. by filling Athens as full of gods as Egypt.

The words ἐπιλαβόμενοι—ἤγαγον then, taken in conjunction with the preceding verse, suggest the idea of any thing rather than a *regular trial*. The people, it should seem, thought proper to call Paul to something like a public account; and considered no place so proper as the hill of judgment called Areopagus; thus the words just after, δυνάμεθα γινῶναι, as also βουλόμεθα γινῶναι, in which form, however, there is more of courtesy than of authoritativeness. It is observable, too, that the Apostle does not address them as *judges*, nor seek any justification of his conduct,—but as *philosophers*. This may account for the little seriousness, or ceremony, which the Apostle met with.

21. The words of this verse are a remark meant to *illustrate* the κακὴν καὶ ξενίχ. just before, and may, as Alf. thinks, have been derived from Paul himself. As to the expression of ἐπιδημ. ξένοι, the distinction between the ἀστοὶ καὶ ξένοι was no where more strongly marked than at Athens. The ἀστοὶ considered themselves as alone possessing any rank, while all the rest were included indiscriminately under the name ξένοι. They called themselves the αὐτοχθόνους, or first inhabitants; the rest they styled ἐπὶ κλυδίσ, or *new comers*. There was, however, a class between one and the other, called μέτοικοι, *sojourners*, who had a sort of *quasi-citizenship*. Now, it has been debated whether by οἱ

μοῦντες ξένοι, εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τὶ καὶ ἀκούειν καινότερον.

22 Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς

ἐπιδ. ξένοι are to be understood *all* the ξένοι, or only the μέτοικοι, or *both* of them. Kypke and Kuinoel adopt the *second* view; and rightly; for though ξένοι might include *both* (so Thucyd. ii. 36, τὸν ὄμιλον καὶ δοτῶν καὶ ξένων), yet since ἐπιδημ. is here added, and as the difference between the μέτοικοι and the ξένοι was, that the *former* were regular residents of the city, and accordingly obliged to take the oath of allegiance, and participate in military service, the *latter* were merely sojourners, drawn thither by business or pleasure.

— εἰς οὐδὲν ἕτερον εὐκαίρουν] 'nulli rei magis vacabant.' Εὐκαίρ. is here used for σχολάζειν, by a use confined to the later writers. The next words are graphic, and point at the chief traits of the Athenian character,—*garrulity, and rage for novelty*. Inasmuch that at Athens there were places called λέσχαι, appropriated to the reception of newsmongers.

Καινότερον is regarded by most Expositors as an example of the Compar. for the Posit. Yet in such cases the Compar. is seldom without its force, though it may not be easy to *express* it in translating. Here the examples adduced by Commentators are not quite to the purpose; because in those the sentence is *interrogative*. They might more appositely have cited Joseph. Bell. i. 18, 1, τοῖς ὀργάνοις ἀντιμικχανώμενοι δει τὸ κάλωμα καινότερον. In the present case the full sense probably is, 'to tell or hear the latest news.' So Eurip. Orest. 1327, τί δὲ νεώτερον λέγεις; the sense seems to be, 'What is the latest news you have to tell?' So Shaksp. Macb., 'What's the newest grief?' Theophrast., περὶ λαλιᾶς, where the babbling newsmonger asks, μὴ λέγεται τὶ καινότερον;

22. In this brief but forcible address, full of apostolic wisdom (which would doubtless have been longer, had it not been broken off by the scoffs of some, and the listlessness and abrupt departure of others), the Apostle wisely accommodates himself to the circumstances of his hearers; thus becoming a Gentile to the Gentiles, to win the Gentiles to the Gospel. After a complimentary exordium (such as was usual in publicly addressing the Athenians), he notices the occasion which led to his addressing them, and shows that it is his desire to enable them to satisfy their wish of worshipping even *unknown gods*, by pointing out that *great Being* (to them hitherto unknown) who is THE ONLY AND THE TRUE GOD, some of whose chief attributes, together with his various benefits, both of creation and providence, the Apostle then proceeds to enumerate. And here we may notice the admirable address, by which a seemingly plain statement of the first principles of natural religion is made acceptable to persons of the most opposite description, and highly instructive, by being aimed at the errors of each. Thus, by adverting to the works of God in creation, the Apostle means to censure the dogmas of the Epicureans; and by what he says of the providential care of God over all things, he glances at the opinions

of the Stoics and Epicureans: finally, in speaking of sacrifices, temples, and the creation of man, he reproves the superstition of the ignorant multitude. He shows where each party was right, and where both parties were wrong; directing his words as well against the irreligious scepticism of the higher ranks, as the grovelling superstition of the inferior classes.

Having thus established the existence of one God and Father of all mankind, the Apostle infers the duty incumbent on God's creatures, of 'seeking,' i.e. *worshipping* him; and at the same time notices certain erroneous modes of worship, which had originated in utter ignorance of the true nature of the Deity. This introduces an exhortation to *abandon* these errors, strengthened by an announcement of a future day of judgment and punishment for all wilful disobedience to the Divine will. Now this implied a present state of *accountableness*, and the duty incumbent upon his hearers of guiding themselves by the light of that Gospel, which God had been pleased to reveal by Jesus Christ.

— δεισιδαιμονεστέρους] The sense most commonly assigned, 'too superstitious,' can by no means be defended,—that would imply (what surely could not be intended) that there may be a degree of superstition that is *good*; besides, that is, as Alf. observes, 'to miss the delicate tact of the address, by which Paul parries the charge against him, and, in so doing, introduces the great Truth which he came to preach.' The most eminent Expositors for the last century have been of opinion, as was Chrys. and others of the ancients, that δεισιδ. is here employed in the good acceptance,—to denote 'very religious,' i.e. 'attentive to religion;' or, as Alf., 'carrying their religious reverence very far.' That the expression will *bear* this sense, has been established by a multitude of proofs; and that the Athenians were very attentive to religious observances has been proved on the testimonies of the ancient writers of every kind—dramatists, historians, and philosophers; especially Pausan., Attic. 24, seq., Ἀθηναῖοι περισσώτερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῶν ἐστὶ σπουδῆς. See also note at v. 19. That such is the sense intended in the present passage, is plain from the *air of the context*, and will appear by a consideration of the circumstances in which the Apostle was then placed. To a people like the Athenians, so scrupulously observant of all the rules of courtesy on such occasions of public address, it were surely far more probable that the Apostle (with that discretion which ever tempered his zeal) should here have chosen to commence with the language of conciliation, rather than *abrupt rebuke*. Nevertheless, we shall, perhaps, not err, if we suppose that St. Paul purposely selected the ambiguous term δεισιδ., because he could not conscientiously use εὐσεβής; since the gods whom they worshipped were, in his estimation, demons. So 1 Cor. x. 20, ὅτι ἡ θύα ἐστὶ ἰδὴ δαιμονίου θύα, καὶ οὐ Θεοῦ. And yet, as δαίμονες properly meant gods of a certain kind, the

θεωρῶν. <sup>23</sup> Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὖρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο ἌΓΝΩΣΤΩΙ ΘΕΩΙ.

hint would not be pointed. The Apostle, then, commends their *worshipping*, but shows that they worship things they know not what' (John iv. 22), meaning, that 'they are very religious in their way.' However, I agree with Mr. Alford that their *exceeding veneration* for religion [so the Pesch. Syr. expresses the sense] is laid hold of as a *fact*, on which Paul engrafs his proof that he is introducing no *new* gods, but enlightening them as to an Object of worship, on which they were confessedly in the dark.

23. διερχόμενος καὶ ἀναθεωρῶν τὰ σεβ. ὑμῶν] By ἀναθ. is meant, 'surveying with attention;' and by σεβ. 'the objects of your worship,' as shown in temples, altars, images, sacrifices, &c.; as in 2 Thes. ii. 4. Wisd. xiv. 20, and sometimes in the Class. writers. As Paul contemplated the sublime scene which then must have met the eyes of the beholder from the lofty hill of the Areiopagus, so it may be not unuseful to figure it to our mental eye, and share in the feelings which filled the Apostle's heart. 'He would not fail,' as observes Mr. Humphrey, 'to be deeply impressed with the *magnificence* of the religion which he sought to destroy;—the grandest temples in the world were then under his eye.' See a very finely written passage which I have extracted, in my Supplementary Volume, from an eloquent discourse by the Rev. J. Angell James, preached before the Missionary Society, May 12, 1819. I cannot, however, quite agree with the Preacher, that 'Paul in his present position on the hill of Areiopagus stood so utterly insensible, as he represents, to all the grandeur of the scene, or absorbed in the abstraction of his own mind, as to see no charms,' &c. That were to suppose him to be, what we know him *not* to have been, a very *Stoic*. We have no reason to suppose that his warm heart could have shown such utter, almost *senseless indifference*. His feeling was chiefly that of holy indignation, indignant grief, at the dishonour his hearers were doing to the only true God; mixed, however, with almost utter hopelessness of bringing these learned and accomplished worshippers of stocks and stones to a right mind. So κατείδωλος, 'idol-ridden,' did he find them. Inasmuch that it is evident the Apostle's intention was *not originally* to have preached the tidings of salvation to them, intending only to stop at Athens till his two companions from Berea had joined him; and, meanwhile, to confine his ministrations to the Jews and the Jewish proselytes; except any Athenian passers-by, during his addresses to them in the public square, should haply stop and listen to his discourse; as was the case, we find, with some Epicureans and Stoics. And, being brought by them to the Areiopagus, in order, it seems, to answer the interrogations of the philosophers, Paul most judiciously thought fit to address the Athenians at large,—though the result proved how justly he had estimated the unfitness of the Athenian people to receive even the doctrine of a pure Theism, with which he so wisely commenced his discourse. Accordingly, when he was proceeding, we may suppose, to introduce some of the plainer doctrines of the Gospel of Christ, he was

induced to abandon his design, mortified by the gross ridicule of some, and frozen by the cold indifference of others who did lend him an ear.

—ἌΓΝΩΣΤΩΙ ΘΕΩΙ] These words have occasioned no little perplexity to Biblical Interpreters. The difficulty hinges on *this*—that, although we find from Pausan. i. l. v. 14, and Philostr. Vit. Ap. vi. 3, that there were at Athens altars inscribed 'to unknown gods,' yet no passage is adduced, which makes mention of any altar 'to an unknown god.' Now Jerome, Erasmus, and others would remove this difficulty by supposing that the inscription in question was Ἀγνώστοι Θεοί, or rather Θεοί Ἀσίας καὶ Εὐρώπης καὶ Λιβύης, Θεοὶ ἀγνώστοι καὶ ξένοι. But, as Bp. Middl. observes, 'that is a most improbable supposition; and, indeed, the manner in which the inscription is introduced makes it incredible that St. Paul could intend so remote or vague an allusion.' Therefore, 'that the altar (as the Bishop remarks) was inscribed simply Ἀγνώστῳ Θεῷ, must either be conceded, or all inquiry will be in vain.' And, as Baronius and Wonna have observed, 'though there might be several altars at Athens and elsewhere inscribed to *unknown gods* generally, or to the *unknown gods* of any particular part of the world, yet that there might occasionally be one inscribed to *one* of them, is extremely probable.' Or we may, with Winer, reconcile the discrepancy by urging, that it does not follow that each altar mentioned by Pausanias and Philostr. had its inscription in the plural,—Θεοὶ ἀγνώστοι; but that the plural has been used to suit βωμοί, and that the inscription on each was, as here, ἀγνώστῳ Θεῷ. As to the passage of Lucian, Philop. 9 and 29, καὶ τὸν ἀγνώστον ἐν Ἀθήναις, I have already proved at large, that, since the Tract is manifestly spurious, and the reference to the present passage (with twenty others) quite manifest, the testimony is worthless, except to confirm the reading,—as we have it, in the *Singular*. The question, however, as Bp. Middl. observes, is, 'was this inscription meant to be applied to one of a possible multitude,—or was it meant to be significant of the *one true God*?' He maintains that the latter opinion (though the general one) is ungrounded. It involves, he thinks, a great improbability, that an inscription so offensive to a polytheistical people could have been tolerated. Nay, he affirms that it is inconsistent with the propriety of the Article, and maintains that the *omission of the Article*, the *position of the words*, as also the *rules of ordinary language*, and the custom of inscriptions, alike require that the words should be rendered, 'to an unknown god,' or 'to a god unknown.' He asserts that the discourse of the Apostle is, even according to *that* way of taking ἀγνώστῳ, very pertinent, and that the mention of *any* unknown deity gave him a sufficient handle for the purpose in question. However, on the supposition that the sense is 'to an unknown god,' we are encountered with the difficulty, *how* it could happen that an altar *should* have been so inscribed. The best solution of which is, that it had been erected by the Athenian people, in acknowledgment of some signal benefit received



1 ch. 14. 15.  
Matt. 11. 25.  
2 & 7. 48.  
Gen. 1. 1.

Ὁν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.  
24 1' Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος

by the city at large, which seemed attributable to *some* god, though to *whom* was uncertain. If this were the case, there would be little difficulty in supposing (with Chrysostom, Theophylact, and Isidore, of the ancients, and several learned moderns), that the benefit in question was the removal of the *pestilence*, which almost depopulated Athens, so finely described by Thucydides. And this is thought to be proved by Diogenes Laert. i. 10. Yet (waving the *fabulousness* of the story) we may observe, that he says nothing about an *unknown* god, but only represents the altars as erected *θεῷ προσήκοντι*. And so far from being inscribed *θεῷ ἀγνώστῳ*, he says they were *ἀνάνυστοι*, *without any inscription*. Indeed, these *βασιλεῖς ἀνάνυστοι*, or four-sided stone altars without inscription of any deity, were common in Greece. To suppose that the one at Athens here meant had such an inscription, is too hypothetical to be admitted. That there were altars at Athens inscribed *θεοῖς ἀγνώστοις καὶ ξένοις*, is nothing to the present purpose; since the union of *ξένοις* with *ἀγνώστοις* alters the allusion in *ἀγν.*, and the passage merely attests that the Athenians were much attached to foreign superstitions; so much so, that from Hesychius we learn that there was at Athens a festival called *θεοξένια*, on which worship was paid to the gods in general, both of their country and foreign ones, called *θεοὶ ξένοκοι*. If it be asked, to *whom*, then, was the altar in question inscribed? I answer, to the one true God, the Creator and Lord of all things; which, indeed, seems to be required by the *course of argument* in the passage, as is ably traced by Wanssa, in his Dissertation on the subject, vol. ii. p. 464 of the Thesaurus Theolog. Philol.; and so the Pesch. Syr. Translator took it. This, he shows, was also the opinion of Clemens Alex. and Augustine, of the ancient Commentators; and, of the modern ones, of Baronius, Menochius, and Heinsius. To which names may be added Cudworth, Intell. Syst. i. 4, 18, and Bp. Warburton. From what the former says,—and espec. from what is adduced by the latter, in Sect. 4. l. ii. of his Divine Legation,—it is plain that the ancient philosophers of Egypt, Greece, and Rome, were well acquainted with the doctrine of the *Unity* of the Godhead, to *inculcate* which was the grand end of the *Mysteries*, where (as he has shown) the errors of Polytheism were detected, and the doctrine of the Unity taught and explained. As to Bp. Middleton's argument, that the 'inscription would have been too offensive to Polytheists to be *allowed to stand*,' it is of no great force; for it is well known how tolerant the people of Athens then were; and we may suppose that the inscription was worded by *philosophers*,—who had been initiated in the greater Mysteries,—and with such discreet ambiguity, by the omission of the article, as to leave it uncertain whether it was meant to express *one* out of many, or *the one alone true God*. After all, however, it may justly be considered an open question, whether the *one true God* was meant by the inscribers, or an *unknown god*. And I am not disinclined to think, with Mr. Alf., that the anecdote recorded in the passage of

Diog. Laert. furnishes a key to the practice of inscribing altars *ἀγνώστῳ Θεῷ*, by enabling us to suppose, that, on the occurrence of any remarkable calamity, or deliverance, not assignable to the conventionally received agency of any of the recognized deities, 'as unknown god' was revered as their author.

— *ὃν οὖν ἀγνοοῦντες ἐγὼ, τοῦτον* [Lachm., Tisch., and Alf. edit *ὃ* and *τοῦτο*, from A, B, D (to which I cannot add a single copy from the Lamb. and Mus. or the Trin. Coll. B, x. 16, MSS.), with the Vulg., Orig., and Jerome. But so very slender an authority (and the Bezae collation of B testifies that the MS. has neither *ὃν* nor *ὃ*) is not weighty enough to authorize a change of text, unless where internal evidence is decidedly against the reading rejected; which is not here the case. And while Alf. pronounces the *ὃν* and *τοῦτον* to have been 'alterations from reverential motives,' and, on the other hand, De Wette and Meyer affirm the masculines *ὃν* and *τοῦτον* to have been alterations to *produce* the sense, *the Deity*, and to avoid the inference, that Paul identified 'the unknown god' with the Creator, we may be allowed to leave these fine-spun sophisms to the concoctors respectively, and *retain* a reading found in all the copies but two (one of them notoriously unfaithful), confirmed by the Pesch. Syr. and all other ancient Versions, and many ancient Greek Fathers, as Clemens Alex., Athan., Chrys., Theoph., the Caten. Oxon., and Cyrill., and, of the Latin Fathers, Augustine. As for the Alex. MS., the *ο* was evidently an error of the scribes, who has written the *N* just over the *ο*, and the *N* just over the *ο* in *τοῦτο*. That the *N* came from the original writer all collators are agreed. Thus the external authority for the reading in question is reduced to next to nothing.

— *ὃν εἰσεβ.*] The rare construction with the *Accus.* occurs also at 1 Tim. v. 4, and in Joa. Antt. x. 3, 2, *τὸν Θεόν*. Bell. ii. 8, 7, *τὸ Θεῖον*. Eur. Phœn. 1531, *χρόνιον εὐς. Θεόν*. Joa. Antt. xx. 2, 4, *τὸν Θεόν*. Inscript. ap Boeckh. i. p. 334, *εὐς. τὸν Θεόν*. Plut. Moral. p. 20, D. *τὸς θεός*.

24. Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον] In order to draw his hearers away from Polytheism and idolatry, Paul proceeds to show the nature and proper worship of the one true God. And first he speaks of the Deity as the *Creator* of the world; and thus he impugns the opinions of their philosophers,—either that there were many gods, or that matter was eternal, and the world formed by a fortuitous concourse of atoms. Against this is directed Paul's position, that the world and all that it contains were *created* by one God, who is, accordingly, the Lord and Ruler of heaven and earth. It is well observed by Rose, cited by Stier, 'that the true doctrine of *Creation* is the proper refutation of all idolatry; hence (remarks Stier) it is no wonder that the Devil should, in order to diffuse idolatry, have obliterated among all heathen nations the recognition of *Creation*.' And he adds, with much truth, that 'only on the firm foundation of the Old Test. doctrine of *Creation* can we

οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, <sup>m</sup> οὐκ ἐν χειροποιήτοις ναοῖς <sup>m ch. 7. 48.</sup>  
κατοικεῖ, <sup>25</sup> οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεό- <sup>n Ps. 80. 8.</sup>  
μενος τινός, <sup>o</sup> αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα <sup>o Job 12. 10.</sup>  
<sup>26</sup> ἔπολῃσέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν <sup>zech. 12. 1.</sup>  
ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας \* προστεταγμένους και- <sup>Deut. 22.</sup>  
ροὺς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν <sup>27</sup> ἠζητεῖν τὸν <sup>q Rom. 1. 20.</sup>  
<sup>ch. 14. 17.</sup>

rightly build the New Test. doctrine of *Redemption*.

— οὐκ ἐν χειρῶν, &c.] See note supra vii. 48.

25. οὐδὲ—*θεραπεύεται* 'is not served, has no need to be served, by the hands of men;' i. e. by temples, sacrifices, &c. Such, indeed, is the primary sense of *θεραπεύω*. See my note on Thucyd. ii. 51, No. 5.

— ὑπὸ χειρῶν ἀνθρώπων] Lachm., Tisch., and Alf. read ὑπὸ χειρῶν ἀνθρωπίνων, from 8 uncial and 15 cursive MSS., to which I can only add Lamb. 1182. But internal evidence is against it, from its being, *not*, as Alf. says, an error of the scribes, but an alteration of the Critical Correctors, of which the purpose was to introduce a more Classical form of expression. As to the other reading, it is much recommended by its simplicity and Hebraistic idiom, and confirmed by Matt. xxvi. 47. Mark ix. 51. Luke ix. 44.

— διδούς πᾶσι ζωὴν καὶ πν.—καὶ τὰ πάντα] It is strange that Mill, Matth., and some other Editors, should adopt the reading *κατὰ πάντα*, found in all the early editions and very many MSS. (including all the Lamb. copies except one, and some Mus. copies; also Trin. Coll. B, x. 16, and Steph., confirmed by τὰ πάντα in 1 Chron. xxix. 14); for it is susceptible of no tolerable sense, while that of τὰ πάντα yields an excellent one,—namely, in other words, 'both the breath of life, and all those things [which are necessary to the support of life].' It is, in short, as Meyer and Alf. have seen, 'an error;' but *not* occasioned, as Meyer thinks, from the *κατὰ πάντα*, at ver. 22, being still in the copyist's mind, but simply from *καὶ* and *κατὰ* being continually confounded by the scribes. At *προσδεόμενος* there is an ellipsis of *ἐκ*, since, in fact, the apposition includes that sense.

Here, then, it is shown that, as to sacrifices, offerings, or gifts, the Deity wants them not, nor is he propitiated by receiving them; for all things that men enjoy are derived from him, as their Author and Preserver; a truth interesting to us Christians, but not so as that contained in 2 Mace. xiv. 35, *ὅ, Κύριε, τῶν δυνάμεων ἀποδοῦναι ὑπάρχων, εὐδόκησας ναὸν τῆς σῆς κατασκευάσας ἐν ἡμῖν γενέσθαι*.

26. ἐξ ἑνὸς αἵματος] 'of one kindred,' or 'race;' as 2 Sam. xxi. 1, and Joseph. Bell. ii. 6, 3, *ἰσμεν ἀδελφοὶ καὶ κοινὸν αἷμα*. See note on John i. 13. Wetst. compares from Anth. Gr. iii. 31, 6, *Ἄστρα—ἑνὸς αἵματος*, and Virg., 'anguine ab uno.'

By thus tracing back the origin of mankind from Adam, the Apostle partly means to check the vanity of the Athenians, who maintained that they were *ἀπογόνους* and *γγημῆς*. But his chief aim was, as Stier and Alford point out, to controvert the whole genius of Polytheism,

which attributed to the nations different mythical origins, and separate guardian gods. For Vulg. *προτεταγμένους*, I have, with almost all Editors, adopted the reading *προστεταγμένους*, which, besides numerous MSS., is confirmed by Jonah ii. 1, iv. 7, 9, and Plut. p. 738, *κατὰ χρόνους προστεταγμένους*. Render: 'having appointed certain determinate periods [for their inhabiting], and the boundaries of the regions they should inhabit.' There seems a reference to the records of the early colonization and settling of the earth, in the books of Moses.

27. The Apostle now suggests the grand design of man's creation,—namely, *ζητεῖν τὸν Κύριον*,—to worship and obey his Maker. For Κύριον, however, A, B, G, H, and not a few cursives (including 2 Lamb. and 2 Mus. copies), have Θεόν, which is edited by Griesb., Scholz, Lachm., Tisch., and Alf.; and it may be the true reading; but external evidence that it is insufficient, and internal evidence is not in its favour. Alford regards Κύριον as an error of scribes, who do indeed often confound the words; but thus the argument draws two ways, and no determination can be reached; and, accordingly, that fact must be kept out of count. For my own part, I quite agree with Matthæi, that Θεόν arose from the correction of Critics, who thought, as do De Wette and Meyer, that Paul would not have used the word Κύριον when addressing heathens; whereas the Person whom he here meant by Κύρ. would be sufficiently plain to them from supra v. 24, *ὁτός οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων*. As for the Syr., Vulg., and Æthiopic Versions, which are adduced for Θεόν, they only express, as on so many other occasions, the general sense. The Arab. and the Sahid., however, have Κύριον, not Θεόν, as Tisch. and Alf. say. Thus it appears that Κύριον is the more difficult reading, and more likely to be changed, and is, accordingly, more likely to be genuine. As to the reading *καὶ γα*, adopted by Lachm., Tisch., and Alf. from B, D, G, H, and many cursives (to which I can add all the Lamb. MSS. except one, but the best, 1182), I cannot receive it. The very reading *καίτοι*, for which there is considerable authority, confirms, as Meyer says, the *καίτοι γα*. Besides, though Luke elsewhere uses *καὶ γα* (Luke ii. 18. xix. 22), yet not in a sense here suitable; for the *et quidem* of Alford mars the Apostle's reasoning, which requires 'and yet, indeed,' although, indeed; as in John iv. 2, and in Luke himself, supra xiv. 17, in a quite kindred passage, where Paul, addressing the heathens, says, *καὶ τοὶ γα οὐκ ἀμαρτυροῦν ἑαυτὸν ἀφῆκεν*, where the uncials A, B, C, D, E, desert the text. rec., but Alford retains it (with Tisch.), pronouncing 'the readings *καὶ τοὶ* and *καὶ γα* corrections;' the *γα*, or the *τοὶ*, being deemed unnecessary;—the very case here.

† Κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιεν καίτουνγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. <sup>28</sup> ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν ὡς καὶ τινες τῶν καθ' ὑμᾶς

† Isa. 40. 18. ποιητῶν εἰρήκασιν· Τοῦ γὰρ καὶ γένος ἐσμέν. <sup>29</sup> Ἔγνος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι ὁμοιον. <sup>30</sup> Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός, τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι παν-

s ch. 16.  
Luke 24. 47.

— εἰ ἄρα γε ψηλ., &c.] These words are exegetical of the foregoing; and the sense is, '[trying] if haply they could, by the glimmering light of reason, feel out and find him;' Paul may, as Dr. Hales thinks, have had in mind a passage of Plato, *Phæd.* § 47, where he censures those who *feel after God in the dark*, by resting in *second causes*, without carrying up their inquiries to that *first Cause*; consequently worshipping the creature, rather than the Creator. The Philosopher probably had in mind *Aristoph.* *Πακ.* 691, *προτοῦ μιν οὖν—ψηλαφῶμεν ἐν σκοτῷ τὰ πράγματα—νυνὶ δ' ἅπαντα πρὸς λύχον βουλευόμεν.* Perhaps, however, the similarity of the passages of Plato and Paul is purely accidental; the Apostle merely adverting, by a popular figure, to the less distinct evidences of natural religion, as opposed to the clear ones of Revelation; see ver. 30.

— οὐ μακρὰν ἀπὸ] A *littotes*; the Deity being *near*, by these plain indications of his creating and preserving power. Comp. *Joa. Antt.* viii. 4, 2, where, in the prayer of Solomon at the dedication of the Temple, it is said: καὶ πεπισμένοι διατελοῦμεν, ὅτι παρὰ, καὶ μακρὰν οὐκ ἀφίστηκα ἀκούειν.

28. ἐν αὐτῷ, &c.] Many here recognize, in the three verbs, ζῶμεν, κιν., and ἐσμεν, a *dimas*. But it rather seems to be a strong mode of expression for 'to him we owe life, and every faculty connected with it; by him we are what we are;' implying the absolute dependence of man on God for every thing that he has, or is. So *Eurip.* *Alc.* 290, ἐν σοὶ δ' ἵσμεν καὶ ζῆν καὶ μῆ.

— τοῦ γὰρ καὶ γένος ἐσμέν] These words occur both in *Aratus*, *Phæn.* 5, and in a hymn of *Cleanthes* on *Jupiter*, v. 5, which see in full in my *Rec. Syn.* Similar sentiments, too, are found in other ancient writers; as *Pind.* *Nem.* *Od.* 6, ἐν ἀνδρῶν, ἐν θεῶν γένος, and *Plato*, p. 24, γυνήματα θεῶν ὄντας ἀνθρώπων. Considering that these words of *St. Paul* are found in both *Aratus* and *Cleanthes*, some Commentators suppose the allusion to be to *both*; this being, they think, required by the τινες τῶν ποιητῶν. That, however, will not certainly prove that the reference may not be to *one*, and probably *Cleanthes*. See *Con.* and *Hwa.* So in *Thucyd.* i. 13, it is said, ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδιλωται, though the allusion is evidently to *one* only, namely, *Homer*.

29. γίνος οὖν ὑπάρχοντες, &c.] meaning, 'If, then, *man* be God's handy-work, or creation, as your own poet says; sure it must be absurd to imagine that *God* can be *man's* handy-work, or creation.' (*Markl.*) Here the Apostle adduces the *conclusion*, that mankind are bound to wor-

ship *God THEIR FATHER*; and that not with idolatrous, but *spiritual* worship, as being a spiritual Being (see *John* iv. 23, 24), and not like images made by human art.

To see the full force of the allusions in χρυσῷ ἢ ἀργύρῳ—ἐνθυμήσεως ἀνθρώπου we must, as *Mr. Gifford* observes, in his *Travels in Greece*, recollect that 'below, around, and above the spot where the Apostle stood (the *Mars' Hill*) there stood innumerable idols, and above all the celebrated colossal statue of *Phidias' Athena Polias*, in the full view of *Paul*, on which the highest arts and devices of men, and the most costly materials, had been lavishly expended.'

30, 31. The Apostle now points out the *subject* of his preaching—*JESUS AND THE RESURRECTION*; to attend to which he excites them by every motive. To call forth their *love* of God, and *hope* in Him, he tells them that their past ignorance of his true nature and worship, and their consequent corruption of morals, God was pleased to overlook; but had now sent his *Son* (that *DIVINE* Teacher so ardently wished and longed for by the wisest philosophers) to teach men *how* to worship God aright, and to *save* them, upon condition of repentance for what was past, and reformation as to the future. To work on their *fear* of the Divine Majesty, he apprizes them that, if they did not listen to the Lord *Jesus* and his Gospel, they would incur condign punishment at the general resurrection and subsequent judgment held by him.

30. ὑπεριδὼν] 'by overlooking, forbearing to punish transgression.' So *Joa. Antt.* ii. 6, 8, τὰ περὶ μικρῶν ζημιωμάτων ἀφίκαται τοῖς πλημμελήσαντας ἱκανοὺν ἡνεγκε τοῖς ὑπεριδούσι.

— παραγγέλλει τοῖς ἀνθρώποις πᾶσι παντ. μετ.] Here *παραγγ.* is a very strong term, denoting 'the *enjoining* and *requiring*, as it were, by public order, or proclamation, a thing to be done.' And this energetic term (quite in the manner of the great Apostle) is further carried out, by the subsequent πᾶσι πανταχοῦ forming a *paronomasia*, not unfrequent in the Epistles of *St. Paul*, and found also *infra* xxiv. 3. By a similar forcible elegance it is said, in *Demosth.* *Phil.* iv., πάντων πανταχοῦ; and in *Philo*, p. 405, πανταχοῦ πάντας; and p. 445, ὅπως πᾶσι τοῖς πανταχοῦ καταγγέλλῃ; which last is strikingly similar to the expression in the present passage. I would observe that *Lachm.* and *Tisch.*, by editing, for πᾶσι, πάντας, from 4 uncial, and 7 cursive MSS., have effectually destroyed the Pauline elegance and force above pointed out, and presented in its place what is, if not positively ungrammatical, yet any thing but pointed and forcible.

ταχοῦ μετανοεῖν <sup>31</sup> διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν <sup>t ch. 2. 34. & 10. 42. Rom. 2. 16.</sup> τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. <sup>32</sup> Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπον Ἀκουσόμεθά σου πάλιν περὶ τούτου. <sup>33</sup> Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. <sup>34</sup> Τινὲς δὲ ἄνδρες, κολληθέντες αὐτῷ, ἐπίστευσαν ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

XVIII. <sup>1</sup> Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον <sup>2</sup> καὶ εὗρών τινα Ἰουδαῖον, ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, (διὰ τὸ διατεταχέναι <sup>a Rom. 16. 2. 1 Cor. 16. 19. 2 Tim. 4. 19.</sup>

31. διότι ἔστησεν, &c.] q. d. '[And there is need that you should repent, and reform your lives] for you must give an account,' &c. — ἐν δικαιοσύνῃ: i. e. in such strictness of justice as must exclude all mercy to the impenitent and unreformed.—ἀνδρὶ is (as Œcumenius observes) spoken οἰκονομικῶς, denoting, 'the God-man Jesus,' &c.

—πίστιν παρασχεῖν here signifies (as often) 'to produce faith in any thing, or confidence in any one's pretensions,' by adducing sufficient proofs of the existence of the former, or the validity of the latter.

32. οἱ μὲν ἐχλεύαζον] This feeling of contempt for, and ridicule of, the doctrine in question will not appear so strange, when we consider how wholly unaccustomed were men's minds to the notion of a resurrection of the body, and consequently the identity of man in a future state; see the Introduction to 1 Cor. xv. Of this their mythological accounts of Elysium had said nothing. And the thing, at first consideration, involved so much to stagger their faith, that the feeling was, perhaps, natural; but it ought to have been suppressed by the consideration of the omnipotence of the great God who had pleased that 'life and immortality should be brought to light by the Gospel' of Christ.

—ἀκουσόμεθά σου π. π. τ.] Not, it should seem, that they really desired to hear more:—if so, why not *then*? Hence the feeling must have been one, if not of indifference, like that of Felix, yet falling far short of earnestness. On the whole, the Apostle's reception was so very discouraging, that he, in disgust at those who mocked at the Resurrection, terminated his discourse. Had that not been the case, he would doubtless have enlarged on the nature and requisitions of that religion, whose Divine origin had been thus attested by God himself, by signs, and wonders, and mighty deeds.

34. κολληθέντες] 'having become his converts': see note on ver. 13.—γυνή, 'a matron,' doubtless of some rank, as being here mentioned by name. Some suppose her to have been the wife of Dionysius. Yet thus αὐτοῦ and ἡ γυνή would have been required.

XVIII. The Apostle, after having departed from Athens, repairs to Corinth, and there meets with Aquila,—who, on being expelled

from Rome, with the other Jews there, had, with his wife Priscilla, retired to that city. To this person, who was a tent-maker, the Apostle, being of the same trade, joins himself, works in his shop, and lodges in his house (vv. 1—3). Silas and Timotheus come to him from Macedonia (ver. 5). After having stayed a year and a half at Corinth (ver. 11), and, notwithstanding the pertinacious opposition of the Jews, preached to the Gentiles with success the doctrine of Christ, the Apostle takes a journey through Syria. He then repairs to Cæsarea and Jerusalem (vv. 21, 22); afterwards traverses Galatia and Phrygia (ver. 23); and at length returns to Ephesus, where he had left Aquila and Priscilla (ver. 23), who accompany him into Syria (ver. 18). Meanwhile, at Ephesus, Apollos, having been fully instructed in the Christian doctrine by Aquila and Priscilla, had there preached the Gospel with singular zeal and success (ver. 25, seqq.).

2. Ἰουδαῖον] Whether Aquila was then a Christian, has been by recent Commentators thought doubtful. It does not follow from the silence of St. Luke as to that matter, that he was *not* a Christian,—it being very usual for ancient writers to omit minute circumstances easily to be supplied, of which this may be one; espec. since the expression προσῆλθεν αὐτοῖς implies a sort of *conversion*, which was probably that of identity of religion; though it may imply only that of identity of *occupation*, the one producing the other. Be that as it may, there had been, from the earliest period of the Gospel, a congregation of Christians at Rome, which is supposed to have originated with some who had been present at the feast of Pentecost, when the Holy Ghost was imparted; and was doubtless increased by those Jewish Christians, who had occasion to repair to that city on commercial or other business.

—διατεταχέναι] 'had issued a διάταγμα, or decree.' Of this mention is supposed to be made in Suetonius, Claud. c. 23, in the words, 'Judeos, impulsores Chresto, assidue tumultuantes, Româ expulsi.' The *Christus* there spoken of is by most recent Commentators supposed to have been a Hellenistic Jew; while the ancient and earlier modern ones are of opinion that it is only a false reading, or spelling, for *Christus*. And that *Christus* should be changed into

b ch. 28. 34.  
1 Cor. 4. 12.  
3 Cor. 11. 9.  
& 12. 13.  
1 Thess. 2. 9.  
2 Thess. 3. 8.  
c ch. 17. 14.  
15.  
d Lev. 30. 9.  
12.  
2 Sam. 1. 10.  
Ezek. 8. 18.  
10.  
Matt. 10. 14.  
& 27. 26.  
ch. 13. 45, 51.

Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης) προσήλθεν αὐτοῖς <sup>3 b</sup> καὶ διὰ τὸ ὁμοτεχνον εἶναι, † ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. <sup>4</sup> Δι-ελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθε τε Ἰου-δαίους καὶ Ἕλληνας. <sup>5 c</sup> Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας δ τε Σίδρας καὶ ὁ Τιμόθεος, συνείχετο τῷ † πνεύματι ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. <sup>6 d</sup> Ἀντι-

*Chrestus* might easily happen, and did happen on other occasions.

The *tumults* there adverted to might well have been dissensions between the Jews and Christians (whether Jewish or Gentile), and other political disturbances; which so mighty a moral revolution, as the introduction of the Gospel, could not but produce. However, I agree with Neander, that, after all, no sure historical inference respecting the date of the event, or its connexion with any Christian Church at Rome, can be drawn.

3. *σκηνοποιοί*] Few terms so plain as this have given rise to more discussion as to the sense to be assigned to it. The general opinion of Commentators, both ancient and modern, is, that it signifies *tent-makers*. Some, however (as in the case of *τέκτων*, Matt. xiii. 55), perhaps thinking such an occupation too humble for the Apostle of the Gentiles, have fancied other senses,—namely, *weavers of tapestry*, *makers of mathematical instruments*, *saddlers*, &c. Yet for these significations of the word very slender authority exists; and it may be supposed that St. Luke, writing, as he does, in a plain style, would use such a term as this in its *ordinary* sense. There can be little doubt that the Apostle's trade was (according to ancient tradition) that of a maker of *tents*, formed of leather or hair-cloth, both for military and domestic purposes, especially in travelling; the latter sort being, from the scarcity of inns, much used throughout the East; and, in that warm climate, used, during the summer season, as *houses*.

— For *ἔμενε*, 3 uncial, E, G, H, and about 12 cursive MSS., to which I add the Lamb. 1182, 1184, 1185, and 2 Mus. copies (together with Chrys. and Theophyl.) have *ἔμεινε*, which, though passed over by Lachm., Tisch., and Alf., they might have received,—especially since the sense, not perceived by Expositors, seems to be, 'lodged with them.' So the Pesch. Syr. Translator took it; and also Chrys., as is plain from his words, which are, διὰ τοῦτο μένει, ὡς ἐπι-τῆδειον εὐδὼν καταγύγιον. This signif. of the word often occurs in the New Test.; e. g. Luke xix. 5. John i. 39, 40. iv. 40. Acts ix. 43. xviii. 20, as also in Sept.

5. *συνείχ.* τῷ πνεύμ[.] MSS. A, B, D, E, G, and 5 cursives [for Scholz's *et alii* cannot be reckoned], with the Syr. and some other Versions, have *συν. τ. λόγῳ*, which is adopted by Griesb., Scholz, Lachm., Tisch., and Alf. I cannot, however, yet venture to receive the reading, except on stronger external authority, which I have not been able to find; though internal evidence is in its favour. If it be the *genuine* reading, *τ. πν.* may be regarded as an alteration of those who did not understand *τῷ λόγῳ*, which is, indeed, obscure enough to puzzle

far better scholars than the early Biblical Critics; for instance, Canon Tate, while rendering it '*was strongly afflicted by their report*,' at the same time avows that he is 'not prepared to say that the words will bear that sense.' The sense assigned to *συν. τῷ πν.* by Luther, Calvin, and Beza,—'he was under the impulse of ardent spiritual zeal,'—is very suitable to the context, but cannot be drawn from the words without violence. I confess that I am not satisfied with either reading; but I am disposed to think that *τ. πνεύμ.* may have arisen from a marginal Scholium meant to develop the idea in *συνείχ.* As to *τῷ λόγῳ*, though obscure, it is not unintelligible, and therefore cannot be rejected as yielding *no* sense, or an *absurd* one. If it be received, the sense of *συνείχ.* *τῷ λόγῳ* may be this,—'he was earnestly engaged, hard pressed, busily occupied,' in the Word,—in teaching and preaching the word of the Gospel. Comp. 1 Tim. v. 17, *ἐν λόγῳ, ἐν διδασκαλίᾳ*. 1 Pet. iii. 1, *ἀπειθοῦσι τῷ λόγῳ*. In fact, the greatest difficulty connected with the passage is in the *συνείχετο*, to remove which some ancient Critics—it is plain from the Vulg. *instabat verbo*—excoverted the conjecture *ἐνέκειτο*, which, however, has never been found in any MS.; and even if found, would yield a sense of far less strength than *συνείχετο*, which is susceptible of the above sense; though I cannot find any example quite apposite, yet there is one nearly so in Luke xii. 50, where it is used of our Lord himself, *ὡς συνέχομαι ἕως οὗ τελευτῶ*, 'how am I straitened by anxiety of spirit!' Lat. *anxietate*. Comp. also Job xxxi. 23, Sept., *φόβος Κυρίου συνέχευε με*; and see my note on Thucyd. iii. 98, *τῷ πόνῳ* ('trouble of mind') *ἐναγχόμενος*, where I have shown that *συνείχεσθαι* is used of 'whatever hard presses, or distresses, the mind, enchains the spirit.' Comp. *Æschyl. Prom., δνείρασι ἐναγχόρην δόστηνος*. It seems not unlikely that St. Luke might have the words of our Lord (recorded in his own Gospel) in his mind. Upon the whole, I have little doubt that *τῷ λόγῳ* is the true reading; that the Scholium *τῷ πν.* gradually pushed out *τῷ λόγῳ*, which then might seem unnecessary. However, whatever may have been the *severe pressure* under which Paul lay at this critical period for the Gospel, we may be sure that he the more sought aid in prayer from Him, on whom help is laid through the Spirit, and in that strength boldly persevered *διαμαρτυρούμενος τὸν Ἰησ. Χρ.*, just as at xxvi. 22 he says, *ἐπικουρίας τοῦ πν. παρὰ τοῦ Θεοῦ—ἵστηκα μαρτυρούμενος, &c.*

6. *ἀντιτασσ.* δὲ αὐτῶν] 'arranging themselves against,' denoting a *set* opposition; properly a military term, but sometimes used figuratively, as here, and elsewhere. It rarely occurs in the Class. writers; but I find it in Thucyd.

τασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτοὺς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν! καθαρὸς ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. <sup>7</sup> Καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς οἰκίαν τινὸς, ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. <sup>8</sup> Ὁ Κρίστος <sup>9</sup> <sup>1 Cor. 1. 14</sup> δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῃ τῇ οἰκῇ αὐτοῦ καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον, καὶ ἐβαπτίζοντο. <sup>9</sup> <sup>1</sup> Εἶπε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· <sup>10</sup> <sup>2</sup> διότι <sup>f Jer. 1. 10. ch. 23. 14.</sup> <sup>g John 10. 10.</sup> ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε· <sup>Matt. 23. 30.</sup> διότι λαὸς ἐστὶ μοι πολλὸς ἐν τῇ πόλει ταύτῃ. <sup>11</sup> Ἐκάθισέ τε ἐναντιὸν καὶ μῆνας θξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

<sup>13</sup> Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, <sup>13</sup> λέγοντες· Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. <sup>14</sup> <sup>h</sup> Μέλлонτος δὲ τοῦ Παύλου <sup>h ch. 26. 11.</sup> ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, <sup>1</sup> κατὰ <sup>1 Rom. 12. 2.</sup>

iii. 83, τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ ἐπίσταντες ἐπὶ πολλὰ διήνεγκαν.

— ἐκτιναξάμενος τὰ ἱμάτια] A symbolical action (with which we may compare Nehem. v. 13), like 'shaking the dust off one's shoes' at any one, thereby signifying that we renounce all intercourse with him; see xiii. 51.

— τὸ αἷμα ὑμῶν ἐπὶ, &c.] Supply τρέψεται (which word is expressed in Aristoph. Nub. 39, ἵς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται) or τρέποντο, as Aristoph. Ach. 833, ἵς κεφαλὴν τρέποντο ἱμοί. By αἷμα is here meant *destruction*, i. e. figuratively, 'perdition in the next world.' This manner of speaking was common to the Hebrews (see 2 Sam. i. 16. Ezek. xxxiii. 4), the Greeks, and the Romans. Several examples are adduced in Elsnor and Wetst., who rightly derive it from the very ancient custom of putting hands on the heads of victims for sacrifice, and imprecating on them the evils which impended over the sacrificer, or the nation.

7. It appears probable, that, — as Expositors are generally agreed, — after this separation from the Jews, Paul went no longer to his lodging at the house of Aquila the Jew, and that μεταβὰς denotes this change. Yet μεταβ. οὐκ scarcely be taken of any thing but departure from the synagogue. The only way to remove the difficulty (however unnoticed by the Commentators) is to suppose a transposition of construction, μεταβὰς being construed with ἦλθε, as if καὶ ἐκείθεν μεταβ. had been written. Nor is ἐκείθεν thus left without a Particip. to be referred, since that may be supplied from the subject matter, as supra xiii. 4, κατῆλθον εἰς Σελ. ἐκείθεν τε (many ancient MSS. read καὶ ἐκείθεν), where a Particip. of 'going' has to be supplied. Comp. Mark ix. 30, καὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο. Ὁν συνομορ., see my Lex. The af-

fair occasioned, as was likely, a schism among the Jews.

9. λάλει καὶ μὴ σιωπ.] There is here no pleonasm, but rather an intensity of sense is communicated by this blending of the two forms, — one, of simple command; the other, an injunction against the contrary.

10. λαὸς ἐστὶ] The persons in question are called Christ's people by *anticipation*; just as the Gentiles, who should afterwards embrace the Christian religion, are in John x. 16 already called the *stock* of Christ.

13. παρὰ τὸν νόμον.—[β. τὸν Θεόν] Meaning 'to worship God in a manner contrary to the Law of Moses;' arguing, that the Mosaic worship was allowed to the Jews (as Jos. Antt. xiv. 40. xvi. 2, attests), yet this mode of worship was contrary to that Law, and therefore could not come under the privilege granted to it.

14. ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν] Of these two terms, the former is a general one, denoting 'a violation of law by *transgression*.' As to the latter, it denotes, not so much *crime* as (according to its original signification, — 'a reckless course of action') 'that lighter offence against law, corresponding to our *misdeemeanour*.' See Lucian, Calumn. 920, and Plut. ix. 415. Here, however, it may seem to denote what we popularly characterize by 'roguey' (which comes from ῥαδιουργία), i. e. *vagguery*. In short, there seems an allusion to those mischievous *tricks* played off by the heathens, in ridicule of the Mosaic rites and ceremonies, espec. *circumcision*; — with reference to which the Jews were by the heathens contemptuously styled *vergi* — see Juven. Sat. xiv. 96—106 — such as that which Josephus tells us was committed by a Roman in ridicule of circumcision; and which were always severely punished, as a breach of law, when the

λόγον ἂν ἡνεσχόμεν ὑμῶν <sup>15</sup> εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ  
 ὀνομάτων, καὶ νόμου τοῦ καθ' ὑμᾶς, <sup>1</sup> ὅψεσθε αὐτοί· κριτὴς [γὰρ]  
 ἐγὼ τούτων οὐ βούλομαι εἶναι. <sup>16</sup> καὶ ἀπήλασεν αὐτοὺς ἀπὸ  
 τοῦ βήματος. <sup>17</sup> <sup>k</sup> Ἐπιλαβόμενοι δὲ πάντες [οἱ Ἕλληνες] Σω-  
 σθένην τὸν ἀρχισυνάγωγον, ἔτυπτον ἔμπροσθεν τοῦ βήματος·  
 καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμελεν.  
<sup>1</sup> Num. 6. 18. <sup>18</sup> <sup>1</sup> Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελ-  
 φοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν καὶ σὺν αὐτῷ Πρίσ-  
 κίλλα καὶ Ἀκύλας, κεράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς·  
<sup>m</sup> Rom. 16. <sup>m</sup> εἶχε γὰρ εὐχήν. <sup>19</sup> Κατήντησε δὲ εἰς Ἐφεσον, κάκεινους

authors could be detected, by the Roman magistrates.

— κατὰ λόγον] 'according to reason,' 'fitly,' 'properly.' So Artemid. On. v. 77, ὀρθῶς καὶ κατὰ λόγον. 3 Macc. iii. 14.

— ἂν ἡνεσχόμεν ὑμῶν.] Meaning, 'I should lend a patient ear to you; hearken to your request to have justice done you.' Of this sense of ἀνέχ. examples have been adduced from the Sept. and Jos., and from the Class. writers, few of them to the purpose.—The οὐν is omitted in A, B, D, E, and not a few cursives of the same family, with some ancient Versions, and cancelled by Lachm. and Tisch. 1, but restored in Tisch. 2; and retained by Alf., on the ground that 'its omission may be easily accounted for, but not its insertion; very rightly. But the same applies to a multitude of other cases, where the Critics should have had the same wisdom to restore, or retain (as the case might be), and προσωπολήπτως κρινόντες, 'without respect of'—*Manuscripts*.

15. λόγου καὶ ὀνομ.] i. e. 'of doctrine and names [of the respective supporters, as of Moses and of Christ], and of the law which ye hold [as compared with another newly promulgated].'  
 — ὅψεσθε. So Matt. xxvii. 4, σὺ ὄψει.

16. ἀπήλασεν αὐτοὺς ἀπὸ τοῦ β.] A form of expression (occurring also in Ἀεχιν. p. 4, 36, and 5, 26) which does not imply violent, or compulsory removal, but merely summary dismissal without a hearing. Comp. Xen. Cyrop. iii. 1, 4, τὰς γυναῖκας οὐκ ἀπήλασε, ἀλλ' εἰς ἀκούειν, 'allowed them to have a hearing.' See my note on Thucyd. vi. 56.

17. ἐπιλαβόμενοι δέ.] Render: 'Whereupon, having seized,' &c. By πάντες are denoted the multitude (πλῆθος) present, namely, both Christians and Heathens; the latter of whom, as well as the former, were incensed at the bitter spirit evinced by the Jews, and were glad to take this opportunity of insulting them. The words of Ἕλληνες are cancelled by Lachm., Tisch., and Alf., from A, B, and a few cursives (to which I add Lamb. 1181, m). Internal evidence is against the words, which I have bracketed. Sosthenes, who seems to have been successor to Crispus as Ruler of the Synagogue, was thus harshly treated, as being, no doubt, the spokesman and, perhaps, the promoter of the persecution. By ἔτυπτον is merely to be understood 'hitting him with their fists,' probably as he passed through the crowd out of the Hall of justice. So Thucyd. iv. 47, sub fin., ἀνδρας διήγον διὰ θυοῖν στοίχων ὀπλιτῶν—καὶ παιουμίνους καὶ κιντουμενους ὑπὸ τῶν παραταταγμένων. Any thing

beyond that we cannot suppose they would venture on, or the Proconsul have permitted.

— οὐδὲν τούτων τῷ Γ. ἔμ.] 'none of these things was a matter of concern to Gallio; 'he took no notice of these things; not choosing to interfere in the religious disputes of the parties. Moreover, it was the prudential policy of the Roman governors to pass unnoticed any conduct which did not involve the honour or interest of Rome, that its yoke might be the lighter to the provincials.

18. κεράμενος τὴν κεφαλὴν.] It has been disputed whether this should be referred to Paul, or to Aquila. The former view (adopted by many of the most eminent Commentators) is, for several reasons, stated at large by Neander and Alf., preferable,—and, besides having far more of probability, avoids many difficulties involved in the latter, ably as it is maintained by Grot., Kuin., and Meyer.—Ἐν Κεγχρεαῖς, 'at Cenchrea; that being the port where he embarked on his voyage.

The best Commentators are agreed that the vow was not a Nazarite vow, but a votum civile, such as was, among the Jews, taken during, or after recovery from, sickness, or deliverance from any peril, or on obtaining any unexpected good, importing, 'to consecrate and offer up the hair,' the shaving of which signified the fulfilment of the vow. A custom this not unusual among the heathens also, as appears from Artemid. On. i. 28. Juvenal, Sat. xii. 8. Diphilus ap. Athen. p. 225, κόμην τρέφειν ἱερὰν τοῦ Θεοῦ. Eurip. Bacch. 494, ἱερὸς ὁ πλόκαμος· τῷ Θεῷ δ' αὐτὸν τρέφω.

19. κατήντησε.] Lachm., Tisch., and Alf. edit κατήντησαν, from 3 uncial and some cursive MSS. (to which I add Trin. Coll. B, x. 16), confirmed by the Pesch. Syr. and other Versions; which may be the true reading; though it involves a no inconsiderable harshness of construction. In that case we should expect, not δέ, but τε. Thus it will be as if the plural were used, because ἐξῆλκε καὶ σὺν αὐτῷ Πρίσκῃ καὶ Ἀκύλῃς [ἐξῆλκον], at v. 18, may warrant it. Accordingly, it is better to retain κατήντησε. And, after all, κατήντησαν may have arisen from the circumstance of κατήντησις having been originally written by a certain peculiarity often found in the oldest MSS. of all Greek writers; and so in the Lamb. and Mus. copies; and which thus became mistaken for κατήντησαν.

— κάκεινους κατέλ. αὐτοῦ, &c.] The sense, obscurely expressed, is, that Paul had brought

κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, δι-  
ελέχθη τοῖς Ἰουδαίοις. <sup>20</sup> Ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλεῖονα <sup>n ch. 17. 2.</sup>  
χρόνον μείναι παρ' αὐτοῖς, οὐκ ἐπένευσεν <sup>21</sup> ὁ ἀλλ' ἀπετάξατο <sup>o 1 Cor. 4.</sup>  
αὐτοῖς, εἰπὼν Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι <sup>James 4. 15.</sup>  
εἰς Ἱερουσόλυμα· <sup>2</sup> πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ <sup>Heb. 6. 2.</sup>  
θέλοντος. <sup>22</sup> Καὶ ἀνῆλθον ἀπὸ τῆς Ἐφέσου καὶ κατελθὼν εἰς  
Καيسάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη  
εἰς Ἀντιόχειαν. <sup>23</sup> Καὶ ποιήσας χρόνον τινα, ἐξῆλθε, διερχό-  
μενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων  
πάντας τοὺς μαθητάς.

<sup>24</sup> Ἰουδαῖοι δὲ τινες, Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, <sup>q 1 Cor. 1.</sup>  
ἀνὴρ λόγιος, κατήχησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γρα- <sup>12. & 2. 5.</sup>  
φαῖς. <sup>25</sup> Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου καὶ <sup>Tit. 2. 12.</sup>  
<sup>r ch. 18. 2.</sup>

them with him, on his voyage to Caesarea, as far as Ephesus, and there put them on shore; the ship stopping there a short time, *including a Sabbath-day*, he took the opportunity of preaching to the Jews, to whom his discourse was so acceptable, that they pressed him to remain longer with them; which request, however, he was obliged to refuse, because, if he permitted the ship to go without him, he should probably not be able to meet with another to convey him in time for the feast at Jerusalem.

<sup>21</sup> δι' ἐμ. π. τὴν ἑορτὴν, &c.] meaning (by a familiar mode of expression centered in *δει*), 'I must spend the feast time,' &c., namely, for the purpose of promoting the cause of the Gospel, and opening the communication between the Christians of Jerusalem and those of other parts of the world; also to endeavour to remove the prejudices of his countrymen. The words are, indeed, absent from MSS. A, B, E, and 9 cursives (to which I add Lamb. 1182), and have been cancelled by Griesb., Lachm., and Tisch.; but retained by Alf.; rightly; since the external authority for the omission is very slender; and internal evidence is quite against the words; it being difficult to account for the insertion. As to the cause of the omission, I would not attribute it to that which Mr. Alf. with true German sophistry imagines, but simply, in so few MSS. all of one family,—to the carelessness of scribes.

<sup>22</sup> ἀναβὰς.] Namely, to Jerusalem; for to this the word may very well be referred, from *eis Ἱερουσόλυμα* having occurred only a little before. It is true, that the words are omitted in some MSS., but, as I have shown, without sufficient reason. Besides, it must be to Jerusalem; for it would, as Alf. says, be absurd to suppose that Paul made the long *detour* by Caesarea only to go up into the town from the beach; and, as I observed in Recens. Synop., and also Alf., the expression *κατέβη eis Ἀντ.* would be improper, as used of a journey to Caesarea. Besides, to take it of Caesarea would exclude all mention of the going to Jerusalem (where alone the Feast could be kept), which was the main object of Paul's voyage from Corinth to Syria and Palestine. At Jerusalem Paul would, of course, fulfil his vow (which it was unnecessary to mention), but would, we may suppose, stay at Jerusalem no

longer than during the Feast; after which he went down by sea; no doubt from Caesarea to Antioch: comp. xi. 27, *κατῆλθον ἀπὸ Ἱερ. eis Ἀντ.*, which we may suppose to have been the almost invariable mode of passing to and from those cities.

<sup>23</sup> Here commences Paul's Third Apostolic Progress from Antioch, to visit and confirm the Churches in Galatia and Phrygia. There is, indeed, no expression to denote *visiting*; but it is implied in *διερχ. καθεξῆς—ἰσιστ.* Cappadocia, too, must here be included, though not mentioned, but plainly alluded to in the words *διελθόντα τὰ ἀνωτερικὰ μέρη*. Besides, Paul must have passed through a considerable part of Western Cappadocia in his way to Galatia. That Timothy, also, perhaps, Erastus, accompanied him, is certain; but of the others mentioned there is great doubt.

<sup>24—25</sup> Mention of Apollos, and of his teaching at Ephesus and in Achaia.—'Ἀπολλῶν, an abbreviation of Ἀπολλώνιος, as Ἀρτίμας from Ἀρτεμόνιος.

<sup>24</sup> ἀνὴρ λόγιος] This may mean 'a man of letters,' or 'a person ready in speech;' which is confirmed by the *ἐλάλει* at the next verse, and also by the Pesch. Syr. and Vulg. Versions; and this sense is found in Josephus, Philo, and the later Class. writers. But the words following, *δυνατὸς ἐν ταῖς γραφαῖς* rather call for the sense *διαλεκτικόν*, 'one skilled in Logic or Rhetoric;' and noticed by T. Magister. And so Joseph. Antt. xvii. 2, joins *λογιστάτοι* and *πατριῶν ἐξηγηταὶ νόμων*. His being such would materially tend to make Apollos *δυν. τ. γρ.*, 'an able Expositor of the Scriptures of the Old Test.'

<sup>25</sup> κατηχημένος τὴν ὁδὸν τ. Κυρίου] meaning either that *part* of God's plan for the salvation of man by a REDEEMER that respects the doctrine of John the Baptist, which enjoined repentance and reformation, and the being baptized unto the *faith* of the future Messiah; or, rather, taking *Κυρ.* to denote *Christ*, the sense will be, 'the doctrine of the Messiahship of Jesus,' as announced by John the Baptist. Apollos, it seems, at first knew only the doctrine of *John*, who baptized *eis τὸν ἐρχόμενον*, preaching repentance, and announcing the coming



ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· <sup>26</sup> οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. <sup>27</sup> Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολλὴ τοῖς πεπιστευκόσι διὰ τῆς χάριτος. <sup>28</sup> εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

a ch. 18. 24.  
1 Cor. 1. 12.

XIX. <sup>1</sup> Ἐγένετο δὲ, ἐν τῷ τὸν Ἀπολλὰ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον καὶ

of the Messiah (see Matt. iii. 2, compared with Acts xix. 4); while, by the *more accurate instruction* which Apollos received from Aquila and Priscilla, must be understood that of the Messiahship of Jesus, and the general historical facts concerning him; but of the *consequences* of that which he taught, as respects the *doctrines* of the Gospel,—especially *regeneration*, and the renewing of the Holy Ghost,—he had no knowledge. By the *ἐπιστάμενος μόνον* is, as Meyer remarks, 'not meant, that he was ignorant of the fact of there being such a thing as Christian Baptism; but that he was ignorant of its being any thing different from that of John: he recognized in baptism only that contained in the baptism of John as far as it was a *sign of repentance*; and of course was wholly in the dark as to regeneration and sanctification through the Spirit.'

<sup>26</sup> προσελ. αὐτόν] 'took him to their society.' See my Lex.

<sup>27</sup> συνεβάλετο—τοῖς πεπιστ. διὰ τῆς χάριτος] By συν.—π. is meant, 'contributed much to their spiritual help and edification.' Calvin ably opens out the full force of this expression, and, after some investigation, infers that they were aided in two ways:—(1) 'ut duces habentes peritum et exercitatum, superiores essent in conflictu; (2) deinde ut novā fulturā stabiliretur eorum fides, ut esset extra vacillandi periculum.' As to the last words, *διὰ τῆς χάριτος*, the question as to their true reference is difficult, and scarcely determinable. They may be joined either with *συνεβάλετο* or with *πεπιστ.* The former view is adopted by most of the best Expositors down to Bengel, and, recently, by Meyer and Olshaus; while others, as Hamm. and Piscator, with Alford, have adopted the latter. Alford argues against the former view, that 'the position is unnatural; he should have said 'less natural,' and 'that thus the sense would require τῇ χάριτι,'—a very inconclusive argument. I have hitherto adopted the *former* interpretation, by which the expression may be supposed to have reference to that especial 'grace' of God ('*gift of grace*;' see 2 Cor. iv. 15. vii. 1. James iv. 6. 1 Pet. v. 5), by the extraordinary influences of the Holy Spirit, so likely to be communicated to one thus devoted to the great work of evangelization. And I see no reason to alter my opinion, which I find confirmed by the masterly exegesis of Calvin, where, after remarking that the words may be referred either to *πεπιστ.* or

to *συνεβάλ.*, he appends his own judgment on the point thus:—'Prior interpretatio nihil habet difficultatis: sensus enim erit, fideles illuminatos fuisse Dei gratia, ut crederent, ac si dixisset, fratres qui Dei beneficio jam ad fidem vocati sunt, in melius fuerint provecti. Videtur tamen alter contextus magis quadrare, quod Apollos gratiam, quā præditus erat, cum fratribus communicando eos adjuverit. Ita "per gratiam" tantundem valebit, atque secundum mensuram gratie acceptus.' Eph. iii. 8, *ἐδόθη ἡ χάρις αὐτῇ, ἐν τοῖς ἰθυσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ*. It was the non-difficulty of the latter interpretation which occasioned its adoption. But the other, though more difficult, has a more *profound* sense. The γὰρ introducing the next verse has great force, with reference to *συνεβάλ.* in the sense which I have, after Calvin, assigned to it.

<sup>28</sup> διακατηλ. is a very forcible expression, which means lit. 'entirely, thoroughly argued them down; 'revinocebat, '*redarguēbat*;' the Imperf. tense denoting what was done continually and habitually.

XIX. 1—40. Paul arrives at Ephesus, and proceeds to instruct the disciples of John there; certain occurrences during his residence narrated,—such as arose out of his exertions in the cause of the truth, issuing in the putting down of the Jewish exorcists;—whence the tumults fostered by the Jews, which arose among the Gentiles, and were with difficulty put down by the strong arm of the law.

1. διελθόντα τὰ ἀνωτερικὰ μέρη] These regions were, it is true, as I have before said, *inland regions*, as regarded the coast line of Ephesus; but, from the accounts of recent tourists, and the researches and investigations of Wieseler, as also of Con. and Howa., it would seem that there can be no reference to Galatia, or even to Phrygia; only the highland region at its N.W. being meant,—namely, that part of the table-land of the interior of Asia Minor, forming the frontier district of Phrygia and Asia,—namely, the mountainous ridge from which issue the upper waters of the rivers Hermus and Mæander. As to the reading *ἀνατολικὰ*, it may be a gloss, but not, as Alf. says, 'a good gloss,' as too indefinite. But it may have been an error of scribes, who were unacquainted with the rare word *ἀνωτερικός*.

εὐρών τινας μαθητάς, <sup>2</sup> <sup>b</sup> εἶπε πρὸς αὐτούς· Εἰ Πνεῦμα ἅγιον <sup>b</sup> John 7. 39.  
ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν· Ἄλλ' οὐδὲ εἰ <sup>ch. 8. 18.</sup>  
Πνεῦμα ἅγιον ἐστὶν ἡκούσαμεν. <sup>& 10. 44.</sup> <sup>3</sup> Εἰπέ τε πρὸς αὐτούς· Εἰς τί  
οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα.  
<sup>4</sup> <sup>c</sup> Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετα- <sup>c</sup> Matt. 2. 11.  
νοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτόν ἵνα πιστευ- <sup>Mark 1. 4, 8.</sup>  
σωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. <sup>Luke 3. 16.</sup> <sup>5</sup> Ἀκούσαντες δὲ <sup>John 1. 30.</sup>  
ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>ch. 1. 5.</sup> <sup>6</sup> <sup>d</sup> καὶ ἐπι- <sup>& 11. 16.</sup>  
θέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον <sup>d</sup> ch. 2. 4.  
ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτεον. <sup>& 6.</sup> <sup>7</sup> Ἦσαν δὲ <sup>& 8. 17.</sup>  
οἱ πάντες ἄνδρες ὥσει δεκαδύο. <sup>& 10. 46.</sup> <sup>8</sup> Εἰσελθὼν δὲ εἰς τὴν συναγω- <sup>& 11. 18.</sup>  
γὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς <sup>e</sup> διαλεγόμενος καὶ <sup>e</sup> ch. 18. 19.  
ταῖς περὶ τῆς βασιλείας τοῦ Θεοῦ. <sup>& 25. 23.</sup> <sup>9</sup> <sup>f</sup> Ὡς δὲ τινες ἐσκληρύνοντο <sup>1 Tim. 1. 18.</sup>  
<sup>ver. 23.</sup>  
<sup>& 24. 14.</sup>

— τινας μαθητάς.] These persons were evidently in the way of salvation, as was Apollos at the time spoken of supra xviii. 25. They had been probably some time before baptized into John's baptism by some of John's disciples, but had not been long at Ephesus, when, by means of Aquila and Priscilla, and, perhaps, of Apollos, they had become convinced of the Messiahship of Jesus, and of the truth of his religion, though they had not been baptized into the faith, and, yet unacquainted with its doctrines, knew not of the descent of the Holy Spirit, much less had knowledge of his gifts.

2. αἰ Πνεῦμα ἅγιον ἐλάβετε.] In the reply to this interrogation (of which the most faithful sense, though not the literal rendering, is, 'did ye receive the Holy Spirit when ye became believers?') the negative οὐκ is implied, engrafted on which is the form ἄλλ' οὐδὲ, *immo ne quidem*. This ellipsis of the οὐ after an interrogation where the person answering deems the answer unnecessary, or declines subjoining it through delicacy, is very rare, inasmuch that I know of no other example except one, — Alexis, in his *Δευκ. Frag. i.*, 'Ἐπίστασαι τὸν σαύρον ὡς δι' σκευάσαι; to which the answer is, ἄλλ' αὖν διδάσκει (for so I would point), 'No; but if you would teach me, I should know.' That the meaning meant to be conveyed by these words cannot be, what is presented by the E. V., 'we have not heard whether there be any Holy Ghost,' will sufficiently appear, when it is considered that these Ephesian disciples, having been baptized into John's baptism, must necessarily have received John's doctrine, that 'He who should have come after him, i. e. Christ, should baptize them with the Holy Ghost;' and so could not be ignorant of the existence of the Holy Ghost. Upon the whole, the only admissible sense to be assigned to the words is, that 'they did not hear that the Holy Spirit had yet been given,' 'had had no mention made of the impartment of his gifts.'

3. εἰς τί—ἐβαπτίσθ.] A brief mode of expression, yet unconnected with *ellipsis*, denoting, as appears from the preceding context, 'Unto what profession of faith were ye baptized?' The reply, interpreted, as it must be, in accordance therewith, as connected with John's

baptism, namely, *repentance* and *reformation*, with faith in the Messiah, of whom he was the Forerunner.

4. τουτέστιν αἰς τὸν Χ. 'I.] These are to be understood as the words of the *Apostle*, explaining what John taught, briefly importing, 'namely, on that Jesus, who is the Messiah.'

5. ἐβαπτίσθησαν, &c.] That the circumstance of these persons being rebaptized in the name of Jesus, affords no countenance to the notions of Anabaptists, has been shown at large in my *Recena. Synop.*; suffice it here to remark, that it is not Christian baptism that was repeated, inasmuch as John's baptism was not such.

6. ἐλάλουν τε γλώσσαις καὶ προεφ.] Notwithstanding the opinion of several recent Commentators as to the import of these expressions, the sense must surely be, 'they spake with [foreign] tongues, and used their gift in the exercise of the *προφητεία*, or inspired teaching and preaching.' It is plain that γλώσσαις here is for *ἐπίφασαι γλώσσαις*, as in the similar passage supra ii. 4, *ἤρξαντο λαλεῖν ἐπίφασαι γλώσσαις*, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθίγγεσθαι, where St. Luke gives the complete phrase, though afterwards he uses the elliptical form; as does St. Paul universally.

8. Lachm. and Tisch. cancel the τὰ before *περὶ*, from MSS. B, D, and 2 cursives, and some Versions; very insufficient authority, since internal evidence, in addition to the strongest external authority, is in favour of τὰ, which, while it might very well have been left out by scribes ignorant of the idiom, could not well have been put in. Alf. rightly *retains* it, but does not rightly *represent* it as '*put out* because unnecessary.' As to the Versions, it was there *passed over* as unnecessary to the sense; a practice of perpetual occurrence; so that, in such a case, the authority of Versions is next to nothing.

9. ἐσκληρ. καὶ ἡπίθουν.] Comp. *Ecclus. xxx. 12*, *μήποτε σκληρυνθεὶς ἀπαιθήσῃ σοι*. The few Expositors who notice the words, suppose an *Hendiad.*, q. d. 'obstinately refused to yield credence;' by which we get a truth, but not *the* truth. The Apostle meant to represent hardness of heart as the cause of their unbelief, as Calvin saw, who remarks, '*Certa hæc vis est celestis doctrinæ, ut reprobos vel in furorem*

καὶ ἡπείθουν, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. <sup>10</sup> <sup>h</sup> Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο· ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκούσαι τὸν λόγον τοῦ Κυρίου [Ἰησοῦ], Ἰουδαίους τε καὶ Ἕλληνας. <sup>11</sup> <sup>i</sup> Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου. <sup>12</sup> <sup>j</sup> ὥστε καὶ ἐπὶ τοὺς ἀσθενούντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ \*ἐκπορεύεσθαι [ἀπ' αὐτῶν]. <sup>13</sup> <sup>k</sup> Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. <sup>14</sup> <sup>l</sup> Ἦσαν δὲ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτά, οἱ τοῦτο ποιοῦντες. <sup>15</sup> <sup>m</sup> Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε· Τὸν Ἰησοῦν γινώ-

convertat, vel magis obstinatos reddat, non sua id quidem naturā, sed per accidens, ut loquuntur, quia dum urgentur a veritate, erumpit virus.

— ἐν τῇ σχολῇ Τυράννου τ.] What sort of a school this was, Commentators are not agreed. Some suppose it to have been a kind of *Bel-Midrash*, or *Divinity Hall*, designed for reading theological lectures. Others think it was a *philosophical lecture-room*, and that Tyrannus was a rhetorician, or sophist. If the former conjecture be correct, he was probably a converted Jew; if the latter, a Gentile unconverted, but favourably disposed to Christianity.

10. πάντας] This may be taken, with many Commentators, in a qualified sense, for 'very many.' But, considering the constant influx of persons to this emporium and metropolis of Asia Minor, there could not be many individuals but had heard, at least by the report of others, of the doctrines of Christianity. So that there is no reason to regard the expression, with Alf., as 'hyperbolic', importing that *all* had the opportunity, and probably *some* availed themselves of it.

— Ἰουδαίους τε καὶ Ἕλληνας] Here 'ΕΛ. does not, as at *supr.* xi. 20. xiv. i. xviii. 4, mean Gentile Proselytes; for, as Canon Tate observes, 'at this more advanced stage of Christian history it would seem to have acquired, naturally enough, the more *extensive* acceptation of *Gentile converts*, whether they had been, or not, Proselytes of the Gate before.'

11. οὐ τὰς τυχοῦσας] lit. 'such as were not of every day occurrence,' extraordinary.

12. ἐπιφέρεισθαι] For this, MSS. A, B, E, and 16 cursives (to which I can only add 1 Lamb., 1182), have ἀποφέρ., which has been edited by Lachm., Tisch., and Alf.; but wrongly; since the text. rec. presents a more appropriate term; for the ἐπι in ἐπιφέρει ought not (as it has been by many) to be considered as *pleonastic*, but as having the sense *ad*. Indeed, the word seems to have been a *medical* term, signifying *adferre*, to *apply*. Alford, indeed, pronounces ἐπιφ. to be a correction, to suit ἐπι τ. δὲ. It might be so; but the vast preponderance of external evidence for ἀποφ. disproves the supposi-

tion. It is far more likely that ἀποφ. was a correction of the Alexandrine Critics, to suit ἀπὸ τοῦ χρωτὸς; and certainly a Class. writer would have used ἀποφ.—The case is different with the reading ἐκπορεύεσθαι for text. rec. ἔξρχ., adopted by Griesb., Scholz, Lachm., Tisch., and Alf., from A, B, D, E, and 20 cursives (to which I add 4 Lamb. and 2 Mus. copies, and Trin. Coll. B, x. 16); and internal evidence is in its favour, from the great uncommonness of the term, which is no where else used of the going out of evil spirits; whereas ἔξρχ. is often used, but only by Luke. If it be asked, how came Luke to use ἐκπ. this once, and every where else (eight or nine times) ἔξρχ., I answer,—in order to suit the strong antithetic term ἀπαλλάσσεισθαι, which means, 'to be off and away, be gone from us;' as Xen. An. vii. 1, 4, ἐκίλευσιν αὐτὸν ἀπαλλάσσεισθαι. Soph. Antig. 424, εἰπὼν ἀπαλλάχθην, 'having spoken, be off;' and *espec.* Antig. 244, οὐκ οὖν ἀπαλλαγθεὶς ἀπαι; 'will you not then be off and be gone?' Accordingly, I have now received the word into my text.

13. τινες ἀπὸ τῶν περιερχ. [i. e.] Render: 'certain persons of the Jews who go about as exorcists.' These (called by the Greeks ἀγύρται, and by the Romans *circulatores*) were a class of persons who, like our travelling quacks, or mountebanks, or conjurers, pretended to cure violent disorders beyond the skill of the physician, and even to cast out devils; and all this with the use of certain incantations or charms, made effective, partly by administering certain powerful medicines, and partly by strongly operating on the imagination. See Joseph. Antt. viii. 2, 5, and my note on Matt. xii. 27.

14. τινες] This may be construed with ἐπτά, 'some seven persons, sons of Sceva.' See *infra* xxiii. 23, and Thucyd. iii. 11. vii. 87. Or it may stand alone, and thus be pointed off.

— ἀρχιερέως] Not 'High Priest,' but 'a chief priest,' meaning a head of one of the 24 classes of priests mentioned at 1 Chron. xxiv., and adverted to at Matt. ii. 4, &c.; or chief of the Jewish priests resident at Ephesus.

15. τὸν Ἰησοῦν γινώσκον—τίνες ἐστίν;] q. d.

σκα, καὶ τὸν Παῦλον ἐπίσταμαι ὑμεῖς δὲ τίνες ἐστέ; <sup>16</sup> Καὶ ἑφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ <sup>1</sup> Luke 8. 29. ποιηρὸν, [καὶ] κατακυριεύσας αὐτῶν, ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. <sup>17</sup> <sup>m</sup> Luke 1. Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν, Ἰουδαίους τε καὶ Ἕλλησι, τοῖς κατοικοῦσι τὴν Ἔφεσον καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>18</sup> <sup>n</sup> Luke 1. 66. Πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. <sup>19</sup> Ἰκανοὶ δὲ τῶν τὰ περιέργα πραξάντων, συνενέγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον πάντων. καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. <sup>20</sup> <sup>p</sup> 1 Tim. 5. 11. Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου <sup>q</sup> Gal. 2. 1. ἤρξε καὶ ἴσχυεν.

<sup>21</sup> <sup>r</sup> 1 Cor. 1. 8. Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν. <sup>22</sup> <sup>s</sup> 1 Tim. 4. 30. Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. <sup>23</sup> <sup>t</sup> 1 Cor. 1. 8. Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον ταραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. <sup>24</sup> <sup>u</sup> 1 Cor. 1. 8. Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς

'I recognize the authority of Jesus and Paul; but yours I disavow.' Comp. *Isms*, σὺ δὲ τίς εἶ; οὐ γινώσκω σε. On the difference between *πίστ.* and *γινώσκω* see note on Mark xiv. 68.

16. *ἑφαλλόμενος*] By a metaphor taken from wild beasts; of which see examples in my *Lex.* — *κατακυρ. αὐτῶν, ἰσχ. κατ' α.*] Most Expositors are agreed in taking *ἴσχυσε κατ' αὐτῶν* to denote 'exercised force over them, by maltreating them.' But the expression may be rather taken simply to mean, 'after overpowering them, held mastery over them.'

— *ἰσχ. κατ' αὐτῶν*] I know of no other example of *ἰσχύω* with *κατὰ*, which seems to be an idiom of the ordinary Greek. The Genit. *τοῦτον κατὰ* occurs in Soph. Aj. 502, *ὅτι μέγιστον ἰσχύω στρατοῦ*. As respects the variety of reading here, the text, rec. seems, after all, the most genuine. The other reading, however plausible, arose, I suspect, chiefly from fastidious Critics, whose purpose it was to remove the *tautology* in *αὐτῶν*, though it is not properly such. Hence, doubtless, arose the *ἀμφοτέρων* for *αὐτῶν*, found in A, B, D, and 15 cursives; to which I can only add D, 1184; but of which there is not a trace in the Pesch. Syr. Vers. It evidently arose from correction.

19. *τὰ περιέργα*] *Περιέργον*, as applied to persons, signifies *nimis sedulus, male curiosus*; and hence, as applied to things, *superstitious, vanus*. Thus it was used, like *curiosus* in Latin, to denote the arts of magic; a sense occurring both in the Scriptural and the Classical writers. Commentators adduce examples, the most apposite of which is Isidor. Ep. iii. 139, *τὴν παρά Χαλδαίους περίεργον παιδείαν ἱμαθῶν οἱ*

*παῖδες, &c.* I add Plut. vi. 531, *περιέργοι θεοσκέλαις καὶ ξίναϊς δεισιδαιμονίαις ἀποκεκλιῆσθαι προσήκει τὴν αἰλίαν*. The books here mentioned were, no doubt, treatises on magic and necromancy; such as those of Artemidorus and Astrampychus on the interpretation of dreams. Ephesus was the chief resort of the professors of the black art, who drew up what are called in the Class. writers the *ἑφῶρια γράμματα*; which were scrolls of parchment inscribed with certain formulæ, and bound to the body, being used as *amulets*.

— *ἀργυρίον*] What kind of silver coin is here meant,—whether silver shekels, or drachmas, is a debated question, since Ephesus was a Grecian city. The latter is the more probable opinion.

20. *κατὰ κράτος*] for *ἰσχυρῶς*, 'exceedingly'; a Hellenistic idiom; the Class. writers only employing the expression in the place of *ἰσχυρῶς*, to signify *vehementer*.

21. *ἔθετο ἐν τῷ πν.*] 'resolved in his mind.' So the Hebrew *בְּלִבּוֹ*. Comp. Dan. i. 8. Hag. ii. 19. 1 Cor. vii. 37.

24. *ἀργυροκόπος*] The word signifies 'a silversmith,' or 'worker in silver in any way,' whether in forming utensils thereof, or in stamping metals. Here, however, only one branch of the trade is meant,—namely, that of making the silver shrines.

— *ναοὶ ἀργυροῦ*] So Artemid. iv. 34, *ἀργυρίον ναοῦ ἱεραγιστάτης*. These *ναοὶ ἀργυροῦ* Ἀρτ. are, with most probability, supposed to have been small silver models of the Temple of Diana at Ephesus (one of the wonders of the world), or at least of the *sanctum*, or *chapel*,

u Pa. 115. 4  
Jer. 10. 8.

τεχνίταις ἐργασίαν οὐκ ὀλίγην <sup>25</sup> οὗς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστίν· <sup>26</sup> καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. <sup>27</sup> Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. <sup>28</sup> Ἀκούσαντες δὲ, καὶ γινόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες· Μεγάλη ἡ Ἀρτεμις Ἐφεσίων!

which contained the famous statue of the goddess. These were much bought up, both for *curiosity* (as memorials of a building so matchless), and for *purposes of devotion* (as are the models of the Santa Croce at Loretto, in modern times), and were carried about by travellers, or others, like the *moveable altars* in use among the Roman Catholics; the model being always provided with a small image of the goddess, and carried about as a charm. Probably the ἀργυροκόποι also executed large medals representing the Temple, with the image of Diana,—of which some have been preserved.

—παρίχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλ., &c.] 'produced much gain to,' as supra xvi. 16, ἥτις ἐργασίαν πολλὴν παρίχετο τοῖς, &c. By the τεχνίταις are here denoted the *chief* workmen; and by the ἐργάται, the inferior artisans, employed on the rougher work of these portable chapels.

25. τὰ τοιαῦτα] meaning, as Mr. Hows. points out, 'all sorts of memorials,'—including the above-mentioned medals,—connected with the worship of Artemis.

—ἡ εὐπορία ἡμῶν] meaning, not 'wealth,' but simply 'facultates,' 'substance.' Comp. supra xi. 29, καθὼς ὑποποιεῖτό τις, where see note. Render: 'the means of subsistence which we have.'

26. πείσας μετ.] 'has by persuasion drawn away,' 'perverted.' How μετιστάναι comes to have this sense see my Lex. in v., and comp. Is. lix. 15, Sept., μετίστησαν τὴν διάνοιαν.

—λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χ. γιν.] The heathens (at least the ignorant multitude) regarded the images of the gods as the *gods themselves*. See Plut. de Isid. p. 379, τὰ ΧΑΑΚΑ—θεοὺς καλεῖ. Hence the makers of these were called θεοποιοί; and on the removal of the images, they supposed the *gods* themselves to be taken away. The better instructed, indeed, did not harbour so gross a fancy; yet they maintained that the gods in *illis* LATUISS, and that hence they were θεοὶ, and filled with the presence of the Deity. They readily allowed that the gods did not *need* images; which, they said, were only invented in condescension to the weakness of men, and only meant as *helps*, to raise the soul to heaven, and as symbols and handmaids to religion. They regarded the images as *representatives* of the gods, and, as such, entitled to every honour. Finally, they maintained that they did not adore

the *images*, but only the *gods*, who, as it were, resided in them. In short, they resorted to such arguments and excuses as those by which the idolatries of the Romish Church have ever been defended; but which were indignantly rejected by the great Christian Apologists, in their Answers to Celsus, Porphyry, and Julian; who would, doubtless, were they alive now, be as strenuous opposers of *Romish*, as they were once of *Pagan* idolatry.

27. τοῦτο—τὸ μέρος] This is best considered as a brevity of expression, derived from ordinary usage, and meaning, 'this very branch,' or 'department of business;' and so in Latin *pars*.—As to ἡμῖν, it is not put for ἡμῶν, for it is a *Dativus incommodi*; q. d. 'to our injury.' Ἀπελεγμὸν, 'utter disgrace,' from ἀπαλέγχισθαι, 'to be utterly refuted, or rejected.' See my Lex. The construction is somewhat difficult: κινδυνεύει τὸ ἱερὸν—λογισθῆναι, τὴν τε μεγαλειότητα αὐτῆς μέλλειν καὶ καθαιρεῖσθαι. The difficulty, however, of the construction has occasioned some liberties on the part of Critics, and some blunders of scribes. To advert to the former;—MSS. A, B, E, and 15 curives (to which I add Lamb. 1182, 1184) have τῆς μεγαλειότητος, which has been received into the text by Lachm. and Alf. but rejected by Matth. and Tisch.; rightly; since the external authority is very insufficient, coming chiefly from one family of MSS., in opposition to the Pesh. Syr. and Vulg. Versions. Nor is that disadvantage made up by internal evidence, which is quite against the reading, since it has evidently arisen from Critical correction, to introduce *better Greek* (for which reason the Greek Critic Toup embraced it), and a sort of oratorical flourish,—q. d. 'that she should be deposed from her greatness,'—unsuitable to the speaker (a silversmith), and to the writer. According to the usual text the sense is, 'Yea, that her majesty and glory (the magnificence of her temple and its worship) should be pulled down.' Comp. similar expressions in Jos. Antt. vi. 9, 2, καθ. τὴν δαξομένην, and in the later Class. writers, as Diod. Sic. and Plut. The expression καθ. may seem inexact; but it was probably selected with allusion to the pulling down her Temple; which afterwards literally came to pass, so that of an edifice which was accounted one of the wonders of the world, not a fragment remains.

28. πλήρεις θυμοῦ] Comp. Duce Hist. Byz.

29 <sup>v ch. 20. 4</sup> καὶ ἐπλήσθη ἡ πόλις ὅλη τῆς συγχύσεως ὥρμησάν τε ὁμο- <sup>& 27. 2.</sup>  
θυμαδὸν εἰς τὸ θέατρον, συναρπάσασινταί Γάϊον καὶ Ἀρίσταρχον <sup>Col. 4. 10.</sup>  
Μακεδόνας, συνεκδήμους [τοῦ] Παύλου. 30 Τοῦ δὲ Παύλου βου-  
λομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί.  
31 Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες  
πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 Ἀλ-  
λοι μὲν οὖν ἄλλο τι ἔκραζον ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη,  
καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν. 33 <sup>v ch. 12. 17.</sup> Ἐκ <sup>& 18. 10.</sup>  
δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν <sup>& 31. 40.</sup>

p. 182, c, θυμοῦ πλήρης, μιστὸς γεγωνῶν, written in imitation of Soph. Oed. Col. 772, ἥνικ' ἦν μιστὸς ἢ θυμοῦμενος.

29. συγχύσεως] Lachm., Tisch., and Alf. prefix τῆς, from very many MSS. (I add all the Lamb. and Mus. copies): very properly; for it has every mark of genuineness, the sense being thus, 'the tumult that had arisen.'

31. Ἀσιαρχῶν] These *Asiarchs* were of the number of those annual magistrates, who, in the eastern part of the Roman empire, were (like the Roman *Ædiles*) superintendents of things pertaining to religious worship, the celebration of the public games, &c. They were called, according to the *provincia* over which they presided, *Asiarchs*, *Lygiarchs*, *Bithyniarchs*, *Syriarchs*, &c. The office was only for a year, and was elective; a certain number of persons (in Proconsular Asia, *ten*) being elected by the cities, and sent to form a common council at some principal city. Of these the Proconsul appointed *one* to act as the *Asiarch*; the rest being his colleagues, though also styled *Asiarchs*: for those who had borne the office were afterwards called *Asiarchs* by courtesy.

— μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον] I cannot agree with Valcknaer and Kypke in regarding this as a *forensic* mode of expression, like εἰσελθεῖν εἰς τὸν δῆμον just before. For though they adduce examples of this use from Josephus, yet there εἰς κίνδυνον is added. It should rather seem to be a *popular* form of expression, denoting 'not to trust himself in the theatre.' So Cicero, c. Verr. iii. 19, 'Populo se ac coram daturum.' And though that is hardly sufficient warrant for the sense in question, yet it has some support from the ancient Versions; and thus there may be an allusion to the pure Greek phrase, δίδουαι ἑαυτὸν εἰς κίνδυνον, which occurs in Demosth., Polyb., and Dionys. Hal. Since, however, this interpretation has the objection of involving a certain harshness, I now prefer to regard the expression as a later Greek, perhaps provincial Greek, idiom, to be taken in the sense which it bears in Diod. Sic. t. v. 39, διδοῦς δὲ αὐτὸν εἰς τὰς ἱερμίας ἤλατο μόνον. Jos. Antt. xv. 7, εἰς τὰς ἱερμίας αὐτὸν δίδου, καὶ ταῦτα ἐναθήμερον. Ib. vii. 9, 7, ἐκτραπίντα τῆς ὁδοῦ εἰς κόμην τιὰ τῶν ἱεροσολύμων οὐκ ἔπαυθεν, ἑαυτοὺς ἰδωκαν. In all those passages, and probably in the present, the exact sense of the expression is, *se confrens, betaking himself*.

33. This verse involves no little obscurity, partly from certain words being used in a somewhat unusual acceptance; but chiefly from the

construction being left incomplete, and the circumstances of the transaction in question having been rather left to be gathered from what is said, than distinctly narrated. Hence considerable difference of opinion exists both as to the construction and the sense. The construction commonly adopted is προεβίβασαν Ἀλέξανδρον ἐκ τοῦ ὄχλου which, though involving a somewhat harsh transposition, might be admitted, if the context would permit it. But it does not; for thus no tolerable account could be given of the transaction in question. It must therefore be taken before προεβίβασαν, and a Nominative supplied,—either *τινὲς*, as referred to ἐκ τοῦ ὄχλου, or the common ellipse *ἄνθρωποι* must be supposed at προεβίβασαν the sense of which term will depend upon the view taken of the affair then going forward; which has been not a little misunderstood by some Expositors, as Hamm. and Bp. Pearce. It should seem that certain well-disposed persons of the people present, with a view to quiet the tumult, were desirous to set up some one to address the multitude, and endeavour to appease their wrath, by showing that there were no just grounds for it. Now the *Jews* present were sure to join them, because they saw that the anger of the multitude was directed against both the Christians and themselves; and they were anxious that the speaker should at least take the blame off their shoulders, and lay it—where it ought, they thought, to be laid—on the *Christians*. They therefore put forward, as a proper person to speak, one Alexander, who, it seems, had a talent for haranguing; the same, probably, with 'Alexander the copper-smith,' mentioned in 2 Tim. iv. 14. Hence it appears that προεβ. cannot mean 'drew out,' or 'thrust forth;' for the word has never that sense, and here the context would not permit it: whereas προεβίβῃω and ἀναβίβῃω are very often used of setting any one up to speak, especially as an advocate for others; sometimes, however, only to express their sentiments. Examples in abundance are supplied by the Commentators and Steph. Thesaur. The above interpretation is supported by the authority of the Pesch. Syr. Version.

Προβαλόντων, just after, may be taken (as often), in a metaphorical sense, for 'proposing him,' 'recommending him [as a fit person].' These words προβαλόντων αὐτὸν τῶν Ἰουδαίων are added, to point out the prominent part taken by the *Jews* in the transaction; who, indeed, had some cause to feel alarmed for their safety, since their hostility to all idol-worship was well known; and the bitter animosity felt

τῶν Ἰουδαίων ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. <sup>34</sup> \* Ἐπιγινόντες δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων Μεγάλῃ ἢ Ἀρτεμὶς Ἐφεσίων! <sup>35</sup> Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν, νεωκόρον οὖσαν τῆς μεγάλης [θεᾶς] Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; <sup>36</sup> Ἀναντιρρήτων οὖν

towards them by the multitude is plain, from their refusing to hear the speaker because he was a Jew. Of ἀπολογεῖσθαι the sense is simply that of 'addressing the people in the way of justification,' to show them that no insult had been offered to the worship of Diana; or, at least, that the Jews were not the persons who had done the wrong.

— κατασείσας τὴν χεῖρα] lit. 'by waving his hand downwards,' thus signifying by signal, as it were, his wish to address them. In the same sense we have the term at xiii. 16, κατασείσας τῇ χεὶρ. The same construction is observable at xii. 17; though there what is denoted is simply the moving downwards of the hand by way of enjoining silence, as in Xen. Cyr. v. 4, 4. As it is used here, so is it in Philo, 556 and 1018. Jos. Antt. iv. 8, 48. viii. 11, 2. Polyb. i. 78, 3, and Heliod. Æth. x. 7. The full sense conveyed by the expression is, *beckoned* (and signalled) by waving downwards; and this idea is well represented by the passage quoted in Johns. Dict. from Addison: 'He beckoned to me, and, by the waving of his hand, directed me.' Hence may be emended a corrupt passage in Shakspeare, *Coriol.* Act iii. sc. 2: 'Thy knee bussing the stones (for in such business action is eloquence), waving thy head (which often 'wave') thus —,' 'Volumnia is, indeed,' as Mr. Knight remarks, 'explaining her meaning (in saying that 'in such business action is eloquence') by her action. But that notion could not well be waving the head, but waving the hand; thereby soliciting a gracious hearing of what she had to say; thus (as the words a little further on express) 'asking their good loves.'

<sup>34</sup> ἐπιγινόντες] This (for the common reading ἐπιγινόντων), found in many of the best MSS., has been adopted by almost every Editor; and rightly; for, besides the strong external evidence, internal is quite in its favour, it being the more difficult reading. It is, however, not so much a Nominative absolute, as it involves an *anacoluthon*.

<sup>35</sup> καταστείλλω signifies properly 'to put down,' as Ps. lxxv. 7, καταστ. τὸ κύτος τῆς θαλάσσης. But it is more frequently used in a metaphorical sense, of 'quieting a tumult.'

— γραμματεὺς] It is easier to ascertain the rank and duties of this office, than to represent the term by any corresponding one of modern languages. From the passages of ancient writers adduced by Wets., it appears that the Γρ. was *President of the Senate*, and that his duties embraced most of those of our *Chancellor*, and *Secretary of State*. It may be conjectured that this functionary (of different dignity in different cities) was so called, from being the keeper of the archives, containing all the γράμματα of

the State; as public treaties, decrees, and documents of every kind.

— τίς γάρ ἐστιν, &c.] Pearce and Markland observe that the γάρ has reference to some clause omitted, and to be filled up thus: '[There is no need of this clamorous repetition of 'Great is Diana'] for what man is there,' &c. Of this elliptical use of γάρ, very rare at the beginning of a speech, they adduce an example from Hdt. vi. 11, 'Ἐπὶ εὐροῦ γάρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα, q. d. '[I am now induced to address you:] for our affairs are in the utmost danger.'

— νεωκόρον] The word at first denoted merely a *sweeper of the temple*. Afterwards, however, (when the humility of religious devotees made the office sought after even by persons of rank,) the term was employed to denote a *curator*, one whose office it was to see that the temple was kept clean and in good repair, and furnished with every thing proper for the celebration of public worship. (See Jos. Antt. i. 7, 6. Xen. An. v. 3, 6.) Sometimes, too, it meant, not *curator*, but simply *cultor*, *worshipper*; as in Joseph. Bell. v. 9, 5, οὗ (Israelites) ὁ Θεὸς ἱεμεῖ νεωκόρον ἦεν. At length, what was properly applicable only to a *person*, came to be transferred, by *Prosopopæia*, to *cities*; especially as it was usual to *personify* them. And thus, by an accommodation of the sense, the term came to signify *devoted*, *consecrated* to; in which acceptance it was used not only of *Ephesus*, but also (as we find from inscriptions on coins) of other cities of Greece and Asia Minor. Nay, sometimes one and the same city was called νεωκόρος, with respect to three or even four different deities. So great was this devotion of the Ephesians to Diana, that we find from Ælian, Var. Hist. iii. 26, the city was styled her ἀνάθημα. And that it should have been thus attached to her service, we may easily imagine; since, by devoting itself to the goddess, the city was said to have been formerly saved from destruction, when about to be stormed by Croesus. (See Hdt. i. 26.) The dedication in question, we learn, was accomplished by a very significant action,—namely, that of fastening the ends of cords to the walls and gates, and tying the other ends to the pillars of the temple; the very manner in which the Island of Rheneia was dedicated to Apollo by Polycrates. See Thucyd. iii. 94, and my note.—Θεὸς before Ἀρτέμιδος (which is not found in several MSS. [add Lamb. 1182, 1184] and Versions) has been cancelled by Griesb., Lachm., Tisch., and Alf.

— τοῦ Διοπετοῦς] Supply ἀγάλματος, which is expressed in the Syr. Version. It is not surprising that images of an antiquity so remote, as to ascend beyond all historical record, should have been feigned by the priests to have

δυναν τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ  
 \* μηδὲν προπητὲς πράττειν. 37 Ἠγάγετε γὰρ τοὺς ἄνδρας τού- x Prov. 14.  
20.  
 τους, οὔτε ἱεροσούλους οὔτε βλασφημοῦντας τὴν \* θεὸν ὑμῶν. 1 ch. 26. 2.  
 38 Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα  
 λόγον ἔχουσιν, ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσὶν ἐγκα-  
 λείψαν ἀλλήλους. 39 Εἰ δέ τι † περὶ ἐτέρων ἐπιζητεῖτε, ἐν  
 τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 Καὶ γὰρ κινδυνεύομεν

come 'from heaven.' And from heaven, in a certain sense, they might be said to have come, as far as regards the material; since *aërolites* (i. e. meteoric stones, or rather, metallic substances of stone-like appearance) of immense size, and most grotesque shapes, are known to have fallen from the skies. One or two of these might, in the infancy of society and the origin of idolatry (bearing, by a *lusus naturæ*, a rude resemblance to the human bust) have been regarded as images of gods,—and, as coming from the *skies*, sent from heaven to be worshipped. Afterwards similar *aërolites*, not *naturally* shaped like a bust, would be so *formed by art*. Of the latter kind were, I suspect, the far-famed *Palladia* of Troy and of Athens, both said to be *διοπετῆ*. Sometimes, however, in a rude condition of society, the *aërolite* was left in its *natural* state, without any attempt to form it into a bust. Of this we have at least *two* instances: one in the famous *black stone* in the *Kaaba* at Mecca,—which, there is reason to think, has been an object of worship from the earliest ages;—the other, in an idol mentioned in Herodian, v. 3, and which he speaks of as existing in the Temple of the Sun at Baalbec,—namely, a sort of image not *χειροποίητον*, but *ἀνέργαστον*, of black stone, and of a conical figure, bearing in form a resemblance to the sun, and said to be *διοπετὴς*.

37. *μηδὲν προπητὲς πράττειν* 'to commit no rash act,'—an euphemism for 'dragging away, and putting to death.' So Jos. Ant. xv. 7, 4, *ἐκείνου—γεγονότος εἰς προπίτειαν ἱτολίμου*, i. e. 'ready for some act of atrocity:' such as putting his wife Mariamne to death on the spot.

37. *ἡγάγετε γὰρ* Here again the γὰρ refers to a sentence omitted; q. d. '[And that you have been hasty and rash is certain], for you have brought hither,' &c.

— *ἱεροσούλους*]. Not *robbers*, but, fig., *sacriligious persons*, who rob the goddess of her just rights and honours; as the words following more clearly express.

— *θεόν*]. This, for the common reading *θεῶν*, is found in many MSS. (including almost all the Lamb. and some Mus. MSS., and Trin. Coll. B, x. 16), nearly all the early Editions, and some Fathers, and has been preferred by Mill, and adopted by Matthæi, Griesb., Scholz, Lachm., Tisch., and Alf. It is also confirmed by *internal* testimony; since the scribes were far more likely to change *θεόν* into *θεῶν*, than the contrary, as appears from this,—that some who had *θεῶν* in their originals changed *τῶν* into *τὸν*, which Griesb., by an unaccountable blunder, received into the text.

38. *λόγον*] scil. *μομφῆς*, a *complaint*. See my Lex.

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— *ἀγόραιοι ἄγονται*] sub. *ἡμέραι*. Render: 'there are court-days held for hearing causes.' So Strabo, cited by Wetstein, *ταῖς ἀγοραῖους ποιοῦνται καὶ τὰς δικαιοδοσίας*.

— *ἀνθύπατοι*]. The only satisfactory way of accounting for the *plural* here is to regard it not so much as an *hyperbole*, as a *popular idiom*, by which the *plural* is put for the singular, in a *generic* sense, 'there are such persons, as Proconsuls;' q. d. 'It is for Proconsuls to decide such matters.' So Demosth. de Coron. p. 15, *νόμοι εἰσὶν*, and Seneca. Controv. iii. 8, 'Quid cœtu (tumultu) opus est? Sunt scriptæ ad vindictam injuriarum omnium *leges*.'

— *ἐγκαλείψαν ἀλλήλους*] for *ἐγκλησιν* or *ἐγκλήματα ἐσαγγέψαν*, 'let them implead one another.'

39. *ἐτέρων*] meaning, 'other matters of public concern,' whether political or religious. Such, at least, is the sense, if *ἐτέρων* be the true reading. Some MSS., however, as B and 15 curvise (to which I add Lamb. 1185), have *παραίτερον*, which seems to have been read by the Peach. Syr. and Arabic Translators. It is also found in the very ancient *Italic*, and was probably read by the Vulgate Translator (for the *alterius* of that Version seems to be nothing more than an error of the scribes for *ulterior*); and it has been edited by Lachm.; while Tisch. and Alf. are agreed, with me, in retaining the text *rec*. The latter, in saying that *παραίτερον* is a 'mistake from Itacism,' has been misled by my error. I ought to have said, that, although it might, under ordinary circumstances, have arisen from Itacism, yet here it evidently arose from the correction of Critics, who stumbled at the obscure homeliness of the expression, and altered it to what a pure Greek Class. writer would have written. Thus *παραίτερον* would be used for *πρὸς τοῦ δίδοντος*, occurring in Plato, p. 484, and *Æschin.* ap. Steph. Thes.; or *τοῦ προσέχοντος*, as in Demosth., p. 1182. See my note on Thucyd. iii. 81, 4. The elliptical form, however, is so rare, that I know of only one example elsewhere,—Soph. Trach. 663, *μὴ παραίτερον πεπραγμένῃ μοι*.

— By *τῇ ἐννόμῳ ἐκκλησίᾳ* is to be understood (at least according to the sense which has been universally assigned to the expression) 'an assembly called in a lawful manner, and at a legally fixed time,' by the magistrate. Yet, in so explaining, we encounter a serious difficulty in the presence of the *Article τῇ*, which thus may be said to be worse than useless. Nor is this difficulty removed by adopting the view of the sense formerly proposed by myself in Recena. Synop. (subsequently adopted, without any acknowledgment, by Mr. Rose on Parkhurst's Lexicon),—namely, 'the regular (E. V. marg. *ordinary*) assembly,' i. e. 'one of the usual assemblies'.



ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης. <sup>41</sup> Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

XX. <sup>1</sup> Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε <sup>2</sup> πορευθῆναι εἰς τὴν Μακεδονίαν. <sup>3</sup> Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ <sup>4</sup> παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. <sup>5</sup> <sup>6</sup> ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνῶμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. <sup>7</sup> <sup>8</sup> Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος Θεσσαλονικεὺν δὲ Ἀρίσταρχος καὶ Σεκούνδος, καὶ Γάιος Δερβαῖος καὶ Τιμόθεος Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος. <sup>9</sup> οὗτοι προελθόντες ἔμενον ἡμῶς ἐν Τρωάδι. <sup>10</sup> <sup>11</sup> ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων

blies; for this lies open to the objection of being at variance with the force of the Article. The only effectual mode of overcoming the difficulty is to suppose, that by τῇ ἑνὶ ἐκκλησίᾳ is meant, what would have been more plainly expressed by τῇ κυρίᾳ ἐκκλησίᾳ,—namely, ‘the first and principal of the four ἐκκλησίαι,’ which were regularly held in each *πρωτανία*, or month of thirty-five days; as we learn from Aristot. ap. Harpocr. in v. κυρία ἐκκλησία, and especially from Pollux, viii. 95, whose words are τῶν ἐκκλησιῶν ἡ μὲν κυρία, ἐν ᾗ τὰς ἀρχὰς ἐπιχειροῦσιν, εἰ, &c., and where, among other principal matters on that day attended to, he specifies καὶ τὰς ἀγγελίας ὁ βουλόμενος, εἰσαγγίλλαι, meaning by τὰς ἀγγελίας εἰσαγγ., impeachments for some public offence, civil or religious; on which subject see Schemann’s Comitia, and Attic Process. In like manner, then, we may suppose the meaning of what the Γραμματεῖς said, to have been, that ‘if they sought to make complaint of other matters’ (the alleged offence against the state religion, in the insult to the goddess Diana), there must be a *public impeachment* of the offenders at what is termed ἡ ἑνὸς ἐκκλησία, a *popular* rather than correct expression for ἡ κυρία ἐκκλησία, though, if I mistake not, one not without parallel elsewhere, i. e. in Charit. i. 1, where the Edd. and MSS. have ἐνὶσσι \* \* νόμιμος ἐκκλησία. Now there, for the words as they now stand (two letters having been eaten away in the only MS. extant), I doubt not was formerly written ἐνίσση ἡ νόμιμος ἐκκλησία (νόμιμος being used as later Gr. for ἑννομος), and I would render the verb, not, as it is done by D’Orville, *erat*, but *constituebatur*; for ἐνίσση, though a term properly used of a suit at law, yet bore also the general sense, as applied to an assembly, was *being held*.

—ἐπιλυθῆσεται] scil. τὰ πράγματα, to be supplied from the foregoing context. The meaning is, ‘the matters in question shall be *settled*,—despatched, in the legal assembly.’ This is supported by the rendering of the Vulg. *absolet*, and the Pesh. Syr. *dirimi*. It appears, then, that ἐπιλύω is here used where διαλύω would have

been more agreeable to strict propriety; and the latter verb is often used to denote transacting or *despatching* business, or *settling* any matter. So Demosth., p. 526, ταῦτο τοῦτο ἰδίᾳ διαλυσάμενος, ‘having despatched and settled that same matter.’

40. κινδυνεύομεν] The first person is delicately used for the second, *per κοινωσιν*. Στάσις, in the law sense, denoted not only *sedition*, but *tumult*, and is further explained by συστροφῆς following, which signifies ‘a tumultuous assemblage.’ *ἔυστασις*, as an Attic Greek writer would have said; though Herodotus, vii. 9, init. has κοῖνη πλῆθος συστροφῆν. But the use of the word is almost confined to the phrase κατὰ συστροφῆν, or συστροφῆν εἶναι, or συνίναί.

XX. 1—XXI. 16. Paul passes from Ephesus into Macedonia, and thence into Greece, after which he goes by sea to Jerusalem. Some notices of the first journey occur in 2 Cor. ii. 12, 13; see Con. and How.

3. At ποιήσας there is, as often (as *supra* xix. 34), an anacoluthon; and in the next words, ἐπιβουλῇ, as being a verbal, takes the construction of its cognate verb. The plot was probably one to assassinate the Apostle either while going on board, or on the voyage. In τῷ ὅσῳ. there is a Genit. of ‘purpose’ = εἰς τὸ ὅσῳ.—ἰγνύτω γνῶμην, sc. αὐτῶν, ‘it was his purpose,’ or ‘resolve.’ Comp. Thucyd. i. 62, 3, ἦν δὲ ἡ γνώμη τοῦ Ἀρ. ἐπιτηρεῖν, &c., ‘a construction,’ says Gölter, ‘= τῷ Ἀρ. ἰδοῦν.’

5. οὗτοι] It is not clear whether by οὗτοι are to be understood all the foregoing persons, or only the two last; but probably the former.

6. μετὰ τὰς ἡμ. τῶν ἀζ.] ‘after Passover time;’ for the Jews spoke of their festivals in the same way as we do, when we say *Christmas-time*, or *Michaelmas-time*. Ἀχρὶς ἡμερῶν π., lit. ‘up to,’ ‘as far as,’ = ‘in five days;’ a peculiar, perhaps Hellenistic, idiom; but here used to intimate the length of the passage, as compared with their former one the contrary way (*supra* xv. 11), which had been made in two days. The wind, doubtless, was contrary;

ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὐ διετρίψαμεν ἡμέρας ἑπτὰ. <sup>7</sup> Ἐν δὲ τῇ μιᾷ <sup>g ch. 2. 42,</sup> τῶν σαββάτων, <sup>1 Cor. 10. 16,</sup> συνηγμένων † τῶν μαθητῶν [τοῦ] κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξίναί τι ἑπαύριον παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. <sup>8</sup> Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερφῶ οὐ ἦμεν συνηγμένοι. <sup>9</sup> † καθήμενος δέ τις νεανίας, ὀνόματι Εὐτύχης, ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός.

but, from the state of the currents, &c., the passage from Troas to Philippi was probably *always* a shorter one than the other.

7. μιᾷ τῶν σαββ.] See note on Matt. xxviii. 1, 'We have here,' as Mr. Alf. observes, 'an intimation of the continuance of the practice, which had begun immediately after the Resurrection (John xx. 26), of assembling on the first day of the week for religious purposes:' though I agree with him that we do not find in the Christian Scriptures any trace of a *Sabbatical* observance of the Lord's day. As to the notion of 'the transference of the Jewish Sabbath from the seventh day to the first, that was,' as he observes, 'an invention of later times.'—To pass from things to words;—for τῶν σαββ., MSS. A, B, D, E, and 20 cursives (to which I add Lamb. 1182, 1183, 1184), and some Versions, have ἡμῶν, which has been received by Griesb., Scholz, Lachm., Tisch., and Alf.; and internal evidence is quite in its favour. It is probably, but not certainly, the true reading. As to the τοῦ before κλάσαι, which all the Editors, from Matthæi downwards, concur in cancelling, it is doubtless not genuine; and I find it absent from all the Lamb. and Mus. copies, and from Trin. Coll. B, x. 16. It came, however, I suspect, from the margin, or from Critics who brought it in from supra 3, τοῦ ὑποστρέφειν.

8. ἦσαν δὲ λαμπ. ἱκ., &c.] Why this circumstance should be mentioned is not obvious. It could not be, as Alf. thinks, 'because many lights are apt to increase the drowsiness,' or, as others, to intimate that it was a place of public worship. Whatever may have been the reason, this is evidently one of those minute accidental circumstances in the narrative, which mark an eye-witness. I have pointed out several such in Mark's Gospel, and also in John's. Suffice it to advert to John vi. 10, ἦν δὲ χάριτος πολλὴ ἐν τῷ τόπῳ, where see my note. And, as there the 'much grace' is adverted in allusion to the convenience of the place for the purpose, so here, I apprehend, the circumstance of the 'many lights' was thrown in to point at the distinctness with which the *full headlong* of the youth was seen by those who sat (as it seems did Luke) in a situation to have a *full view*. Thus there is a touch of the graphic.—To advert to a matter of verbal Criticism;—for text. rec. ἦσαν, MSS. A, B, D, E, G, H, and at least 50 cursives (though vastly understated through the shameful carelessness of Griesb. and Scholz); to which I can add all the Lamb. and some Mus. copies; have ἡμῶν, which is confirmed by the Pesch. Syr. and other ancient Versions, and also by internal evidence; since,

as Canon Tate observes, Cont. Hist. p. 136, the text. rec. ἦσαν (a Critical alteration, to suit αὐτοῖς preceding) interrupts the personal continuity of the narrative, which the genuine ἡμῶν preserves. Besides, ἡμῶν is more suitable to the personal eye-witness, who is recording a minute circumstance.

9. καθήμενος] Lachm., Tisch., and Alf. adopt καθιζόμενος, from 4 uncial and a few cursive MSS., and those only of the same family, and I can only add Lamb. 1182. Now, considering the slenderness of external evidence, at least in cursives, and the quarter from whence the reading comes, I doubt not that it was a correction of style by the Alexandrian Critics, who thought it would better suit the subsequent καταφερόμενος. However, since Luke once elsewhere uses καθέξ., namely, supra vi. 15, where the MS. D, and a few ancient cursives have καθήμενοι, it is very possible that καθέξ. may be the true reading here.

—τῆς θυρίδος] Render: 'the window;' seemingly the only one in the room; which, it seems, was a kind of lattice, or casement, to let in light, admitting of being thrown back, so as to admit air into the apartment, heated by so much company and so many lamps; see Arundel in the 2nd vol. of his 'Discoveries in Asia Minor.' Καταφερόμενος ὕπνῳ, for εἰς or πρὸς ὕπνον, of which latter construction examples are adduced by the Commentators. The former is Hellenistic; thus it occurs in Symmachus' Version of Ps. lxxvi. 7. Most Commentators closely connect καταφ. with ἵπαιεν, taking it to mean only ἵπαιεν κάτω. But the latter may denote the *completion* of the action described as in progress at καταφερ.

—ἀπὸ τοῦ ὕπνου] 'from the effects of sleep.'

—τοῦ τριστέγου] 'the third story; for στίγος signifies not only a *roof*, but the *flooring* of an upper apartment, as being a roof to the apartment below. So the Latin *tridtega lectu*, for 'the third floor.' Artem. iv. 46, has ἡ τριστέγη.

—ἤρθη νεκρός] Many recent Commentators suppose the expression to mean 'was taken up for dead.' They urge that persons falling from a high place are often found in a swoon, and that there is nothing in the context that would lead us to think the lad was *dead*. Nay, that Paul himself says, 'he is *not* dead.' The first argument, however, has no force as opposed to the plain words of St. Luke. And the second and third have next to none. There is no trait in the Apostles and Evangelists more remarkable, than their avoiding every thing like *setting off* any circumstance to the utmost. Further, it by

h 1 Kings 17. 10 h Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν  
 21. εἶπε· Μὴ θορυβείσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.  
 24. 11 Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν  
 τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. 12 Ἡγαγον δὲ τὸν  
 παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. 13 Ἡμεῖς δὲ προ-  
 ελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν  
 μέλλοντες ἀναλαμβάνειν τὸν Παῦλον οὕτω γὰρ ἦν διατεταγ-  
 μένος, μέλλων αὐτὸς πεζεύειν. 14 Ὡς δὲ συνέβαλεν ἡμῖν εἰς

no means follows, as they maintain, from St. Paul's stretching himself upon, and embracing, the young man, that he thought him alive, or meant to see whether he was so or not; for the action did not tend to such a purpose. The Apostle, by doing the very thing which Elijah and Elisha in similar circumstances did (see 1 Kings xvii. 21. 2 Kings iv. 34), evidently regarded him as dead; and, no doubt, followed the example of the Prophet, in offering up fervent prayers that he might be brought to life. And as to the expression of St. Paul, ἡ γὰρ ψυχὴ αὐτοῦ—ἐστίν, we are no more to infer from *that*, that the young man was *not dead*, than, in the narration at Matt. ix. 24, from the words οὐ γὰρ ἀπέθνηκεν, that the damsel was not dead; see the note there. In short, it was plainly Luke's *intention* to record a *miracle* of raising the dead; in doing which he thought fit to state the significant action accompanying the miracle, in order to advert to the similarity of the case to that of Elijah.

10. συμπεριλαβὼν] A rare word, seldom occurring in the Class. writers, and never in the present sense, that being confined to περιλ. Accordingly, the difference is in the addition of συν, which is *not* pleonastic, nor does it signify, as Robins., Lex., supposes, 'withal,' but simply denotes the *completeness* of the action (as in συμπληρῶν, συγκαλύπτω, and many other verbs), and is usually intensive, though it carries with it somewhat of the graphic. The only other example I can find of its use in this sense is, in Epiphani. t. i. p. 981, τοὺς χρησιμοποιεῖ τῷ ὁμοίῳ μίσει συμπεριλαμβάνοντες.

11. κλάσας ἄρτον καὶ γευσάμενος] Some difference of opinion here exists as to whether this is to be understood of the *Eucharist*, or of a *common meal*. The older Expositors adopt the *former* view; the latter ones, from Grot. downwards, in general, the *latter*; and with reason. For, 1. The expression κλᾶν ἄρτον is only used of the *Apostle*; 2. Wherever that phrase is used of the *Eucharist*, it is used *simply*, never with the addition of καὶ γευσάμενος especially since the term γεύσασθαι did not imply eating *little*, but merely denoted *taking food*, whether little or much; 3. The following term ὁμιλήσας suggests the idea of a *common meal*, since wherever it occurs in Scripture it is used of *ordinary conversation*, not of *preaching*, as in the Ecclesiastical writers; for which διαλέγεσθαι is used, as just before. Not to mention, that as the Apostle had already so much exceeded the usual time in his discourse, he would hardly, at that unseasonable hour of the night, *resume*, and continue it 'a good while, till day-break;' nor would he *then* celebrate the *Eucharist*, which had, probably,

been administered at an early period of the meeting. Before ἄρτον, Iachm., Tisch., and Alf. receive τὸν, from A, B, C, D, and 2 cursives; to which I can add nothing; and internal evidence is equally balanced. For though it might, as Alf. says, be *omitted* through the force of the Article being overlooked, yet it might be *inserted* by the Critics, to bring in the sense required by the context; though at the similar passage, supra ii. 46, it is *not expressed*. If genuine, it will mean, 'the bread set on the table.' See note on Matt. xxvi. 26; and comp. Luke xxiv. 30. λαβὼν τὸν ἄρτον, and v. 35, ἐν τῇ κλίσσει τοῦ ἄρτου.

13. προελθόντες ἐπὶ τὸ πλοῖον] No ship has been recently spoken of; but at ver. 6 mention was made of one sailing from Philippi. Therefore Bp. Midd., with reason, supposes this to be the ship there meant; in which, it seems, Luke and his party made their coasting voyage from Philippi, touching at Troas and other places by the way, till they reached Patara, where they embarked in another ship bound to Phœnicia. The stay of seven days, made by Paul and his companions, at Troas may be accounted for by supposing that the ship had been staying that time for the discharge of commercial business. It should seem that Paul and his companions depended for their passage on such coasting vessels, employed in the carrying trade, as they should meet with, and which would be likely to most forward them on their way to Jerusalem; embracing, at the same time, every opportunity (afforded by the occasional stoppage of those vessels for the purposes of trade) to salute and instruct their Christian brethren by the way. Hence we may account for (what has been thought strange) the Apostle's not calling at Antioch in his way; namely, because the vessel, in which he had taken his passage, did not, it seems, touch there.

— μέλλων αὐ. πεζεύειν] On the reason for Paul's taking this course Commentators variously speculate; see Recens. Synop. It was, I apprehend, in a great measure to avoid the tedious and, considering the want of skill in the ancient navigators, sometimes *dangerous* circumnavigation of the promontory of Lectum, which runs out a long way into the sea; inasmuch that the distance from Troas to Assos is about one-third shorter by land than by sea. Now the Apostle's perils by *sea* had been so great, that he might well prefer going by *land*; especially when the distance was so much shorter. I say, *going by land*; for I doubt not that such is the meaning of πεζεύειν here (not 'going on foot,' as nearly all the Commentators render), as very frequently in good writers, such as Xen., Aristot.,

τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην <sup>15</sup> κα-  
κῆθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου.  
τῇ δὲ ἑτέρα παρεβάλομεν εἰς Σάμον καὶ μέιναντες ἐν Τρωγυ-  
λίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. <sup>16</sup> <sup>†</sup> Ἐκρινε γὰρ ὁ <sup>1 ch. 21. 12.</sup>  
Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ <sup>24. 17.</sup>  
χρονотριβήσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατόν ἦν αὐτῷ,  
τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

<sup>17</sup> Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο  
τοὺς πρεσβυτέρους τῆς ἐκκλησίας. <sup>18</sup> <sup>κ</sup> Ὡς δὲ παρεγένοντο πρὸς <sup>κ ch. 19. 10.</sup>

Isocr., and Strabo, from περὶ ἧ, 'by land,' as often  
in Hdot. and Thucyd. So Hdot. vii. 110, π.  
ἵππασθαι.

16. For ἦν, 5 uncial, and 10 cursive MSS.,  
with Lamb. 1182, have εἰη, which has been  
adopted by Lachm., Tisch., and Alf.; but in-  
judiciously; since the latter has every appearance  
of being a mere emendation of style proceeding  
from the Alexandrine Critics, because the Opt.  
is more Classical Greek. For ἔκρινε, just be-  
fore, MSS. A, B, C, D, E, and about 10 cursives  
(with Lamb. 1182), and all the ancient Ver-  
sions except the Sahid., have κακῆκεν, which is  
adopted by Lachm., Tisch., and Alf., and may  
be the true reading; but, from the insufficiency  
of evidence in cursive MSS., it seems to be  
rather an alteration of Critics, who saw that a  
Pluperf. is required by the preceding context;  
as also did the ancient Translators, who ren-  
dered *freely*. The Critics were not aware of  
similar instances of inexactness in the use of the  
tenses, by which the Imperf. is employed where  
strict propriety would require the *Pluperf.* See  
Luke xix. 15. John iv. 1. xi. 30. Acts i. 2, and  
many others; especially in a *narrative*, where a  
past occurrence is introduced after the proper  
order of time, as in Matt. xiv. 3. John xviii. 24,  
*et al.*, which is the very case here, for Paul's de-  
termination to *pass by*, go past Ephesus, was pre-  
viously made, probably at Mitylene. Such being  
the case, we do *not* (as Alf. imagines) see *here*  
that the ship was at Paul's disposal, and hired  
at Philippi for the voyage to Patara. It is highly  
improbable that Paul would be able to afford so  
heavy an expense. I am quite of the opinion of  
Conyb. and Hows., that if Paul had had the  
command of the movements of the vessel by  
having hired it, he would never have passed by,  
unvisited, his recent converts, a goodly company  
gathered out of the mass of unbelievers by the  
labours of three years; in short, he would have  
landed at *Ephesus* rather than at Miletus,—  
since the same wind, which carried him to the  
latter harbour, would have been equally favour-  
able for a passage to the former. St. Paul's in-  
tention was, as Luke says, to be, *if possible*, at  
Jerusalem at the Pentecost. But, as Conyb. and  
Hows. truly observe, 'even with a ship at his  
command, he could not calculate on favourable  
weather, if he lost his present opportunity; nor  
could he safely leave the ship which had con-  
veyed him hitherto; for he was well aware that  
he could not be certain of meeting with *another*  
that would forward his progress. He determined,  
therefore, to proceed in the same vessel, on her  
southward course from Trogyllium to Miletus.'

17. ἀπὸ δὲ τῆς Μιλ. πέμψ.—μετακαλ.] The  
distance is *not*, as Alf. says, 'about 50 miles,'  
but 35; nav, Conyb. and Hows. reckon it 30,  
and show that the presbyters of Ephesus might  
easily reach Miletus on the day after the sum-  
mons was received.

—τοὺς πρεσβυτέρους.] As these persons  
are at vor. 28 called ἐπισκόπους, and especially  
from a comparison of other passages (as 1 Tim.  
iii. 1), the best Commentators, ancient and  
modern, have with reason inferred that the  
terms πρεσβ. and ἐπισκ. as yet denoted the  
same office. Ἐπίσκοπος might denote either  
an *overlooker* or a *care-taker*; and these senses  
would be very suitable to express the pastoral  
duties. Πρεσβύτεροι were by office *overlookers*,  
and in that sense ἐπίσκοποι. But the term  
*might* also (correspondently to the Hebr. רִבִּי)  
denote a *ruler*,—an idea naturally arising out of  
the former. And since it must, at an early pe-  
riod, have been found necessary that there should  
be a superintending authority, not only in private  
individuals, but in the Church itself, as to the  
various bodies thereof forming the congregations  
as its members—for no society can exist without  
subordination—hence we may suppose, that *one*  
of the presbyters was, in such a case, invested  
with authority over the others, and consequently  
was a *Bishop* in the modern sense of the term.  
And since, after the exercise of Episcopacy, in  
that sense, was established, it became proper to  
have a *name* by which to designate the *ruling*  
Presbyter, none seemed so proper as ἐπίσκοπος,  
because it was far better fitted to denote the  
*Superintending* than the *Pastoral* duties; while  
πρεσβ. had, no doubt, been always more in use  
to denote the *Pastoral*.

18. ὡς παρεγέν. πρὸς αὐτόν.] 'when they had  
advanced to him.' So Luke vii. 9. viii. 20,  
εἰπὼν αὐτοῖς Ὑμεῖς ἐπιστάταις. This speech  
of Paul is worthy both of admiration, as a holy  
apostolic address, and of great attention, as  
being purely Pauline in character, and even in  
phraseology, as is clear from the many parallel  
sentiments and kindred idioms found scattered  
up and down in his Epistles. The MS. D has  
ἀδελφοί after, and one other MS. and the  
Sahid. Vera. before, ἐλίσσ., which Conyb. and  
Hows. adopt,—'because,' say they, 'it is certain  
that Paul would not have begun his address  
abruptly without some such word.' So, too,  
thought the Critics who inserted the word; for  
that it is an interpolation is evident from the  
testimony of all the MSS. except two, confirmed  
by the Pesch. Syr. and Vulg. and other Versions,  
except the Sahidic, and by internal evidence, as

αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, <sup>19</sup> δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης, καὶ [πολλῶν] δακρύων, καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων <sup>20</sup> ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, <sup>21</sup> διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. <sup>22</sup> Καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσουντά μοι μὴ εἰδώς· <sup>23</sup> πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται λέγον, ὅτι δεσμά με καὶ θλίψεις μένουσιν. <sup>24</sup> Ἄλλ'

1 ver. 27

m Mark 1.

16.

Luke 24. 47.

n ch. 19. 21.

o ch. 21. 4.

11.

3 &amp; 10.

p ch. 21. 12.

8 Tim. 4. 7.

Gal. 1. 1.

Tit. 1. 2.

the Editors are agreed. There might have been more of courtesy in the ἀδελφοί, but the force and gravity of the appeal, introduced by the ὑμεῖς emphatic, may dispense with it.

— πῶς μ. ὑ. ἐγενόμην] 'How I have conducted myself and acted among you.' Comp. 1 Thess. i. 5. ii. 10.

19. δουλεύων—ταπεινοφ.] 'discharging the ministry of the Lord (as to his apostleship) with all humility and modesty.' The μετὰ must be repeated at δακρύων, and rendered, with a slight accommodation of sense, *amidst*, or *amongst*.

20. οὐδὲν ὑπεστειλάμην] 'I have kept back, suppressed nothing.' On the proper force of ὑποστήλασθαι, and how it is derived, see my Lex. Its *Deposuit* use (as here) with Accus. of thing, of 'concealing any thing,' is not simply Hellenistic, since it occurs in the purest Attic writers, as Plato, Apol., where we have ὑποστ. τι used in conjunction with ἀποκρύψασθαι. Eurip. Or. 607, ὑποστ. λόγῳ, and especially as used with οὐδὲν or μηδὲν, Isocr., p. 167 and 196. Demosth., p. 54. It is found also in Joa. Antt. vi. 5. 5. Bell. i. 20.

22. δεδεμένος τῷ πνεύμ.] Many Commentators, and recently De Wette, take πνεῦμα. to mean the Holy Spirit. But thus δεδεμένος admits of no satisfactory sense, and the next clause — τὰ ἐν—μὴ εἰδώς—discountenances this interpretation. Render: 'bound in the spirit;' and we may comp. συνίχεσθαι τῷ λόγῳ, xviii. 5,—but with this difference, that, as appears from the next verse, τὸ Πνεῦμα ἅγιον, &c., we must consider Paul's spirit as strongly actuated by the influence of the Holy Spirit. So in other passages the Holy Spirit of God is stated to have not only swayed his mind, but guided his apostolic course.

23. πλὴν ὅτι] Supply ἐν and τοῦτο, and repeat εἰδώς. 'But this one thing [alone I know] that.' Comp. Soph. El. 426, πλείω δὲ τοῦτων οὐ κέτοίς· πλὴν ὅτι πέμπει με, &c. The ἐν is expressed in Aristoph. Pac. 227. Τὸ Πνεῦμα τὸ ἅγιον is taken by the best Commentators to denote *persons endued by the Holy Spirit*; the sense, they say, being 'that the Holy Spirit in every city testified by the mouth of inspired prophets,' see xxi. 4, 11. And the κατὰ πόλιν confirms this view. But the direct and personal declaration, by forewarning, of the Spirit, must not be excluded. Two examples of

this warning of the Spirit occurred, at Tyre, xxi. 4, and at Caesarea, xxi. 10, 11.

24. There is here a strange variety of reading, arising from the carelessness of the scribes. Tisch. and Alf. edit ἀλλ' οὐδὲν λόγον ποιῶμαι τὴν ψυχὴν τιμίαν ἑμαυτῷ, from MSS. B, C, D<sup>2</sup>, and the Syr., Sahid., Æth., Arm., and Arab. Versions. This reading Alf. regards as 'the one from which all the others have arisen;' and he remarks, that in the first clause there is a combination of two constructions, οὐδὲν λόγον ποιῶμαι τὴν ψυχ. ἑμ. and εὐ ποιῶμαι τὴν ψυχὴν τιμίαν ἑμαυτῷ, q. d. 'I hold my life of no account;' and he adds that the sense of the whole verse is, 'But I hold my life of no account, nor is it so precious to me as the finishing of my course.' That this is a suitable sense I mean not to deny; and were the authority for the reading sufficiently strong, I should be induced to receive it. But the testimony of all the copies but three (including all the Lamb. and Mus. copies, and Trin. Coll. B, x. 16) forbids any change of text. Nor can internal evidence, properly weighed, be said to call for it; for though the reading might well be admitted, if it occurred in one of the orations of *Thucyd.*; surely this short-cut, and dense brevity, is quite foreign to the style of the Sacred writer. Accordingly the reading is rejected by Matth., Griesb., Scholz, and Lachm. If it be asked, how I account for the existence of the reading adopted by Tisch. and Alf., except on the presumption that it is the genuine one, I answer, that it arose from the strongly confused state of the text in the various MSS., in which it seemed to the Critics, as very often elsewhere, that more words were used than were necessary, and that the sense might be neatly wrapt up in the condensed form they offered. As a proof and illustration of this, I would point to the reading of A, D<sup>1</sup>, and a few cursives, to which I add Lamb. 1182 (a most ancient text), οὐδὲν λόγου ἔχω, οὐδὲ ποιῶμαι τὴν ψυχὴν τιμίαν ἑμαυτῷ. This evidently is only a Critical emendation of the text rec., and therefore ought not to have been adopted by Lachm. As to Versions adduced to confirm the slender testimony of the 3 MSS., the only one of any weight or authority is the Pesch. Syr., which has no such reading, but *another short-cut* reading, thus:—Sed mihi nihili aestimatur anima mea ut compleam cursum

οὐδενὸς λόγον ποιούμεαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ,  
ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν  
ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέ-  
λιον τῆς χάριτος τοῦ Θεοῦ. <sup>25</sup> Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι  
οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον  
κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. <sup>26</sup> Διὸ μαρτύρομαι ὑμῖν  
ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων  
<sup>27</sup> οὐ γὰρ ὑπεστειλάμην, τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν  
βουλὴν τοῦ Θεοῦ. <sup>28</sup> Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ  
ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποι-

q ch. 12. 6.  
r Luke 7. 30.  
Eph. 1. 11.  
s 1 Pet. 2. 2.  
1 Tim. 2. 1, 2.  
2. 4. 16.  
Phil. 1. 1.  
Eph. 1. 7.  
Col. 1. 14.  
1 Pet. 1. 19.  
Rev. 2. 9.

meum; and consequently all that that Version (evidently a free rendering of the general sense) can do, is greatly to confirm the view which I have taken of the true origin of this *pot reading* of our pair of Critics.

<sup>25.</sup> καὶ νῦν ἰδοὺ, &c.] It is unnecessary, in order to reconcile this with the fact, almost certain, that the Apostle did again visit Proconsular Asia, after his release from imprisonment at Rome, to suppose, with some, either that all the Presbyters now present were dead when he again visited Asia, or (with others) that the Apostle means to say, he shall not see them *all* again. We have only to understand the Apostle as here speaking *in τῷ πνεύματι*, according to his spirit, or mind, and therefore (as he said just before) *μὴ εἰδὼς*, not *certainly* knowing that it *would* be so, but *presaging* such from the threatening intimations he had received. Indeed, the form *οἶδ' ὅτι*, or even *εἰδ' ὅτι*, is perpetually used in the best Class. writers to denote something far short of certain knowledge, and only rising to *opinion*, or *present persuasion*. Comp. supra iii. 17, and infra xxvi. 27, and see my note on Thucyd. i. 34.

<sup>26.</sup> μαρτύρομαι] 'I solemnly affirm to you,' namely, by calling God to witness.

—καθαροὶ ἐγὼ ἀπὸ τοῦ αἵμ. π.] a Heb. construction, as in Hist. Sus. i. 5, καθαροὶ ἐγὼ ἀπὸ τοῦ αἵματος ταύτης.

<sup>28.</sup> ἐπισκόπους.] See note supra v. 17.

—In this disputed passage the MSS. present no less than *six* readings; namely, τοῦ Θεοῦ: τοῦ Κυρίου: τοῦ Χριστοῦ: τοῦ Θεοῦ καὶ Κυρίου: τοῦ Κυρίου Θεοῦ: and τοῦ Κυρίου καὶ Θεοῦ. The relative merits of these are discussed by Wetst., Griesb., Kuin., and Dr. Pye Smith, Scrip. Test. vol. iii. p. 66, sq., who decide in favour of Κυρίου. On the contrary, other Critics, as Mill, Bengel, Wolf, Venema, Michaelis, Ernesti, Valcknaer, Matthæi, Bp. Middl., Gratz, and Rinck, reject Κυρίου, and almost all read Θεοῦ; though some, as Griesb., Matthæi, and Middl. prefer τοῦ Κυρίου καὶ Θεοῦ. Of the recent Editors, Lachm. and Tisch. read Κυρίου, Scholz and Alf. Θεοῦ. As to myself, I have hitherto, while retaining τοῦ Θεοῦ, admitted, with Matth. and Middl., καὶ Κυρίου, but in smaller character. On, however, re-considering this puzzling question, aided by such *data* for final decision as I have been enabled to obtain from extensive collation, examination of documents, and weighing internal evidence, I trust, in the balance of equity, I have been induced to alter my opinion. Perplexing as the

state of the evidence may appear, it is not a little cleared by the consideration that *three* out of the six vv. ll., namely, τοῦ Χριστοῦ, τοῦ Κυρίου Θεοῦ, and τοῦ Θεοῦ καὶ Κυρίου, are scarcely entitled to that name, being evidently *modifications* of the other three, and, themselves resting on very slender authority, are of little value except to aid us in drawing the balance as to three *real* various readings, of which the evidence stands as follows:—1. Κυρίου is supported by A, C, D, E, and 14 cursives (I add Lamb. 1182); by the Copt., Sahid., and Arm. Versions, and some Fathers, chiefly Latin. 2. Τοῦ Κυρίου καὶ Θεοῦ is supported by C, G, H, and nearly 100 cursives (I add 4 Lamb. and 5 Mus. copies, and Trin. Coll. B, x. 16), none of much antiquity or consequence, but of *different families*. 3. Τοῦ Θεοῦ is supported by the most ancient uncial, B, and 20 cursives, as Tisch. reckons; but, from evidence set forth by Scholz, many more; to which I add Harl. 5115 and 5537, omitted by the Collators, the latter of the 11th century, and Alexandrine recension. As to the reading which *combines* the two, Κυρίου and Θεοῦ, in whichever order, would seem excluded by a fundamental Canon of Criticism. This reduces the various readings to *two*,—Κυρίου and Θεοῦ, and undoubtedly the external authority for the former is greatly superior in number of MSS. and antiquity; on which ground, it would seem, it has been received into the text by Lachm. and Tisch. As to internal evidence, it draws two ways; but, on the whole, I apprehend, inclines in favour of Θεοῦ, as Mr. Alf. has gone far to prove. And if the scales hung ever so evenly, Pauline usage—which ought to have due weight in such a question—would turn the scale. Now the probabilities for and against the use of the expression ἐκκλησία τοῦ Θεοῦ here may, with Mr. Alf., be fairly argued thus:—'Is it *per se* probable, that Paul should use an expression which *no where else occurs in his writings, nor indeed in those of his contemporaries*? Is it more probable, that the early scribes should have altered an unusual expression for an usual one, or that a writer so constant to his own phrases should here have remained so? Besides,—in most of the places where Paul uses ἐκκλησία τοῦ Θεοῦ, it is in a manner *precisely similar to this*,—as the *consummation of a climax*, or in a position of peculiar solemnity; cf. 1 Cor. x. 32. xv. 9. Gal. i. 13. 1 Tim. iii. 5, 15.' On the whole, then, I quite agree with Alf., that since it is more likely that the alteration should have been to Κυρίου than

μαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ τοῦ  
 † ἰδίου αἵματος. <sup>29</sup> Ἐγὼ [γὰρ] οἶδα τοῦτο, ὅτι εἰσελεύσονται  
 μετὰ τὴν ἀφίξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ  
 ποιμνίου <sup>30</sup> καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λα-  
 λούντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν.  
<sup>31</sup> Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν, νύκτα καὶ ἡμέ-  
 ραν, οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον.  
<sup>32</sup> Καὶ τὰνὺν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ  
 τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι  
 ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. <sup>33</sup> Ἀργυρίου ἢ  
 χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. <sup>34</sup> αὐτοὶ δὲ γινώ-

to Θεοῦ,—more likely that the *speaker* should have used Θεοῦ than Κυρίου, there is good reason to decide in favour of the received reading, as Mr. Alf. has done; though we have, both of us, been influenced by *second* thoughts in our final decision.

— διὰ τοῦ ἰδίου αἵματος] 'The Lamb is God, the Son of God, very God of very God, and so the blood of this Lamb is the blood of God. And it is this dignity of his nature that especially setteth so huge a value upon his blood, that it is of an infinite price, of infinite merit, able to satisfy an infinite justice, and to appease an infinite wrath.' (Bp. Sanderson, *Serm.*) To advert to a matter of verbal Criticism,—Griesb., Scholz, Lachm., Tisch., and Alf. read διὰ τοῦ αἵματος τοῦ ἰδίου, from A, B, C, D, E, and 20 cursives; to which I add two very ancient and valuable Lamb. copies, 1182 and 1184. It may be the true reading, but there needs stronger authority, to prove that it is. Internal evidence is equally balanced; for while the text. rec. may be, as Alf. pronounces, 'a correction for simplicity,' not noticing the emphasis; so may the other be a correction to introduce the emphasis, not heeding simplicity.

29. St. Paul here adverts to the *reason* for this solemn admonition, namely, the *danger* which would shortly overtake the Church from false teachers, whose rapacity would be as great as their hypocrisy. We have here the same metaphor as at Matt. vii. 15, 16 (where see note); though in the present instance there is a tacit allusion to the case of the shepherd, or his watch-dogs appointed to guard the flock, gratifying their voracity by even preying on the flock itself. Comp. 2 Cor. xi. 20. In addition to *rapacity* and *hypocrisy*, the Apostle in the next verse subjoins the *sowing of heresies and schisms*, such as those of Phygellus and Hermogenes, and others, who afterwards promulgated the Nicolaitan errors.

— Here γὰρ and τοῦτο are cancelled by Alf., who pronounces the words to be interpolations, to connect and strengthen the sentence. The only authority of any weight against the text. rec. is for the reading ἐγὼ οἶδα ὅτι, found in A, B, C, D, and 6 cursives, which is edited by Lachm. and Tisch., but which is evidently a correction of style; and certainly a pure Class. writer would not have written τοῦτο and ὅτι. Besides, the evidence against τοῦτο is next to

nothing,—only 5 cursives; and the γὰρ is quite as likely to have been lost by carelessness of scribes, as to have been introduced by Critics; and it is defended by all the MSS. except a dozen, and confirmed by the Pesch. Syr. Version.

— λύκοι βαρεῖς] meaning 'false teachers,' who will gratify their greediness by being burdensome to you, ἐν βάρει ὄντες, as it is said in 1 Thess. ii. 6.

30. διεστραμμένα] 'erroneous.' So Arrian opposes δόγματα ὁρθὰ τοῖς διεστραμμένοις καὶ στρεβλοῖς. The metaphor is the same as that in our Adjective wrong, 'twisted from the truth.'

32. παρατ. — τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος α.] I am still of opinion, that the Hendiad. is not to be brought in here, as if it only meant 'merciful promise.' As to τῷ δυναμένῳ, I am, on further consideration, induced to think that though it may be referred, as it is by most recent Expositors, to λόγῳ τῆς χάρ., 'to the word of his grace' in the Gospel, and though it may seem confirmed by Heb. iv. 12, comp. with Isa. xlii. 2, and Jer. xxiii. 29, yet, as Doddr. long ago observed, 'it cannot be said to *give* as inheritance, however it may edify and build us up in the faith;' hence it is best referred to Θεῷ, with most of the ancient Expositors, and of the modern by Beza, and by Calvin, who, after ably handling the expression τῷ λ. τῆς χάρ., and showing the true force of the words kept separately, adverts to δυναμένῳ, and decides that it must not be referred to λόγῳ, but to Θεῷ, and shows why the words were added. By τοῖς ἡγιασμένοις here (and at xxvi. 18. Eph. i. 18, and Heb. x. 10, 14) are denoted not simply *Christians*, nor even 'those who have *walked* worthy of their high calling in baptism,' but those who have been cleansed from the pollution of sin, freed from its power, and endued by God, through the Spirit, with a principle of holiness; as is evident from 1 Cor. vi. 11, ἀλλὰ ἀτελούσασθα, ἀλλὰ ἡγιασθήτα, &c., where see note.

33. What is here said was evidently suggested by the conduct of the false teachers, so opposite to his own. By ἱματισμός is meant that handsome clothing, which among the Hebrews was reckoned part of any one's wealth. See Matt. vi. 19. 2 Kings v. 26. Such, it might have been supposed, he had accepted as presents. At the next words there is a forcible appeal (frequent in Paul's Epistles) to the recollection of his converts in proof of his entire disinterestedness.

σκετε ὅτι ταῖς χρεῖαις μου, καὶ τοῖς οὐσι μετ' ἐμοῦ, ὑπηρέτησαν αἱ χεῖρες αὐται. <sup>35</sup> \* Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας <sup>1 Cor. 9. 12</sup> δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν. <sup>36</sup> \* Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα <sup>2. ch. 21. 5</sup> αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. <sup>37</sup> Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ ἐπιτεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν <sup>38</sup> ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ὃ εἶρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

XXI. <sup>1</sup> \* Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κάκειθεν εἰς Πάταρα. <sup>2</sup> Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. <sup>3</sup> \* Ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον ἐκεῖσε γὰρ ἦν τὸ πλοῖον

34. αἱ χ. αὐ.] 'these hands,' holding them up. By the same expressive action, as on another occasion, infra xxvi. 29, *παρ. τῶν δεσ. τούτων*.

35. ἀντιλαμβάνεσθαι.] 'to assist;' lit. 'to bear up;' see note on Luke i. 64. By τῶν ἀσθενούντων we are to understand, not (as Beza, Calv., Neand., and Thol. explain) 'the weak in faith,' but 'the poor,'—as Chrys., Hamm., Kuin., and Olsh., who adduce as examples Aristoph. Pac. 636. Eur. ap. Stob. cxv. They might have added Eur. Suppl. 433. El. 39. Thucyd. i. 5, 1, where see my note. But, strictly speaking, this is *not* the sense; but, as appears from the antithetic *κοπιῶντας*, those who from sickness, or general infirmity, are unable to provide themselves with the necessities of life. Comp. Hdor. ii. 47, *ὕπ' ἀσθενείᾳ βίον*,—the very sense of *ἀσθενούντας* in the passage of Aristotle.

—μακάριόν ἐστι, &c.] Render: 'More blessed of God is it to give than,' &c., *magis juvat*, &c. This is one of the sayings of our Lord unrecorded in the Gospels (see John xxi. fin.), of which, no doubt, there were then many circulated among the Christians, and some of which are recorded by the early Fathers; on which see Fabric. Cod. Apoc. New Test. i. 131, and espec. the very scarce tract of Koerner de Sermonibus Christi *ἀγράφοις*, Lips. 1776, 8vo., to whose examples I am enabled to add another from the Epistle of Barnabas adduced by Dr. Lardner, Credib. p. ii. vol. i. p. 47, 'Sicut dixit Filius Dei, Resistamus omni iniquitati, et odio habeamus eam.'

XXI. 1. ἀποσπασθ. & α.] The sense, 'having gotten (or 'gone') away,' falls short of the true force of the expressive term *ἀποσπ.*, which does not denote simply 'going away,' but, suitably to the regretful feeling implied in the foregoing words, *κλαυθμὸς ἐγένετο*, and *ὀδυνώμενοι*, serves to mark 'unwilling departure by separation' (the *βίαιος* of Chrys.), which is expressed in the ancient Versions.

—εὐθὺρ.] 'having run before the wind,' by taking a straight course.

2. διαπερῶν] lit. 'passing through,' or 'over,' 'making its passage.' On Ῥόδον just before, in addition to the passages adduced by Wetstein, and by Conybeare and Howson, I would point to a fine description of the island in its flourishing state in Aristid. t. ii. p. 341, and to a very sublime one of the earthquake which destroyed its capital in t. ii. 340; the scene was very similar to that given of the earthquake at Lisbon.

3. ἀναφανέντες τὴν Κύπρ.] Wets. well compares Theophrastus, p. 392, *περιφέροντο ἐν τῷ πελάγει, ἀναφανέντων δὲ αὐτῶν τὴν γῆν, εἶδον αὐτὴν ὁ στρατηγός*. Mr. Smith (Voyage and Shipwreck of St. Paul) remarks on this as the expression of an eye-witness, and one acquainted with the phraseology of seamen, 'who, in their own language, appear to raise the land on approaching it.' But, remarks Mr. Alford, 'would not this rather apply to the Active Participle?' Certainly it would; but perhaps Mr. Smith thought it might be taken in an *Active* sense, which would be admissible. Even the *Active form* does not, I believe, occur (for the passage of Lucian, cited by Wets., is wide of the purpose); but, if it *did*, it would correspond to the Latin nautical phrase '*aperire terram*,' and its opposite '*abscondere terram*;' and so we say, 'to make a land,' i. e. 'to make it appear.' They are all nautical phrases, and to be explained on the same principle, as popular expressions of unscientific persons. As to the *construction* here, the difficulty must not be evaded by calling in the *θεὸς ἀπὸ μηχανῆς* of *Hypallage*, but by appealing to an acknowledged principle, applicable to many verbs; which, while in the Active voice they govern an Accus. of thing, and Dat. of person, when put in the *Passive* the Dat. becomes the subject, and the Accus. is retained but by an ellipsis of *some* preposition. Other nautical terms occur just after in *εὐών.*, *ἐπλ.*, *κατήχ.*, and *ἀποφορ.*, on all of which see my Lex. The last of them, *ἀποφορ.*, is used with the popular inexactness of such terms; the sense being, 'was soon to unload.'



a ch. 20. 22.  
 & ver. 12.

b ch. 20. 22.

c ch. 6. 5.  
 & 8. 22, 40.  
 Eph. 4. 11.  
 3 Tim. 4. 5.

d Joel 1. 22.  
 ch. 2. 17.

e ch. 11. 22.

ἀποφορτιζόμενον τὸν γόμον. <sup>4</sup> \* Καὶ ἀνευρόντες τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ. <sup>5</sup> \* Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων, σὺν γυναίξιν καὶ τέκνοις, ὥς ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αὐγιαλὸν προσηυξάμεθα. <sup>6</sup> Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. <sup>7</sup> Ἡμεῖς δὲ, τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου κατητήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. <sup>8</sup> \* Τῇ δὲ ἐπαύριον ἐξελθόντες [οἱ περὶ τὸν Παῦλον] ἤλθομεν εἰς Καισάρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, [τοῦ] ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. <sup>9</sup> \* τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. <sup>10</sup> \* Ἐπι-

4. ἀνευρόντες τοὺς μαθ.] 'having found out by inquiry the disciples' (that were in the city). This sense, as depending on the presence of the Article, which was wrongly marked by Bp. Middleton as to be expunged, I long since explained and vindicated; and it has since been adopted by Professor Scholefield and Canon Tate. On the Apostle 'tarrying there seven days,' I would observe, that this was doubtless done that he might (as he had previously done at Troas) be able to associate with the disciples at Tyre in public worship on the Lord's day.

—ἀνευρόντες τοὺς μαθητάς.] My judgment on the genuineness of the Article, and its true force, has since been confirmed by the opinion of Prof. Scholefield and Mr. Tate (Cont. Hist., p. 137), and also by Lachm. and Tisch., who retain the Article. Thus we may render, 'having found out the disciples,' i. e. as hearing that there were such. The case is quite different at ch. xviii. 14, εὐρόντες ἀδελφούς, where the absence of the Article in all the MSS. requires the version 'having found brethren'; i. e. (as Mr. Tate explains) 'without expecting it from any previous knowledge.' I doubt not that the Article was, in the present passage, cancelled by those Critics who wished to make the two passages exactly square, not perceiving their intrinsic difference.

—ἔλεγον—μὴ ἀναβαίνειν.] There may seem something strange in these persons, under the impulse of the Spirit, bidding Paul not to go to Jerusalem, when it was doubtless the will of God that he should go. To remove this difficulty, some Commentators take διὰ τοῦ Πνεύματος to mean 'ex proprio spiritu.' Such a phraseology, however, would be unprecedented. The expression must retain its force, and be rendered 'under the influence of the Holy Spirit.' The difficulty, however, which that sense involves, will be effectually removed by supposing in ἔλεγον—μὴ ἀναβαίνειν an idiom common in all the best writers (e. g. Thucyd. i. 29, ἔλεγον—πλεῖν); by which the words, being used popularly, may be understood as limited by some clause omitted; and thus the sense will be, 'they counselled him [if he valued his safety] not to go to Jerusalem.' The Spirit did not order them to

bid him not go, but only enabled them to predict that there would be danger in his going. It is plain that Chrysost. so took the words, for he explains them by προφητεύουσι τὰς θλίψεις. And that Paul so understood what they said is certain; for if he had really regarded himself as forbidden by the Holy Spirit to go, he would not have gone.

6. εἰς τὰ ἴδια.] See John xvi. 32, and note. Τὸ πλοῖον, i. e. the ship by which they had sailed from Patara to Tyre.

7. τὸν πλοῦν διανύειν.] The only mode of removing the difficulty involved in this expression is (with Markland and Kuinoel) to take the Aorist as put for the Present, and render, 'thus accomplishing our voyage,' i. e. the sailing part of our journey from Neapolis to Syria.

8. ἐξελθόντες—εἰς Κ.] It is not quite certain whether they went by sea, or by land; and Commentators are divided in opinion. The latter, however, is far the more probable; the ship, it seems, stopping at Ptolemais longer than they could conveniently stay. Besides, the route by land to Caesarea was more convenient than that by sea, which would have been tedious and dangerous, on account of doubling the formidable promontory of Mount Carmel. The words of περὶ τοῦ Παύλου, not found in very many MSS., Versions, and Fathers, and all the early Editions, have been cancelled by all the Editors, from Matth. and Griesb. downwards,—with reason, since they doubtless came from the marginal Scholium, and thence into the general text. The τοῦ before ὄντος is cancelled by Scholz, Lachm., Tisch., and Alf. from A, B, C, G, H, and about 15 cursives; to which I add 1 Lamb. and 3 Mus. copies, and Trin. Coll. B, x. 16. Mr. Alford thinks it was introduced for precision; but it rather arose from the τοῦ preceding; it might, however, be absorbed in the τοῦ, though that were less likely.

9. θυγ. παρθ. τέσσα.] In 5 of the uncial MSS. there are 3 variations of order here; Lachm. adopts one from A, B, and one cursive (I add Lamb. 1182). They are mere alterations of Critics; accordingly, I retain the text. rec., which I find in all the Lamb. and Mus. copies except one.

μενόντων δὲ ἡμῶν ἡμέρας πλείους κατήλθέ τις ἀπὸ τῆς Ἰουδαίας  
 προφήτης ὀνόματι Ἀγαθος. <sup>11</sup> καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας <sup>1 ch. 20. 28.  
 & ver. 22.  
 & 24. 27.</sup> τὴν ζώνην τοῦ Παύλου, δῆσας [τε] αὐτοῦ τὰς χεῖρας καὶ τοὺς  
 πόδας, εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον Τὸν ἄνδρα, οὗ  
 ἐστὶν ἡ ζώνη αὕτη, οὕτω δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι,  
 καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. <sup>12</sup> Ὡς δὲ ἠκούσαμεν <sup>5 Matt. 16.</sup>  
 ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν  
 αὐτὸν εἰς Ἱερουσαλὴμ. <sup>13</sup> Ἡ Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε <sup>h ch. 20. 24.</sup>  
 κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ  
 μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοιμῶς ἔχω  
 ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. <sup>14</sup> Μὴ πειθομένου δὲ <sup>1 Matt. 6. 10.  
 Luke 11. 2.  
 & 22. 48.</sup> αὐτοῦ, ἡσυχάσαμεν εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γενέσθω.

<sup>15</sup> Μετὰ δὲ τὰς ἡμέρας ταύτας † ἀποσκευασάμενοι ἀνεβαί-  
 νομεν εἰς Ἱερουσαλὴμ. <sup>16</sup> Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ  
 Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι· τινι  
 Κυπρίῳ, ἀρχαίῳ μαθητῇ.

10. ἡμῶν is omitted in A, B, C, H, and 7  
 cursives (to which I add Trin. Coll. B, x. 16),  
 and is cancelled by Lachm., Tisch., and Alf.;  
 and indeed internal evidence is rather against it;  
 but it was probably omitted by the scribes; for  
 this omission of one of the two Genitives Abso-  
 lute is very rare in the New Test. I find ἡμῶν  
 in all the Lamb. and Mus. copies.

11. The τε after δῆσας is omitted in several  
 ancient MSS., and is cancelled by Lachm.,  
 Tisch., and Alf.; and internal evidence is rather  
 against it. They also read αὐτοῦ for αὐτοῦ,  
 from A, B, C, D, E, and many cursives (to  
 which I add 3 Lamb. and 2 Mus. copies). Alf.  
 pronounces the text, rec. 'an alteration, from  
 supposing it was Paul's hands and feet that were  
 bound.' But this is impossible, unless the Re-  
 viser had been as stupid, as Mr. Alf. was care-  
 less, in not perceiving that the text, rec. is  
 αὐτοῦ, not αὐτοῦ, and that in both the Ste-  
 phanic and Elzevir Editions. Indeed, I suspect  
 that the αὐτοῦ originated in Critics who wished  
 to make it more distinct, that it was Agabus' own  
 hands and feet that were bound. In doing what  
 he did Agabus followed the custom of the Pro-  
 phets of the Old Test., who, in order to impress  
 more strongly on men's minds the things which  
 they had to communicate (whether predictions  
 or declarations), used to employ some corre-  
 sponding external sign symbolical of the thing.  
 See Jerem. xiii. 1. xxvii. 2, seqq. 1 Kings xxii.  
 11. Ezra iv. 1—13. See also Hos. i. 2, seqq.  
 It was not, however, confined to the Prophets;  
 for the employment of symbolical actions was a  
 custom generally prevalent in the early ages,  
 both among the Jews and the Gentiles.

For τὰς χεῖρ. καὶ τοὺς πόδ., Lachm., Tisch.,  
 and Alf. read τ. π. καὶ τ. χ., from B, C, D,  
 E, G, H, and 30 cursives (to which I add 4  
 Lamb. MSS. and Trin. Coll. B, x. 16). Alf.  
 pronounces the text, rec. to be 'a correction'  
 from Luke xxiv. 39, 40; as if it were likely that  
 the Revisers would think it worth while to correct  
 in so minute a point. I wonder that Alf. did not  
 perceive, with Meyer, that the reading πόδας

κ. τ. χ. arose from its being the natural order of  
 binding, of course from Critical correction. Alf.,  
 however, urges that it is the natural order of  
 narration, and thus the matter might remain  
 unsettled *ad Græcos Kalendas*. See, however,  
 what I have said on Matt. xxii. 13, which  
 strengthens the evidence for the reading of the  
 uncials here.

12. οἱ ἐντόπιοι 'the inhabitants [of the  
 place],' see my Lex. in v.; i. e. with the limita-  
 tion suggested by the circumstances of the case,  
 the Christians of Caesarea.

13. τί ποιεῖτε This Markland regards as a  
 popular form of expression (as at Mark xi. 5) for  
 τί βούλασθε; comparing Theophr. Char. 9, τί  
 βούλονται λογοποιῶντες; The full sense  
 taken with καὶ συνθρ. is, 'What mean ye to  
 do by thus weeping and breaking?' &c., i. e.  
 'weeping and [thus] breaking up, crushing my  
 courage' Note that in συνθρύπτ. the συν has  
 an intensive force, as in συντρίβειν, συγκλῆν,  
 συντήκειν, &c., and denotes the utter destruction  
 of a thing, by its being crushed together, and thus  
 broken up. Comp. Zonar. Annal. t. i. p. 30, ἰδῶν  
 καὶ συνθρυπτόμενος, ἵνα μὴ, δακρύων, κα-  
 ταφανῆ γένοιτο. The γὰρ following is highly  
 significant, q. d. 'for courage I have—being ready  
 to,' &c.

15. After all that has been said, or perhaps  
 can be said, by myself, or others, I am now of  
 opinion that ἀποσκ. may be the gloss, and εἰσσκ.  
 the true reading. I find it in 2 Lamb. and all  
 the Mus. copies, and in Trin. Coll. B, x. 16.  
 See my Lex. on both these terms.

For Ἱερουσαλὴμ, Lachm., Tisch., and Alf.  
 read Ἱεροσόλυμα, from A, B, C, D, E, and  
 some 4 cursives, of which, however, two of the  
 most important are wrongly stated. The reading  
 is not in the Leic. MS. (teste Jacks.), and I do  
 not find Matthæi's MS. noted in his Edition.  
 However, it occurs in the best of the Lamb.  
 copies, No. 1182; and internal evidence is in its  
 favour.

16. ἀγοντες—Κυπρίῳ The sense of the  
 passage is plain, but the construction not so clear.

17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. 18 <sup>k</sup> Τῇ δὲ ἐπιούσῃ εἰσῆι ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19 Καὶ ἀσπασάμενος αὐτοὺς, ἐξηγείτο καθ' ἕν ἑκαστον, ὃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. 20 <sup>l</sup> Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν \* Θεὸν, εἰπόν τε αὐτῷ· Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. 21 Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοὺς ἔθνεσι περιπατεῖν. 22 Τί οὖν ἐστι; πάντως δεῖ πλήθος συναλθεῖν ἀκούσονται γὰρ ὅτι ἐλήλυθας. 23 <sup>m</sup> Τοῦτο οὖν ποι-

1 Rom. 10. 2.  
Gal. 1. 14.  
m ch. 15. 18.  
Num. 6. 2.  
13, 18.

Most Commentators, from Grotius to Kuinoel, recognize here a *Hebraism*, the datives *Μνάσωνι τινι Κυρίῳ* being, they say, put, like the Heb. <sup>h</sup>, for accusatives with *πρὸς*. Yet the two Apostles were not going to, as we say, *call on* Mnason, but to *lodge at his house*. Hence it is better to suppose here a frequent idiom (usually called *Attic*, but in reality extending to the common dialect), by which a noun is attracted to the case of the relative, as in Matt. vii. 2. Luke i. 4. Acts xxii. 24. Rom. vi. 17, *ὑπακούσατε ἐκ καρδίας εἰς ὃν παρεδόθητι τύπον διδασκῆς*, for *τῷ τύπῳ διδασκῆς*, εἰς ὃν *παρ*. Thus in the present passage it is as if there had been written *ἀγούσας (ἡμᾶς, to be supplied from ἡμῶν preceding) παρὰ Μνάσωνι τινι, Κυρίῳ, ἀρχαίῳ μαθ*. (for *ἐξ ἀρχῆς παρ' ᾧ ἐπισθῆμαι*). Examples of the phrase *ἀγιν παρὰ* are adduced by Bornemann.

17.—XXIII. 35.—Paul at Jerusalem, where he is apprehended, and sent a prisoner to Caesarea.

17. For *ἐδέξαντο*, A, B, C, E, and 12 cursives (to which I add Lamb. 1182, Trin. Coll. B, x. 16, and Harl. 31 [Covell 2] passed over by Mill) have *ἀπεδέξ*; but the authority is insufficient; espec. since internal evidence draws two ways. '*Εδέξαντο* may have been, as Alf. says, 'a substitute for a simpler word'; and *ἀπεδέξ* may have been a substitution of a more significant term by the Critics; but the latter is the more probable; and at any rate, Mr. Alf. ought not to have received the reading, since in a passage of the same writer at Luke ix. 11, where Lachm. and Tisch. adopt *ἀπεδέξ* from 4 uncials and 15 cursives, he votes in favour of the text rec. *ἐδέξ*, since *ἀπεδέξ* arose from Critical alteration suggested by Luke viii. 4. Why then should not the present *ἀπεδέξ* have been a Critical alteration, suggested by Luke viii. 40, and ix. 11?

18. *εἰσῆμι—πρὸς Ἰάκωβον* meaning *πρὸς τὸν αὐτοῦ οἶκον*. A very rare idiom, at least in the *Class.* writers; for not one of the examples adduced by Schleus., Wahl, and Bretsch. are to the purpose. One example alone, entirely such, I have noted in Posidipp. ap. Athen. p. 376, F, *ὁ μάγειρος, ἔν μιν πρὸς τὸν ιδιώτην* (i. e. 'one who does not profess cookery') *εἰσῆμι*, &c.

20. For text. rec. *Κύριον*, A, B, C, E, G, and 25 cursives (to which I add 4 Lamb. and one Mss. copies, and Trin. Coll. B, x. 16), have

*Θεόν*. It is confirmed by all the ancient Versions, except the Sahid. and Arab.; and even in them the Translators may have meant to write *Deum*. It is, I doubt not, the true reading, and the other a mistake of scribes, who not unfrequently confound KN and ΘN. The phrase *δοξ. τὸν Θεόν* occurs very frequently in St. Luke's Gospel and in the Acts, and occasionally in Matthew and Mark (not in John), also in Paul's and in Peter's Epistles; *δοξ. τὸν Κύριον* no where; nor is Luke likely to have used it.

—*Θεωρεῖς*] The term here (as infra xxviii. 10. Mark xvi. 4. John iv. 19) denotes the perception of a thing from knowledge and experience, so as to *take note* of it. In *πόσ. μυρ.* there seems a species of hyperbole; since there is good reason to think that at no time did the number of believing Jews consist of 'very many myriads.' Comp. Heges. ap. Euseb. H. E. ii. 23, with Origen in Joan. t. i. § 2, adduced by Alf., between whose two very different estimates the middle point will be the safest.

22. *τί οὖν ἐστι;*] Seemingly a popular formula, similar to our 'What then? i. e. 'what then [is to be done]?' See more on 1 Cor. xiv. 15. Supply *πρακτικόν*.—*Πάντως δεῖ πλῆθος συν.*: meaning, 'it is unavoidable but that a multitude should gather together';—*δεῖ*, like *ἀνάγκη*, denoting what necessarily follows from any thing, what must and will happen; as here, from that curiosity and desire to hear news usually found in every multitude. The absence of the Article forbids the sense 'public assembly.' It has, however, been thought a matter of doubt whether the words *δεῖ πλῆθος συναλθεῖν* are genuine. They are expunged by Tisch., but only on the authority of B, C, and 5 cursives (to which I can make no addition); very insufficient authority; espec. since internal evidence is quite in favour of the words, which were more likely to be removed from being misunderstood, than inserted.

23. *τοῦτο οὖν ποιήσον*] This is of course to be regarded as the language of *advice*, not of *command*. For a justification of the conduct of the Apostle in thus conciliating the Jews, to the compromise, as some have thought, of the leading doctrines of the Gospel, see Dr. Hales, iii. 536, sq., and Canon Townsend. Suffice it to say, that though the Apostle taught that *Jerus.* as well as Gentile Christians are freed from the

ησον, ὃ σοι λέγομεν. Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν <sup>24</sup> τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν καὶ γνῶσι πάντες, ὅτι ὢν κατήχηται περὶ σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσω. <sup>25</sup> Περὶ δὲ τῶν πεπιστευ- <sup>n ch. 15. 20. 20.</sup> κόντων ἔθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα, καὶ πνικτὸν καὶ πορνεῖαν. <sup>26</sup> Τότε ὁ Παῦλος παραλαβὼν <sup>o Num. 6. 18. ch. 24. 15.</sup> τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. <sup>27</sup> Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν, <sup>28</sup> κράζοντες Ὑἱ ἄνδρες Ἰσραηλῖται, βοηθεῖτε! οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ <sup>p ch. 24. 9.</sup> τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων ἔτι τε καὶ Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον. <sup>29</sup> Ἦσαν γὰρ [προ]εωρα- <sup>q ch. 20. 4. Tim. 4. 10.</sup> κότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος. <sup>30</sup> Ἐκινήθη τε ἡ πόλις <sup>r ch. 20. 21.</sup>

observance of the Mosaic Law, yet he never forbade the Jewish converts to observe it, or any part of it, on the score of expediency; since he himself occasionally did so, that he might 'gain the more' to Christ. See 1 Cor. ix. 20. Acts xvi. 3.

— εὐχὴν ἔχοντας ἐφ' ἑαυτῶν 'bearing upon themselves a vow,' viz. by their being under the obligation involved in it. Whether this was a vow of Nazarites, or a vow undertaken on account of recovery from sickness, Expositors are not agreed. An example of the latter occurs in Jos. Antt. ii. 15, 1, on Berenice's vow; but from the terms ἀγνίσθητι καὶ ξυρήσωνται just after, the latter is the more probable.

24. ἀγνίσθητι σ. α., καὶ δαπάν. ι. α., 'undertake the same abstinence and purity enjoined by the vow, and pay their expenses for them,'—namely, those of the sacrifice, on going to the Temple, for the purpose of being released from the vow by shaving the head. And in the ξυρ. is implied the payment of the expenses having been made. Thus the phrases to cause any Nazarite to be shorn, and to pay his expenses, came to be convertible. So Maimonides says, 'Mihi incumbit ut radatur Nazaratus per me.' So in Jos. Antt. xix. 6, 1, it is said of Agrippa, that, after his return from having obtained the kingdom from the emperor Claudius, ἰθὺς χαριστηρίας ἐξέπληρωσε θεοῖς, οὐδὲν κατὰ νόμον ἀπολιπὼν, διὰ καὶ Ναζιραίων ξυρᾶσθαι δίδαξε μάλα συγχοῦς. Hence it appears that this was regarded as a highly religious act, and very suitable to accompany the sacrifice of thanksgiving, after deliverance from some great peril, or obtaining some great and unexpected good. For γνῶσι, A, B, C, D, E, and above 12 cursives, and 2 Lamb. MSS., have γνῶσονται,

which is edited by Griesb., Scholz, Lachm., Tisch., and Alf.; and internal evidence is in its favour.

26. διαγγέλλων τὴν ἐκπλ.—ἀγνισμοῦ] 'giving public notice [to the Priests] of the completion of the days of purification,' meaning the full observance of the days of, &c.,—importing, in other words, that he intended to keep *is full* the proper number of days (see Numb. vi. 9); which the persons themselves, it seems, had not been able to do, because they could not provide the offering at their expiration. Every one, it seems, was allowed to fix the period of his votive purification, either when he commenced it, or at any time during its course; so that the Priests had proper notice, in order to make the necessary arrangements as to the victims, &c.

28. βοηθεῖτε] The sense is, 'Come to our aid [in apprehending this person].' A sense of the word very frequently occurring in Thucyd. and the best writers. Ἑλλήνας is, as I have shown, the generic plur. for the sing., where, as here, *one only* is meant.

—κατὰ τοῦ νόμου—διδάσκων] i. e. 'teaching doctrines against the Law and the Temple' (meaning doctrines subversive of the Law, and destructive of the honour to be rendered to the Temple); the former by bidding men *μὴ περιπατεῖν τοῖς ἱεροῖς* (scil. τοῦ νόμου); the latter, by teaching that 'the Most High dwelleth not in temples made with hands' (Acts xvii. 24), and is to be worshipped with the mind and spirit, and not with mere external rites; pointing, moreover, their instruction against the Jewish people by denying their claim to be the *peculiar* people of God.

—κεκοίνωκε] i. e. by introducing a Gentile into the Temple. The penalty of any Gentile

δλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. <sup>31</sup> Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι δλη συγκέχυται Ἰερουσαλὴμ. <sup>32</sup> ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. Οἱ δὲ ἰδόντες χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον. <sup>33</sup> Τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει δις· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστὶ πεποιηκὼς. <sup>34</sup> Ἄλλοι δὲ ἄλλο τι † ἐβόων ἐν τῷ ὄχλῳ. μὴ δυνάμενος δὲ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. <sup>35</sup> Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βασιτάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. <sup>36</sup> ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ, † κράζον Αἰρε αὐτόν!

† Luke 23.  
12.  
John 19. 16.  
ch. 22. 22.

passing the partition-wall between the inner and outer wall was, as we learn from Philo, *θανάτος ἀπαραίτητος*.

30. εἶλκον αὐτὸν ἔξω τοῦ ἱερ. i. e. in order (as Chrys. suggests) to avoid polluting the Temple with murder; and also, it should seem, to be more unrestrained, than the Priests and Levites could decently permit them to be; who appear to have themselves closed the doors, in order to preserve the Temple from profanation, and be thought to have no hand in whatever might be the result of this rioting.

33. διθ. δλ. δυσι! See note supra xii. 6. Perhaps in the present case the feet also were bound with a chain; at least so we may suppose from supra v. 11.

— ἐπυνθ. τίς ἂν εἴη] 'interrogated (him) who he might be, and what he had done.'

34. ἐβόων] Lachm., Tisch., and Alf. read ἐπεφώνουν, from A, B, D, E, and 12 cursives; to which I add Lamb. 1182, and Trin. Coll. B, x. 16; all the other Lamb., and all the Mus. copies, have ἐβόων, which may, as Alf. thinks, be a correction to a simpler word. I should think ἐπεφ. a correction to a stronger and more forcible one, were not ἐπεφ. elsewhere used by Luke in his Gospel, and Acts xii. 22, and xx. 24. Παρεμβολή properly signifies 'a place where tents παρεμβάλλονται.' But it here denotes 'the barracks' belonging to the castle of Antonia. And this is confirmed by the ἀναβαθμοὺς just after; for the castle of Antonia was situated on an eminence.

35. τοὺς ἀναβ. meaning 'the flight of stairs' leading from the portico of the Temple to the castle of Antonia, which nearly joined the Temple, being built (as we find from Joseph. Bell. v. 5) at an angle of it. As a complete description of this tower, and setting before us the whole scene of this occurrence as a picture, I lay before my readers the full and most graphic account of the great historian:—'Ἡ δὲ Ἀντωνία κατὰ γωνίαν μὲν δύο στοῶν ἔκειτο τοῦ πρώτου ἱεροῦ, τῆς τε πρὸς ἰσπέραν, καὶ τῆς πρὸς ἄρκτον. Διδόμῃ τοι δ' ὑπὲρ πέτρας πεντηκονταπύχους μὲν ὕψους, περικρήμονου δὲ πάσης

ἔργου δὲ ἦν Ἡρώδου βασιλείᾳ, ἐν ᾗ μέλιστα τὸ φύσει μεγαλόνοον ἐτεδείξατο. Πρῶτον μὲν γὰρ ἐκ ῥήξε ἢ πέτρας πλαξὶ κεκαύοντο λίθαις λίθων, εἰς τε κάλλος, καὶ ὡς ἀπολισθῶναι πᾶς ὁ προσβαίνειν καὶ κατίνειαι πειρώμενος. Ἐπειτα πρὸ τῆς τοῦ πύργου δομῆς τριῶν πηγῶν τεῖχος ἦν, ἐνδοτέρῳ δὲ τούτου τὸ πᾶν ἀνάστημα τῆς Ἀντωνίας ἐπὶ τεσσαράκοντα πήχεις ὑψίετο. Τὸ δὲ ἔδον βασιλείῳ ἐῖχε χώραν καὶ διαθέειν μεμρίστο γὰρ εἰς πᾶσαν οἶκον ἰδέαν τε καὶ χρῆσιν, περίστοά τε καὶ βαλανεῖα καὶ στρατοπέδων αὐλάς πλατείας, ὧς, τῷ μὲν πάντα ἔχειν τὰ χρειώδη, πόλει εἶναι δοκοίη, τῇ πολυτελείᾳ δὲ βασιλείου. Πυργοειδὲς δὲ οὖσα τὸ πᾶν σχῆμα, κατὰ γωνίαν τέσσαρσιν ἰτίροις διελήπτο πύργοις· ὧς οἱ μὲν ἄλλοι πεντήκοντα τὸ ὕψος, ὁ δὲ ἐπὶ τῇ μεσημβρίῳ καὶ κατ' ἀνατολὴν γωνία κείμενος ἰδδομήκοντα πηγῶν ἦν, ὡς καθορᾶν ἔδον ἀπ' αὐτοῦ τὸ ἱερὸν. Καθὰ δὲ συνήπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέραις εἶχε καταβάσεις· δι' ὧν κατιόντες οἱ φρουροί, —καθῆστο γὰρ αἱ ἐπ' αὐτῇ τάγμα Ῥωμαίων— καὶ διωστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὄπλων, ἐν ταῖς ὁρταῖς τὸν δῆμον, ὡς μὴ τι νεωτερισθεῖη, περιφύλαττον· φρούριον γὰρ ἐτίκειτο τῇ πόλει μὲν τὸ ἱερὸν, τῷ ἱερῷ δὲ ἡ Ἀντωνία.

— βασιτάζεσθαι] 'carried on their shoulders,' for security against the violence of the people. Pricæus, Wetz., and Conyb. and Hows., however, think the term does not mean that he was literally carried, but was borne off his legs by the press; and they adduce a passage of Dio Chrysa., p. 141, where a person is described as *βαδίζοντα μετὰ πολλοῦ πλῆθους, καὶ μὴδὲ ἱκβαίνοντα τῆς γῆς, ἀλλ' ὑψηλὸν φέρονται* ὑπὸ τοῦ ὄχλου. Here, however, nothing is said about a great press, but only that Paul was carried off and borne in the arms of the soldiers, to secure him against the violence of the mob.

36. For κράζον, MSS. A, B, E, and 15 cursives (I add 3 Lamb. and 2 Mus. copies, and Trin. Coll. B, x. 16), have κράζοντες, which is received by Lachm., Tisch., and Alf. Internal evidence is in its favour, and it is probably the

37 Μέλλων τε εισάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστί μοι εἰπεῖν [τι] πρὸς σε; Ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις; 38 οὐκ ἄρα σὺ εἰ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας, καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; 39 Ἐἶπε δὲ ὁ <sup>ὁ ὁ. 11, 20.</sup> <sup>ἔ. 12, 16.</sup> <sup>ἔ. 19, 22.</sup> Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσκήμου πόλεως πολίτης· δέομαι δέ σου, ἐπιτρέψόν μοι λαλῆσαι πρὸς τὸν λαόν.

40 Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος, ἐστὼς ἐπὶ τῶν ἀνα- <sup>ὁ ὁ. 12, 17.</sup> <sup>ἔ. 12, 16.</sup> <sup>ἔ. 19, 22.</sup> βαθμῶν, κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ συγῆς γενομένης, προσεφώνησε τῇ Ἑβραϊδὶ διαλέκτῳ, λέγων· XXII. 1 Ἄνδρες

true reading. As to the reading of D, ἀναρῖ-  
σθαι (for αἶρε, as the Latin Version shows),  
found also in the Æthiopic Version, and the  
Lamb. 1182, 1, m. ἀναρῖ, they are both altera-  
tions of Critics, who (according to their wont)  
alter what they do not understand.

37. The τὶ is omitted in D, G, H, and 50  
curives (1 add 1 Lamb. and 2 Mus. copies), and  
cancelled by Tisch., but retained by Lachm. and  
also by Alf., though in his note he characterizes  
the text. rec. as 'an emendation.' The other  
reading is not likely to be such. It was probably  
removed as unnecessary; and for the same reason  
passed over in some ancient Versions. The Ἑλ-  
ληνιστὶ γινώσκεις; is not a Latinism, since we  
find in Xen. Cyr. vii. 5, 11, τοὺς Συρίῃ ἐπι-  
σταμένους. The *interrogation* here, as often,  
imports surprise, where we should use the mark  
of exclamation; and so the Æthiop. Translator  
took it.

38. Αἰγύπτιος, &c.] Namely, an Egyptian  
Jew, who set himself up at Jerusalem for a pro-  
phet. A full account of this may be seen in  
Joseph. Antt. xx. 8, 6, and Bell. ii. 13, 5; be-  
tween which, however, and what is here said, a  
considerable discrepancy exists; for Josephus, in  
the latter passage, reckons them at 30,000. Many  
methods have been devised to remove the dis-  
crepancy; of which the only effectual one is that  
supplied by the aid of *criticism*, applied to the  
texts of the two writers, in one of whom there  
must be some error, doubtless proceeding from  
the *scribes*. Now there is no reason to suppose  
any error in *St. Luke's* text, since the MSS.  
agree, and the number is a very probable one.  
The error, therefore, must rest with *Josephus*;  
and that there is a corruption in that writer is  
certain; the number 30,000 being incredibly  
large. Besides, while in his *Antiq.* he says the  
number was 30,000, and of these *πλείστοι*  
(very many) were slain, yet in his *War*, though  
he does not mention the *total* number, he says  
that 400 were slain, and 200 taken prisoners.  
Now 400 cannot be considered *very many* out of  
30,000. To remove this discrepancy, Aldrich  
would in the *Antiq.* read *δισχιλίους*, instead of  
*διακοσίων*. A conjecture, however, little pro-  
bable; and, indeed, it is not the number of the  
prisoners that we are concerned with, but that of  
the slain. There is little doubt that the error  
rests with *Josephus*. Yet I would not, with  
Aldrich, read in the *Antiq.* *τετρακισχιλίους*,  
on purpose to make the accounts of Josephus and

St. Luke exactly agree. But for *τρισμύριοι* I  
would read *τρισχιλίους*, which will make Jo-  
sephus consistent with himself; for certainly  
600 may be considered very many out of 3000.  
And thus the difference between the accounts in  
Josephus and that of the *Chiliarch* (not St.  
Luke) becomes of small consequence, and they  
might be diversely estimated. It is scarcely ne-  
cessary to observe how frequently *χιλίοι* and  
*μύριοι* in composition with *dis*, &c. are con-  
founded, from the similarity of the contractions  
and single letters to denote the numbers in ques-  
tion. Had, indeed, the real number been 30,000,  
Josephus would not have omitted in his *Antiq.*  
to advert to the *great multitude* of persons.  
Thus we see that, though the members of the  
two different accounts are inconsistent with each  
other, yet the discrepancy is not irreconcilable;  
and therefore it is not necessary to leave them out  
of the question, as Mr. Alford proposes.

— *σικαρίων*] lit. *cut-throats*; from *σικα*, the  
short cutlass, or long dagger (of Oriental origin,  
in fact the *Kris* of India and China), found  
among Egyptian and Assyrian antiquæ, which was  
carried under the arm, like the Italian *diletto*.  
So, too, Jos. Bell. ii. 13, 3, describes the *σικ.* as  
*εἰδοὶ ληστῶν—ταῖς ἐσθῆσιν ὑποκρύπταντες*  
*μικρὰ ξιφίδια*. And comp. also Bell. vii. 8—  
11, and Antt. xx. 8, 5. From what Josephus  
says, it would seem that the sicarii were at first  
private assassins, or cut-throat robbers; and,  
after that, rebels and brigands of the most ferocious  
character.

39. οὐκ ἀσκήμον πόλις.] An elegant litotes, as  
Eur. Ion 8, πόλις οὐκ ἀσ. to denote 'a cele-  
brated city.' So Stephan. Byz. calls it πόλις  
*ἐπισημοτάτη*.

XXII. In this able address, most skilfully  
contrived, so as to answer the purpose of con-  
ciliation, the Apostle first vindicates himself  
from the charge of throwing contempt on the  
Mosaic ordinances, by adverting to his Jewish  
birth and education, which would render the  
thing highly improbable; he then states his  
former hatred of Christianity, and relates the  
circumstance of his miraculous conversion. He,  
moreover, alleges his *praying* in the Temple as a  
*proof* that he could mean no disrespect to it;  
and finally he explains the reason why he  
preached to the Gentiles.

1. Ἄνδρες ἀδελφοί, καὶ πατ.] I have thus  
pointed, because *ἀνδρ. ἀδ.*, while it lit. means

ἀδελφοί, καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς \* νυνὶ ἀπολογίας. <sup>2</sup> Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. Καὶ φησιν <sup>3</sup> Ἄ'Εγὼ μὲν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατετραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρώου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον <sup>4</sup> ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας· <sup>5</sup> ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκέισε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. <sup>6</sup> Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγιζόντι τῇ Δαμασκῷ περὶ μεσημβρίας, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράφαι φῶς ἱκανὸν περὶ ἐμέ. <sup>7</sup> Ἐπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαουλ, Σαουλ, τί με διώκεις; <sup>8</sup> Ἐγὼ δὲ ἀπεκρίθην· Τίς εἰ, κύριε; εἶπέ τε πρὸς με· Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. <sup>9</sup> Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθέασαντο, καὶ ἔμβοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. <sup>10</sup> Εἶπον δὲ· Τί ποιήσω, Κύριε; ὁ δὲ Κύριος εἶπε πρὸς με· Ἀναστὰς πορεύου εἰς Δαμασκὸν· κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακται σοι ποιῆσαι. <sup>11</sup> Ὡς δὲ οὐκ ἐνέβλεπον, ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. <sup>12</sup> Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, <sup>13</sup> ἐλθὼν πρὸς με καὶ ἐπιστὰς εἶπέ μοι· Σαουλ ἀδελφέ, ἀνάβλεψον κἀγὼ αὐτῇ τῇ ὥρᾳ

a ch. 9. 11.  
& 21. 30.  
3 Cor. 11. 22.  
ch. 5. 34.  
Gal. 1. 14.

b ch. 9. 2.  
& 9. 1.  
& 30. 9.  
1 Cor. 15. 9.  
Gal. 1. 13.  
1 Tim. 1. 13.  
c ch. 9. 2.  
& 30. 12.

d ch. 9. 2.  
& 30. 12.  
1 Cor. 15. 9.  
3 Cor. 12. 2.

e ch. 26. 14.  
15.

f ch. 9. 7.  
Dan. 10. 7.

g ch. 9. 17.

(on the principle of apposition) 'men who are my brethren,' might not unfaithfully be rendered 'brethren.' The expression καὶ πατέρες (occurring nowhere else in Scripture), is a notable addition to account for which we may suppose that among those present were some persons venerable on account of age or official dignity, ancient Scribes and Doctors of the Law.—I have edited *nyni* for *nyn*, from all the most ancient uncials, and very many cursives; to which I add all the Lamb. copies but one, some of the Mus. copies, and Trin. Coll. B. x. 16. The reading is adopted by Lachm., Tisch., and Alf.

2. *παρέσχον ἡσυχίαν*] Not an Hellenistic phrase; the same occurring in Dionys. Hal. Ant. ii. 32, τοῖς περισσώσι διασηφῶς ἡσυχίαν παρασχεῖν, λέγει τοιάδε. See also Jos. Ant. v. 9.

3. *ἀνατετραμμένος—πεπαιδ.*] The construction here has been disputed; some Expositors joining *παρὰ τοὺς πόδας* γ. with the words *preceding*; others with the words *following*. Of these two modes the former is preferable. As to the *regularity* imparted to the passage by the other construction, that is little characteristic of Scriptural, or, indeed, of ancient style in general.

—Ἀνατ. *παρὰ τοὺς πόδας* answers to what we call 'being educated under such and such a master,'—by an Hellenistic idiom, alluding to the posture in which Jewish scholars received instruction from their masters. A Class. writer would have used *παρὰ* with a Dative of the person educating. So Plut., *Oper. Moral.* t. ii. p. 434, *τιθραμμένος παρὰ τῷ σοφωτάτῳ Χαίρωνι*. In the words following, *πεπαιδευμένος κατὰ ἀκρίβειαν*.

—[*ζηλ. ὑπ. τοῦ Θεοῦ*] meaning, 'of God's law,' namely, what he then esteemed such. Comp. 1 Kings xix. 10, 14, 'I have been very jealous for the Lord God of hosts,' i. e. meaning for his honour, with Rom. x. 2. And so Arrian, *Epict.* ii. 14, *ὡς Θεοῦ τοῖνον ζηλωτὴ τὰ ἐξῆς πάντα καὶ κοῦνι καὶ λέγειν*. In so expressing himself, the Apostle intended delicately to refute the charge brought against him, of blaspheming the Law; speaking of it in terms such as to tacitly *admit its divine origin*.

5. *ὁ ἀρχιερεὺς*] meaning, 'the then High Priest,' now living.—*μαρτυρεῖ μοι* is to be taken in a popular sense, for 'He can bear me witness,' 'while I appeal to him.'

6—11. See notes at ix. 3, seqq.

ἀνέβλεψα εἰς αὐτόν. <sup>14</sup> Ὁ δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων <sup>h ch. 2. 14.</sup>  
 ἡμῶν προεχειρίσαστό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν <sup>ch. 22. 16.</sup>  
 Δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ· <sup>15</sup> ὅτι ἔσθι <sup>1 John 2. 1.</sup>  
 μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἐώρακας καὶ ἤκουσας.  
<sup>16</sup> Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλousαι τὰς <sup>1 Matt. 2. 11.</sup>  
 ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου. <sup>17</sup> Ἐγέ- <sup>Mark 1. 4.</sup>  
 νετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου <sup>Luke 2. 2.</sup>  
 ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, <sup>18</sup> καὶ ἰδεῖν αὐτὸν λέγοντά <sup>h ch. 9. 22.</sup>  
 μοι· Σπεύσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ παρα-  
 δέχονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. <sup>19</sup> Ἐγὼ εἶπον· Κύριε, <sup>1 ver. 4.</sup>  
 αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἡμην φυλακίζων καὶ δέρων κατὰ τὰς  
 συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· <sup>20</sup> καὶ ὅτε ἐξεχείτο τὸ <sup>m ch. 7. 58.</sup>  
 αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἡμην ἐφeskτῶς καὶ <sup>& 2. 1.</sup>  
 συνευδοκῶν [τῇ ἀναίρεσει αὐτοῦ], καὶ φυλάσσω τὰ ἱμάτια τῶν  
 ἀναιρούντων αὐτόν. <sup>21</sup> Καὶ εἶπε πρὸς με· Πορεύου, ὅτι ἐγὼ <sup>n ch. 9. 15.</sup>  
 εἰς ἔθνη μακρὰν ἐξαποστελῶ σε. <sup>& 15. 3.</sup>  
<sup>22</sup> Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπήραν τὴν <sup>Gal. 1. 15.</sup>  
 φωνὴν αὐτῶν, λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ <sup>& 2. 8.</sup>  
 \* καθῆκεν αὐτὸν ζῆν. <sup>23</sup> Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούν- <sup>Eph. 2. 2.</sup>  
<sup>1 Tim. 2. 7.</sup>  
<sup>2 Tim. 1. 11.</sup>  
<sup>o ch. 21. 22.</sup>

13. ἀνέβλεψον] See my Lex. Here the two senses are blended together, as supra vii. 52.

14. τὸν Δίκαιον] 'the Just One.' 'the Messiah.' See note supra iii. 14. vii. 52, and Luke xliii. 47. comp. with Rev. iii. 7.

16. βάπτισαι καὶ ἀπόλousαι τὰς ἁμ.] meaning, 'wash away thy sins by baptism, as an ordinance expressive of the washing away of sin.' Comp. 1 Cor. vi. 11, καὶ ταῦτα τινας ἦν, ἀλλὰ ἀπελούσασθαι, and comp. Heb. x. 22.

19, 20. Meaning to say, 'Lord, as these (the Jews) well know how bitterly I persecuted those who believed in thee, they must be convinced it is only on irresistible conviction, that I am become a preacher of the faith I once persecuted; and, accordingly, I may hope that they will hearken to my preaching.' See Dodd. After συνευδοκ. (on which see my Lex.) the words τῇ ἀναίρεσει αὐτοῦ are omitted in A, B, D, E, and one cursive, also in the Vulg. and some other Versions, and are cancelled by Griesb., Scholz, Lachm., Tisch., and Alf. They may have been interpolated from Acts viii. 1; but it is strange that that should be the case in all the copies but four; for Alford's *alii* is but a repetition of Scholz's *alii*, which rests on Mill's Barb. 1. But those Barbarini MSS. are nearly in as bad credit as the Veleian readings, as Tisch. must think, who, with his usual honesty, queries the *alii*. For my own part, I cannot think it right to expunge what is found in all the MSS. except four (for it is in every one of the Lamb. and Mus. copies, and it is in Trin. Coll. B. x. 16), confirmed by the Pesch. Syr. Version. I cannot help suspecting that the words were cancelled by Critics, who scrupled at the propriety of the phrase as followed by a Dative of action, for the words must be meant for both Participles; and if the words be re-

moved, then there will be a very harsh brevity not in St. Luke's manner. On φυλ. τὰ ἱμ. see note supra vii. 58.

21. πορεύου] The Lord overrules this plea by simply repeating the order.

22. αἶρε ἀπὸ τῆς γῆς] Alluding, it may be supposed, to the law which ordered that persons guilty of sacrilege should suffer the punishment of καταποντισμός. So Philo, as Euseb. viii. p. 392, νόμον κειμένον τὸν ἱερῶν κατακρημνίζεσθαι ἢ καταποντίζεσθαι.

—οὐ γὰρ καθῆκεν] 'non debuerat,' or 'desuerat,' 'it were not proper.' As for the reading, I find it confirmed by the Lamb. and Mus. copies, and Trin. Coll. B. x. 16.

23. ῥιπτούντων τὰ ἱμάτια] This cannot mean what some understand, 'rending their garments;' or, as others, 'shaking their garments, as if in rage.' More probable is the sense assigned by others, 'tossing up their garments;' this being regarded as an action betokening approbation, proceeding from certain persons too far off to otherwise participate in the tumult. I see not, however, how ῥίπτω will bear the sense 'toss up,' nor how it could be thought to import any thing but disapprobation and anger. The true interpretation seems to be that of Grotius, Tirinus, Parkh., and Bretchn., 'tossing off, or flinging off their garments,' as a preparation for violence; a *symbolical action* quite in unison with the violent expressions of such of their companions as stood near, the whole forming a lively picture of rabid fury. Comp. Plato de Rep. p. 665, Ἐγὼ ἐπὶ σὲ πάνν πολλοὺς οἷον ῥίψαντας τὰ ἱμάτια, γυμνοὺς λαβόντας ὅτι ἑκάστου παρῆνεν ὅπλον, θεῖν διαταγμίσιν. In κοινοῦ βαλλόντων εἰς τὸν αἶρα we have another *symbolical action*, quite in unison with the preceding; for Grot., Wetst., and



των τὰ ἱμάτια, καὶ κοινορτὸν βαλλόντων εἰς τὸν αέρα, <sup>24</sup> ἐκέλευσεν αὐτὸν ὁ χιλιάρχος † ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μάλιστα ἀνετάξασθαι αὐτὸν, ἵνα ἐπνυῶ δι' ἣν αἰτίαν οὕτως  
 p ch. 16. 27. ἐπεφώνουν αὐτῷ. <sup>25</sup> Ὡς δὲ † προέτεινεν αὐτὸν τοῖς ἱμασίν, εἶπε πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίξαι; <sup>26</sup> Ἀκούσας δὲ ὁ ἐκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων

Kuin. rightly take it of *kicking up*, or otherwise throwing up dust into the air, which, as appears from the Class. citations of Wetst., and the accounts of modern travellers, was then, and still is, in the East, a frequent mode of raising a tumult.

<sup>24</sup> *μάστιξιν ἀντ.*] The plural is here used with reference to the many things of which the *μάστιξ* was formed. 'Ἀνετάξω signifies properly 'to examine carefully'; but here *questionem habere*, denoting 'examination by torture;' see Gen. xii. 17. xvi. 6. Wied. ii. 19. 2 Macc. vii. 37, Sept.

—ἐπεφώνουν αὐτῷ] The word signifies literally to *raise the voice* AT a person; and has therefore two senses, either *acclamo*, *applaud*, as in Acts xii. 22, or *inculamo*, *exclaim against*, as here: so our old Engl. 'to cry out upon' any one.

<sup>25</sup> ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμασίν] There are few passages more perplexed by variety of reading, and diversity of interpretation, than this. Not less than *six* or *seven* var. lectt. exist; but the only material diversity is between the singular *προέτεινεν*, and the plural *προέτεινον* or *προέτιναν*. Before entering into the question as to which of these two should be preferred, I would advert to one main error that runs through the interpretations of most modern Commentators,—which is, the taking *ἱμασίν* in the sense *scourges*; q. d. 'they stretched him for the scourges.' But there is, I apprehend, no authority for such a use of *ἱμασίν* in the plural. The true interpretation of the word is that of the ancient and some modern Expositors, who take it in the ordinary sense *straps*, or *thongs*, as Mark i. 7. Luke iii. 16. John i. 27. The plural is here used because, it seems, the prisoner was fastened to the post with two straps. So Dio Cass. xi. 49, Ἀντίγονον ἱμαστίωσαι, σταυρῷ προσδέσαντες. In *προδ.* we have an allusion to the *posture* of the sufferer, necessarily a *sloping* one, as the position of the post was an *inclined* one. The post was sometimes a short stone *pillar*. So, Æschin. p. 9, 11, πρὸς τὸν κίονα, scil. δεθίοντα αὐτὸν ἱμαστίῳ. Soph. Aj. 108, πρὶν ἂν δεθείς, πρὸς κίον' ἱρκίον στῆγην Μάστγι—νῶτα φοινιχθεὶς θάψῃ. Comp. Pind. Pyth. iv. 417, βάσει δῆσαι ἀνέγκας Ἑρτίον αὐχίνας. These straps, or belts, were, it should seem, fastened about the person something like the harness of our horses, and were then attached to the post by some ring or buckle there provided to receive them. In short, the mode was, I apprehend, exactly like that now adopted in Russia, in the punishment of the *knout*; of which Captain Frankland, in his late Travels in Russia, vol. ii., gives the following description:—'It is a large solid piece of wood, about seven feet in height, thrust end-

ways in the ground in an inclining posture. At the top is a groove cut for the reception of the neck of the sufferer; at the two sides are two other grooves for the arms. On the part fronting the spectators, opposite to the side on which the sufferer is placed, are three iron *riags*, to which the hands, neck, and feet of the criminal are made fast by *thongs*.' But, to advert to the *sense*, which will depend on the *reading*. Now, on a further consideration of this debated question, it appears to me that the text. rec., though found in the greatest number of MSS., arose, not as Alf. thinks, from Critical correction, to suit the subject to ὁ χιλιάρχος, but simply from error of scribes. It is quite indefensible, because it was the office of the *licitors*, not of the *centurion*, much less of the tribune, to fasten the prisoner to the post. Accordingly, a plural form must be adopted; and of the two which are extant, *προέτιναν* is to be preferred; and it is found in MSS. B, G, and 20 cursives; to which I add Lamb. 1181, 1182, 1183, 1184, Cov. 2, 4 (in Brit. Mus.) omitted by the Collator, also (Æcumen.) and the Oxford Catena; and it is edited by Griesb., Scholz, Lachm., Tisch., and also by Alf., who renders, 'and while they were binding him down with the thongs!' But the Aor. I cannot be taken for the Imperf.; and therefore we must render, 'and when they had stretched him forward for the thongs,' i. e. to be strapped. Thus it seems that Paul waited until the licitors had stretched him forward, and were going to strap him to the post. Then he uttered his protest against the wrong done. For it was forbidden by the law that any free citizen of Rome should be bound, much less scourged: so Dion. Hal. Ant. 1853, 7, τὸν δ' Ἰπποκρίτου—μάστιξιν αἰκισάμενοι καθάπερ ἀνδράποδον, ἐπέκταναν. Every one of the ancient Versions confirms both the plural form, and the *Pluperf. tense*. I am, however, inclined to suspect that in the passage of Dio Cass. the reading is *προσδέσαντες*, for there is no authority for *προδέσαντες* where the prep. would not suit the verb. And my emendation is confirmed by various passages which I could cite; suffice it to adduce Artemid. On. 1, 78, προσδέθει κίονι πολλάς ἑλαβη πλῆγας, καὶ ὑπὸ τοῦ δεσπότητος ἐνιθάβη ('stretched tight'). This stretching was, it seems, an important part of the operation, by which the person was stretched *tight*, that the lashes might be more keenly felt. This we find expressly touched on in the following passage of an ancient Greek Martyrologist from a tract entitled *Martyrium Taraché, περιάλοντες αὐτοῦ τὸ πέλαιον, καὶ περιζώσαντες* ('after strapping with thongs'), *τίνατες, καὶ νεύροι ὁμοίως τήνατες—δέσαντες αὐτὸν—τίνατες, καὶ νεύροι ὁμοίως σχίζατε τὸ νῶτον αὐτοῦ—τίνατες αὐτόν.*

[<sup>27</sup>Ορα] τί μέλλεις ποιεῖν ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.  
<sup>27</sup> Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ Ἄγε μοι, [εἰ] σὺ  
 Ῥωμαῖός εἰ; ὁ δὲ ἔφη Ναί. <sup>28</sup> Ἀπεκρίθη τε ὁ χιλιάρχος  
 Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ  
 δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι. <sup>29</sup> Εὐθέως οὖν ἀπ-  
 ἔστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. καὶ ὁ χιλι-  
 αρχος δὲ ἐφοβήθη, ἐπηγγόνους ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν  
 δεδεκώς.

<sup>30</sup> Τῇ δὲ ἐπαύριον, <sup>a</sup>βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί <sup>a ch. 24. 16.</sup>  
 κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν [ἀπὸ τῶν δεσ-  
 μῶν], καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συν-  
 ἔδριον αὐτῶν καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

XXIII. <sup>1</sup> Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ, εἶπεν Ἄνδρες  
 ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ  
 ἄχρι ταύτης τῆς ἡμέρας. <sup>2</sup> Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε  
 τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. <sup>3</sup> Τότε ὁ

<sup>a</sup> ch. 24. 16.  
<sup>2</sup> Tim. i. 2.  
<sup>b</sup> 1 Kings 22.  
<sup>34</sup>  
<sup>c</sup> Jer. 30. 2.  
<sup>d</sup> John 12. 22.  
<sup>e</sup> Lev. 19. 26.  
<sup>f</sup> Deut. 17. 4, 9.  
<sup>g</sup> & 26. 12.

<sup>28</sup> ἐγὼ πολλοῦ—ἐκτησάμην] These words imply *surprise* how a person of Paul's mean appearance could possess this privilege. Perceiving which, the Apostle makes the rejoinder, 'Ay, but I am even so by birth.' On the various modes whereby the freedom of Rome could be attained by foreigners, i. e. by *merit* or *favour*, by *money*, or by *being freed from servitude*, and on the peculiar nature of the freedom claimed by the citizens of Tarsus, see my Recens. Synop.

<sup>30</sup> ἰστέμει εἰς αὐτούς] The full sense seems to be, 'set him up to speak face to face [as to the charges they brought against him].' The more Classical term would be *καθίστημι*, on which see my note on Thucyd. iv. 84, 1.

XXIII. 1. ἀτενίσας τῷ συνεδ.] 'after having looked stedfastly at the council.' Not, as many have supposed, for the purpose of close observation, in order to discover the character of his judges, but simply thereby to fix their attention upon himself, and what he was about to say. So supra iii. 4, it is said, Peter and John 'looked fixedly on the cripple, and bade him look at them,' in order to draw his attention to what was about to be said and done. We may suppose, too, that the Apostle meant thereby to show the Council that he could then as confidently look them in the face as heretofore, when he had been in the highest honour and trust. And thus the action corresponded with the words of his speech, which, as Calvin and Newcome remark, 'are meant to obviate the unfavourable impression occasioned by his appearing before the Council as a malefactor.' Hence his speech commences with the solemn assurance, that he had at all times, now as heretofore, acted *πάσῃ συνειδήσει*, according to the best light of his conscience towards God, whether well or ill informed; that he had never acted from sinister motives, but always from a sense of duty.

—πεπολίτευμαι] 'I have conducted myself.' The word properly signifies 'to act as a citizen,' and sometimes, 'to have the conduct of state

affairs;' see my note on Thucyd. i. 84, 5. Hence it came to mean, 'to conduct oneself,' 'behave,' and, here, by the addition of τῷ Θεῷ (with which construction comp. 2 Macc. vi. 1, π. τοῖς νόμοις) the expression contains a firm, yet modest declaration of his innocence, founded on the consciousness of integrity. This assertion of habitual conscientiousness is characteristic of the Apostle. See 2 Tim. i. 3, and v. 19. Comp. 1 Pet. iii. 16.

2. As to the Ananias here mentioned, there is no doubt about the person, but *much difference of opinion* whether he was then the High Priest, or was usurping the office. The latter view has recently been quite refuted by Wieseler, Chron. p. 76, note, who has shown that Ananias was then *exercising* the office in *full right*, and not, as I have heretofore supposed, holding it provisionally. He was, however, not long after, as we find from Jos. Antt. xx. 8, 8, deposed from his office by Felix, a little before his departure. Nevertheless, we learn from the same authority that he still had much power, which he used with lawless violence, until he at length reaped the fruits, and, after having 'sown the wind, he reaped the whirlwind,' being six years after assassinated by the *sicarii*. Jos. Bell. ii. 17, 9.

—ἐπέταξε τοῖς παρ. α. τύπτειν, &c.] Meaning by this action to intimate both displeasure at what had just been said (see ver. 4), and an inhibition to speak further. In the former view I would compare Aristoph. Lysist. 635, αὐτὸς γὰρ μοι γίγνεται τῇς θοῖς ἐχθρὰς πατάζει τῆσδε γραφῆς τὴν γνάβον. Also 1 Kings xxii. 24, ἐπάταξε τὸν M. ἐπὶ τὴν σιαγόνα. Into this unjustifiable violence towards the Apostle Ananias was hurried, we may suppose, 1. by Paul's *solemn protestations of innocence*, which gave the lie to the accusations of the Chief Priests; 2. by his addressing them as *Brethren*, not as *Fathers*, or *Rulers* of Israel; 3. from his having been liberated by Roman soldiers, and throwing himself on their protection as a Roman citizen.

Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει ὁ Θεὸς, τοίχῃ κεκο-  
νιαμένε! καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν  
κελεύεις με τύπτεσθαι; <sup>4</sup> Οἱ δὲ παρεστῶτες εἶπον· Τὸν ἀρχ-  
ιερέα τοῦ Θεοῦ λοιδορεῖς; <sup>5</sup> Ἐφη τε ὁ Παῦλος· Οὐκ ᾔδεις,  
ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς γέγραπται γάρ· Ἀρχοντα τοῦ  
λαοῦ σου οὐκ ἐρεῖς κακῶς. <sup>6</sup> Γνοὺς δὲ ὁ Παῦλος, ὅτι τὸ ἐν  
μέρος ἐστὶ Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ  
συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου  
περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι! <sup>7</sup> Τοῦτο δὲ  
αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδ-

d Exod. 22.  
23.

e ch. 24. 15,  
21.  
f 26. 5, 6.  
Phil. 2. 3.

3. *τύπτειν σε μέλλει, &c.*] Whether these words are, what most Commentators regard them, a *prediction*, may be greatly doubted. Certainly they are not, what Camerarius, Zeger, Limborch, Wetstein, Heumann, and most of the recent Commentators suppose, a *formula malé precantis*; q. d. 'God smite thee, as thou hast smitten me,'—a sense not at all permitted by the words. We may, I think, simply understand them as expressing a *full persuasion, conviction*, that God would punish Ananias for this outrage,—a view supported by the opinion of Chrysostom, Jerome, and Augustin, and not a few eminent *modern* Expositors.

—τοίχῃ κεκοινιαμένε.] A frequent metaphor to designate *hypocrisy*. See note on Matt. xxiii. 27. It is probable that Paul had in mind his Lord's saying.

—καὶ σὺ κάθῃ, &c.] The *καὶ* when prefixed to interrogative sentences, implying admiration, is best rendered *itane? and so? so then?*

5. οὐκ ᾔδεις—ἀρχιερεὺς.] That the Apostle should have been ignorant of the presence of the High Priest, would seem strange; and has been variously accounted for. Of the many solutions of the difficulty offered by Commentators, three only seem to have any semblance of truth: 1. that of Chrysost., Dionysius, Cajet., Gataker, Wolf, Michaelis, and Townsend, who go far to prove, from the history of the times, as recorded in Josephus, that the office of the High Priest was then vacant, and that Ananias was only discharging its duties *pro tempore*; which Paul, having been in Jerusalem only a few days, might not be aware of: 2. that of Bps. Sanderson and Mann, Bengel, Wetst., Pearce, Valcknaer, Schott, Kuin., Olsh., and Neander, who take the expression οὐκ ᾔδεις in the sense, 'I did not reflect, or consider' (as it were excusing a momentary impetuosity, from want of thought), as in Eph. vi. 8. Col. iii. 24, and some passages of the Class. writers cited by the Commentators. 3. It has been suggested by some, including Mr. Alford, that the imperfection of St. Paul's vision (supposed to be implied in *δυνέσθαι*) was the cause of his ignorance and mistake in the matter in question; so that he heard the insolent order given, but knew not from whence it proceeded. For my own part, I am not satisfied with any of the three solutions. The first is wholly untenable. That of Mr. Alford is preferable, but is founded on a most gratuitous assumption, as to the defect of Paul's sight. Surely the use of *δυνέσθαι* here or elsewhere gives no countenance

to the notion in question, which, however, may have some ground of truth. Though not perfectly satisfied with the second solution, I greatly prefer it, since I see little or no positive objection. For as to that of Meyer, approved by Alford, that the sense thus ascribed is never the meaning of *εἰδέναι*, it may not be the *proper* sense, but I see not why it may not have the occasional meaning of *εἰδέναι*, in popular language as a colloquialism. Such was probably the view taken by Valckn., a far more competent judge of such a matter than any of our German Critics of the day. Besides, Mr. Alford scarcely does justice to the view, by representing it as an acknowledgment of rash and insubordinate language. The only one that I can myself adopt is that expressed above as laid down by one of the most consummate of Philologists.

6. γνοὺς δὲ ὁ Παῦλος, &c.] And so taking advantage of the circumstance to gain over *one party* to his side by setting at variance *both parties*; an expedient founded on the maxim, '*Divide, et impera*,' exactly such as that put in practice on a similar occasion by *Josephus*; see his Bell. Jud. ii. 21, 3. That Paul was surely quite justified in adopting this politic course,—since he knew that he had no chance of a fair trial, inasmuch as personal odium would prevent his judges from doing him justice,—is undeniable.

—ἐκραξεν.] MSS. B, C, and one cursive, have *ἐκραξεν*, which is adopted by Lachm. and Tisch. Griesb., Scholz, and Alf. retain *ἐκραξεν*, rightly; for though the MSS. are, as Conybe. says, indeed *divided*, yet so that *all* except three have *ἐκραξεν*, for *ἐκραξεν* is not in any one of the Lamb. or Mas. copies, or in Trin. Coll. B, x. 16. The truth is that the other is a mere error of scribes, who perpetually confound ζ and ξ (which in some MSS. are scarcely discernible, especially in the verb *κράξω*): hence the same doubt about the reading occurs elsewhere; e. g. in Matt. xv. 22. xx. 31. Mark iii. 11, where for *ἐκραξε* Lachm., Tisch., and Alf. read *ἐκραξον*, though only from four uncials and several cursives; at Rev. vi. 10, for *ἐκραξεν* they edit *ἐκραξε*, rightly; and certainly the Aorist form is the one most used in the Greek of the New Test. and Sept.

—περὶ ἐλπίδος καὶ ἀναστ. νεκ.] It is not necessary here to suppose a *Hendiadys*. We may render (the Article being omitted after the Preposition), 'for the hope of the dead and their resurrection.' Comp. Ps. xvi. 9, and 1 Thess. iv. 13.

δουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. <sup>8</sup> Ἰσχυροὶ μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. <sup>9</sup> Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες [οἱ] γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος·—[μὴ θεομαχῶμεν.] <sup>10</sup> Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

<sup>11</sup> Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· Θάρσει, [Παῦλε] ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. <sup>12</sup> Γενομένης δὲ ἡμέρας, ποιήσαντες τινες τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυτοὺς,

8. ἀμφότερα] Render: 'them both,' 'both of them.' The Apostle adverts to two points of difference between the two parties,—namely, the resurrection, and the existence of immaterial beings: πνεῦμα and ἄγγελος being considered as falling under the same head. Such being the essential difference existing between the tenets maintained by the two parties in question, and the Pharisees in this respect coming far nearer to Christianity than the Sadducees; hence the Apostle, far from employing any thing like artful reasoning or dialectical subtlety, did no more than simply conciliate in his favour, and engage in his defence, that one of the two parties which might justly be said to come nearer to the truth.

9. εἰ δὲ πνεῦμα, &c.] Here we have only to suppose an *Aposiopesis*, such as is often found in the best writers, when something which we do not care to directly mention, is omitted. So here, 'what if an angel, or other spirit, have spoken to him.'

The angel, or spirit, is thought to have reference to the two kinds of appearance, which those who were inclined to think with Paul ascribed to the Divine vision narrated by the Apostle; for those appearances were always supposed to take place through the medium of an angel, or a spirit.

— μὴ θεομαχῶμεν] These words, not found in four uncial and three cursive MSS., and several Versions, and some Greek and Latin Fathers, have been cancelled by Griesb., Scholz, Lachm., Tisch., and Alf.; perhaps rightly, for internal evidence is against them. The words were probably added by certain Critics, who could not tolerate the *Aposiopesis* (though that has, in effect, no little force), and who thought something more should be expressed. This view derives confirmation from Chrys. and the Pesch. Syr. Version, where there is an addition in other words,—namely, 'what evil, i. e. ground of offence, is there in this?'

10. εὐλαβ. Lachm. edits φοβηθεῖς, from A, B, C, E, and a good many cursives (I add Lamb. 1182, 1184); but scarcely any amount of external evidence would suffice where internal is so opposed; for φοβ. was evidently a correction of the Critics, who chose to substitute for an

Hellenistic a pure Greek term; for it never occurs in this sense in the Classical writers, and only rarely in the Sept. and Jos., and once elsewhere in the New Test., in Heb. xi. 7. There is great reason, however, to think that the sense here is, 'having a care lest,' equivalent to, 'through caution lest Paul might be torn asunder.' This force of the Particip. is found in Heb. xi. 7, εὐλαβηθεὶς κατισχύσας κίβωτον, where, as here, the sense may be (what is expressed in the margin), 'being wary through caution.'

— τὸ στράτευμα] meaning, the detached force on duty in garrison at the fortress of Antonia. So Hadian. iv. 6, 11, καλεῖται τῷ στρατεύματι (meaning, 'the prætorian detachment on duty at the palace') προσποιεῖν τῷ πλῆθει.

— For ἄγειν, Lachm. and Tisch. (1 ed.) edit ἀπάγειν, from MSS. A and E; while Tisch., in his 2nd ed., restores ἄγειν, rightly; since it is demanded by vastly superior external authority (to which I add Lamb. MS. 1182), confirmed by internal evidence, considering that ἀπάγειν may be regarded as either a gloss on ἄγειν, or as a false correction, of which an example occurs in Rev. xiii. 10, where see note.

11. Παῦλε] omitted in A, B, C, E, and nine cursives; to which I can only add Lamb. 1182. Besides which, external evidence, confirmed by the Versions, is against it.

12. For ποιήσαντες τινες τῶν Ἰουδαίων συστ., MSS. A, B, C, D, and several cursives (I add Lamb. 1182, 1184), with some Versions, have ποιήσαντες συστρ. οἱ Ἰουδαῖοι, which has been received by Griesb., Scholz, Lachm., Tisch., and Alf.; but injudiciously, the genuineness of the common reading being attested by a certain harshness of idiom and peculiar character frequent in the New Test. writers; whereas the other reading has every appearance of being an alteration of the Alexandrian Critics, to make the passage run more smoothly. That the words should, as Alf. pronounces, have been 'corrected to συστ. v. 13,' is too improbable to be thought of. As to what he further says, that 'the copyists thought it unlikely that all the Jews were engaged, and so altered it to τινες τῶν Ἰουδαίων,

λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὐ ἀποκτείνωσι τὸν Παῦλον. <sup>13</sup> (Ἦσαν δὲ πλείους τεσσαράκοντα, οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες) <sup>14</sup> οὔτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι, ἕως οὐ ἀποκτείνωμεν τὸν Παῦλον. <sup>15</sup> Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως [αὐριον] αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὥς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἔτοιμοι ἐσμεν τοῦ ἀνελεῖν αὐτόν. <sup>16</sup> Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου \* τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύλῳ. <sup>17</sup> Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων, ἔφη· Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. <sup>18</sup> Ὁ μὲν οὖν παραλαβὼν αὐτόν, ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν· Ὁ δέσμιος Παῦλος, προσκαλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι. <sup>19</sup> Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο· Τί ἐστίν, ὃ ἔχεις ἀπαγγεῖλαι μοι; <sup>20</sup> <sup>k</sup> Εἶπε δέ· Ὅτι οἱ Ἰουδαῖοι συνέθετο τοῦ ἐρωτῆσαι σε, ὅπως αὐριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὥς † μέλλοντές

k ver. 12.

and then transposed it for euphony,' I answer that the copyists were never the *alterers*; that was reserved for the Revisers and Critics; and the hypothesis itself, however ingenious, wants far greater confirmation, and is strongly discountenanced by the fact,—that the Pesch. Syr. Translator must have had the text rec. in his copy; though Mr. Alford classes that Version with those against it. Internal evidence, indeed, seems against the text rec., but not decidedly,—since it is very possible that the *other* reading may be a correction by the Critics, who seem to have had a dislike to the Pronouns so liberally inserted in the Hellenistic and Hebraistic Greek.

—ἀνεθεματίσαν *i.*]. This *ἀναθ.* implied 'the binding oneself under a curse to do any thing;' and was sometimes, as in the present case, accompanied with a resolution not to eat or drink until the accomplishment of the thing vowed. It appears that the Jews were much given to this banding of themselves together, in order to make away with any one whom they thought ought not to live; and especially when he was accounted to have deserved death by violating the Divine laws. So in Jos. Antt. xv. 8, 3, 4, we read of ten men binding themselves by an oath to encounter every danger in order to take the life of Herod, for his innovations in their religion, and for bringing in foreign customs.

15. On the forensic term ἐμφανίσαι, see my Lex.

The αὐριον here is not in A, B, C, E, and 12 curves [not the Leicester MS.], to which I add Lamb. 1182, and several Versions. It is probably an insertion from ver. 20.

—διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ] 'to examine, so as to determine more

accurately the matters concerning him,' *i.* e. his case; so *cognoscere* in Curt. vi. 11, 'diligentius cuncta cognoscere.' Of this use of the term *Expositors* have not adduced any apposite example; but such may be found in Dio Cass., p. 432, ὥστε μὴ καὶ αὐτὸς ἀναγκασθῶμεν ὑπὲρ τῶν πραγμάτων διαγινώσκειν, 'to again go through and consider the matters.'

16. I have, in deference to the opinion of all the Critical Editors, now received τὸ ἐνεδρον for text rec. τὴν ἐνίδραν, on strong external authority (to which I can add several Lamb. and Mus. copies), confirmed by internal evidence; ἐνεδρον being the Hellenistic to ἐνίδρα, the Class. Greek form. Yet, as ἐνίδρα occurs in all the copies at ch. xxv. 5, it may be the true reading here.

19. ἐπιλαβόμενος τῆς χειρὸς α., &c.] There is here not merely a common form of expression, to denote 'the taking any one aside;' for the words impart a graphic air to the context, as in Philo, τῆς δεξιᾶς λαβόμενος μόνος μόνη συμβουλεύει.

20. Πυνθ. here denotes, not 'to make inquiry,' but by impl., 'to find out by inquiry,' 'to ascertain, learn, or know;' as often in the best writers, from Homer down to Palaeaphatus. And this sense comes from the original signifi., which is, 'to fathom,' 'get to the bottom' of a thing, as a well, fig. 'to get to the bottom of any matter, and thus ascertain and know all about it, as he who sounds does about the depth of water.'

For μάλλοντες, MSS. A, B, C, and 6 curves (I add Lamb. 1183, l. m), the Copt. and Æthiopic Versions, have μάλλων, which is edited by Lachm., Tisch., and Alf. The true reading is difficult to be ascertained amidst the confusion of two readings, which attest the perplexity of

τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. <sup>21</sup> Σὺ οὖν μὴ πεισ-  
θῆς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους  
τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε  
πиеῖν, ἕως οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι, προσδεχό-  
μενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. <sup>22</sup> Ὁ μὲν οὖν χιλιάρχος ἀπ-  
έλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα  
ἐνεφάνισας πρὸς με. <sup>23</sup> Καὶ προσκαλεσάμενος δύο τινας τῶν  
ἐκατοντάρχων εἶπεν· Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως  
πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεις ἑβδομήκοντα, καὶ  
† δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· <sup>24</sup> κτήνη  
τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς  
Φήλικα τὸν ἡγεμόνα· <sup>25</sup> γράψας ἐπιστολὴν περιέχουσαν τὸν  
τύπον τοῦτον. <sup>26</sup> “Κλαύδιος Δυσίας τῷ κρατίστῳ ἡγεμόνι Φή-  
λικι χαίρειν. <sup>27</sup> Ὁν ἄνδρα τοῦτον, συλληφθέντα ὑπὸ τῶν Ἰου- <sup>1 ch. xi. 28.</sup>  
δαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ’ αὐτῶν, ἐπιστὰς σὺν τῷ  
στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι. <sup>28</sup> Βου-  
λόμενος δὲ γνῶναι τὴν αἰτίαν δι’ ἣν ἐνεκάλουν αὐτῷ, κατήγαγον  
αὐτὸν εἰς τὸ συνέδριον αὐτῶν· <sup>29</sup> ὃν εὗρον ἐγκαλούμενον περὶ  
ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν

the Revisers, who, it seems, were ignorant of the construction. *Μέλλουσι* is the most ancient, as found in the Pesch. Syr., Vulg., and Sahid. Versions. And this would seem confirmed by v. 15; though Alf. pronounces it to be ‘a correction’ from v. 15. But I cannot think that such would extend to all the copies but ten. Besides, as Mathiæ remarks, ‘vix credibile est, Judæos adeo impudentes et stultos fuisse, ut Lysiam, virum honestum et prudentem, improbitatis et insidiarum participem facere tentarent.’ When I consider the paucity of the copies that have *μέλλων*, I cannot but suspect that *μέλλων* (for *μέλλον*) was an unfinished reading—there are many such, the termination usually placed at the top being omitted, from uncertainty as to the reading.

21. *τὴν—ἐπαγγ.*] Expositors are not agreed whether this term is to be explained *promissio*, or *order*. There is much to be urged for either sense, but the context rather requires the latter. Render, ‘the order to be given by you, for Paul to be brought up.’

23. *δεξιολάβους*] Of this much debated term we have not sufficient information to enable us fully to determine its true sense. I have shown that it cannot designate the Tribune’s *licitors*, 200 being too many for that office; nor the Tribune’s body-guards, for the same reason, and because there is no evidence sufficient to prove it. I am still of opinion that the term designates a corps of light-armed troops in attendance on the battalion of heavy-armed, like the Roman *lancoarii*, except that they occupied, and covered, the right flank of the battalion; though they sometimes discharged other duties, as that of *pickets*, or *scouts*. I find my view confirmed by the suffrage of Meyer, who cites a passage of Constantine Porphy., where they are conjoined with the

archers and peltasts, but placed after, and distinct from them; Meyer, however, would derive the name from the corps grasping their weapon with the *right* hand. However, there would seem no reference to their position in *time of battle*, where they were probably never placed, being, it seems, merely used like the *lancoarii*, thus mentioned in Ammian. xxi. 13, ‘iter suum præire cum *lancoariis* et cæteris catervis expeditorum præcepit;’ which is confirmed by Theoph. Sim. iv. 1, *προστάττει δὲ καὶ δεξιολάβοις ἰχνηλατεῖν*, &c., and so Suidas explains it by *παράφυλαξ*.—The plural *κτῆνη*, implies that there were *two horses* for Paul’s use; for in so long and rapid a journey he would require more than one horse.

25. *περιέχ. τὸν τύπον τοῦτον*] lit. ‘comprised in this form,’ couched in these terms. A blending of two expressions, each found in some copies, *περιέχουσιν ταῦτα*, and *ἔχουσι τοῦτον τὸν τύπον*: the latter of which propriety of language would require.—*Τὸν τ. τ.* is the Greek of common life; in which *τύπος* means *form*, as in 3 Mac. iii. 30, *ὁ δὲ μὲν τῷ ἐπιστολῇ τύπος οὕτως ἐγγράφτο*. There is no reason to suppose, with Valckn. and Kuin., that Luke has here given, not the letter, but only the substance of,—the Latin letter translated into Greek. It should rather seem that Luke wrote from a *copy* of the letter, preserved by himself, or by Paul, and obtained from those who kept the public records.

26. *κρατίστῳ*] The usual epithet in addressing a magistrate; as we say, ‘your *Excellency*.’ See note on Luke i. 3. On *χαίρειν* and *ἔρρωσο*, see note on Acts xv. 23.

27. *σὺν τῷ στρατεύματι*] Not ‘with an army,’ but ‘with the force [under my command];’ in order to conceal the fault he had committed.

ἔγκλημα ἔχοντα. <sup>30</sup> Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἔξαντῆς ἐπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἔρρωσο.”

<sup>31</sup> Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα. <sup>32</sup> Τῇ δὲ ἐπαύριον ἔασαντες τοὺς ἵππους πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν. <sup>33</sup> οὔτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. <sup>34</sup> Ἀναγνοὺς δὲ [ὁ ἡγεμὼν], καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας· <sup>35</sup> Διακούσομαί σου, ἔφη, ὅταν καὶ

m ch. 24.  
1-4.  
8. 25. 18.

<sup>30</sup>. ἔρρωσο is not in A, B, and one cursive, with the Copt., Sahid., and Æthiop. Versions, and is cancelled by Lachm., Tisch., and Alf. But the authority of all the copies except three (for I find the word in all the Lamb. and Mus. copies, and in Trin. Coll. B, x. 16), confirmed by the Pesch. Syr. Version, proves that the word is not to be expunged; especially since internal evidence is in its favour. Conyb., indeed, remarks, that ‘if the evidence were equally balanced, we should decide in its favour; for such despatches would undoubtedly be in Latin; and the Latin conclusion of them is almost invariably “vale” = Gr. ἔρρωσο.

<sup>31</sup>. ἤγαγον διὰ τῆς ν.—‘A.] From the ancient itineraries, brought to light by the researches of Reland, we are enabled to trace both the route generally, and the different stages of it; making 42 miles in all. But 42 miles would seem a distance too great for one night, even supposing all the rapidity of a forced march. And yet the words cannot without violence be explained in any other sense; nor is it necessary, since, by a forced march with picked troops, and by the aid of the cavalry, taking the infantry in rotation behind them, they might arrive at Antipatris in good time, so as to allow of the return, on that morning, of the infantry; though they may have rested for the day, and gone forward the next, which Alf. thinks permitted by τῇ δὲ ἐπαύριον. Though I doubt whether it can fairly be taken of any other morning than the one after the night of the journey. The troops might go part of the way that day, and return on the next to Jerusalem. The exact course of this nocturnal forced march to Antipatris, and the remaining course of the cavalry with St. Paul to Cæsarea, has recently been ascertained by exact observation on the spot and the research of an American Missionary, the Rev. Eli Smith; the substance of whose matter (communicated to the American Bibl. Sac. vol. i. 438—436) has been given by Con. and Howa., vol. ii. 275, seqq., of which the following is an epitome:—‘The road runs for about three hours N. along the high mountainous region which divides the valley of the Jordan from the great W. plain of Judea. About midnight they would reach Gophna, and, after a short halt, they quitted the *northern* road, which leads to Neapolis, and turned towards the sea-coast on the left. Presently they began to descend among the w. eminences and valleys, and

their second halting-place was probably at Thamna (mentioned by Jos. Antt. xiv. 11, 2. Bell. iii. 3. 5. iv. 8. 1. 1 Macc. ix. 50), the present Tibnah. Then they proceeded, still descending, till about day-break they came to the last halt, at the present village of Misdal Yaba, and overlooked the great plain of Sharon, going just up to its base on the w. The road now turned N. across the plain of Sharon. On the E. were the mountains of Samaria, bounding the plain in that direction, and on the left a line of low wooded hills, shutting it in from the sea. Between this higher and lower range stood Antipatris, so well described by Jos. Antt. xiii. 5. 1. Bell. i. 4, 7, and 21, 9,—a city of no inconsiderable note, though by this time it had become a *semi-rutum oppidulum*.’ But if this should be, as it probably is, the true route, the distance to Antipatris must have been far less than 42 miles, probably only 36 or 34, and thus might be gone over as above, διὰ τῆς νυκτὸς. The remaining course to Cæsarea would be along the Roman road laid down in the Pentinger Table, and the Jerusalem Itinerary, through Bethar,—a distance of 28 miles. I need scarcely say, that thus all the real difficulty attending the interpretation of διὰ τῆς νυκτὸς and τῇ ἐπαύριον is removed, so that no straining of the sense will be necessary.

<sup>32</sup>. ἔασαντες τοὺς ἵππους πορ. σὺν α.] Render: ‘after having left behind the horsemen to go with him,’ &c. So Soph. Trach. 323, ἔσ’ οὖν ἰάσθω, καὶ πορευίσθω στίγες. For πορεύεσθαι, MSS. A, B, E, and eight cursives (to which I can only add Lamb. 1181), have ἀπέρχεσθαι, which is adopted by Lachm., Tisch., and Alf., while Griesb. and Scholz retain πορ.; rightly; for ἀπέρχ. seems to be a Critical correction, by substituting a better Greek term, and a more spirited expression, for the somewhat homely πορ., the Critic not being aware that if even the signif. ‘depart’ were necessary, πορ. in the Hellenistic Greek often has that sense. It is strange that our three Editors should, on another passage of the same writer, Luke ix. 12, have decided quite *oppositely*, editing πορευθέντες for ἀπελθόντες, from five uncial and six cursive MSS., though in each passage ἀπελθ. is, as I have shown, more suitable.

<sup>35</sup>. Διακούσομαί σου] lit. ‘I will hear through [thy cause].’ So Jos. Antt. xx. 6, 2, τῶν Σεμαρείτων διακούσας, and Deut. i. 16, Sept.,

οἱ κατηγοροὶ σου παραγένωνται. ἐκέλευσέ τε αὐτὸν ἔν τῷ <sup>2</sup> Matt. 27. πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

XXIV. 1. <sup>2</sup> Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνα- <sup>a. ch. 22. 2</sup> <sup>2</sup> <sup>2</sup> νίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. <sup>2</sup> Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων <sup>3</sup> Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει

διακούετε ἀπὸ μίσου τῶν ἀδελφῶν ὑμῶν καὶ κρίνατε δίκαιον. Comp. διαγνώσκειν, ch. xxiv. 22.—For ἐκέλευσέ τε, Lachm., Tisch., and Alf. read καλεύσας, from A, B, E, and four cursives; to which I can add Lamb. 1184, and Trin. Coll. B, x. 16. Alf. pronounces the text rec. 'an emendation of style;' and indeed the expression needed it. But I will not believe that Luke would write such unlicensed Greek as that; but I suspect that under the reading of those few cursives is concealed another reading lost by the carelessness of scribes, but which will, I doubt not, be found by the careful inquisition of collators,—namely, κακέλευσε. The καὶ was lost by a very obvious cause, and then the Verb would easily pass into a Particip., especially since the terminations for -ον and -ας are very similar. That καὶ ἐκέλευσε was read by the Pesch. Syr. and Æthiop. Translators is plain; and that it was the original reading is very probable.

XXIV. 1-XXVI. 32. Paul's imprisonment at Cæsarea.

1. μετὰ δὲ πέντε ἡμ.] Some understand this of 'five days' from Paul's arrival at Cæsarea; but I agree with Conyb. and Hows. that it is more natural to reckon them from Paul's departure from Jerusalem. This is confirmed by v. 11, at least according to the view taken, I think rightly, by Mr. Alford.—For τῶν πρεσβ., Lachm. and Tisch., ed. 1, edit πρεσβ. τινῶν, from MSS. A, B, E, and 15 cursives; to which I add Lamb. 1184, and Trin. Coll. B, x. 16. But Tisch., ed. 2, restores the text rec., which Alf. retains, anxious to release Lachm. from the charge of clumsiness; forgetful that in the preceding verse he had ascribed to him worse than clumsiness.

—ῥήτορος] The word properly denotes 'an orator;' but as orators, who harangued before the public assembly, sometimes had the causes of private persons confided to them,—so it came to signify 'an advocate,' and at length merely 'a pleader,' or 'barrister,' as here; on which class of persons see Geib. de Advoc., p. 602, and the matter from thence in Conyb. and Hows., vol. ii. 290; and also on Tertullus, and the peculiarly Latin character of his speech, see Conyb. and Hows., vol. i. pp. 3 and 4. Of the disputed phrase ἐνεφάνισαν τῷ ἡγ. κ. τ. Π., 'they made or laid information to the governor against Paul;' it is a forensic term, recurring infra xxv. 2, 15, and found in Joa. Antt. x. 9, 3. xiv. 10, 12, and 12, 4; lit. 'showed cause why he should be arraigned;' and accordingly, Tertullus began to do so by making accusation.

3. εἰρήνης] The word here signifies 'public and political tranquillity,'—namely, by having been released from the troubles under which the

Jews had laboured, of rebels, brigands, robbers, and other disturbers of the peace. So Joa. Antt. xv. 10, 1, says of Herod's putting down the robbers in Trachonitis, τοὺς τε πονηρομένους αὐτῶν κατέπαυσεν, καὶ τοῖς περίεξ ἀδείξ τὴν εἰρήνην παρίσχειν. And at Bell. i. 10, 5, he says that 'when Herod had put down the band of robbers, the people celebrated his praises, ὡς εἰς εἰρήνην αὐτοῖς παρῶν.' The more Class. term is εὐτυχία found in Pind. Pyth. viii. 1.

This flattering speech was quite in the manner of the age, as we may infer from several similar ones occurring in Josephus. In the present case the language is full of the basest flattery, in contradiction to known facts. From the xxth book of Joa. Antt. it is plain that Judæa had never before been in so bad a state as it was under the procuratorship of Felix, whose government was a tissue of injustice and tyranny. So that one might call to mind the words of Solomon (Wisd. xiv. 23), τὰ τοσαῦτα κακὰ εἰρήνην προσαγορεύουσιν, and a similar thought occurring in the 'Agricola' of Tacitus, where orators, like Tertullus, are said to have termed a like state of things in Britain as *pacem*. Again, another orator (even baser than Tertullus), one Nicolaus, in a speech to Agrippa, Joa. Antt. xx. 2, 4, uses even more fawning language of the Roman oppressors, who drove the unhappy Jewish people to despair by their merciless extortions; not even blushing to say, ἵσται τις ἄνθρωπος—ἡ ἔθνος—οἷς σὺ μέγιστον ἀγαθὸν πέφυκας ἢ προστασία τῆς ἡμ. ἀρχῆς (the Romans), καὶ τὸ Ῥωμαϊκὸν κράτος;—τὰς τοῦτων χάριτας οὐδὲ μετρίσσει ἵσται. Ἐθῆλοι δ' ἂν τις ἀκύρου τὰς ἐντιυθῶν εἶναι χάριτας οὐδὲ μαινόμενος!

—κατορθωμάτων γιν.] Lachm. and Tisch. edit διορθ., from A, B, E, and 10 cursives; to which I can make no addition; nor would it avail, since the term is not so proper as κατ.,—since it would only mean 'reforms;' too unblushing falsehood for even a Tertullus to utter; whereas κατορθ. (from κατορθῶν, 'to carry any thing straight down to the end;' fig. 'to conduct an affair to a successful issue') denotes 'any affair, or course of affairs, brought to a successful issue by right management.' If it be asked, how it came to pass that so suitable a term should have been altered? I answer, from the ignorance of shallow Critics, who had learnt, from peddling Grammarians, that though the verb was correct Greek (in this sense), the verbal noun was ἀδοκιμον, which was so far true, that it was not pure Attic Greek to use the verbal, as Diod., Dionys. Hal., Polyb., Plut. do; for, though Thucyd. ii. 65, comes near to it, yet he only employs the Participle κατορθούμενος, and, as here, of 'affairs rightly conducted' in legislation and government.



τούτῳ διὰ τῆς σῆς προνοίας, πάντα τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. <sup>4</sup> Ἴνα δὲ μὴ ἐπὶ πλείον σέ ἐγκόπτω, παρακαλῶ ἀκούσαι σε ἡμῶν συντόμως τῇ σῇ ἐπεικείᾳ. <sup>5</sup> <sup>b</sup> Εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν, καὶ κινούμεντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκονομίην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἵρέσεως <sup>6</sup> <sup>c</sup> <sup>δς</sup> καὶ τὸ ἱερὸν ἐπέειπεν βαβηλῶσαι· ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. <sup>7</sup> Παρελθὼν δὲ Δυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας, ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, <sup>8</sup> κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς, ἀνακρίνας, περὶ πάντων τούτων ἐπι-

b ch. 6. 18.  
c 16. 20.  
d 21. 28.

e ch. 21. 28.  
John 18. 21.

— διὰ τῆς σῆς προνο.] Elsner well observes, that the old Romans used to ascribe national prosperity to the gods; while, in after-times, whatever happened prosperously was ascribed to the prudent counsels, *προνοία*, and even the τύχη, of their rulers (thus *Providentia Caesaris* is, as Mr. Humphrey remarks, frequently found on the coins of the emperors) without any recognition of a Divine and overruling Providence. The *πᾶν τε καὶ παντ.* may be construed with the preceding, but best with the following words; q. d. 'in every way, and every where.'—*Ἀποδεχόμεν.* is a strong term, denoting 'an acceptance in full approbation.' Conf. Jos. Antt. vii. 1, 1, *ἐπαίνοιν καὶ ἀποδεχόμενοι τὸ ἔργον.*

4. I have never approved of supposing an ellipsis of *λεξόντων*,—and I agree with Meyer, that we may take *συντόμως* as denoting 'the measure of the time employed in hearing.' The full sense is, 'But that I may no longer hinder thee [I will cease this preface], and I entreat thee, of thy benignity and condescension, to hear us for a short space.'—*Τῇ σῇ ἐπεικειᾷ* is well rendered in the Vulg. 'pro tuā clementiā'; since, as says Vopiscus, in Vit. Aurel. c. 44, '*clementia* præcipua est principum virtus, et dos prima.' The Greek term may be rendered 'courtesy,' 'kindness.'

5. The γὰρ here has the exegetical force, *nempe*; and in the next words there is neither ellipse, nor use of Particip. for finite Verb; but the construction falls under the head of *Anacoluthon*; which, however, is removed in one MS. only—the Lamb. 1181, where I find *εὐρομεν*. *Λοιμὸν* is not so much put for *λοιμὸν* as it is used according to a frequent Greek idiom, whereby a noun in its most abstract sense is, as it were, *personified*, by taking the attribute inherent in the noun, and applying it to a *person*. Thus, then, the expression means 'a corrupter of the morals,' or, as here, 'principles of others.' This is, however, not a Hellenistic phrase (though often occurring in the Sept.), since it is found in Demosth., p. 194, 5.

6—8. The words *κατὰ τὸν*—*ἔρχεσθαι ἐπὶ σέ* are omitted in MSS. A, B, G, H, and about 40 cursives,—with the Copt. and Sahid. Vers., and some copies of the Vulg.,—and are cancelled by Griesb., Lachm., and Tisch., though only placed in double brackets by Alf., who remarks that 'their absence from the principal MSS.; and the fact that no reason can be given for them, are strongly against their genuineness.' But we are

not to be expected to always give reasons for the omission of passages; and yet Matthæi has given *two* reasons why the words might be removed, 1) Because the Critics believed that the Jews would never have been so imprudent, or bold, as to accuse Lysias himself. 2) Because the words *παρ' οὗ*, at v. 8, must be referred to *Paul*; though, by its position, it seems to refer to *Lysias*. 'Cum vero ita oratio a Paulo ad Lysiam, et rursus a Lysia ad Paulum flecteretur, ea, quæ media erant, ut temerè interposita, excluderent.' I am not disinclined to receive this mode of accounting for the removal of the words, which is what we might expect from the class of Alexandrine Critics, who at all periods took such unwarrantable liberties with the Sacred text. Thus I have shown that the omission is not, as Alf. affirms, 'unaccountable'; though for 'omission' I would say 'removal'; for *omission* by scribes does occur in many copies; to which I add Lamb. 1185, Mus. 1116, *both* of the Alexandrine family. Moreover, we may justly demand of those who cancel the words, to untie *another* knot far more difficult to be loosed than the former, in the two puzzles which attach to their view. For, as De Wette observes, 'it is hardly imaginable, that so little should have come from the speaker, as there would be, if these words were removed.' Besides, as Alf. grants, the Historic Aorist *ἐκρατήσαμεν* seems to require some *æquel*, some *reason*, after Paul's seizure, *why* he was there present, and freed from Jewish durance. In short, the cancelling of the words involves far greater difficulties, than the retaining of them, which I have still continued to do, as called for by the vast preponderance of external authority, confirmed by the Pesh. Syr. Version, also by the later Syr., and the Vulgate, except in a few copies, the two Arab. Versions, and Chrysa. Internal evidence is in favour of the words, inasmuch as no reason can be given why they should have been interpolated, but a good one why they should have been removed, since they seem to darken, by the change of subject from Paul to Lysias, and then again from Lysias to Paul, this brief and unoratorical address.

8. *παρ' οὗ* I am not so sure as Matthæi, that the words must be referred to *Paul*; they may be meant for *Lysias*, and they more naturally refer to *him* as the nearer antecedent. However, I am strongly inclined to think *οὗ* is an error of the scribes for *αὐτοῦ*, a reading which is found in

γινῶναι, ὃν ἡμεῖς κατηγοροῦμεν αὐτοῦ. <sup>9</sup> \* Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.

<sup>10</sup> Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν Ἐκ πολλῶν ἑτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον <sup>a</sup> τὰ περὶ ἑμαντοῦ ἀπολογουμαι. <sup>11</sup> δύνα- <sup>d 1 Pet. 2. 15.</sup> μένου σου γινῶναι, ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι [ἧ] δεκαδύο, ἀφ' ἧς \* ἀνέβην προσκυλήσων ἐν Ἱερουσαλὴμ. <sup>12</sup> \* καὶ οὔτε ἐν <sup>e ch. 21. 15. f ch. 26. 5. & 28. 17.</sup> τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον, ἢ ἐπισύστασιν ποι- οῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν <sup>13</sup> οὔτε παραστήσαι [με] δύνανται περὶ ὧν νῦν κατηγοροῦσί <sup>g 1 Pet. 2. 15.</sup> μου. <sup>14</sup> <sup>h</sup> Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδόν, ἣν λέγουσιν <sup>h ch. 26. 22. & 28. 23.</sup> αἰρεσιν, <sup>i</sup> οὕτω λατρεύω τῷ πατρίῳ Θεῷ, πιστεύων πᾶσι τοῖς <sup>i 1 Tim. 1. 2.</sup>

about a dozen ancient cursives, and was doubtless in the original of the MS. E. I find it also in Lamb. 1183, Mus. 16, 184, and the Cov. 8, not mentioned by Mill.

9. I have, with all the Critical Editors, received *συνέπιπτοντο* for the text rec. *συνέβησαντο*, on strong authority; to which I add Lamb. 1182, 1184, 1185, Mus. 5115, 5588, Cov. 5 (omitted by Mill), and Trin. Coll. B, x. 16. Reader: 'acted in concert in the attack.' So Thucyd. iii. 54, *ἐνσυντιθέμενοι ἐς Δαυθρίαν*, and Deut. xxii. 27. Pa. iii. 6.

10—12. In this simple, but forcible and convincing, appeal to the good sense and competent knowledge of Felix, the Apostle commences without any direct attempt to conciliate the good will of the President by any compliment, but merely contents himself with adverting to his full capability to judge respecting the matter brought before him, from his ample experience; meaning thereby to intimate that he knows the evil dispositions of the persons who are his accusers, and therefore would be less likely to be swayed by their arts. He then proceeds to refute the charge of *sedition*; urging that, from the President's own knowledge of the state of the province, he must be aware that such was not the case; nay, *could* not, since (as he was able to prove) he had but lately returned, after a long absence, to Judea, and been only a few days at Jerusalem. Lastly, he refutes the accusation of violating the religion of his countrymen and profaning the Temple.

10. *νύσαντος*] 'nutu significavit.' For the nature of this expression, and the similar one *νύματι χρῆσασθαι*, &c., see my note on Thucyd. i. 134.

— *κριτῆν*] This term is used, because the Procurator held the *judicial* functions together with the civil and military ones.—*τὰ περὶ ἑμαντοῦ ἀπολ.* Sub. *πράγματα*. Munthe aptly compares Diod. Sic. p. 351, *τὰ καθ' ἑαυτὸν ἀπολογησάμενος*.

11. *ἡμέρ. δεκαδύο*] It is no easy matter to adjust the chronology of this period, however brief. See De Wette's and Meyer's arrangement, adopted by Alf.; and Wieseler's, adduced by Conybe. and Hows.; also Kuinoel's and Olshausen's. 'Non nostrum est tantas componere lites.'

13. I have double bracketed *με*, which almost all the Critical Editors cancel, on strong autho-

rity, which I can confirm from almost all the Lamb. and Mus. copies. I have not inserted *σοι*, with Lachm., since, though I find it in several Lamb. and Mus. copies, and in Trin. Coll. B, x. 16, it was evidently brought in to assist the construction.

14. *ὁμολογῶ, &c.*] After having refuted the charge of *sedition*, the Apostle proceeds to answer that of taking up and professing a religion different from that of his countrymen. This he does by showing that the doctrines he teaches are not *mere novelties*, but that he worships the same God with the Jews, receives the same sacred books, and has the same belief in the resurrection, both of the just and of the unjust; conformably to which, and, as a test of all true religion, he labours to preserve a conscience void of offence towards God and towards man; and accordingly he shows that he is worthy of the protection of the laws, on which he accordingly throws himself.—*Αἰρεσις* properly denoted only 'the taking up of an opinion,' whether well or ill founded; and sometimes it was applied to the *persons* who maintained the opinions. Hence many eminent Commentators here render it *sect*; a sense found in other passages of Luke. But the context here will scarcely permit it; and it should seem that Paul merely meant to hint at the *invidious* sense which the word admitted, and in which it was used by his opponents; just as in our word *new-fangled*, which properly denotes only *what is newly taken up*. That Luke and Josephus sometimes use the word in a good sense, is no proof that that was the general acceptation. Paul here simply shows what that heresy imputed to him by Tertullus really was,—namely, that it did *not* involve the swerving from a full belief in the Law and the Prophets.

— *τῷ πατρίῳ Θεῷ* is for *τῷ Θεῷ τῶν πατέρων*, as in v. 30. Gen. xxii. 9, 10, and elsewhere. Of the phrase *πατέροι θεοὶ* the Commentators adduce many examples from the Class. writers. But the sense, in almost all of them, is, not the *gods of any one's ancestors*, but the *gods worshipped at any place*. So Thucyd. ii. 71, 4, conjoins *θεοὶν πατέρων* and *τοῦτοῦτοῦ*, as also does Jos. Antt. xviii. 6, 7. But that is not what is here meant, which is simply 'the one true God, that of their forefathers.' Now, as the privilege of worshipping their *Θεὸν πατέρα* had been secured to the Jews by many imperial

k Dan. 12. 2.  
John 8. 25,  
29.  
ch. 22. 6.  
& 23. 20.  
1 ch. 23. 1.  
2 Cor. 1. 12.

m ch. 11. 20.  
26. & 30. 10.  
Gal. 2. 10.  
Rom. 15. 26.  
n ch. 21. 26.  
27.

κατὰ τὸν νόμον καὶ [ἐν] τοῖς προφήταις γεγραμμένοις· <sup>15</sup> ἔλ-  
πιδά ἔχων εἰς τὸν Θεόν,—ἦν καὶ αὐτοὶ οὗτοι προσδέχονται,—  
ἀνάστασιν μέλλειν ἔσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων. <sup>16</sup> Ἐν  
τούτῳ δὲ αὐτὸς ἀσκή, ἀπρόσκοπον συνειδησιν ἔχει πρὸς τὸν Θεόν  
καὶ τοὺς ἀνθρώπους διαπαντός. <sup>17</sup> Δι' ἐτῶν δὲ πλείονων παρ-  
εγερόμην ἐλεημοσύνας ποιήσω εἰς τὸ ἔθνος μου καὶ προσφοράς·  
<sup>18</sup> ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ,—οὐ μετὰ ὄχλου

charters, given at large in Josephus, where the very expression occurs; so Paul hereby throws himself under the protection of the Roman laws.

—καὶ ἐν τοῖς προφήταις] I have here thought proper to follow the Elzevir text, in preference to the Stephanic, where ἐν is not found; which, however, may be from the margin, though propriety of language will scarcely dispense with it. It is in the MS. B, and many Lamb. and Mus. copies. Many MSS., including several Lamb. and Mus. copies, however, have also τοῖς before ἐν; which was received into their texts by Griesb. and Scholz. But it has every appearance of being from the margin. Perhaps Luke wrote καὶ ἐν, a frequent Crasis, and thus the ἐν might easily be lost. Alf. thinks ἐν brought in 'to ease the construction;' but that is only one of the vast multitude of hypotheses broached to 'ease' himself of the trouble of that profound inquiry, which would go far to extinguish the hypotheses.

<sup>15</sup> δικαίων τε καὶ ἀδίκων] Such, indeed, was the general opinion of the Pharisees, though some of them believed only in a resurrection of the just. The opinion, however, was novel, and by no means universal.

<sup>16</sup> ἐν τούτῳ δὲ αὐτὸς ἀσκή] Neuter for Middl. refl. ἀσκούμαι. A very rare idiom, of which the only other examples I know of are the following: Polybius, ix. 20, οἱ περὶ τὰς βασιλεύουσας τέχνας ἀσκούντες. Xen. Mag. Eq. viii. 5, οἱ αὐτοὶ γυμνακοὺς ἀγῶνας ἀσκούντες. The ἐν with dat. in St. Luke is eq. to αὐτὸς and acc. in Polyb., and this very rare use occurs in Arrian, Epict. ii. 16, ἡσκησας (sc. σεαυτὸν) ἐν ταῦταις ἀποκρίσεσιν. Comp. Ps. cxxxi. 1. In all the three passages there is a use of Neuter for Mid. reflex., the pronoun αὐτὸν being understood; which is expressed in Lucian, t. i. 564, ἑμαυτὸν μὲν ἀσκέω ἵνα τι περικτι-κός.

—ἀπρόσκ. συνιδ. ἔχειν] 'to have and keep.' See note on 1 Pet. ii. 12.

<sup>17</sup> Here the Apostle replies to the third point of accusation, *profanation of the Temple*.

—δι' ἐτῶν πλείονων] 'after very many years'; of which sense of διὰ, see other examples in my Lex.

—καὶ προσφοράς] scil. ποιήσω, 'at sacra fuerem'; προσφ. being used for θυσίας, as at xxi. 26, and Eph. v. 2. It should seem that money was sent by the foreign Jewish Christians to those in Judaea, in imitation of the custom of the foreign Jews, to send presents, &c. to the Temple at Jerusalem; and which probably had been more or less done, even as far back as the first kings of the Asmonæan dynasty. Josephus often notices it, especially at Antt. xvi. 2, 4,

χρήματα δὲ τῷ Θεῷ συμφέρομεν (contribute) ἱπώνυμα, 'called by a correspondent name, meaning, 'the treasury of God,' Corban.

By this the Apostle means to show that, as his purpose was one both of charity and piety, it was surely most improbable that he should have been guilty of profanation of the Temple.

<sup>18</sup> ἐν οἷς] scil. πράγμασι; meaning, 'in the discharge of which office,' as infra xvi. 12. The reading of some MSS., ἐν αὐτ., is evidently an *alteration*, to accommodate the expression to grammatical accuracy, and, as Alf. says, to suit προσφοράς, though uncritically received by Scholz, Lachm., and Tisch. Alf. rightly rejects the reading, and adopts my interpretation.

At εὐρόν με ἡγνισμ. ἐν τ. i. there is an *anacoluthon* by the omission of some *subject* to εὐρόν, left to be supplied from the context,—namely, as Meyer and Alf. say, some Nominat. case, implied in οὐ μετὰ ὄχλου. οὐ μ. θορ., which Bornem. would supply by οὐ οὗτοι μὲν, to correspond to τινὲς δέ; but that would involve an irregularity wholly unprecedented. Accordingly, the former, as the lesser of the two hardships, is to be preferred. As to the *formula* respecting the use of διὰ, adduced by Alf.,—Hermann on Viger. p. 702, 19, where he remarks, 'intelligitur in hac formula quam *malum, stultum est, vel simile quid.*' But the question is, whether Hermann's Canon, as to this *formula*, supposing it to be well founded, here *applies*; espec. since the genuineness of the διὰ is questionable. My own collations discountenance it, for, of the Lamb., Mus., and Trin. Coll. copies, I find only one which has it,—Lamb. 1182: but internal evidence is rather against it; for it should seem that the scribes, or some half-learned Critics, thought, as, indeed, did Griesb. and Scholz, that the sentence terminated at θορόβου, and, feeling that some connective particle was wanting at τινὲς, supplied διὰ. No wonder, since in sentences of difficult construction such particles as διὰ, &c. are often introduced through misapprehension; and sometimes new verbs have been brought in to complete an imperfect construction. Whether this applies here I am not prepared to say. It should seem that, through some cause or other, there is no construction at all, but a sort of *cal de sac.* Now, could we depend on the reading διὰ, and the right application of Hermann's Canon as to this idiom in the use of διὰ, we might, with Con. and Hows., p. 293, express the sense of the passage thus:—And they found me so doing in the Temple, after I had undergone purification; not gathering together a multitude, nor causing a tumult; but certain Jews from Asia discovered me, who ought to have been here before thee to accuse me, if they had any thing to object against me.

οὐδὲ μετὰ θορύβου,—τινὲς αἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι 19 ° οὗς ο. ch. 28. 16.  
† ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με.

20 \* Ἡ αὐτοὶ οὗτοι εἰπάτωσαν, [εἰ] τι εὔρον ἐν ἐμοὶ ἀδίκημα,  
στάντος μου ἐπὶ τοῦ συνεδρίου 21 ° ἢ περὶ μίας ταύτης φωνῆς, R. ch. 28. 2.  
ῆς ἔκραξα ἐστὼς ἐν αὐτοῖς. \* Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ  
κρίνομαι σήμερον \* ἐφ' ὑμῶν !

22 [Ἀκούσας δὲ ταῦτα] ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς, ἀκριβέ-  
στερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν \* Ὅταν Λυσίας ὁ χιλιάρχος  
καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς 23 ° διαταξάμενος [τε] τῷ 1. ch. 27. 2.  
R. 28. 16.

19. εἰδῇ] Lachm., Tisch., and Alf. read δαῖ, which is found in A, C, D, and 40 cursives; to which I add Lamb. 1181, 1182, 1184, 1185, and Trin. Coll. B, x. 16; and internal evidence is in its favour, δαῖ being perhaps altered to suit ἔχοιεν, = ἔχουσι.

20, 21. Render: 'or else, let these persons themselves here present say (if they can) what offence they found in me when I stood before the Sanhedrim:—other than in respect of this one saying,—which I uttered aloud, while I stood among them.' Τί is, as I have already explained, for τί ἄλλο,—a common ellipsis, when ἢ follows. In περὶ μίας ταύτης φωνῆς there is, as Beza remarks, a delicate irony, like that at 2 Cor. xii. 13, εἰ μὴ ὅτι αὐτὸς ἔγωγε οὐ καταπαύωμαι ὑμῶν; q. d. 'except for this one speech [if they can make an offence of that].'

21. For ἔκραξα, MSS. A, C, and 20 cursives (with 3 Lamb. and 2 Mus. MSS.), have ἐκίκραξα, which is adopted by Lachm., Tisch., and Alf.; and internal evidence may seem in its favour;—but only seems, for I cannot find the least proof that this form, as if formed from κικράγω, ever existed; and it would seem to be a mere barbarism, introduced by careless scribes from the dregs infusæ Graciliatæ, or else originating in a mere slip of the pen.

For ὑφ' ὑμῶν, Lachm., Tisch., and Alf. read ἐφ' ὑμῶν, from A, B, C, and 6 cursives; to which I add Lamb. 1181, 1184, 1185, and Cov. 4, omitted by Mill; also the Leicester MS. omitted by Wets.; and no doubt it is in several other MSS. unnoticed by the collators. That the Pesch. Syr. Translator had it in his copy is plain.

22. ἀνεβάλετο αὐτοὺς] ἀπαρίσταν ἄλλος, put off the decision of their cause. Ἀναβ. signifies to defer a thing (ἀνα) to another time, as ἀνατιθέναι τὸ ἔργον. It has almost always an Accus. of the thing; sometimes, however, of the person, when the business is not our own, but another's; in which case we may be said figuratively to put him off. So the word is used in Plutarch, Op., vol. i. 738, Xyl., ἀναβαλίσθαι τὴν σύγκλητον, also in Dio Cass. 70, 40, αἰετῶν σφᾶς σύλλογον ἀνεδίλλοντο, and 433, 41, ταῖς ψευδολογίαις, αἰετῶν ἀναβαλλουσιν ἡμᾶς.

—ἀκριβ. εἰδὼς—ἔδοϋ] I am not satisfied with any one of the many ways in which these words (simple as they seem) have been explained by various interpreters, who only 'darken knowledge.' The simplest interpretation is, 'having a competent knowledge about the way'—the religion of the defendant. So that he required

no further information on the trial; inasmuch that it was only needful to wait for the coming of Lysias before he finally decided the cause. So the Pesch. Syr. seems to have understood the words. That Felix had a pretty exact information about the Christian religion is very probable; for, as Conyb. observes, 'besides other means of information, during the years he had been governor in a country where he had been resident for many years, his present wife Drusilla was a Jewess.'

(—διαγνώσομαι τ. κ. δ.] lit. 'I will thoroughly (finally) decide the matters respecting you.' As to the last of the verse, 5 uncials, and several cursives, omit ἀκούσας δὲ ταῦτα, and Alf. pronounces the text rec. 'a correction for particularity;' he might have added, 'and distinctness.' But the reading needs more evidence in cursives, which I cannot supply. However, since it is strongly supported by the Versions, it is probably, but not certainly, the true reading.

23. διαταξ. τε] The τε is omitted in A, B, C, E, and about 10 cursives (to which I add Lamb. 1183, 1184), and some Versions, not the Pesch. Syr. and Vulg.,—and is cancelled by Lachm., Tisch., and Alf. If this be the true text (which it may well be), διαταξ. is in apposition with εἰπὼν, and both belong to ἀνεδίλετο. At this rate the composition of the verse is quite *Thucydidean* in brevity, compactness, and management of the Participles. Whether the ancient *Emendators* imparted this Classic *tournerie* is more than I would assert; but the text rec. is more in the *Scriptural* style. As to the αὐτόν for Παῦλον, from the same uncials, 10 cursives (to which I add Lamb. 1184, and Trin. Coll. B, x. 16), and some Vers., not the Pesch. Syr. (as Alf.), and adopted by Lachm., Tisch., and Alf., and the words ἢ προσέρχεσθαι ἀφ' ὧν κριτεῖν, expunged by Lachm., Tisch., and Alf., on the authority of the same uncials, but only five cursives;—those readings come under the same category, and only confirm my suspicion; for the words ἢ προσέρχεσθαι were far more likely to be removed by fastidious Critics as unnecessary, than introduced by the Revisers. As to the cursives here they are all of the same family as the uncials. As to the Versions alleged against the words,—Versions are not in a case like this of any great weight. Besides, the most important—as the Pesch. Syr.—ought not to come into count, since, in a very similar passage, supra x. 28, κολλᾶσθαι ἢ προσέρχεσθαι, it passes over the word προσ. as unnecessary, though it is found in every copy, except one *Lectio*ary, and 1 all the other Versions.

ἐκατοντάρχη τηρεῖσθαι τὸν † Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

<sup>24</sup> Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ [αὐτοῦ], οὔσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.

<sup>25</sup> Διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας, καὶ τοῦ

As to the words τηρεῖσθαι—ἔχειν τε ἄνεσιν, ἔχειν ἄνεσιν may be meant to *qualify* τηρεῖσθαι; and the sense seems to be, 'He ordered him to be held in safe keeping, and yet to enjoy some relaxation [of confinement].'—namely, as some Commentators think, by being kept *in φυλακῇ δόξῃ*. Yet that is irreconcilable with xxvi. 25, and perhaps inconsistent with the due security of his person, as his friends were allowed to visit him. It should rather seem that what is meant by the ἄνεσις is the changing of the close custody of a *prison* into the milder duration of the *custodia militaris*; on which see note supra xxvi. 29. Of the phrase ἔχειν ἄνεσιν in this sense an example is cited by Loesner from Philo, p. 605. In the same light, I would observe, the passage was evidently viewed by the Pesh. Syr. Translator, who closely connects these words with the preceding. His version, as expressed in the Latin of Schaaf, being, 'Præcepit Centurioni ut servarent Paulum in quieto.' Rather, 'præcepit Centurioni ut custodiret Paulum cum lenitate;' for [ميسرة] may very well bear that sense, since its *feminine* form [ميسرة] has it at Eph. iv. 2. Col. iii. 12, and 2 Cor. x. 1. As to Δ in this sense, that is almost its perpetual use. Thus far in my former Editions. I now am enabled to add, that my view of the nature of the confinement is confirmed by the suffrage of Wieseler, Chron., p. 380. He first shows what the *libera custodia* was, and what it was *not*; and he then proves that Paul's confinement could not be the latter, but that it was the *custodia militaris*, which allowed of some relaxation in certain cases; as he proves from Jos. Antt. xviii. 6, 11, φυλακὴ μὲν γὰρ καὶ τήρησις ἦν μετὰ μίττοι ἀνίστασι τῆς εἰς τὴν διαίταν. The words καὶ μηδένα—αὐτῷ are not meant to *explain* the preceding ἄνεσιν ἔχειν, but to add *another* privilege,—which did not belong to the *custodia militaris*, and solely appertained to the *custodia libera*. By τῶν ἰδίων here are meant not merely Paul's relations, friends, and acquaintances, but persons who had occasion to resort to him. Thus Paul had, we see, free intercourse with persons from all quarters, in every part of Judæa or Syria. And hence, during the two years that Paul resided at Cæsarea (ver. 27) under these favourable circumstances for general usefulness to the Christian world, it cannot, Canon Tate thinks, be doubted but that the Apostle's evangelical zeal found a range of constant activity in the care of all the Churches. I am, however, not sure that this is not an exaggerated statement. Our information as to the Apostle's actual circumstances is not such as to enable us to know the full *extent* of his power of general usefulness;—how much his evangelical zeal might be

able to effect, or to what extent 'the care of all the Churches' could still be said to be resting on him. My own impression is that of Olshausen, and, in a great measure, of Conybe.—that during those two years there was, by a mysterious dispensation of Almighty Providence, carrying on an important *inner* work, in this chosen Instrument for effecting great purposes. And as Paul might need the repose of preparation in Arabia, before he *entered* on his great career, so the two years of even prison seclusion at its middle might be beneficial to the purposes of inward recollection and quiet meditation, and less interrupted prayer, than in the previous scenes of active life; which would doubtless result in a deeper personal experience of the power of the Gospel;—thus enabling him to be far more than heretofore occupied with his *own state*, and thus producing a blessed inward development. In short, there can be little doubt that what Patmos was to St. John, the prison at Cæsarea was to St. Paul, and, we may add, the Castle of Wartenberg to Luther. Though in the first and the last of these cases Divine Providence was pleased to unite with the *personal*, and, so far, *main* purpose, another and public one for the benefit of the Church Universal of every age,—in the one case the sending forth the Apocalypse, in the other, the translation of the Scriptures into the vernacular tongue.

<sup>24</sup> παραγενόμενος: 'having repaired to, arrived.' It is not said *where*, but doubtless to some apartment suitable for giving audience; probably the ἀκροατήριον mentioned infra xx. 23, where Paul afterwards spake before Festus.

—αὐτοῦ] This word, not found in several MSS. and Theophylact, has been cancelled by Griesbach, and others; perhaps rightly; for in several MSS. ἰδίᾳ is read, and in some both ἰδίᾳ καὶ αὐτοῦ. Thus there is some reason to suspect *both* of them to be from the margin. I find them not in several Mus. copies. The words οὔσῃ Ἰουδαία seem meant to suggest the *reasons* why Felix brought Drusilla with him. She, being a Jewess, would be likely to take some interest in the question as to the truth of the Christian religion; and would be anxious to see Paul, and to hear what he had to say. By ἤκουσεν αὐτοῦ περὶ is simply meant, 'heard what he had to say concerning.' By τῆς εἰς Χριστὸν πίστεως is here meant 'the Christian religion;' of which faith in Christ is the distinguishing characteristic.

<sup>25</sup> διαλεγόμενου αὐτοῦ, &c.] Render: 'as he discoursed.' By δικαιοσύνη is meant *righteousness* not merely external, but internal, when the heart is right towards God by a holy obedience to his will. By ἐγκράτεια is meant not temperance only, a mastery over the appetites and passions, but continence, or chastity. A

κρίματος τοῦ μέλλοντος [ἔσεσθαι], ἔμφοβος γενόμενος ὁ Φήλιξ ἀπεκρίθη· Τὸ νῦν ἔχον πορεύου καιρὸν δὲ μεταλαβὼν, μετακαλέσομαι σε <sup>26</sup> ἅμα [δὲ] καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, [ὅπως λύσῃ αὐτόν] διὰ καὶ πικρότερον αὐτὸν μεταπεμπόμενος ὁμίλει αὐτῷ. <sup>27</sup> Διετίας δὲ πληρω- <sup>τ ch. 26. 14.</sup> θείσης ἔλαβε διάδοχον ὁ Φήλιξ Πόρκιον Φῆστον \* θέλων τε <sup>ch. 26. 9. Mark 15. 15.</sup>

very rare sense, of which only two examples have been adduced, Xen. Ag. v. 4. *περὶ τῶν ἀφροδισίων ἑγκρατείας αὐτοῦ*. Jos. Antt. xv. 7, 6. *γυνὴ πρὸς ἑγκρατείας ἀρίστα γαυνήμην, ὀπίμειν συμπατα*. These two duties seem to have been specified, because in them Felix was notoriously deficient; and in the latter Drusilla, a most profligate princess, yet who might have some curiosity to know what could be said for that form of Faith, which professed to be founded on the fulfilment of Jewish prophecy. The *topics* were well suited to the persons addressed; and, considering their evil life, the *third* particular was well adapted to smite their conscience, and rouse them to repentance; especially since the *doctrines* of a future judgment must have been well known to Drusilla; nay, the use of the Article alludes to its notoriety.

— *ἔμφοβος γενόμενος*] In tracing the *nature* and *extent* of this feeling, it is well to avoid the *two extremes*, either on the one hand of supposing Felix's feeling to have been that of *trembling terror*, or on the other (with most of the recent foreign Commentators), simply an *uneasy feeling*. For the *former* view there is no warrant in the phraseology; since, though the words *ἔμφοβος* and *ἐντρομος* are combined in Heb. xii. 21, yet *ἐντρομος* is a *stronger* term than *ἔμφοβος* (and therefore consorting with *ἔμφοβος*), which is merely an *adjective* formed on the phrase *ἐν φόβῳ εἶναι*. And as little is to be found in the context for the *latter*; since, considering the *subject* (which could not fail to embrace the performance of the *moral duties* in their leading branches) of *righteousness* and *temperance*, to fit us for the mercy of God in Christ, he could not fail to have been conscience-struck, and for the time *alarmed*; but there was, as appears from the result, no such 'godly fear as worketh repentance.' — τὸ νῦν ἔχον πορεύου was, as Conyb. observes, 'the response of the conscience-stricken, but impenitent sinner, the response which the Divine Word has received ever since, when listened to in a like spirit.' These unpalatable truths, then, Felix puts off, on the principle suggested by Horace, Epist. i. 2, 39, 'Nam cur Quis lædunt oculum festinas demere, si quid Est (for edit) ænimum, differt curandi tempus in annum?'

— τὸ νῦν ἔχον] 'for the present.' So Max. Tyr. Diss. xxii. 3, ἀλλ' ἐπισχέιν τὸ νῦν ἔχον. — *Καιρὸν μεταλαβὼν* is regarded as a Hellenistic phrase, for *καιρὸν λαβὼν*, or *καιροῦ μεταλ*. Yet one example has been adduced from Polyb. ii. 16, *μεταλαβόντες καιρὸν ἀρμόττοντα*.

<sup>26</sup> ἅμα δὲ καὶ ἐλπίζων] This is taken by the Commentators as a Participle for the Verb *ἤλπισε*. But it may, in construction, be suspended on the *ἀπεκρίθη* preceding; which has dependent on it *two* expressions, alluding to the

*two causes* which induced Felix to give Paul his dismissal: 1. because he felt apprehension; and 2. because it was his *policy* to dismiss him, and send for him again and again, in order to get a bribe to set him at liberty; for it appears from Joseph. Antt. xx. 8, 5, and Bell. ii. 14, 1, that corruption of this kind was then common; and Felix might suppose that as Paul was one of the leaders of a sect disposed to collect money for any pious and charitable purpose, a considerable sum might be raised to obtain his release. This I find confirmed by a remark of Mr. Birks, that Felix, well knowing how the Christians aided one another in distress; and, possibly, having some information of the funds which St. Paul had recently been entrusted with, might suppose he had a good opportunity of enriching himself. The *δὲ* is omitted in A, B, C, E, G, H, and 50 cursives; to which I add all the Lamb. MSS. but one, and some Mus. copies, and Trin. Coll. B, x. 16, and Cov. 2, omitted by Mill. Yet it was more likely to be omitted as unnecessary, than inserted. It often occurs in the Class. writers, and frequently in the New Test., e. gr. Matt. iii. 10. xviii. 17. xxvii. 41. Mark xiv. 51. xv. 40. Luke iii. 9. v. 10. vi. 15. x. 32. xi. 18. xii. 54. xiv. 12, 26. xvi. 1, 22. xviii. 9. xix. 19. xx. 11, 12, 31. xxi. 16. xxii. 24. xxiii. 32, 33, 55. John ii. 2. iii. 23. xviii. 2, 5. xix. 19, 39. xxi. 25. Acts ii. 26. viii. 13. xi. 12. xii. 9, 14. xiii. 5. xiv. 31. xxi. 16. xxii. 28. xxiv. 9. 1 Cor. iv. 7. vii. 3, 11, 25, 28, 37, 40. xiv. 15. xv. 6, 14, 15. 2 Cor. iv. 3. x. 15. xi. 6. xii. 9. xiii. 6. Gal. ii. 20. iii. 26. Eph. iv. 15. v. 11. Phil. iii. 18. iv. 15. 1 Thess. v. 21. 2 Tim. ii. 5. Philem. ix. 22, et al. *seep*. In most, however, of the passages, some MSS. more or less Alexandrian, almost always omit the *δὲ*.

<sup>27</sup> ἔλαβε διάδοχον] lit. 'received his successor' = 'was succeeded by another governor'; a peculiar phrase, not occurring in the Class. writers, or in the Sept., and probably a Latinism; as would seem from the phrase '*successorem habere*' found in Pliny and other Latin writers.

— *δὲ* — *χάριτας καταθείσθαι*] It was, as we find from Jos. Antt. xx. 9, 4, usual for Roman governors to confer some favours upon the people on vacating their post; and *one* of these was a general *gratification*; probably accorded here, — but from the benefit of which Paul was, it seems, excluded, that a *greater* favour might be done to the Jews. This Felix could do by holding the matter in abeyance, — neither condemning nor acquitting the prisoner; this, therefore, was a signal favour to the Jews. But then why have we the *plural* *χάριτας*? So thought the ancient Critics, who, as we find from MSS. A, B, C, and not a few cursives (to which I add Lamb. 1183, 1184, 1185, and Cov. 4, omitted by Mill), emended *χάρита*, which was received by Lachm., and by Tisch., who, however, in his 2nd Edit.

χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

XXV. <sup>1</sup> Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας. <sup>2</sup> Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν, <sup>3</sup> αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ, <sup>4</sup> ἐνέδραν ποιούντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. <sup>5</sup> Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. <sup>6</sup> Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ. <sup>6</sup> Δια-

restored χάριτας, which is retained by Alf.; rightly; since the plural is the more difficult reading, and is supported by all the MSS. except 20; and is justified by the fact, that this criminal indulgence was one among others which Felix conferred upon the Jews. The effect of this crooked and base policy was, as might be expected, insufficient to answer the purpose intended, and too base to deserve any return at all; nay, the Jews did, just the same, pursue him at Rome with their accusations; and he was only preserved from capital punishment by the influence of his brother Pallas, the Emperor Nero's favourite.

XXV. 1. ἐπιβὰς τῇ ἐπαρχίᾳ] Render: 'after entering upon his province.' Ἐπαρχία was the name properly applied to the larger provinces, to which were sent Proprætors or Proconsuls, according as they were Imperial or Senatorial; while the smaller ones were termed ἐπιτροπαί, and their Governors ἐπιτροποι, Procuratores, as being attached to the Provinces to which they belonged. These, indeed, were often little more than collectors of the revenues; though in many instances they exercised the judicial functions, as was the case in most of those held by the ἑπαρχοί. Now Judæa, from particular circumstances, was one of these. Hence it might be called ἐπαρχία; and so Josephus sometimes styles the Governor ἑπαρχος. See Antt. x. 8, 11, and 9, 1. However, in these passages, and in the one before us, it is only a loose, and probably a provincial designation.

— μετὰ τρεῖς ἡμέρας] Why Festus went so soon to Jerusalem was, as Conyb. observes, because, 'as his first object would naturally be, to make himself acquainted with the feelings of the people, and to visit such places as were associated with national interests,' he would be sure to lose no time to go to a place which to the Jews was all in all. And here the unsleeping hatred of the Jews made a fresh attempt on Paul's life; and the course of their proceedings changed at once the whole aspect of his case, and led to unexpected results.

2. παρεκάλουν αὐτὸν.] 'Entreated him,' 'instantly precibus,' 'besought him with entreaties.' So Job xxix. 16, 'I called my servant, and he gave me no answer. I entreated him with my mouth.'

3. αἰτούμενοι χάριν is a brief form of expression for αἰτούμενοι χάριν ἐν δίκῃ τῇ κατ'

αὐτοῦ. Comp. ver. 15, 'asked the κατ' α. δίκ. as a favour.'

— ἐνέδραν ποιούντες] There is no need to take, as many Expositors do, the Present for Future, but we may regard the Present as used of intention and purpose as to future action; as in very many passages both of Script. and Class. writers; e. gr. John x. 32, ληθάτε; and ἐνέδραν π. is put for ἐνεδρεύοντες (for one is as good as the other), but is used the better to intimate 'intention'; otherwise καθίζοντες would have been more appropriate. Κατὰ τὴν ὁδόν, though placed just after ἀνελθῆναι, ought not to be construed with it, but with the preceding ἐνέδραν ποιούντες,—the words κατὰ τὴν ὁδόν denoting the places of the ambush, as in Thucyd. iv. 67, and often in the best Class. writers, and in Sept. The sense is better rendered in our Common Version by 'laying wait,' than in Pearce, Newc., and Wakof., 'lying in wait.' But Tyndale best of all, 'layd awayte.' Read 'a wayte,' i. e. 'a watch' or 'ambush.' Wyclif, 'layd espies in the way.' Paul's deadly foes would have no difficulty in procuring persons to lie in ambush to make away with him, since, as we have learnt from Jos. Antt. xx., the country then swarmed with σικάριοι, who, as I have shown supra xxi. 38, were in all cases ready to act as assassins, and were hired for that purpose by individuals, or by political parties.

4. ἀπεκρίθη, τηρεῖσθαι] These words cannot, on account of the following clause, bear any other sense than this, 'He answered that Paul was in confinement at Cæsarea,' intimating that where his place of confinement was, and where the residence of the Procurator was, there his trial ought to be.

5. οἱ δυνατοί meaning, 'the persons of consequence among you,' equiv. to the οἱ πρῶτοι just before spoken of; a use of the word occurring not only in Philo and Jos., but also in Thucyd.; e. gr. ii. 65. iii. 27, 47. viii. 63.

6. There is here a great variety of readings. The text. rec. has ἡμέρας πλείους ἢ δικά, which is liable to objection; and Græsch., Scholz., Lachm., Tisch., and Alf. read ἡμ. οὐ πλ. ὁκτὴ ἢ δικά, from A, B, C, E, and 20 cursives; to which I can only add 2 Lamb. MSS. But there is no proof that the ancients used such an idiom as that of what was past and certain. As far as regards the insertion of ὁκτὴ, I suspect that reading, adopted by all our Critical Editors, except Matthæi, is merely a compound

τρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτώ [ἢ δέκα], καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. <sup>7</sup> Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα <sup>\*</sup> αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξαι. <sup>8</sup> <sup>b</sup> ἀπολογουμένου αὐτοῦ. <sup>b</sup> Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, <sup>b</sup> ch. 24. 12. <sup>c</sup> ch. 23. 17. οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τι ἥμαρτον. <sup>9</sup> Ὁ Φῆστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε. Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; <sup>10</sup> Εἶπε δὲ ὁ Παῦλος. Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν

of two readings, each found in the MSS., of which *δέκα* is the best supported; but *ὀκτώ* has considerable authority. The mistake might arise from *ἡμέρας*, which would produce a var. lect. upon *ἡ* (8), namely, *ἰ* (10). If, however, the first mentioned objection to the reading in question could be removed, I would receive it; for in *οὐ πλείους ἡ ἢ*, *one* *ἡ* might easily absorb the other. As to the *οὐ*, there is no inconsiderable authority for it; and internal evidence is in its favour; so that I have sometimes observed it lost before *πλείων*. Accordingly I have admitted it into my text, and also the *ὀκτώ*; and I have bracketed the *ἢ δέκα*, since it is uncertain whether *ὀκτώ* or *δέκα* was the original reading, which I would not presume to say with certainty; but prob. *ὀκτώ*, and then the *ἢ* may have originated in a scholium.

7. *περιέστησαν οἱ*, &c.] There is in the air of this term something graphic; and, to complete the picture, the ancient Critics,—as we find from A, B, C, E, and many cursives of the same family, also 2 Lamb. and 3 Mus. copies,—thought fit to add *αὐτοῦ*, or *αὐτόν*, adopted by Lachm. and Tisch., ed. 1, but rejected by Tisch., ed. 2, and by Alf., who pronounces the reading 'an interpolation for perspicuity;' for, he says, it must mean 'round Paul,'—as is plain from the *αὐτοῦ*, not 'round the *βῆμα*, nor Festus.' But the *αὐτοῦ* will not prove that the word is to be referred to Paul. It was not, I apprehend, meant to be referred to *any person*, but only to the place, or the *βῆμα*, as our Translators thought; and thus there is more of gravity and dignity.

For text. rec. *αἰτιώματα*, almost all the uncials, and very many cursives (to which, however, I can only add 2 Lamb. and 2 or 3 Mus. copies), have *αἰτιώματα*, which is received by all the Editors from Griesb. downwards, in deference to whose judgment I have admitted it into my text; though I have never yet been able to find a single example of the existence of the word elsewhere. If, however, it be genuine, it must have been a form of the ordinary or Provincial Greek, not preserved to us in the Class. writers.

8. *ὅτι οὐκ εἰς—ἥμαρτον*] Here we have simply a *denial* of the charges that had been lately made against the Apostle by the Asiatic Jews, supra xxi. 28, *κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου* [ἱερῶν]. With respect to *εἰς Καίσαρα*, that is meant to deny the charge made by the *high priest* and *elders*, Vol. I.

supra xiv. 5, where they represent Paul as *κινῶντα στάσιν τοῖς Ἰουδαίοις*,—namely, by declaring *Jesus* to be the only true King of the Jews; which assertion was supposed to be derogatory to the claims of *Cæsar* to their allegiance. Comp. John xix. 12, *πᾶς ὁ βασιλεὺς αὐτὸν ποιεῖν ἀντιτίγει τῷ Καίσαρι*, where see note.

9. *For κρίνεσθαι*, A, B, C, E, and 7 cursives, have *κριθῆναι*, which is edited by Lachm., Tisch., and Alf.; while Matth., Griesb., and Scholz., retain *κρίν.*, rightly; for though Alf. pronounces it a 'correction,' that is rather true of *κριθ.*, which evidently came from the Alexandrine *Critics*; since it is better Greek, and has more of strict propriety, as referring to the final decision of the accusations by *judgment*; but the other is more agreeable to the plain style of the Scriptures; and yet it was not likely to be introduced into all the copies but eleven.

—*ἐν ἱερῶν* 'me *providet*.' For the sentence of the Sanhedrim would have to be confirmed by the fiat of the President, who had courts both at Cæsarea and Jerusalem.

It is not likely that Festus knew any thing of the intended assassination of Paul, on the road between Cæsarea and Jerusalem. He might say what he did, partly to gratify the Jews (who, he saw, were so earnestly desirous to get Paul to Jerusalem), and partly because he was at a loss, as he pretended (ver. 20), how to proceed in the case, and was willing to shift the matter from himself; otherwise he could not but know that a person who was *innocent at Cæsarea* could not be found *guilty at Jerusalem*; and he plainly saw that Paul was *innocent*. Why, then, did he not *acquit* him? Because he durst not disoblige the Jews. But Paul was so well acquainted with their temper, that he chose to trust himself to *Heathens* rather than to those of his own religion; and he had reason to suspect that Festus would *give him up*, rather than incur the displeasure of the Jews; so that his safest way was to *appeal to the Emperor*, as a *Roman citizen*.

10. *τοῦ βήματος* K.] 'Cæsar's Court;' for it might be so called, as being held by the President on the authority of Cæsar, and in his name. At *με δεῖ κρίνεσθαι* there is an ellipsis of *μόνον*, alluding to what he well knew was their design, to have him tried by the Sanhedrim, subject to the President's confirmation, who, he hints by the words further on, *οὐδέ τις δύναται αὐτοῦς χαρίσασθαι*, would give him up to their fury (see note on ver. 16).



e ch. 18. 14.  
ver. 25.  
& ch. 20. 31.

ἡδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις<sup>11</sup> εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραitoῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι.<sup>12</sup> Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη· Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

<sup>13</sup> Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον.

d ch. 24. 27.

<sup>14</sup> Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἄνὴρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμος,<sup>15</sup> περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰου-

e deut. 17. 4.

δαίων, αἰτούμενοι κατ' αὐτοῦ δίκην·<sup>16</sup> πρὸς οὓς ἀπεκρίβην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον [εἰς ἀπώλειαν], πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχει τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.

f ver. 6.

<sup>17</sup> Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα·<sup>18</sup> περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν

11. For γάρ, Lachm., Tisch., and Alf. read οὖν, from A, B, C, E, and 15 cursives (I add Lamb. 1185, and Cov. 4, omitted by Mill); but without reason; for external authority, as well as internal evidence, is against the reading, which arose, I suspect, from misunderstanding the γάρ, by not perceiving its reference to something not expressed in the context. However, the matter of internal evidence here is (as often) one of doubtful disputation; and Meyer and De Wette are at issue. Under such circumstances, and considering the great preponderance of external evidence for the text. rec., there is no reason to alter it.

— οὐδεὶς με δύναται α. χαρ.] meaning, 'give up for trial;' which was equiv. to condemnation and death. So infra ver. 16, χαρίζεσθαι εἰς ἀπώλειαν, — a sense of the word, I believe, unexampled in the Class. writers. This conveys a delicate reproof to Festus for wishing to do a favour to the Jews at his expense, and is meant to hint that he has not the power, i. e. as Grotius explains, *salvo jure*; δύναται referring to lawful right.

— Καίσαρα ἐπικ.] This was, as Conyb. observes, the regular technical phrase for 'lodging an appeal,' which was not, by the Roman law, necessary to be in writing, and delivered to the Court, but the pronunciation of the single word *Appello* was sufficient to suspend all further proceedings.

12. τοῦ συμβουλίου] meaning those persons (termed at v. 23, οἱ κατ' ἐξοχὴν ὄντες τῆς πόλεως, doubtless the principal officers, military and civil) who were of counsel with him, both in the administration of the government of the province, and were also assessors, or associates, on the bench of justice. I have, on due consideration, adopted, with Lachm., Tisch., and Alf., the comma after ἐπικέκλησαι, instead of the mark

of interrogation, according to which there was indeed more point and spirit; but in the declarative mode, more of judicial propriety; q. d. 'So then thou hast appealed unto Caesar: unto Caesar, then, thou shalt be sent.'

14. ἀνέθετο τὰ κατὰ τ. Π.] 'related the circumstances of Paul's case,' thus referring it to his better judgment. So Diog. Laert. ii. 18, 6, ἀκούω πρὸς σε ἀνατιθῆναι περὶ ἡμῶν.

15. δίκην] for καταδίκην, 'judgment,' i. e. condemnation and punishment, as in 2 Thess. i. 9.

16. πρὸς οὓς ἀτάκ.] 'to whom I made answer.' This construction is rare, but occurs at Luke vi. 3.

— χαρίζεσθαι τινα ἄνθρ. εἰς ἀπώλ.] A brief mode of expression, meaning 'to give up any one to condemnation and destruction (i. e. capital punishment) out of favour to another.' So Seneca says, 'damnare aliquem gratiā,' scil. 'alicujus,' and ἀπώλεια is so used in Hist. of Bel and Dr. v. 41, τοὺς εἰς αἰτίους τῆς ἀπωλείας. — Κατὰ πρόσωπον is for πρόσωπον πρὸς πρόσωπον. The sense of τόπον ἀπολογίας λάβοι is, 'and shall have opportunity of exculpating himself.' This sense of τόπος indeed often occurs with διδόναι, but very rarely with λαμβάνειν. The most apposite example adduced is from Jos. Antt. xvi. 8, ἀπολογουμένων τόπον λαμβάνειν. I have now placed the words εἰς ἀπώλ. in brackets. They are cancelled by Lachm., Tisch., and Alf., on considerable authority, but scarcely competent, though confirmed by internal evidence.

17. ἀναβολὴν μ. ποιησάμενος] 'making no delay.' A purely Classical phrase. So Thucyd. ii. 42, 4, ἀναβολὴν τοῦ δεινοῦ ποιήσασθαι.

18. περὶ οὗ] scil. πράγματις — σταθ., 'being set up (to speak)' concerning the charge previously advanced in the cause. — For ἐπέφηνον,

[ἐπ']έφερον ὦν ὑπενούουν ἐγώ. 19 ε ζητήματα δὲ τινα περὶ τῆς ε ch. 12. 15. ἰδίας δεισудαιμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20 Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ † τούτου ζήτησιν, ἔλεγον, εἰ βούλουτο πορευέσθαι εἰς † Ἱερουσαλὴμ, κἀκεῖ κρῖνεσθαι περὶ τούτων. 21 Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρεῖσθαι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ † πέμψω αὐτὸν πρὸς Καίσαρα. 22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη Ἑβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. ὁ δὲ Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.

23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν [οὔσι] τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἡ ἡχθὴ ὁ Παῦλος. 24 Καὶ ε ch. 2. 12.

Lachm., Tisch., and Alf. read ἔφερον, from A, B, C, E, G, and about 12 cursives; to which I can only add Lamb. 1184, and 1 Mus. MS., and Cov. 4, passed over by Mill. However, internal evidence may seem rather against the ἐπ; but it is a matter of such doubtful disputation, that the Preposition ought not to be expunged without stronger authority. See on v. 21.

19. δεισудαιμονίας here denotes not *superstition*, but, as the best Commentators have been long agreed, *religion*; of course in a middle sense; as Jos. Bell. ii. 9, 3, ὑπερβαυμάσκει τὸ τῆς δεισудαιμονίας ἀκράτον, and sometimes in the Class. writers.

— περὶ τινος Ἰησοῦ τεθν.] This is not well rendered, 'of one Jesus who was dead' (for that would require the Article τοῦ); rather, 'about a certain person deceased, called Jesus.' So the Pesch. Syr. Version.

20. ἀπορούμενος δὲ ἐγώ, &c.] The τούτου some refer to the question as to Jesus and his resurrection; but it is better, by an ellipsis of πράγματος, to understand it of the whole matter in debate, the religion itself. The general sense being, 'was at a loss how to deal with a matter of that sort; τούτου being, as often, used for τοιούτου, as Jerome took it. It is true that 5 uncials, and 20 cursives (to which I add Lamb. 1182, 1184, Mus. 5115, 16, 184, and Cov. 2, omitted by Mill, and Trin. Coll. B, x. 16), have τούτων. But that seems an *alteration*, to suit ζήτησιν, made by Critica, who did not see that τούτου has reference to the general matter in dispute, and τούτων to the ζητήματα. It could not be, as Alf. imagines, a *correction* to suit Παῦλος or Ἰησοῦ, for the Revisers were not so stupid. It is scarcely necessary to advert to the mixed construction involved in ἔλεγον, by which the direct and the indirect address are blended; and the Verb carries a sense suitable to both,— 'to say,' and 'to ask.'

21. ἱπικαλ. τηρεθ.] a brief form of expression, by the same blending of two modes of expression, as in the verse preceding; q. d. 'making appeal, in virtue of which he laid claim to be kept,' &c.

— Σεβαστοῦ] 'Augustus.' The surname borne

by all the Emperors from Cæsar Octavianus, who first assumed it.

For τίμψω, Lachm., Tisch., and Alf. read εἰσω, from A, B, C, E, and 18 cursives; to which I add Lamb. 1182, 1184, Trin. Coll. B, x. 16, and Cov. 2, omitted by Mill. The text. rec. is pronounced by Alford to be 'simple for compound;' but εἰσω is more probably a bringing in a form of compound, not intended by the speaker, as using a familiar mode of address, as in the case of εὐφραντες—πυρὰν in those Editors of our text infra xxviii. 2, where Alford pronounces εὐφρ. a correction to a more precise word.' Besides, τίμψω occurs in all the copies infra v. 25.

22. ἰβουλόμην καὶ αὐτὸς τοῦ ἀνθρ. &c.] The ἰβ. &c. is best expressed in the Syriac and almost all other Versions and Translations, *wellem*, 'I could wish.' There is no occasion, however, with some, to suppose an ellipsis of εἰ; for, as I have shown at Rom. ix. 3, and also in my note on Thucyd. iv. 54, 3, 'Imperfects are often put for Pluperfects subjunctive,' of which numerous examples may be there seen. Consult also Kühner and Bernardy. The sense, then, is, 'I could have wished to have heard him myself; a modest way of saying, 'I could wish, if you would permit me, to hear him myself.' Lachm. and Tisch. cancel ἔφη and ὁ δὲ, on the authority of only two MSS., A and B, and the Vulg.; and Alf. pronounces both of these words 'insertions for perspicuity.' But I cannot believe that such insertions would have been introduced into all the copies except two; for I can make no addition. It seems far more probable that the ancient Greek Critics stumbled at something like tautology in ἔφη and φησὶν (which would have been avoided by a Class. writer), and the awkwardness of ὁ δὲ separated from ἔφη. The Latin Translators would be likely to adopt both emendations, as suiting the *short-cut* of the Latin language.

23. φαντασίας] 'pomp, state; literally, display. So the word is used in Hippocrat. ποιεῖν μηδὲν περιέργω, μηδὲ μετὰ φαντασίας, and Heliodor. φαντασίας τῶν δορυφόρων, καὶ κόμπου τῆς ἄλλης θεαπτείας, which exactly represents the *kind* of 'pomp' here meant. The

φησιν ὁ Φῆτος· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, ἵπερ οὐ † πᾶν τὸ πλήθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθαδε, ἐπιβοῶντες <sup>k</sup> μὴ δεῖν ζῆν αὐτὸν μηκέτι. <sup>25</sup> Ἐγὼ δέ, καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι,—καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν,—ἐκρῖνα πέμπειν αὐτόν. <sup>26</sup> Περὶ οὐ ἀσφαλές τι γράψαι τῷ Κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενομένης, σχῶ τι † γράψαι. <sup>27</sup> Ἀλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

XXVI. 1 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη Ἐπιτρέπεται σοι † ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας

*ἀκροατήριον* is explained *judgment-hall*, as *auditorium* is often used in the Latin. If such be the sense, it is a Latinism. As, however, there was no *trial*, it should rather seem to mean 'a private examination room,' where accused persons had a previous hearing, before they were committed to prison; or a sort of parlour, or drawing-room. Τοῖς κατ' ἐξοχὴν οὗσι is = τοῖς ἐξόχοις. However, οὗσι is cancelled by Lachm., Tisch., and Alf., from A, B, C, and some 8 cursives; to which I add Cov. 4, omitted by Mill. In Cov. 2 it comes in after πόλις. It is prob. an interpolation.

24. οἱ συμπάροντες ἡ. δ.] Equiv. to συμπαρόντες; for there is reference not only to the σύμβουλοι mentioned supra v. 12 (see Suet. Tib. 33, Gal.), but to others; namely, persons of consideration and friends of the President, to whom he had given, 'honoris gratiā,' a place on the bench; conf. Jos. Antt. xvi. 11, 2 and 4, τὸν βασιλεύοντα νῦν ἡμῶν, καὶ σοὶ παρακαθήμενον; xvii. 5, 3. For πᾶν, Lachm., Tisch., and Alf. read πᾶν, for which there is strong authority.

—ἐνέτυχόν μοι] 'have made application to me.' The word properly signifies 'to address oneself to, hold converse with any one;' and it is usually implied that the purpose is some request or petition. So Philo, 629 B, ἐνέτυχεν τῷ Θεῷ, ἵνα ἐξ ἀμνηστῶν ῥύσῃται συμφορῶν. Wisd. viii. 21, ἐνέτυχον τῷ Κυρίῳ, καὶ ἐξήθη αὐτοῦ, and espec. Josephus, Antt. xvi. 6, 5; where, in an epistle to the Governor of Cyrene, Agrippa says to the Jews, ἐνέτυχόν μοι νῦν, ὥς ὑπὸ τιμῶν συκοφαντῶν ἐπιπράξουσιν.

25. καὶ αὐτοῦ δὲ τούτου ἐπὶ τὸν Σ.] Render: 'and the person himself withal having appealed unto Cæsar.' Comp. Thucyd. vi. 33, Ἀθηναῖοι αὐτοὶ οὗτο.

26. τῷ Κυρίῳ] 'The Sovereign,' 'my Sovereign;' meaning Nero. A title of the Roman Emperors, corresponding to the Latin *Dominus*, which was rejected as invidious by Augustus and Tiberius; but accepted by Caligula, and the succeeding Emperors. Notwithstanding Tiberius' alleged rejection of the title, it is plain that it was commonly ascribed to him from the verse of Psedr. Fab. ii. 5, 'perambulanti læta *Domino* viridia,' said of course of Tiberius.

—ἀνακρίσεις] meaning, not a regular trial, but a previous private examination in order to future public trial; a sense often found in the Civiliana, from whom several examples are adduced by Grotius. And so the word is used in Demosth. 1142, 1066.

For γράψαι, Lachm., Tisch., and Alf. edit γράψω, from A, B, C, and 5 cursives; confirmed, they think, by all the ancient Versions; but, as Jacks. of Leicester long ago saw, this is not a case where Versions have any authority. External evidence is quite against γράψω, and internal evidence also, since it is far less likely that γράψαι should, as Alf. thinks, have been altered to suit the τι γράψαι above, than that the Alexandrine Critics should have written γράψω, to remove a tautology, and introduce a better Grecism; espec. the latter. Thus the two principal uncial and cursive MSS. B and 13 have γράψω above as well as here. Besides, all the Versions render by the same word in the former, as in the latter place. Hence it is probable that the reading γράψω originated (like very many others) in the Versions, not in any Greek copies.

XXVI. 1. For ὑπὲρ, Lachm., Tisch., and Alf. read περὶ, from A, C, E, H, and 8 cursives (to which I can only add Cov. 2, unnoticed by Mill); very insufficient authority; espec. since internal evidence is against περὶ, for it was more likely that ὑπὲρ should have been altered to περὶ by Critics who thought that the sense was 'to speak respecting thyself,' and consequently altered ὑπὲρ to περὶ. But the sense intended evidently was 'to speak for thyself;' as all the ancient Versions represent it,—a use of ὑπὲρ found in the best Class. writers: see my Lex. It is in vain to argue that this was no *trial*, and that Paul was merely speaking about himself, for it was a *quasi* trial, an *ἀνακρίσις*, to collect further information to lay before the Supreme Court, to which Paul had appealed. In short, the sense I have laid down is demanded by the subjoined term ἀπελογεῖτο, and by the very nature of the speech, which is ἀπολογεῖται throughout.—ἐκτείνας τὴν χεῖρα, graphic; such being the attitude for a set speech. So Polyæn. iv. p. 317, ἀπέτεινε τὴν δεξιάν, ὡς

τὴν χεῖρα· <sup>2</sup> Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασι-  
λεὺ Ἀγρίππα, ἡγηματὶ ἐμὰντὸν μακάριον μέλλων ἀπολογεῖσθαι  
ἐπὶ σοῦ σήμερον <sup>3</sup> μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ  
Ἰουδαίους ἔθων τε καὶ ζητημάτων. διὸ δέομαι σου, μακροθύμως  
ἀκούσαι μου.

<sup>4</sup> Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς  
γενομένην ἐν τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις, ἴσασι πάντες  
οἱ Ἰουδαῖοι, <sup>5</sup> ἀπρογινώσκοντές με ἄνωθεν, (ἐὰν θέλωσι μαρ-  
τυρεῖν,) ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρη-  
σκείας ἔζησα Φαρισαῖος. <sup>6</sup> Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς

a ch. 22. 6.  
Phil. 2. 5.  
b Gen. 4. 15.  
c 22. 15.  
d 22. 16.  
e 22. 17.  
f 22. 18.  
g 22. 19.  
h 22. 20.  
i 22. 21.  
j 22. 22.  
k 22. 23.  
l 22. 24.  
m 22. 25.  
n 22. 26.  
o 22. 27.  
p 22. 28.  
q 22. 29.  
r 22. 30.  
s 22. 31.  
t 22. 32.  
u 22. 33.  
v 22. 34.  
w 22. 35.  
x 22. 36.  
y 22. 37.  
z 22. 38.

δημηγορήσαν· and Apul. Met. ii. p. 54, cited by Weist., 'Porrigit dextram, et ad instar oratorum conformat articulum, duobus infimis con- clusis digitis, cæteros eminentes porrigit.' Con- and Hows, and Alf., wrongly represent the sense as, 'stretching forth the hand' that was chained, and spoken of at v. 29. But the hand stretched out was, we see, the right hand; and the hand chained would, for obvious reasons, be the left.

<sup>2</sup> ἡγηματὶ ἐμὰντὸν μακάριον, &c.] Here we have an elegant προθυράντισις, or previous con- sideration (as the ancient Rhetoricians called it), such as is found supra xvii. 22, also in Thucyd. i. 68. iii. 54, and other passages of the histo- rians. It is, however, worthy of notice, that on the present occasion this was not a mere compliment, but, as Lardner has shown, was well merited.

<sup>3</sup> γνώστην] *gnarum*, 'well acquainted.' In γνώστην ὄντα *se* the idiom is not one of Accu- sation absolute, but one of the many instances of *Accusatio*, treated on by Viger, Herm., p. 337, and also by Matthiæ, Kühn., and Winer, § 164, 2, by which a Participle is changed into the Accusative, though the preceding Noun, or Pro- noun, has been in another Case, either the Genitive, as in Thucyd. i. 120; or the Dative, as in Hdt. vi. 109. The idiom occurs elsewhere in the New Test., at Eph. iv. 12. iii. 17. Col. iii. 16, et al.—By τὰ ἔθνη are not meant, as most Expositors explain, 'manners and customs,' as if political, but 'regulated customs, institutions religious,' as founded on the Mosaic Law and ritual observances; which is required by the ζητήματα just after, denoting the 'questions' which arose out of those ἔθνη, on which the two great Jewish sects, the Pharisees and Saddu- cees, and also the Essenes, differed. This view is confirmed by Jos. Antt. xv. 9, 2, and 5, where τῶν ἔθνων is said of the Law of Moses and its religious customs and observances, and so xvii. 2, 4, τὰ τὰρια ἔθνη, of those observances; and so often elsewhere, in Jos. Antt. xx. 2, 1, also in 2 Macc. xi. 25, τὰ ἀπὸ τῶν προγόνων ἔθνη, and in 4 Macc. i. 11, where for τοῦ ἔθνους Breuchn. well reads τ. ἔθνου, understanding it of the Law of Moses. This strongly confirms the united testimony of Euseb., Jerome, the Anonymous Eccles. writer in the Library of New College, Oxford, that Josephus was the writer of the Fourth Book of Maccabees.—*σου* after *δέομαι* has been cancelled by Lachm., Tisch., and Alf., from 3 uncial and a few cursive MSS.; very insufficient authority; espec. since internal evi- dence is in favour of *σου*, which was, I suspect,

cancelled for the purpose of removing a supposed flaw in composition occasioned by *δέομαι σου*, ἀκούσαι μου.

—μακροθύμως] 'patiently,' 'indulgently' (see supra xxiv. 4). For it was in ancient times thought a *sanctus* to have a patient and indulgent hearing. So Jos. B. J. i. 32, i. 1, ἱκετεύω παρα- σχεῖν μοι τὰς ἀκοὰς ἀκραιώτως εἰς τὴν ἀπολο- γίαν.

<sup>4</sup> τὴν μὲν οὖν βί.] The formula *μὲν οὖν* has a resumptive and continuative force, with refer- ence to ἀπολογεῖσθαι preceding; q. d. 'So then, now.'

—βίωσιν] meaning 'vita ratio quoad reli- gionem,' as in Jos. Antt. x. 2, 1, εἰς τὰ Ἰου- δαίων ἔθνη τὸν βίον μετέβαλλον, i. e. 'I em- braced the Jewish religion;' for I suspect that there Jos. wrote τὴν βίωσιν, which must have been read by Ruffinus in the fourth century. The word only occurs elsewhere (excepting two late Fathers) in the Proem to Ecclus., δια τῆς ἐννόμου (I conj. ἐν νόμῳ) βιώσεως.—*Τ* before Ἱεροσολύμοις has been, on good authority (to which I add Cov. 2, omitted by Mill), in- serted by Lachm., Tisch., and Alf. The two expressions ἀπ' ἀρχῆς here, and ἀνωθεν, being equivalent when associated as bearing on the same point, strongly attest that Paul came at a very early period from Tarsus to Jerusalem, for education in the school of Gamaliel.

<sup>5</sup> ἀκριβεστάτην] A term peculiarly suit- able to denote Pharisaism. The sense is not, 'the strictest (i. e. the most severe) sect;' for equally such was that of the *Essenes*; but, 'the sect which held the most rigidly exact observance of the precepts of the Mosaic Law.' Comp. supra xxii. 3, κατὰ ἀκριβειαν τοῦ πατρὸς ἡμῶν. This is attested by various passages of Josephus, as B. J. i. 5, 2, in which the very expression occurs.

—θρησκείας] The word here, as in James i. 27, signifies *religio*, though by the Class. writers it was used, like *δαισιδαμονία*, to denote *superstition*.

<sup>6</sup> ἐπ' ἐλπίδι—τοῦ Θεοῦ] On the sense of ἐλπίδι some difference of opinion exists. Chry- sostom and most of the earlier modern Commen- tators, as also Doddridge and Newcome, under- stand, 'the hope of the resurrection of the dead;' appealing to supra xxiii. 6 and xxiv. 15. Others, however, comprehending all the later Commen- tators, as Michaelis, Wakefield, Kuinoel, &c., think this view is precluded by ver. 7; and they, more properly, explain it of 'the hope of the *Messiah*.' Certainly the hope of the resurrection

πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ, ἔστηκα κρινόμενος  
 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν  
 λατρεῖον ἐλπίζει καταστήσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βα-  
 σιλεῦ [Ἀγρίππα], ἔπο [τῶν] Ἰουδαίων. 8 Τί! ἄπιστον κρίνεται  
 παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; 9 Ἐγὼ μὲν οὖν ἔδοξα  
 ἐμαντῶ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία  
 πράξαι. 10 ὁ δὲ καὶ ἐποίησα ἐν Ἱερουσαλύμοις καὶ πολλοὺς ἐν  
 τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων

c ch. 8. 3.  
 & 9. 1.  
 & 23. 4.  
 1 Cor. 15. 9.  
 Gal. 1. 13.  
 1 Tim. 1. 13.  
 d ch. 8. 3.

cannot here exclusively be meant; for, as Mr. Scott observes, 'it may truly be said that the promise of a Redeemer was the most prominent part of the revelation made unto Abraham, Isaac, and Jacob, and the grand subject of prophecy; while the doctrine of the resurrection was not so fully revealed in the Old Test. as in the New.' 'The resurrection of Jesus demonstrated that he was the promised Messiah, against all the unbelieving Jews; and the doctrine of the resurrection, against the Sadducees.' Admitting, then, the principal meaning of *ἐλπίδι* to be the promise of the Messiah and his kingdom; yet that must necessarily involve the promise of the resurrection of the dead by his means, as the promise was proved to have been fulfilled by *Christ's* rising from the dead; and as *his* resurrection was the pledge and proof of our own, it may here be admitted as a secondary sense.

7. I continue to retain *ἐς* in preference to the Stephanic *πρὸς*, because, in itself, more appropriate, and supported by no incompetent authority,—A, B, C, and 8 cursives; to which I add Lamb. 1185, Trin. Coll. B, x. 16, and Cov. 4, omitted by Mill. The *πρὸς* probably arose from a Schollast, who did not comprehend the true force of *ἐς*. At the last clause of the verse Lachm., Tisch., and Alf. cancel *τῶν*, and Tisch. cancels *βασιλεῦ*, while Lachm. and Alf. remove it to the end of the sentence. There is considerable authority in uncials for these changes; but very slender in cursives. For the removing of *τοῦ-των* I can, however, add 1181, 1182, Trin. Coll. B, x. 16, and Cov. 2, omitted by Mill; and internal evidence is rather in its favour. As to the *Ἀγρίππα*, it might be introduced to match ver. 2, or be removed as a tautology, or as unnecessary. As to the position of *βασιλεῦ* at the end of the verse, it may have come from Critics who thought it promoted *δυνάτης*. As to the *τῶν*, I would not pronounce positively either way. If we could place reliance on the fidelity of those ancient copies of the Alexandrine Recension, there would be a strong *ratiocination*, and the sense might be expressed, with Conyb., thus:—'Yet this hope, O King, is charged against me as my crime; and that by Jews!' But this is more in the style of a profane Orator than of an Apostle. I would propose the following rendering:—'Concerning which hope I am brought into accusation by the Jews, O King (Agrippa).' This is confirmed by the Pesch. Syr. and Vulg. Versions.

8. I still continue to point *τί!* as was done by Wetst., Griesb., and Scholz, and is approved and adopted by Conyb.; though Lachm., Tisch., and Alf. point *τί ἄπιστον*; though the most ancient MSS. and the text in the Cat. Oxon., confirm

the former mode, which is more agreeable to Paul's style. See Rom. iii. 9. vi. 15. It may be true that, as Stier says, 'Sadducism had tainted the Herodian family, and also the most wealthy and highly cultivated classes.' Yet I scarcely think that Paul would, on the present occasion, bring a sort of direct charge against Agrippa. It were more probable that he should do it in the indirect mode by 'What! Is it judged by some among you a thing incredible if (as is the case) God raiseth the dead?' Of this use, which is found both in the Script. and Class. writers, see Matth., Kühn., and Winer's Grammars, and my Lex. in v. 'This,' as Conyb. remarks, 'is an *argumentum ad homines* to the Jews, whose own Scriptures furnished them with cases where the dead had been raised; as, for example, by Elisha.'

9. *ἐγὼ μὲν οὖν, &c.* I am now of opinion that the *μὲν οὖν* is here again resumptive and continuative of the matter at vv. 4, 5; but the force of the *ἐγὼ emphatic* points at the sense which I thought necessary, in order to trace the connexion. 'And remember, however positive you may be in your own opinion, you may be mistaken, and your judgment may be deceived. I, for instance, thought with myself (i. e. was self-persuaded), that I ought,' &c. In *ἔδοξα ἐμαντῶ* there is an idiom (confined, however, to the first person, and almost always in the Present tense) of which many examples are adduced by Wetstein.—*δεῖν*—*πράξαι*. The phraseology is idiomatical, and may be rendered, 'that I was bound, in many ways, to oppose the doctrine of Jesus.'

10. After πολλοὺς, Lachm., Tisch., and Alf. add *τα*, from 3 uncial and some few cursive MSS. But there is no place for the Particle, which may have arisen from an abbreviation of the *τῶν* following. But if Luke used *any* Particle, it would be *ὁ*, which is adduced from two ancient cursives; to which I add Lamb. 1182, 1184. The form is found in Matt. xvi. 18. Mark iv. 36. John vi. 51. viii. 16, 17. Acts v. 32. 2 Tim. iii. 12. Heb. ix. 21, and in the best Class. writers, and was likely to be passed over as unnecessary. The sense is, 'quoniam.'

—*τῶν ἀγ.*] 'the Christians.' The Apostle ventures to use this expression, which he would not have done, as being invidious, to a Jewish audience. See more in Birk's Hor. Apost. vii. 7. I have now, with Lachm., Tisch., and Alf. admitted the *ἐν* before *φυλ.*, found in A, B, C, E, G, and 20 cursives; to which I add Lamb. 1183, Mus. 16, 184, Cov. 4 (omitted by Mill), and Trin. Coll. B, x. 16; and internal evidence is in its favour, since it was more likely to be omitted than inserted; and it is almost always used in

ἐξουσίαν λαβὼν ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον.

11 Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν περισσῶς τε ἐμμανιόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. 12 Ὁ ἔν οἷς καὶ πορευόμενος <sup>ch. 9. 2. & 22. 6.</sup> εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, 13 ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, <sup>ch. 9. 2.</sup> οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. 14 Πάντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με, καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ Σαοῦλ, Σαοῦλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. 15 Ἐγὼ δὲ εἶπον Τίς εἰ, κύριε; ὁ δὲ εἶπεν Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. 16 Ἀλλὰ ἀνάστηθι, καὶ στήθι ἐπὶ τοὺς πόδας σου εἰς τοῦτο <sup>ch. 9. 16.</sup>

the Gr. Test., the Sept., and the Classical writers.

— ἀναιρουμένων τε αὐτῶν κατ. ψῆφ.] Render: 'when they were being destroyed,' 'put to death' (for trial was equiv. to destruction), 'I cast down my vote [with those who condemned them];' meaning, 'I concurred with them;' equiv. to what is said supra xxii. 20, *ἡμην συναυδοῦσαν αὐτοῖς τῇ ἀδικίᾳ, &c.* Whether the *κατὰ* be intensive or not, is not quite certain; that it *is*, is probable from the peculiarity of the phrase, which occurs no where else, but only *φείρειν ψῆφον*, and this seems required by the yet stronger expression just after, *περισσῶς ἐμμανιόμενος*. But if this be the case, it rather goes against the *figurative* sense here assigned by most Expositors, though confirmed by xxii. 20. However, that is not decisive; and I am inclined to think, with Conyb. and Alf., that the phrase may most naturally be taken in its *proper* sense; and, if so, it bears testimony to the fact, that Paul was at that time a member of the Sanhedrim. The passage xxii. 20, will not *decide against* that view, since Paul might be elected a member of that body after the time of Stephen's death, and there is nothing to forbid this in his age; for though called *νεανίας* at vii. 58, that will prove nothing, since the term is sometimes applied to men in the very vigour of manhood, and even beyond; and there is reason to think that Paul could not be less than thirty years of age when sent to Damascus.

11. *τιμωρῶν αὐτοὺς ἠνάγκα βλασφημεῖν*] 'I, by tormenting, sought to compel them to blaspheme.' The Christian converts were then, and still more afterwards, compelled by torture to pronounce certain forms expressive of abuse of Jesus, and consequently abandonment of his religion; as appears from Pliny's Epist. xiii. 97. Euseb. Hist. Eccl. vi. 34, and other passages. That *τιμωρ.* is capable of this sense is plain from Menander's drama, called *ὁ ἑαυτὸν τιμωρ.*, 'The Self-tormentor.'

— *περισσῶς ἐμμανιόμενος*] A very strong expression, which may be rendered, 'and being exceedingly infuriate against them.' It is a very rare word, though formed regularly from *ἐμμανής*, of which the Expositors and Lexicogra-

phers adduce no other example; yet it occurs in Jos. Antt. xvii. 6, 5, *ἐμμανιόμενον πᾶσι τοῦ βασιλέως*, and Epiphani. t. i. p. 92, *οὔτοι δὲ ἐμμανήτες*.

— *ἔως καὶ εἰς*] Render; 'as far as and even unto foreign cities;' the construction being adapted to *εἰς*, and not to *ἔως*. This circumstance, as meant not of Damascus only, but of other cities, though unrecorded, serves to introduce the narrative following.

12—15. For full explanation see notes supra ix. 5, seqq.

12. *ἐν οἷς*] accl. *πράγμασι*, 'in which things being occupied.'—*πορευόμενος*, 'while going.'

13. *περιλάμψαν με*] 'beaming around me.'

14. For *δὲ*, A, B, C, E, and not a few cursives (I add Lamb. 1184, and Cov. 2, omitted by Mill), read *τε*, which is adopted by Lachm., Tisch., and Alf. Internal evidence is in its favour, and it is probably the true reading.

15. *ὁ δὲ*] Lachm., Tisch., and Alf. subjoin *Κύριος*, from 5 uncial and 20 cursive MSS. I can only add Trin. Coll. B, x. 16; and the word is manifestly from a marginal Scholium; as in the *Παῦλος* after *ὁ δὲ* at v. 25, where, however, Lachm. receives it, and also Tisch., ed. 1, but in ed. 2 he rejects it; then why not here? the case being just the same, and the state of the evidence almost the same. Alford rejects the word in *both* passages, remarking here, that 'it is most improbable that the word should have been used by St. Paul.' On the other hand, Conyb. receives it, 'because it agrees better *ὡς καὶ ὡς αὐτὸς*.' For my own part, I agree with Alford, who is, at least, consistent; while Tisch. has shown a mutability and inconsistency which tends to destroy his judgment.

16. The particulars here contained are not found in the account supra, chap. ix.; but are here introduced by the Apostle in order to show the authority he had for what he was doing, in evangelizing the heathens. Alford thinks that 'there can be no question that Paul here condenses into one various sayings of our Lord to him at different times, in visions; see chap. xxii. 18—21; and by *Ananias*, chap. ix. 15. Nor can this,' he adds, 'on the strictest view, be considered any deviation from truth: it is what all must, more or less, do, who are abridging a nar-

γὰρ ὥφθην σοι, προχειρίσασθαι σε ὑπηρετήν καὶ μάρτυρα, ὃν  
 τε εἶδες ὃν τε ὁφθήσῃ σοι, <sup>17</sup> ἔξαιρούμενός σε ἐκ τοῦ λαοῦ  
 καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω, <sup>18</sup> ἵνα ἀνοῖξαι ὀφθαλ-  
 μούς αὐτῶν, τοῦ ἐπιστρέφειν ἀπὸ σκότους εἰς φῶς καὶ τῆς  
 ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν  
 ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις, πιστεῖ τῇ εἰς ἐμέ.  
<sup>19</sup> Ὁθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ  
 ὁπτασίᾳ· <sup>20</sup> ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύ-  
 μοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν,  
 ἀπηγγέλλον μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια τῆς  
 μετανοίας ἔργα πράσσοντας. <sup>21</sup> Ἔνεκα τούτων με οἱ Ἰουδαῖοι  
 συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρώντο διαχειρίσασθαι. <sup>22</sup> Ἐπι-

h Isa. 26. 5.  
 & 42. 7.  
 & 90. 1.  
 Eph. 1. 18.  
 Col. 1. 13.  
 1 Pet. 2. 26.  
 ch. 20. 32.

i Isa. 50. 5.

k ch. 2. 20.  
 26.  
 & 18. 14.  
 & 22. 17, 21.  
 Matt. 2. 2.

l ch. 21. 30.

rative, or giving the general sense of things said at various times.' But I must protest against so latitudinarian a principle; and I must affirm, with Stier, the necessity of maintaining that all these words were actually spoken to Paul, at the same time by the Lord. See ver. 19, where the Apostle expressly refers to this particular vision, — οὐκ ἠγνούμην ἀπαθῆναι τῇ οὐρανίῳ ὁπτασίᾳ.

— ὃν τε εἶδες—σοι.] The first ὃν is for *ἐκείνων* δ (see xxii. 15), and the second ὃν for *ἐκείνων* [καθ'] δ.—Ὁφθήσῃ σοι, 'I will reveal myself to thee' (see Is. xl. 5); which may be understood, 1. of the *personal appearance* of Christ to St. Paul; 2. of the *revelations* of the Gospel of Christ, which were vouchsafed to him.

17. ἔξαιρούμενος] This seems to mean *choosing, setting apart for myself*; a signification occurring in Job xxxvi. 21. Isaiah xlviii. 10. Jos. Antt. iv. 8, 5, and sometimes in the Classical writers, which is quite agreeable to the context; the expression serving to explain the foregoing one, *προχειρίσασθαι σε ὑπηρετήν*. Here, then, Paul is said to be 'chosen out of all the nations of the world,' both τοῦ λαοῦ, the people of Israel, and the nations at large, Gentiles, as, on another occasion, supra ix. 15, he is declared to be 'a chosen vessel,' σκεῦος ἐκλογῆς; and so he speaks of himself, Rom. i. 1, as ἀφωρισμένος ἀπὸ πάντων τῶν ἄνθρωπων.

— εἰς οὓς.] This must (as appears from v. 20) be understood both of the Jews and the Gentiles, though the words which immediately follow are more applicable to the latter. And it appears that the Apostle was, for many years of the earlier part of his ministry, employed in heathen countries; see Gal. i. 17, seqq.

18. ἀνοῖξαι ὀφθαλμούς αὐτῶν, &c.] These words are meant to show the *purpose* and *intent* of his ministry, and of the Gospel in general, — to open the eyes of those spiritually blind, whether Jews or Gentiles. The τοῦ ἐπιστρέφειν denotes 'purpose.'—Τοῦ ἐπιστρέφειν, scil. αὐτῶν, lit. 'for them to turn' ('be turned,' Neut. for Pass.) from darkness to light; being enlightened by the Gospel, and the power of the Spirit attending it; for the power of the Spirit accompanying the word is *supposed*,—that being, as Calvin well observes, to the outward ministry what the soul is to the body. The next words

were meant chiefly for the Gentiles, but were but too applicable to Jews. The next clause, τοῦ λαβεῖν, &c., points at the *result* of the former. And here πιστεῖ must, as appears from supra xx. 32, be referred, not to ἡγιασμός, but to λαβεῖν, as Calvin saw, who well remarks, 'Sequitur remissio peccatorum, qua nos sibi Deus gratis reconciliat, ut placatum nobis et propitium fore non dubitemus. Tandem complementum omnium ponitur ultimo loco, vitæ scilicet æternæ hereditas. Sensus est, fide nos venire in possessionem bonorum omnium, quæ per Evangelium offeruntur.' This construction is confirmed by the Psch. Syr.

— εἰς ἐμέ, 'to,' or 'towards me;'—as the *Object* of saving faith.

20. The Apostle now proceeds to declare what he did in obedience to the heavenly injunction.

— μετανοεῖν, καὶ ἐπιστρέφειν ἰ. τ. Θ.] 'Here (as Calvin observes) turning unto God is placed after repentance, not as being any thing different from it, but to intimate the natural corruption and depravity of the human heart, and its alienation from God, to whom it requires to be turned in devout worship and service. And since repentance is seated in the heart, the deeds which testify it are required as the *fruits* worthy of repentance.' See note on Matt. iii. 8.

21. συλλαβ.—διαχ.] 'after apprehending me in the Temple, sought to make away with me.'

22. ἐπικουρίας οὖν τυχών.] Render: 'accordingly (such being the case), having obtained the help, τῆς π. τ. Θ., which cometh from God.' It is rarely that the Article is found with ἐπικουρία, but, whenever it is, I have always noticed the force of reference, e. g. in Herod. vi. 108, οὐκ ἀπείκαστο τῇ ἐπικουρίᾳ, 'the proffered help.' The next words point at an *action* connected with that continuance and firmness,—namely, the bearing testimony to the truth; for I continue to adopt the reading μαρτυρούμενος, for text rec. τυρούμενος, from A, B, G, H, and not a few cursives (to which I add Lamb. 1185, and Cov. 4, omitted by Mill, and Trin. Coll. B, x. 16); and this reading is required by the context, which demands the sense, 'bearing my testimony.' I cannot just before alter (with Lachm., Tisch., and Alf.) τὰρὰ τοῦ ἀνθρ. to the authority of A, B, C, and some dozen cursives

κουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης  
 ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτός λέγων  
 ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς·  
 23 <sup>m 1 Pet. 1. 11.</sup> εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν  
 φῶς μέλλει καταγγέλλειν τῷ τι λαῷ καὶ τοῖς ἔθνεσι. 24 <sup>ver. 18.</sup> <sup>1 Cor. 15. 20.</sup> Ταῦτα  
 δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη· Μαῖνη,  
 Παῦλε τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει! 25 <sup>Col. 1. 12.</sup> <sup>Rev. 1. 5.</sup> <sup>Luke 9. 52.</sup> <sup>n 1 Cor. 1. 24. & 2. 14.</sup> <sup>John 10. 20.</sup> Ὁ  
 δέ· Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ  
 σωφροσύνης ῥήματα ἀποφθέγγομαι. 26 <sup>o John 12. 20.</sup> Ὁ Ἐπίσταται γὰρ περὶ  
 τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παῖρρησιαζόμενος λαλῶ· λαν-  
 θάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ γάρ ἐστιν  
 ἐν γυνίᾳ πεπραγμένον τοῦτο. 27 Πιστεύεις, βασιλεῦ Ἀγρίππα,  
 τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28 Ὁ δὲ Ἀγρίππας πρὸς  
 τὸν Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.

(to which I can only add Lamb. 1184, and Cov. 2, omitted by Mill), because the external authority is insufficient, and internal evidence is rather against the change; *ἀπό* being evidently an alteration by Critics, who did not perceive the force of *παρά*, 'at the hand of,' as the primary sense. Suffice it to refer to Matt. xxi. 42, *παρὰ Κυρίου γίνετο αὕτη*. The next words contain the substance of the testimony, and may thus be construed:—*λέγων οὐδὲν ἐκτός [ἐκ τῶν] ὁ οἱ προφῆται ἐλάλησαν μελλόντων* (for *μείλ- λοντα*) *γίνεσθαι*.

23. Here *εἰ* is used as it is supra v. 8, and Heb. vii. 15. These and other passages similar come under the general law of that canon of Classical philology treated on by Buttm. and Matthæi, by which *εἰ* is used of things possible, but not certain; q. d. 'if (as is the case, or, as you may grant).' It is here used very appropriately, because, as Conyb. observes, 'the doctrines mentioned were subjects of dispute and discussion.'

—*παθητός* is best rendered by the Vulg. *passibilis*; since, as Alf. observes, Paul refers to the idea of the Messiah, as liable to suffering, being in accordance with the testimony of the Prophets; and *πρῶτος ἐξ ἀναστάσεως* is eq. to *πρῶτος ἀναστάς, or πρωτότοκος ἐκ νεκρῶν*, Col. i. 18.

24. *ταῦτα ἀπολ., ὁ Φῆστ.*] How Festus came to feel such great surprise as to unaccountably interrupt one addressing King Agrippa, arose, as Mr. Humphrey points out, from this, — 'that he was unable to comprehend the earnestness of the Apostle, so unlike the indifference of the upper classes at Rome on religious and moral subjects'; and, I would add, to the cold scepticism of the Heathen philosophers of the age; and hence he infers that Paul must be 'mad'; not, as many foreign Expositors explain, 'fanatical'; for that sense is forbidden by the words following, *τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει!* 'thy much learning (lit., 'the much learning thou hast') hath turned thee mad,' lit., 'oversets thy wits.' Comp. Lucian, Solac., *οὐ δὲ ἀπὸ τῆς ἀγαν παιδείας διέφθορας*. Petron. 48, 'Scimus te præ literis fatuum esse.'

26. *ἐπίσθ. γὰρ—βασιλ.*] The *γὰρ* here is

both argumentative and elliptical, introducing an *argumentum e testimonio*, confirming what he has said from the testimony of King Agrippa.—By *τούτων* are meant the life and doctrine of Jesus, his crucifixion and resurrection from the dead, the spread of the Gospel, the way in which Paul was converted, and other leading events of the rise and progress of the Christian religion;—of these *facts* Agrippa must have been sufficiently cognizant, to bear testimony: they were not only *facts*, but plain and *known* facts, as *not done in γυνίᾳ*,—a strong expression (of which examples abound in the Class. writers),—to denote 'publicity.' But, as Calv. remarks, Paul soon brings Agrippa to the far more important point, appealing to '*the Law and the Prophets*;' and thus makes him a still more trustworthy witness, as professedly '*believing the Prophets*,' and therefore capable of judging as to the fulfilment of the Prophetic predictions in the person of the crucified Jesus.—But, to advert briefly to the *reading* of the text. There are marvellous variations of reading, but none entitled to be received; for for although Lachm. and Tisch. 1, cancel *οὐδὲν*, from A, C, and 7 cursives (I add Lamb. 1182, 1183); yet that arose from the Critics stumbling at the two negatives, and removing one. Thus, others retained *οὐδὲν*, and removed *οὐ* (which is also absent from Lamb. 1181, 1184). Tisch. 2 restores, and Alf. retains, the word; changing, however, the form to *οὐδὲν*, but only from one MS.—B. I can, however, confirm it from Cov. 2 (omitted by Mill). Perhaps the true reading is *οὐθ' ἔν*, which often occurs in the Cov. 2 (of the 11th century), and other ancient MSS., especially B.

27. *πιστεύεις—προφήταις; οἶδα ὅτι πιστεύεις*] Of this elegant use of interrogation, immediately followed by an answer on the part of the speaker himself, several examples are adduced by Grotius and Pricemus (so Lucian, Dial. Meret., *τί φησ;*; *ποιήσεις ταῦτα;* *ποιήσεις, οἶδα*), yet none such as to equal in force and gravity the present passage.

28. *ἐν ὀλίγῳ με πείθεις, &c.*] These words of Agrippa seem to have broken off the thread of the Apostle's reasoning; otherwise he would probably have proceeded to adduce some particu-



p 1 Cor. 7. 7. 29 Ὁ δὲ Παῦλος εἶπεν Ὁ Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σέ, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιοῦτους ὅποῖος κἀγὼ εἰμι, παρεκτός τῶν δεσμῶν τούτων. 30 Καὶ [ταῦτα εἰπόντος αὐτοῦ,] ἀνέστη ὁ τε βασιλεὺς καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς. 31 Ἐκαὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πρᾶσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη Ἀπολεῖσθαι ἡδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

q ch. 22. 9.  
d 22. 22.

a ch. 26. 12.  
25.

XXVII. 1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰτα-

lar proofs from the Prophets of the fulfilment of prophecy in Jesus.

The words of Agrippa in answer, *ἐν ὀλίγῳ*, &c., may be supposed to have been merely pronounced in that complimentary insincerity, into which good-natured, easy, and unscrupulous persons, like Agrippa (and such he is characterized by Josephus), are apt to run. Besides, it is unlikely that any strong impression could have been made so soon; or that, if made, Agrippa would have interrupted the Apostle, and then left him almost as abruptly as Felix had done, or as Pilate had treated our Lord, without waiting to hear the conclusion of his sentence. This, no doubt, arose from the Apostle's having become more personal, in his application to Agrippa concerning religion, than he liked. As to the exact sense of the words, I am still of opinion that, among the various interpretations which have been propounded of this passage, the most simple, and least liable to objection, is that of Chrys., who takes *ἐν ὀλίγῳ* as standing for *παρά μικρὸν*, almost, by an ellipse of *διαστήματα*. The interpretation which supposes an ellipse of *μέγας*, 'in a small degree,' yields a tolerable, though feeble sense; and requires proof of the existence of the phrase. The same objection applies to the substitution of *ἀγών*, or *πόλεμος*. The interpretation of Conyb., 'with little persuasion,' yields a good sense, but is utterly destitute of proof. Precisely the same objection applies, in a stronger degree, to Alford's interpretation, '*ἐξῆλθον*;' for if it were an Adverbial phrase, it could only have such a sense as could be shown to exist in *ὀλίγος*. It may, indeed, as has been thought, be a great objection to the first mentioned interpretation, that no examples have been adduced of this use of *ἐν ὀλίγῳ* for *ὀλίγος*, or *παρ' ὀλίγον*; but anomaly may be expected in a not very pure Greek writer. If, however, it should be thought that the objection is not to be got over, I would adopt the interpretation of Calv., Schoettg., Olsh., and Neand., who take the expression for *ἐν ὀλίγῳ χρόνῳ* = *ταχέως*, examples of which sense of *ἐν ὀλίγῳ* I find in Pind. Pyth. viii. 96. Plato, p. 22. Demosth. p. 33, 18, and *δι' ὀλίγον* very often in Thucyd., and other of the best writers. This is confirmed by the Vulg. 'in modico, sc. tempore;' and so 'modico' occurs in Ovid, and other of the best Latin writers. Thus the sense will be, 'Thou art very shortly persuading me to be a Christian;' q. d. 'You are making short work in converting me to Christianity.' As to the objection of Alf., that thus the expression 'does not corre-

spond to *ἐν* (μικρῶν) in Paul's answer, 'I reply, that the evidence for me is too slender (only A, B, and 4 cursive) to merit attention, much less reception. It was resorted to, to get rid of a difficulty; for a stronger term than *πολλῶν* might be expected, even *παντί*, as is expressed in E. V. But, as Grot. observes, *πολλῶν* is used by the Apostle instead of *παντί* only because Agrippa had said *ἐν ὀλίγῳ*, his intention being '*servare idem dicendi genus*.' It is well known that this seizing of the words of another speaker, and giving them a dextrous turn in favour of an argument or a purpose, has ever been accounted a masterly stroke in an orator; though it will often require a slight *distortion* of the usual force of a word or phrase; which is the case here as regards *πολλῶν*.

29. *εὐξαίμην ἂν τῷ Θεῷ*] Render: 'I could wish to God,' or, 'I would to God;' and so it is sometimes used in the Class. writers; c. gr. Æschin. Dial. iii. 6, *ἐγὼ δὲ εὐξαίμην ἂν τὰ κοινὰ ταῦτα εἶδέναι*: also in Jos. Antt. xvii. 5, 6, *καὶ γὰρ αὐτὸς εὐχεσθαι—μηδὲν ἀδικούντα φερεῖν*.

— *παρεκτός τῶν δεσμῶν* τ.] Spoken *δεικτικῶς*, holding out the chain (plur. for sing., as often) fastened to his left arm, and connecting him with the soldier who held him *in custodia militari*.

30. The words *καὶ ταῦτα—αὐτοῦ* are cancelled by all the Editors, from Griesb. to Alf., from A, B, and not a few cursives; and, indeed, internal evidence is against them.

31. *πρᾶσσει*] *facit*, 'præstitit;' as said of habitual action in the life and conversation. Comp. John iii. 20, *ὁ φάβη πρᾶσσω*.

32. *ἀπολεῖσθαι ἡδύνατο*] Infinit. Perf., to denote completed action: 'could, or might, have been liberated.' Comp. Hdot. ix. 108, *οὐκ ἰδύνατο καταργασθῆναι*. Plut. Moral. p. 80, *δυναμειος ἀντιλοισορηθῆναι*.

— *εἰ μὴ ἐπεκέκλητο* K.] For thus the power of the judge, whether for acquittal or condemnation, had ceased, and the cognizance of the cause rested solely with the Superior Court; and consequently the good-natured remark of Agrippa was utterly fruitless; there being now no retreat to Festus, no release to Paul.

XXVII. 1—XXVIII. 1—31. Paul's voyage to Malta, Sicily, and Italy, and his journey to Rome.

In carefully re-considering the various difficulties, chiefly nautical, occurring in this Chapter, I have been much aided by the labours of

λίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας  
 ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. <sup>2</sup> <sup>b</sup> Ἐπι- b 3 Cor. 11.  
30.  
ch. 10. 30.  
20. 4.  
Col. 4. 10.  
 βάντες δὲ πλοίῳ Ἀδραμυττηνῷ, † μέλλοντες πλεῖν τοὺς κατὰ  
 τὴν Ἀσίαν τόπους, — ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου  
 Μακεδόνας Θεσσαλονικέως. <sup>3</sup> <sup>c</sup> Τῇ τε ἑτέρᾳ κατήχθημεν εἰς c ch. 24. 22.  
25. 10.  
 Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος,  
 ἐπέτρεψε πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν. <sup>4</sup> Κα-  
 κείβην ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέ-  
 μους εἶναι ἐναντίους. <sup>5</sup> τὸ τε πέλαγος τὸ κατὰ τὴν Κιλικίαν  
 καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυ-

two able and successful Inquirers, whose consummate practical knowledge of seamanship has enabled them to elucidate matters which had hitherto baffled Expositors, however learned and acute. These are J. Smith, Esq., of Jordan Hill, who recently published a work on the Shipwreck and Voyage of St. Paul, and Admiral Penrose, whose Notes and Illustrations are inserted in the 23rd and 24th Chapters of Messrs. Conybeare's and Howson's instructive and interesting work, entitled *Life and Epistles of St. Paul*, and whose Geographical notes are here, and every where else, in their work, full of instruction of the most important kind.

1. ἐκρίθη τοῦ ἀν. Here τοῦ is Genit. of 'purpose,' of which examples often occur; and ἐκρ. is for κρίσις ἐγγυῆθη. Comp. xx. 3, ἐν γνώμῃ τοῦ ὑποστρέψαι.

— σπείρης Σεβ. From the time of Augustus, legions took the name *Augustian*. Hence many have supposed that, as in all the other legions, so in the five cohorts stationed at Caesarea, there was one cohort called 'the Augustan,' or that the cohort here mentioned was a legionary cohort of an *Augustan legion* stationed in Syria and Judaea. But this view lies open to several objections, which have been forcibly urged by Wieseler; who shows, at least, that the corps may have been one so called, not of Caesarea, but of Rome; and he goes far to prove, that this Julius belonged to the *Augustani* of Tacit. xiv. 15, and Suet. Nero, 20, 25, a body of *evocati*, or veterans, summoned to service by the Emperors, and first of all by Augustus (Dio Cass. i. 45, 12). To this corps Wies. and Alf. think 'Julius belonged; and that, having been sent on some service into Asia (why not Syria?), was now returning to Rome.'

2. Ἀδραμ. a ship of Ἀδραμ., a sea-port in Mysia, over against Lesbos. The expression τοὺς κατὰ τὴν Ἀσίαν τόπους is meant to designate place by an Accusative of direction. Comp. Polyb. i. 4, πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους. For μέλλοντες, Lachm., Tisch., and Alf. read μέλλοντι, from A, B, and 20 cursives (1 add Lamb. 1182, 1184, 1185, and Mus. 16, 184); a reading confirmed by the Pesh. Syr. Copt., Æth., and Armen. Versions, and by the earliest copy of the Vulg. As to internal evidence, it is equally balanced; for as the —ε may be, as Alf. says, a correction to suit ἰπὺς, so may —τι be a correction to suit πλοῖον Ἀδρ. However, μέλλοντι is probably, but not certainly, the true reading. The sense is substantially the same either way; the scope of the words being, to

assign a reason why they went on board this Adramyttian vessel; namely, either because they had to coast the [southern] part of Asia, and therefore a vessel bound, on a coasting voyage, to Adramyttium would go as far as they would desire in the way to Italy; or because she was about to coast. But the latter is the more natural view. As to the εἰς before τοὺς, adopted by Lachm. and Tisch. 1, from A, B, and 7 cursives (1 add Lamb. 1184), I still reject it, as did Tisch. on second thoughts; and so Alf. The Revisers, who introduced the εἰς (or as others εἰσι) were, it seems, ignorant of the phrase πλεῖν τὴν θάλασσαν, though found in Hdtot., Dem., Lysias, Andoc., and other of the best writers. In Thucyd. vi. 63, πλεόντες τὰ ἰσθμια τῆς Σικελίας, the same blunder has been committed by Reiske and Dobree, who would introduce an εἰς; but that, far from being necessary, injures the sense; which, as Poppo shows, is, *præternavigare oram Siciliae*; exactly as here.

3. ἐκίμελ. τυχεῖν] 'to experience, to receive kind attention,' not only by kind hospitality and care at the time, but by the supply of necessities for the voyage.

4. ὑπεπλεύσαμεν τ. Κ.] We may render, 'in the lee of Cyprus;' to understand which we must consider the circumstances of the case, and the situation of the place. Now in sailing from Sidon to the coast of Lycia, it is probable that, had the weather been fair, they would have taken a course to the south of Cyprus, — and thence would have struck across to Rhodes, or the coast of Caria. Since, however, we are told, 'the winds were contrary' (viz. though varying, yet all more or less adverse), they changed that course, and ὑπεπλεύσ. τὴν Κ. Now, for the winds to be *contrary*, they must have been N. or N.E., or N.N.E., or such like. And then the best way to evade their force would be, to *sail close under* the N. coast of Cyprus, after having cut across to the promontory of Pedalium, so as to reach the bay of *Cattium*. It is plain that ὑποπλεῖν must mean to *sail under the lee of any high land* (such as Cyprus), so as to get shelter from it. From Zephyrium it is plain they crossed over (διεπλεύσαντο) to Myra in Lycia; a port of great celebrity, and (as appears from a passage of Porphyry cited by Wetstein) the one generally used in passing from Cyprus to Lycia or Caria.

5. διεπλεύσαντες] The full sense is, 'having sailed through and across,' i. e. from the E. promontory of Cyprus (Dinaretum) to Myra. It seems, from what Mr. Smith says, that they

κίας. <sup>6</sup> Κάκει εὐρὼν ὁ ἐκατόνταρχος πλοῖον Ἀλεξανδρίνου πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. <sup>7</sup> Ἐν ἰκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην <sup>8</sup> μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινα καλούμενον Καλοὺς Διμένας, ὃ ἐγγὺς ἦν πόλις Λασαία. <sup>9</sup> Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρήγγει ὁ Παῦλος <sup>10</sup> λέγων αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας,—οὐ μόνον τοῦ \* φορτίου

went somewhat out of their track, to catch the N. winds off the coast of Cilicia and Pamphylia.

6. πλοῖον] Here, as often in the Classical writers, the word denotes 'a ship of *war*' (as opposed to a ship of *war*), such as the Alexandrian corn vessels were, of which this was one. This ship had, Mr. Smith thinks, been prevented from taking the direct course to Italy by the S. of Crete by the prevailing W. winds.

7. βραδυπλ.] A rare word, of which I find no other examples than in Artem. iv. 32, and Cosmos Indic. ap. Bekk. Anecd. i. 225. The ship might well sail slowly, since, as Mr. Smith shows, the wind was nearly N.W., bringing strong blasts of the Etesiae.

—μὴ προσεῶντος] The word *προσ.* occurs no where else; but the sense is evidently, 'not letting us go forward': *πρός* in composition for *πρόσω*. And in this Mr. Smith and Admiral Penrose acquiesce. It is strange that Meyer, De Wette, and Conybeare and Howson should think the sense to be, 'would not allow them to put into the harbour of Cnidus.' All this error arose from not attending to the above force of *πρός* for *πρόσω*, which I have proved by references to several passages, of which one must suffice.—Soph. Phil. 41, *πῶς γὰρ ἂν νοσῶν προσβαίη μακρὰν*; There may seem some harshness in the term (besides its rarity), but not more than in *σιεῖσθαι* in Geopon. xv. 2, 'let go in.'

8. μόλις τε παραλεγ. αὐτὴν] I agree with Smith and Howson, that it is better to refer the αὐτὴν to Crete, not to Salomon (indeed, the Verb *παρ.* would not suit a promontory); meaning the S. coast of Crete. With the wind at N.W. they would easily round the point, but would then have to beat up, with difficulty, along the coast to Cape Matala. Besides, there are several craggy islets here and there, skirting the coast, which would increase the difficulty.

—Καλοὺς Διμένας] This name, as we find from Pococke and Pashly, Trav. ii. 57, still remains, and is described by the latter as an excellent harbour; but only, it seems, in summer-time, and as a shelter from W. winds.

—ἦν πόλις Λασαία] Of this we find no mention in the Classical writers. Hence Commentators either resort to conjectures, or suppose this one of the towns of the *hundred-cities* *isle* not mentioned by the geographers, or other writers. There is little doubt, however, that *Lasos* is meant, which occurs in Pliny's list, iv. 8, of the *inland* towns; and *Lasos* was, it is

plain, such. The difference between the two names is trifling; since *πόλις Λασαία* means, in fact, the city of *Lasos*. So Hesych., *Λασίον πόλις ἢ χωρίον*, where read *Λασαίον*. The town was probably on the brow of the chain of hills which rise about four miles from the shore. I agree with Mr. Howson, that the *Lasia* of the Pentering Tables—there said to be sixteen miles S. of Gortynia—is the *Lasos* of Luke.

9. Ἰκανοῦ χ.—παρεληλυθ.] Render: 'but when considerable time had elapsed, and navigation had already become dangerous by reason of the Fast being now past.' Alford is positive that the time spoken of 'must be the time spent at the anchorage.' But why *must*?—? since we are told nothing of the length of the delay. It is not without reason that almost all Expositors take it of the time since the embarkation, which is the most natural view. The same may be said of his rendering *πλοῦς* by 'the voyage to Rome'; espec. since the usual interpretation is confirmed by the ancient Versions, and is called for by the next words. As to the passage of Acts xxi. 7, there *τὸν πλοῦν* means 'the course *from Tyre*;' but here there is no addition, and consequently the sense must be 'sailing,' lit. 'the act of sailing'; as in Thucyd. i. 54, *τὸν πλοῦν ἐπ' οἴκου παρεσκευάζοντο*. Lucian, V. H. i. 5, *οὐρῶν ἀνέμου τὸν πλοῦν ἐποιούμην*. So Arat. Phæn. 154, says of the very time of year when the Etesian westerly gales prevail, *τῆμοι καὶ κελεύοντες Ἑτησίου εὐρέϊ πόντῳ | ἀθρόοι ἐμπέκτουσι* ὃ δὲ πλόος οὐκ ἔτι κατὰ | ἔριος, 'seasonable for sailing.' The best Commentators have been long agreed that in *τὴν νηστείαν* we have a designation of time made after the manner of the Jews, and even Heathens, whereby a particular time of the year is denoted by some Festival which falls at that time, as we say *Christmas*, *Lady-day*, and *Michaelmas*. The Fast here meant was the day of Expiation, or 10th of Tisri (answering to the beginning of our October), and thus nearly corresponding to our *Old Michaelmas*. Now, in our own times, the Levantine sailors particularly dread what they call the *Michaelmas fairs*. Alford, indeed, says, that the sailing did not close so early. But even at the time of the Fast it was considered as *not safe*, incurring *some* danger, which is all that the *ἔπισφ.* in popular parlance means.

10. ὕβρεως] The word here, as infra 21, signifies *damage*; as Anthol. iii. 22, 58, *βαλέττης ὕβρις*. Pind. Pyth. i. 140, *ναυσίστονος ὕβρις ἰδών*, and Jos. Ant. iii. 6, 4.

καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσθθαι τὸν πλοῦν. <sup>11</sup> Ὁ δὲ ἐκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειπετο μᾶλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. <sup>12</sup> Ἀνευθέτου δὲ τοῦ λυμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι \* ἐκείθεν, εἰπὼς δύναιντο κατανήσαντες εἰς Φοῖνικα παραχειμάσαι, λυμένα τῆς Κρήτης <sup>13</sup> βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον. <sup>14</sup> Τποπνεύσαντος <sup>15</sup> δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην. <sup>16</sup> Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὃ καλούμενος † Εὐροκλίδων.

<sup>11</sup> τῷ κυβερνήτῃ καὶ τῷ ναυκλ.] These offices were properly distinct; on the nature and difference of whose duties I have copiously treated in Recens. Synop., adducing a great body of proofs and illustrations from the Classical writers. Suffice it here to say, that the former term denoted the *master*, the latter the *super-cargo*. But it was only large merchant ships, like this, that had *both*. The smaller had but *one* person for both offices, who was then called *ναύκληρος*.

<sup>12</sup> ἀνευθέτου] for the Class. ἀνεπιτηδείου, Thucyd. ii. 20. The place was unfit to winter in, as not being a regular port.

— εἰς Φοῖνικα] 'to Phœnix,' called by Ptolemy Φοινικοῦ, and the city inland Φοῖνιξ, the present port *Lutro*. From its description (with which I would compare Pausan. v. 25, 2, ἀκρὰν τετραμμένην ἐπὶ Λιβύης καὶ Νότου), we may (as Grotius and Schmid. think) infer that the port was formed by two jutting *horns*, which looked to seaward to the s.w. and n.w. respectively. That *Lutro* is Φοῖν. has been evinced by Mr. Smith.

<sup>13</sup> ὑποπνεύσαντος δὲ νότου] 'a gentle south wind having sprung up.' Comp. Virg. *Æn.* iii. 70, 'lenis crepitans vocat Ausser in altum,' and Eurip. Phœn. 218, Ζεφύρου πνοαῖς ὑπνέσαντος ἐν οὐρανῷ Κάλυπτον κελάδῃμα.

— δόξαντες τῆς προθ. κρατᾶν.] The Vulg. and Tyndale render as if the reading were *κραταῖν*, 'thinking to obtain their purpose.' But they did not see that there is here an ellipse of *αὐτοῦς*, which is to be supplied to the verb, as often in New Test., with the Inf. Pres. and Aorist. The use of the *Perf.* is, however, so rare, that I have noted it no where else. Render: 'supposing that they had (in a manner) accomplished their purpose,' which was to sail safely along the South coast of Crete; which they thought they should now effect,—since, though the wind that had sprung up was not favourable, yet, that being so gentle a breeze, it would not hinder them from maintaining their course.

— ἄραντες] Here it is usual to supply *ἀγκυραν*, which word is often *expressed*, as in several passages cited by Wetstein. The term, however, may also allude to the raising of the *masts*, which were usually *lowered* on reaching shore. So in Thucyd. vii. 26, *ἄρας ἐκ τῆς Αἰγίνης* where the Schol. supplies *τὰ ιστία*.

— ἄσσον] A word used by the best writers, not only poets, but prose-writers; as Hdol. iv.

8, et al. *Jos. Antt.* i. 20, l. xix. 2, 4. *Hipocr.*, *Plut.*, &c. It signifies, not *nearer*, but *very near*, and here answers to our nautical term *in-shore*. Thus the phrase *ἄσσον παραλίγισθαι* signifies to *coast along close in-shore*.

<sup>14</sup> αὐτῆς] It is not agreed to what this has reference. Some suppose to *προθέσεις*, others to *πρώτας*; while others again refer it to *Κρήτην*. I have heretofore supposed it to refer to the *ship*; but, from what has been said by Conyb. and Alf., I see that such a reference is indefensible; and I agree with Conyb., that *κατ' αὐτῆς* refers to the preceding word *Κρήτην*, and is said of the *wind*, as in the Homeric lines, βῆ δὲ κατ' Οὐλύμποιο καρήνυν—κατ' Ἰδαίῳ ὄρειον, 'down from Crete,' i. e. the high-land chain of Ida, surmounting the coast. This, too, is confirmed by Admiral Penrose, who represents the wind as 'descending from the lofty hills in squalls and eddies.' It was doubtless produced, as Conyb. supposes, 'by the wind coming down one of the gullies (rather, some gullies) on the flanks of Ida.' The only point in this interpretation at which we may pause is, at taking *ἔβαλε* in the Nouter sense 'rushed'; which ought to have been *proved*. That, however, may be done from Hom. II. xi. 722, ποταμοὶ—εἰς ἄλα βάλλων. Of course in both passages the sense is *reflexive*, by ellipse of *ἑαυτ.*, as found in *Æschyl.* *Agam.* 1142, θερμόνους—ἐν πίδαρ βάλλων, where Blomf. adduces Eur. *Cycl.* 571, εἰς ὕπνον βαλεῖς. I add Dan. vii. 2, οἱ τέσσα. ἀνέμοι τοῦ οὐρανοῦ προσέβαλον ('darted,' 'rushed') εἰς τὴν θάλασσαν. How often this reflexive sense is found in *ῥίπτω* is well known. Comp. too the use of *κατίβη* at Luke viii. 23, where I have remarked that the term, like its synonyme *κατέβαιν*, is graphic, and alludes to the fact, that a *λαλαψ* (like the *ἀν.μ.* *τυφωνικός* here), when arising on the water, seems to come right down from the mountain tops through the gullies.

— ἀνέμος τυφωνικός] meaning 'a wind like the Typhoon': the name then, and to the present day, given to a tempestuous wind prevailing in the Mediterranean, and blowing a sort of *hurricane* in all directions from N.E. to S.W., and perhaps meant in Homer, *Odys.* v. 313, and Virg. *Æn.* i. 103—112. With reference to the very perplexing term *Εὐροκλίδων*, various objections have been made to the common reading, but of no great weight. To advert to the *chief* objection,—the *incongruity of the compound*,—it should be remembered, that *κλύειν* may signify

πασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. <sup>16</sup> Νησίον δὲ τι ὑποδραμόντες καλούμενον † Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· <sup>17</sup> ἦν ἄραντες, βοηθείαις ἐχρῶντο ὑποζωννύντες

not only 'a wave,' but 'a rough easy sea' (see the examples in Steph. Thes.), and must have been sometimes used as an *Adjective* (which, indeed, I suspect, was its *original form*), as appears from the Adjective 'Ερικλύδων, which is used by a later Greek writer cited in Steph. Thes. Of the conjectures which have been proposed, purely to evade the difficulty, the only ones that merit attention are Εὐροκλύδων and Εὐρακλύδων. But for the former, propounded by Toup, there is no authority at all. For the latter (namely Εὐρακλύδων, N.E. wind) which has been proposed by Grotius, Mill, Le Clerc, Beattley, and Bengel, there is some, though very slender, authority in MSS. and Versions; while the objections against it are,—1. that it would not be formed analogically, but ought to be Εὐροακλύδων. 2. that it would not at all correspond to the accurate descriptions of the τυφῶν, or Typhoon, given by ancients and moderns, who agree in representing it, not as a point-wind, but as veering about, and blowing in all quarters in succession from N.E. to S.E.,—East, however, prevailing. Thus far in my former Edd.—On carefully re-considering the question, with the aid of the valuable assistance supplied by Mr. Smith, and Messrs. Conyb. and Hows., together with the extensive collections of the Lamb., Mus., and Trin. Coll. collections, I must say that the objections I advanced against Εὐροκλ. are not so decisive as I heretofore supposed, and I should be willing to receive it, were any tolerable authority supplied. As to Εὐρακλύδων, the authority of A, B is considerable; and the objections I have advanced are much diminished by the explanations of Mr. Smith, and it may be the genuine reading. However, I have not found a particle of authority in the Lamb., Mus., and Trin. Coll. collections for either this or the foregoing reading, and hence I must still continue to retain Εὐροκλ., with Tisch.; and, indeed, with Alf.; though he objects, that it is 'an anomalous word,' meaning, formed contrary to analogy. But that objection is, in this case, not fatal; since, from the added words, ὁ καλούμενος, it is plain that this was the name popularly given by the sailors to the wind,—and accordingly the anomaly may be excused. As to the objection, that the word Εὐροκλύδων nowhere occurs in the ancient writers, that has no force; for—not to mention, that neither do the others—we have no reason to expect it should occur, since we have no ancient writer who has treated on nautical affairs: and it so happens that (as Aulus Gell. remarks, Noct. Att. ii. 22) the very names of nautical things rarely occur in the Class. writers.

15. συναρπ. τοῦ πλοίου] An expression especially used of tempestuous winds, which whirl a ship round, in spite of the helm, and hurry her out of her course. So Soph. El. 1150, πάντα γὰρ συναρπάσας, θεῶν ἄλλ' ὄντων. Comp. Thucyd. vi. 104, ἀναρπασθῆναι ὑπ' ἀνέμου.

—ἀντοφθαλμεῖν τῷ ἀνέμῳ] 'to face the wind,' viz. by bearing into the wind's eye.

Comp. Virg. Æn. v. 20. A nautical expression, drawn from the language of common life.

—ἐπιδόντες ἐφερόμεθα.] At ἐπιδ. the word elliptically understood may be either τὸ πλοῖον, or ἑαυτοὺς, which is expressed in Achill. Tat. l. i. p. 45, δοτὲ ἑαυτὸν τῷ τοῦ δρόμου πνεύματι. Lucian, t. ii. p. 74.—Of ἐφερόμεθα the sense is lit. 'we were driven,' or 'hurried, along,' as in Hom. Od. v. 343, σχεδὴν ἀνέμοισι φέρεσθαι Κάλλιπες. Hæd. iii. 10, ἐφέροντο κατὰ κύμα καὶ ἀνέμων.

16. ὑποδραμόντες] 'running under the lee of;' a use of the word found also in Plutarch, and other later Greek writers. Mr. Smith here notices in St. Luke the most perfect knowledge of nautical terms. Thus here, observes he, they ran before the wind to the leeward of Clauda; hence it is ὑπόδρ.; they sailed with a side wind to the leeward of Cyprus and Crete; hence it is ὑπερλαύσαμεν—Κλαύδην. I cannot find in the Lamb., Mus., and Trin. Coll. collections any variation from the text rec. But though it is confirmed by Ptol. iii. 7, yet I do not doubt that the true reading here is Καύδην, as found in Jerome; or, perhaps, Καύδαν, which was probably in the original of the MS. B, which has Καύδα. It was also, I suspect, in the originals of MSS. 13 and 40, as also in those of the Cov. 2, and Mus. 16, 184, though the present copies have Κλαύδαν. The ancient Versions all discountenance Κλ., and, more or less, support Καύ., and Pliny and Mela confirm Καύδην or Καύδαν, and some of the ancient copies of the Vulg. have 'Caudam.'—περικρατεῖς γινίσθαι, for περικρατεῖν, 'to become masters of,' 'secure the boat;' which, it seems (whether it had been towed by a rope, or had hung fastened to the ship), had been nearly staved, or washed away by the waves.—The expression μόλις ἰσχύω. is not without great propriety. The 'difficulty,' however, was not, I apprehend, what Mr. Smith supposes, that the ship was nearly filled with water, but because, as Hows. remarks, to effect it the vessel would have to be rounded to, with her head brought towards the wind;—a somewhat difficult operation in a gale of wind.

17. βοηθείαις ἐχρῶντο] The term βοηθ. here signifies *prope*, or *stays*, the use of which, in the ships of the ancients, is alluded to in Aristot. Rhet. ii. 5, employed to strengthen the ship's frame-work, strained by the recent labouring in the gale; and Wets. has observed that, in the Greek writers on Mechanics, βοηθείαι is the technical term to denote *stays* or *prope*. Con. and Hows. explain the term of 'the ship's tackling,' which would supply *helps* in such a case. But that does not exclude the use of *helps* which I have indicated; espec. since the tackling might be employed to bring the stays and *prope* into use. As to the other, and far more difficult expression, ὑποζωνν. τὸ πλοῖον, I must now bow to the united authority of Mr. Smith, Admiral Penrose, and other competent judges, that there is here no allusion to 'inner bellying' a crazy

τὸ πλοῖον φοβούμενοι τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. <sup>18</sup> Σφοδρῶς δὲ χειμαζομένον ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο. <sup>19</sup> καὶ τῇ τρίτῃ αὐτόχειρες <sup>20</sup> τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν <sup>20</sup> μῆτε δὲ ἡλίου μῆτε

vessel, for which, indeed, there would not have been time; but simply 'undergirding,' or, technically, 'frapping' the ship; i.e. by passing cable ropes over the gunwales, and then drawing them tight, by means of pulleys and levers. This was done to prevent the too great working of the timbers, so as to keep the ship the longer together should she get on the quicksands. Another example of this use of ὑποχ. occurs in Polyb. xxvii. 2, 3, καὶ μ' αὐτὴ συμβουλευσας τοῖς Ῥοδίοις ὑποχύνουσι. See also Appian, B. C. v. 91, διαχύνοντες τὰ σκάφη. As to the χυζῶντες—αὐτὴ in Thucyd. i. 29, that adverts to a different operation (though to the same purpose), as will appear from my note.

—χαλάσαντες τὸ σκεῦος] Among several meanings of which the term σκεῦος is susceptible, that which would strike us as likely to be the true one, is that affixed by the Pesch. Syr. Version, and adopted by most modern Expositors from Heraldus and Grot. downwards, and adopted by myself hitherto, is the 'mast'; implying, of course, the tackling belonging to it; for the sails must have been reefed previously, when the vessel had been struck by the Typhon. There was no need, as in modern ships, to cut away the mast, since it admitted of being brought down to any level, from the circumstance of its going in a socket called ἱστροδόκη; and, if that was sound and trustworthy, the mast could be got down, and out of the way. To this circumstance there seems an allusion in Isa. xxxiii. 23, in an apostrophe of singular force and beauty, by which the Assyrian army is (like the *State* in Hor. Od. i. 14) represented under the image of a ship of war, unrigged, ineffective, and unfit for service. The sense of the words (which are these, ἐρράγησαν τὰ σχοινία σου, ὅτι οὐκ ἐνίσχυναν· ὁ ἰστροδὸς ἐκλίνει, οὐ χαλάσει τὰ ἱστροδὸκα, οὐκ ἀρεί σμῆμα) is this, 'Thy ropes are broken, for they have no power (to hold tight) [Heb. 'they hang loose'], thy mast will not bend, will not let down the sails and tackling, for I read οὐ κλίνει;], i.e. from the socket of the mast being broken.' But I bow to the authority of our nautical judges, Mr. Smith, Admiral Penrose, and Capt. Spratt, from whose accounts, however differing, as they do, it would appear that the above view is not tenable. Mr. Smith explains the expression of 'lowering,' 'sending down,' the gear connected with the fair-weather top-sails. This view is confirmed by the suffrage of Capt. Spratt; but he would understand it of the ropes and reeving (including, of course, the blocks), while Mr. Smith, far better, interprets it of the heavy yard, with the sail (already reefed), attached to it. Now this would afford much easement, by the removal of a considerable top-weight. But I see not why Capt. Spratt's view should not be included in the other, since both would come under the denomination of gear and tackling.—οὕτως ἐφέροντο. Most of the earlier Commentators take the οὕτως in the sense *postea*, while some of the more recent consider the οὕτως as *pleonastic*.

But the word is never such; and certainly not in the passage of John iv. 6, to which they refer as an example, nor in Acts xx. 11, where see my notes. We may, rather, suppose the οὕτως to here simply denote *consequence*, i.e. what follows necessarily from some cause, and so to bear the sense often occurring, *accordingly*, 'under these circumstances;' i.e. as Mr. Smith explains, 'with the storm-sail set, and on the starboard tack.' By ἐφέροντο is meant, 'were hurried forward at the mercy of the waves.' What is properly true only of the ship, which was *drifted* (see Smith and Penrose), being, as often, applied to the crew. So in the second fragment of Alcæus, Mus. Crit. vol. i. 423, ἄμμα δ'—Ναὶ φορήματα οὐν μελαιῶν χειμῶνι μοχθύντας μεγάλῳ κάλῳ.

18, 19. In these verses are narrated the leading occurrences of the second and third days of the gale, which, as is clear from the words σφοδρῶς χειμαζ. ἡμῶν, had continued without intermission—and the first of these was lightening the ship (which perhaps had already sprung a leak) by throwing overboard whatever was most weighty, the great mass of the *lading*, of the nature of which we are not informed. From the frequency of the phrase ἐκβολὴν ποιῆσθαι we may infer the frequency of the occurrences in ancient navigation, from the time of Jonah (see Jonah i. 5) downwards. That the ἐκβολὴ was made from the poop I infer from Æschyl. Sept. 767, πρόπρυμα δ' ἐκβολὰν φέροι ἀνδρῶν ἀλφυστῶν.

At ver. 19 we have the next circumstance, αὐτόχειρες τὴν σκευὴν τ. π. ἐρρίψ. The σκ. here is synonymous with τῶν σκευῶν, Jon. i. 5, and denoting all the armaments and ὅπλα of the ship,—such as cables, yards, spars, sails, and rigging, including beds and bedding, and the heavy baggage of the passengers.—The terms αὐτόχειρες—ἐρρίψαμεν serve to show the imminence of the danger with which both passengers and seamen were threatened; who we find with their own hands threw out whatever was heavy, how ill soever it could be spared. This interesting particular is, however, effectually suppressed by Lachm. and Alf., who adopt ἐρρίψαν, from MSS. A, B, C, and 15 cursives; to which I can only add Lamb. 1183, Mus. 16, 184, and Cov. 4 (omitted by Mill); though it is evidently, as De Wette says, a Critical alteration to suit ἐποιοῦντο, the Critics stumbling at the change of person, and not having the good taste to see *why*. All the ancient Versions, except the Vulg., confirm ἐρρίψαμεν, which is restored by Tisch., ed. 2.

20. Now followed several days of continued hardship and anxiety: for no one who has not experienced it, can imagine what is suffered under such circumstances. The strain of both mind and body, and the various other sad circumstances (well described by Conyb. and Hows.) make up a scene of no ordinary anxiety under fatigue and exhaustion. But on the present occasion they were aggravated by such a continued

ἀστρον ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρέιτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. <sup>21</sup> Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦ-

f ver. 10, 12.

λος ἐν μέσῳ αὐτῶν εἶπεν <sup>1</sup> "Εδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. <sup>22</sup> Καὶ τανῦν <sup>2</sup> παραυνῶ ὑμᾶς εὐθυμεῖν ἀπο-

g Job 22, 28.  
Ps. 112, 7.  
3 Cor. 4, 5, 9.  
h ch. 28, 11.  
Heb. 1, 14.  
i Deut. 22, 9.  
Ps. 138, 4.  
Isa. 44, 5.  
Mal. 3, 17.  
John 17, 9.  
10.  
1 Cor. 6, 20.

βολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. <sup>23</sup> Παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ <sup>3</sup> ἄγγελος τοῦ Θεοῦ, <sup>4</sup> οὗ εἰμι, ὃ καὶ λατρεύω, <sup>24</sup> λέγων Μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστήναι καὶ ἰδοῦ, κεχάρισται σοι ὁ Θεὸς πάντας

overclouding of the sky, as precluded all chance of taking observations by the heavenly bodies; no stars being visible, and even the disc of the sun not appearing. In such circumstances the ancient navigators were positively *lost*. Comp. Thucyd. viii. 42, 1, καὶ αὐτῶ ὑπὸς τε καὶ τὰ ἐκ τοῦ οὐρανοῦ ζυνηφέλα ὄντα, πλάνησιν τῶν νηῶν ἐν τῷ σκοτίῳ καὶ παραχρὴν παρίσχειν,—a graphic description of a *whole fleet lost at sea*. Under such calamitous circumstances navigators were reduced to the utmost straits; not so much from want of *practical* skill in navigation, as from being destitute of what a great poet finely calls 'The feeling COMPASS—Navigation's soul.'

<sup>20</sup> χειμῶνος οὐκ ὀλίγου ἔτικ.] By *χειμ.* understand the 'continued gale,' which had for so many days been heavy on them. Comp. Plut. Timol. 19, τοῦ χειμῶνος ἐπικειμένον.

—λοιπὸν περιηρέιτο πᾶσα ἐλπίς.] It was not only the long continuance of the gale, without lulling or abating, but also, as Mr. Smith remarks, the *leaky state* of the ship,—which would be sure to increase with the continued straining of the timbers,—that deprived them of all hope of being saved.

<sup>21</sup> πολλ. δὲ ἀσιτίας ὑπαρχ.] By *ἀσιτ.* is here meant 'an abstinence from food by disinclination for it.' Mr. Smith bears testimony that this is one of the most frequent concomitants of heavy and long-continued gales. The impossibility of cooking, or the destruction of provisions from leakage, are the principal causes which produce this *inedia*. So that it was not the want of food, but of such food as they could eat, which caused it. However, it cannot be doubted that deprivation of sleep, and extreme anxiety of mind, must have materially tended to produce this *ἀσιτία*. So in Ps. cvii., after describing a state of great *affliction*, a little further on developed by a reference to those 'that go down to the sea in ships,' the Psalmist says, 'Their soul *abhorreth all manner of meat*.' Compare Job xxxiii. 20.

—κερδῆσαι τ. ὕβριν καὶ τ. ζημίαν.] To explain this seemingly strange expression, it is not necessary, with some, to extend the *μὴ* to *κερδῆσαι*, and render *κερδ.* to *suffer*. We have only to suppose a sense of the word found in the best writers (see my note on Thucyd. ii. 44; to which I would add Jos. Bell. ii. 3. xx. 32. Philom. frag. vii. 10), lit. 'it behoved you to have hearkened to me, and not to have loosed from Crete; and thus you would have been *gainers* by all this damage and loss,' i. e. 'you would have *avoided* it.'

However, Paul's object, as Conybe. observes, in alluding to the correctness of his former advice, is, not to *taunt* those who had rejected it, but to induce them to give credit to his present assertions. So far from taunting, or even discouraging them, he in the next words, καὶ τανῦν—ἔσται ἐξ ὑμῶν, draws their attention off the past to the present and the future. Καὶ τανῦν, 'and as to matters at present now before you,—there shall be *no loss*, &c.' Gladsome news for those who had given up all for *lost*!

<sup>23</sup> παρέστη γάρ.] Here the Apostle introduces the *reason* why they may confide in his assurance of entire safety of *life* to them all, and to bespeak entire credit to his prophetic declaration; and announces himself in the character of one in the service of that God in whom are the issues of life, and from whom has been sent by an angel the assurance in question. Thus the next words, λατρεύω (scil. Θεῷ), and παρέστη ἄγγελος Θεοῦ, are used not so much, as Alf. supposes, 'to give solemnity to the declaration,' but to announce the will of God,—and, as Calv. says, to evince, 'Divinitas probari ipsius causam.'

<sup>24</sup> κεχάρισται σοι—σοῦ.] A strong mode of expression, denoting not merely that *their* lives will be preserved as well as his own, but that they shall be preserved on *that account*. The phraseology, however, is so unusual, that I know of only one other example, Dion. Hal. l. v. 283, χαρίζεσθαι τὰς ψυχὰς τῶν μαιρακίων ἰβόλοισι τῷ πατρί. The turn of expression seems to intimate that this *χαρίσμα* was in answer to previous prayer on the part of Paul for *their* preservation as well as his own. So Calvin, who adds, 'Potest tamen fieri, ut Dominus sponte ejus preces anteverterit.' And this may be the truer view. Thus we may say, with the same able Expositor, 'Summ erga Paulum favorem, multos homines servando incolumes, testatus est, ut ejus pietati testimonium redderet, at inde elucesceret Evangelii majestas.'—The next words, εἰς ἡσθον δὲ—ἔκπεσ., are closely connected with εὐθυμεῖτε; q. d. 'that though they may be of good courage as to the preservation of their lives, yet they will be brought into great *peril* by shipwreck, &c.' And he adds εἰς ἡσθον τινα; thus giving them a *sign* whereby there will be a double fulfilment of the prediction. So Calvin well observes, 'Hoc posterius signum est, unde post rei exitum clarius pateat, non fuisse hanc incertam navigationem: alius vectorum nihil intererat enatandi modum scire. Videmus ergo, ut Deus

τοὺς πλέοντας μετὰ σοῦ. <sup>25</sup> Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι <sup>26</sup> εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. <sup>27</sup> Ὡς δὲ τεσσαρεσκα- <sup>ch. 25. 1.</sup> δεκάτῃ νύξ ἐγένετο, διαφορομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. <sup>28</sup> Καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε· <sup>29</sup> φοβούμενοί τε μήπως εἰς τραχεῖς τόπους \* ἐκπίσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. <sup>30</sup> Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὥς ἐκ πύρας μελλόντων ἀγκύρας ἐκτείνειν, <sup>31</sup> εἶπεν ὁ Παῦλος τῷ ἑκατοντ-

quam pollicitus est salutem, insigniat ne fortuita videri possit.

<sup>27</sup> For ἰγνίτο, Lachm. and Tisch. edit ἐπαγίν, from one uncial and one cursive MS. — a very specious reading, but evidently arising from alteration, and which cannot be received without breaking a fundamental Canon of Criticism

— διαφορομένων ἡμῶν] Not 'driven about,' as Alf., or 'driven up and down,' as E. V. The sense is, that 'they had been *drifting* through the sea of Adria;' for our three nautical Authorities are agreed that the motion of the vessel from Clauda to Malta was that of '*drifting*,' and in a very nearly straight direction. By Ἀδρία is meant that division of the Mediterranean which lies between Sicily and Malta on the w., and Greece, with Crete, on the e.; in fact, the original Ἰόνιον πῆλαγος, on which see my note on Thucyd. i. 24, τὸν Ἰόνιον κόλπον.—ὑπενόουν—προσάγειν, 'they suspected that they were nearing land.' By what indication? Doubtless, as Mr. Smith has shown, by the noise of breakers, which the practised ear of seamen easily recognize, however distant, by their peculiar sound. That the χώραν they were nearing must have been the point of Koura e. of St. Paul's bay, Malta, has been established almost to demonstration by Mr. Smith. In this use of προσάγειν there is a nautical idiom, and a highly graphic expression; similar to ἀναφανίσκει τὴν κ. supra xxi. 3, in either case originating in the optical illusion, by which, on drawing near to a coast, the land seems to approach to the ship, not the ship to the land. See many examples in my Recens. Syn. By the same idiom our sailors speak of *nearing* a coast, and *fetching* a port. In profound ignorance, it would seem, of this not uncommon expression, Lachm. edits, from the single MS. B, προσανέχιν, thus exchanging what is somewhat difficult for what is utterly unintelligible; so much so, that I doubt not the reading itself arose from a mere error of the scribe (thus forming one among a multitude of slips of this kind to be observed in other instances in this MS.) for προανέχιν, a Critical alteration, which arose, as we see, from a just view of the form of this χώρα, jutting out into the sea; a sense of προανέχιν, very rare, but occurring in Jos. B. J. v. 4, 4, τὸ τεῖχος—τοῦ λόφου, καθάπερ κορυφὴ τις ὑψηλοτέρα προανέχιν εἰς τρ. πηχῆσι.

<sup>29</sup> τραχεῖς τόπους] 'rocky ground,' or rocky Vol. I.

places where breakers are found; see Xen. Anab. iv. 6, 12, and Tab. Ceb. 15. Mr. Smith has ably traced the τραχεῖς τόπους here meant, to certain *murai* precipices by which the coast of this Point Koura is begirt, and by which a ship which fell on them would be dashed to pieces.

— ἐκπίσωμεν] This (for the text rec. ἐκπίσωσι) is found in very many MSS. (to which I add all the Lamb. and 3 Mus. copies, and Trin. Coll. B, x. 16), confirmed by the ancient Versions, I have received, with all the Critical Editors, from Matthæi downward.

— ἐκ πρύμνης] However unusual it may now be for anchors to be dropped from the *stern* of a ship, yet the passages adduced by Wetst. and Bp. Pearce show that this was sometimes done in ancient times; though the more usual mode, as in modern times, was by the *bows*; and, as Mr. Smith has shown, it was only under *certain circumstances* that the ancients anchored by the stern; and these circumstances did, on this occasion,—beside other reasons, stated by Smith and Conyb.—occur, and thus the ship's way would be more easily arrested, and she would be in a better position to be run ashore next day. Nay, Mr. Smith has shown by the figure of a ship found at Herculaneum, that the ships of the ancients had hawser-holes aft, to fit them for anchoring by the stern, when needed. That the ancient ships used occasionally four anchors, is proved by many examples; and the same practice still prevails in the large merchantmen plying between Alexandria and Constantinople.

— ἤρχοντο ἡμέραν γενέσθαι] As persons so circumstanced naturally would; and this circumstance very often occurs in accounts of shipwrecks. In the present case they had particular reason to wait for day-light, in order to descry some beach where they might land in safety.

<sup>30</sup> ζητούντων φυγεῖν ἐκ τοῦ πλοίου] This, however ungenerous, and basely selfish, was, as we learn from various passages cited by the Commentators, in ancient times by no means unusual. Here the sailors had a good excuse for letting down the boat,—namely, to carry out some anchors from the bows, by which the vessel would have been more steadied.

— χαλασάντων τὴν σκάφην] 'having let down, lowered the skiff into the sea.' There is an allusion to the *chain* by which it was held on board, and was 'let down.' See note on 2 Cor. xi. 33.

— ἀγκύρας ἐκτείνειν] This phrase (as Mark- 8 L



ἀρχῇ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. <sup>32</sup> Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ ἔβασαν αὐτὴν ἐκπεσεῖν. <sup>33</sup> Ἀχρὶ δὲ οὐ ἔμελλαν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων Τεσσαρεσκαίδεκάτῃ σήμερον ἡμέραν προσδοκῶντες, ἅσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. <sup>34</sup> Διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν ὀρεξέειν ἐκ τῆς κεφαλῆς † πεσεῖται. <sup>35</sup> Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. <sup>36</sup> Εὐθυμοὶ δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς. <sup>37</sup> † ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσιαι ἐβδομήκοντα ἕξ. <sup>38</sup> Κορεσθέντες δὲ τροφῆς, ἐκούφισαν τὸ πλοῖον ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θάλασσαν. <sup>39</sup> Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγύωσκον κόλπον δέ

11 Kings 1.  
52.  
Matt. 10. 20.  
Luke 12. 7.  
21. 10.  
1 Sam. 9.  
15.  
John 6. 11.  
1 Tim. 4. 3.

2 ch. 2. 61.  
27. 14.  
Rom. 13. 1.  
1 Pet. 2. 20.

land observes) means in effect 'to cast anchor,' since it is by Pollux, i. 9, joined with ἀγκύρας βαλίσθαι. He further remarks, that 'the expression means more than ῥίπτειν ἀγκύρας at ver. 29; for in the latter case the sailors had no occasion to leave the vessel; whereas they could not perform the *other* operation (ἐκτείνειν ἀγκύρας) without going out of the ship by boat.

31. οὐ δύνασθε] i. e. humanly speaking. For the promise of safety was conditional, and involved the obligation to use the ordinary means for preservation: to neglect which would have been tempting God; see Calvin's able note.

33. These words τεσσαρεσκαίδεκάτῃ—μηδὲν προσλαβόμενοι cannot be meant to express, what would seem at first sight intended to be represented, that the people had fasted for the fourteen days during which the storm had continued; which, without a miracle, would have been impossible; and, as they had provisions in the ship, it would have been quite unnecessary. To remove this perplexity, various expedients have been devised by Expositors ineffectually, and all of them unnecessary, since the best Commentators, from Calvin downwards, have been, with reason, agreed that the words ἅσιτοι διατεταλ. μηδὲν προσλ. are not to be pressed on, but regarded as a popular form of expression, merely signifying that their meals had been few or none, food being only caught up interruptedly and irregularly. Besides, as we have seen at v. 21, they had 'little or no appetite' for food, as they were suffering from ἀνείτλια. Thus in the records of shipwrecks it is almost always narrated that the sailors scarcely tasted food. The term προσδοκῶντες is meant to point at the principal cause of this *inertia*, namely, a fearful expectation of the future. Accordingly, it is to be regarded as a participle (for the *gerund* in Latin) serving to denote *cause*, as in Thucyd. iv. 68, ἐν φυγῇ κατέστησαν φοβηθίντες, i. e. *pæ metu*.

34. πρὸς τῆς ὑμ. σωτ.] A use of πρὸς found only in the best writers, as Thucyd.: 'will make for, tend to, your preservation; but it is intimated that they must use the means of preservation. And at the same time, by the addition of

the next words, Paul turns their thoughts to the *Providential care* of God, by repeating the assurance (supra 22), but here in more distinct terms, οὐδενὸς γὰρ, &c. The allipsis, at γὰρ may be thus filled up,—[And you may take courage to partake of food], *for not*, &c. This is placed beyond doubt by the subsequent words ἐσθίειν δὲ γινόμενοι—προσελάβοντο τροφῆς.—To advert to a matter of verbal criticism. For πεισισαί, MSS. A, B, C, and 11 curves read ἀπολιταί, which is adopted by Griesb., Scholz, Lachm., Tisch., and Alf. But the authority is insufficient; espec. since internal evidence is not in favour of ἀπολ., which is probably, as Meyer thinks, a correction for an easier reading, suggested by Luke xxi. 18. To suppose πεισ., as Alf. does, a correction to adapt the reading to several passages of the Sept., is highly improbable. As to the Versions adduced for ἀπολ., they are not, in a case like this, of any great weight.

37. For ἦμεν. Lachm., Tisch., and Alf. read ἤμεθα, from A, B, and one cursive; and internal evidence is quite in favour of the reading, for this Alexandrian form occurs in Matt. xxiii. 30, in many of the best MSS., and is admitted by all the Critical Editors. But Luke is not Matthew; and I cannot admit the form here until more evidence of cursive MSS. is adduced (for I cannot find a particle), which I doubt not will turn up, when all the cursive MSS. are collated as carefully as the uncials.—The number of persons on board may seem large; but the Alexandrian vessels were very bulky, and fitted out for carrying a very great number of passengers. Thus Josephus, in Vit. c. 3, says the ship in which he sailed, and which was cast away in the Adriatic sea, had 600 persons on board.

38. τὸν σίτον] meaning, either, as some explain, the wheat, or rather, the ship's provisions, which would be reserved till the last, the *lading* and *tackling* being before thrown aboard.

39. τὴν γῆν οὐκ ἔγνω.] A brief mode of expression, denoting 'they took a view of the country; but recognized it not.'—κόλπον—

τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς δὲ ἐβουλεύσαντο, εἰ \*δύ-  
 ναιτο, ἐξῶσαι τὸ πλοῖον. <sup>40</sup> Καὶ τὰς ἀγκύρας περιελόντες εἶπον  
 εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων  
 καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ, κατεῖχον εἰς τὸν αἰγια-  
 λὸν. <sup>41</sup> Ὁ Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν <sup>2</sup> Cor. 11.  
 τὴν ναῦν. καὶ ἡ μὲν πρόωρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ

ἔχοντα αἰγιαλόν. As all inlets have shores, Schmid. and Kuin. construe the words thus: κατινόουν αἰγιαλὸν ἔχοντα κόλπον τινα, 'they perceived a shore having a certain creek.' This, however, is doing violence to the construction. It is best to retain the natural one, and take αἰγ., with Grot., Matthæi, and Schleus., in a popular sense, to denote 'a beach practicable for landing.' And indeed the passages cited by those Commentators prove that αἰγιαλός signifies properly 'a sandy shore' (as opposed to a 'rocky one'), and consequently one convenient for landing; as in Xen. Cyr. vi. 4, 1, λιμὴν αἰγ. ἔχων, and Thucyd. iv. 42. Κόλπος is taken in the sense which Theophylact says was usual in the common dialect, viz. an inlet, or creek. This is on the n.w. side of the island, and now called La Cala di San Paolo.—ἐξῶσαι τὸ πλοῖον, 'to strand the vessel.' On this sense of ἐξῶσαι see my note on Thucyd. ii. 90.

40. περιελόντες.] This cannot mean 'having taken up the anchors;' for that would require ἀναλόντες, or ἀναλόμενοι; neither, as they were without boats, weighing the anchors; but 'having removed the anchors,'—namely, by cutting the ropes, and letting them go.

—ἀνέντες τὰς ζευκτ. τῶν πηδ.] 'having loosened the bands of the rudders.' So Hdot. iii. 136, τὰ πηδάλια παρίλυσεν τῶν νηῶν. So Eurip. Hel. 1536, speaks of the rudder as fastened ζεύγλαισι.—ζευκτηρία comes from the Adject. ζευκτηριος, which occurs in Æschyl. Pers. 722. With respect to the circumstance, thought strange, of two rudders being used to one ship, to this we have an allusion in the following adage:—'Ἐρῆτην χεὶρ πρῶτα γινέσθαι, πρὶν πηδαλίου ἐπιχειρεῖν. And so Theophyl. Com., Νεοποτλ. fr. l. 2, ὥσπερ γὰρ ἄκατος οὐδὲ μικρὸν τιθεῖται Ἐπὶ πηδαλίῳ, &c. Perizon. on Ælian, V. H. ix. 40, δύο μὲν πηδάλια ἔχειν τὴν ναῦν, remarks 'that hence it is plain that it was usual and quite ordinary for a ship to have two rudders;' which is by no means so: it is only plain the ship in question, probably of very great burden, had two. And Scheffer and Lips. have proved that the having two was confined to such, and that they were both at the stern. However, the οἰκισ, or πηδάλια, were not like our modern ones; but merely, as Mr. Smith shows, two large paddles, one on each quarter. 'Thus when anchored by the stern, it would be necessary to lift them out of the water, and secure them by lashings, or rudder-bands; and to loose these bands when the ship was again got under way.'

—ἐπάραντες τ. ἀ.] 'having hoisted the ἀρτ. to the breeze,' or 'wind' (as Lucian, Herm. § 25). The term ἀρτίμω, as it rarely occurs, is almost unnoticed by the ancients, and hence its sense is disputed. To omit many false views, suffice it to advert to the best founded—that of Grot., Wets., and others, who understand by it a small sail

near the prow, called by Pollux the δόλων, which was used to keep the ship steady in a rough sea, and prevent its working too much, when the larger and upper sails were set. So Juvenal, Sat. xii. 68, 'Vestibus extensis, et quod superaverat unum, Velo prora suo,' where the Scholiast explains, 'artemone solo vellicaverunt.' This view I find confirmed by Mr. Smith, in his 'Dissertation on the Ships of the Ancients,' from which it is placed beyond a doubt that this ἀρτίμω was the small foresail of the ancients, fixed on something resembling a modern bou-sprit. 'This sail' (he says) 'was valued principally as an aid in steering, and keeping the head of the vessel true to her course.' All this applies exactly to the ἀρτίμω. 'The mainsail [rather foresail] being hoisted, showed good judgment, though the distance was so small, as it would not only enable them to steer more correctly than without it, but would press the ship further on upon the land, and thus enable them the more easily to get to the shore.'—Penrose.

—κατεῖχον] scil. τὴν ναῦν, 'steered the ship.' It seems to have reference to the steersman holding the tiller firm, as must be done in steering towards any point.

41. περιπεσόντες εἰς τόπον διθάλ.] Τόπ. διθάλ. has not here its usual signification, as said of an isthmus which divides seas, but also of 'a tongue of land running out into the sea,' and consequently washed on two sides by it,—and the word is applied both to 'promontories,' and to 'spits of land jutting out into the sea'—partly above and partly under water—which guide the currents, and therefore make the place διθάλασσον, and consequently rough. So Clemens, cited by Wets., διθάλασσοι καὶ θηριώδεις τόποι, where, for the manifestly corrupt θηριώδεις, I propose to read τραχώδεις, or βραχώδεις, which latter is confirmed by a passage of Dio Chrys. Orat. v., who, speaking of the Syrtis, says they are surrounded by βράχια καὶ διθάλαττα καὶ ταιρία. However, from the Admiralty Chart, in Conybe. and Hows., and from their explanation, it appears that, at the w. end of St. Paul's bay is 'an island called Salmonetta,' which the sailors could not have known to be such from their place of anchorage. This island is separated from the main land by a channel of about 100 yards wide, communicating with the outer sea. Just within this island, in 'all probability, was the place where the ship struck.' The discrepancy may indeed be accounted for between St. Luke's account and the Admiralty Chart, by the view involving an optical deception on the sailors. But it is not improbable that this islet was, in the time of St. Paul, united to the mainland; and thus there would be a τόπος διθάλασσο, or 'isthmus,' at the very place where the channel of 100 yards' width at present is.

—ἐρείσασα] 'having fixed itself.' On this idiom, by which words with an active sense, and

πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. <sup>42</sup> Τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας \* διαφύγῃ. <sup>43</sup> Ὁ δὲ ἑκατόνταρχος, ὁ βουλούμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρήξαντας πρώτους ἐπὶ τὴν γῆν ἐξίεναι. <sup>44</sup> καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου <sup>1</sup> καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

p 2 Cor. 11.  
25.

q ver. 22.  
Pa. 107. 28—  
30.

a ch. 27. 25.

b Rom. 1. 14.  
1 Cor. 14. 11.  
Col. 3. 11.  
c Matt. 10.  
42.  
Heb. 12. 2.

XXVIII. 1. <sup>1</sup> Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται. <sup>2</sup> <sup>b</sup> Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχούσαν φιλανθρωπίαν ἡμῖν ἀνάφαντες γὰρ πυρὰν, <sup>c</sup> προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑέτον τὸν ἐφεστῶτα καὶ διὰ τὸ ψύχος. <sup>3</sup> Συστρέφαντος δὲ τοῦ Παύλου φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα † ἐκ τῆς θερμῆς \* διεξελευσάσα

generally active use, have sometimes a reflexive sense, see Matthiæ, Gr. Gr. p. 521. This idiom is the more to be attended to, since for want of knowing it, or, at least, remembering it, the greatest Critics have occasionally erred. Thus in Æschyl. Agam. 974, νόσος γὰρ γίγνεται ὁμοίχους ἐραΐδει, the sense (unperceived by all the Editors) must undoubtedly be, 'the disease has fixed itself [with me]; taken its post with me, as a fellow-occupier of the same house, or one under the same roof.'

— ἐμεινεν δαλύντος] Priscus compares Virg. Æn. v. 206, 'Illisæque prora pendit.' — ἐλύετο] 'was severed, broken asunder. So solvitur in a similar passage of Virg. Æn. x. 363. The very circumstance often occurs in shipwrecks, where, from the violence of the surge, the vessel parts asunder, the poop separating from the rest.

XXVIII. 1. Μελίτη] It was an old opinion, strenuously supported in the last century by De Rhoer and Ignacio Georgi, that this is not the African Melita, but another, on the coast of Illyrium. And it has of late been revived, and ably maintained by Bryant, Coleridge, and others. Yet it is, I conceive, utterly untenable, for various reasons, pointed out by Scaliger, Bochart, Cluverius, and espec. by Major Rennell,—and last, not least, by Mr. Smith.

2. οἱ δὲ βάρβαροι] The pride of the Greeks accounted men of all other nations *barbarians*, just as the Chinese now do. The not being able to speak the languages of those countries involved the charge of *barbarism*; nay, many have supposed that such was the primitive import of the word *βάρβαρος*, maintaining that the term originally referred only to difference of *language*, but afterwards to difference of *manners*. See the note on 1 Cor. xiv. 11. As to the etymology of the word, which may help to settle the question, it is not derived from the Arab. *berber*, 'to murmur'; or, as Strabo thinks, xiv. 662, from an imperfect pronunciation, but from the Punic *barber*, 'a shepherd,' and being originally appropriated to the pastoral αὐτόχθονες of North Africa,—who, to their more civilized fellow-men on the other side of the Mediterranean, appeared

*rustici*,—the term *βάρβαρος* came at length to mean simply a *rustic*, as it may here be best taken. At any rate, they might be termed *βάρβαροι* on the ground that the Φοίνικες, by whom the island was colonized, were always regarded as almost κατ' ἐξοχὴν *βάρβαροι*.

— ἀνάψ.] Lachm. and Alf. (not Tisch.) read ἀψ., from A, B, C, and 4 cursives;—authority quite insufficient; especially since internal evidence is equally balanced; for ἀνάψ. might be, as Alford says, 'a correction to a more precise term; or the Preposition in composition might be lost through the carelessness of scribes.' See note supra xxv. 21. But the latter is, from the state of external evidence, the more probable opinion. This use of πυρὰν where we should expect πῦρ, is an idiom of the ordinary Greek dialect. I am still of opinion that the literal sense is, 'having set fire to a pile of faggots,' as in Hdot. i. 86, πυρὴς ἤδη ἀμύλητος. Athen. p. 12, ὑπάψαι τὴν πυρὰν. 2 Macc. i. 22, ἀνέφθη πυρὰ. Judith vii. 5, ἀνακαύσαντες πυρὰς. In this version there is something more appropriate, for an immense pyre would be necessary to warm so many persons.

— προσελάβ. π. ἡμ.] 'received us to their society and hospitality,' as in Philem. 12, 17.

— Ἐφεστῶτα is simply for ἐπικείμενος, supra xxvii. 10. Comp. Polyb. p. 1053, ὥστε, διὰ τὸν ἐφεστῶτα ζῶφον, μηδὲ τοῦτο ἐν ποτὶ δύνασθαι βλέπειν.

3. συστρέφαντος] 'when he had heaped together.' Comp. Hdot. i. 86, συνήσας πυρὴν. There is something *graphic* in the term, (so Hesych., οἱ γναφεῖς ἀκανθῶν σαρὸν συστρίφαντες,) probably one of the ordinary Greek terms for συλλέγειν, in Xen. An. iv. 3, ἵ, φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.

— The τι prefixed to πλήθος by Lachm., Tisch., and Alf., from A, B, C, and 2 or 3 cursives (to which I can only add Cov. 2, omitted by Mill), is probably, but not certainly, genuine.

— ἐκ τῆς θερμῆς] The ἀπό, not edited by Lachm., Tisch., and Alf., from A, B, C, G, H, and 20 cursives (I add Lamb. 1184, Mus. 16184, and Cov. 2, omitted by Mill, and Trin. Coll. B, x. 16), is a very specious, but nevertheless false reading, which arose from Critics, who thought

καθήψε τῆς χειρὸς αὐτοῦ. <sup>4</sup> Ὡς δὲ εἶδον οἱ βάρβαροι κρεμά-  
 μενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους·  
<sup>4</sup> Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς <sup>d John 7. 34.</sup>  
 θαλάσσης, ἡ δίκη ξῆν οὐκ εἶασεν. <sup>5</sup> Ὁ μὲν οὖν ἀποτινάξας <sup>e Mark 16.</sup>  
 τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. <sup>6</sup> Οἱ δὲ προσεδόκων <sup>f Luke 10. 19.</sup>  
 αὐτὸν μέλλειν πίμπρασθαι, ἢ καταπίπτειν ἄφνω νεκρόν ἐπὶ  
 πολὺν δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον  
 εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.  
<sup>7</sup> Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῷ πρώτῳ  
 τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς, τρεῖς ἡμέρας  
 φιλοφρόνως ἐξένισεν. <sup>8</sup> Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου <sup>g James 5.</sup>  
 πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακείσθαι πρὸς ὃ <sup>h 15.</sup>

ἀπὸ more suitable! but only from misunder-  
 standing the forcible and entirely graphic ex-  
 pression διεξελθ. ἐκ τ. π., which is 'issuing  
 out through (a crevice) in the pile.' The ἀπὸ  
 was adopted by those who thought the sense  
 was 'on account of the fire'; which, however,  
 would quite spoil the beauty of the expression.

—καθήψε] Hellenistic Greek for Classical  
 καθήλυτο, found in some MSS. by correction.  
 It is, however, sometimes found in the later  
 Class. writers, as Epict. Diss. iii. 29, τοῦ αὐχί-  
 νου καθάπτων, 'fastening on his neck.' It was  
 likely that any one so occupied should be bitten  
 by a viper, since serpents are oft. found in brush-  
 wood. So we read in Palladius Lausiac, 20,  
 πλησίον θυῶν (rushes) καὶ φρυγάνων, ἐκεῖ  
 καίμενων, ὑπὸ ἀσπίδος ἰδήθη. That the rep-  
 ticle did really bite the Apostle's hand, is proved  
 by the expression at ver. 4, κρεμάμενον ἐκ τῆς  
 χειρὸς α. For how can a serpent hang by any  
 part of a man's body, except with its *teeth*? As  
 to the other fancy of the rationalists, that the  
 serpent was not venomous, it is quite forbidden  
 by the *fact*, that the natives standing by felt  
 assured that Paul would not survive the bite;  
 which could only be from their well knowing  
 the serpent to be venomous. Indeed, the term  
 ἰχθίονα is never used of any serpent but the  
*viper*, which is, I believe, always venomous.

4. τὸ θηρίον] The word is here used, not of  
 beasts properly so called, but of *serpents*; though  
 it properly means any *wild* creature; yet Galen  
 uses the word *Theriacia* to denote 'medicines to  
 cure the bite of a serpent.'

—φονεύς ἐστὶν ὁ ἀνθ.] Why they should  
 have fixed upon *murder*, rather than any other  
 crime drawing down Divine vengeance, is not  
 said. Many Commentators think they concluded  
 it from the viper seizing his *hand*; which, as  
 being the offending member, was, by the *lex  
 talionis*, to be visited with punishment; in like  
 manner as the right hand of parricides used to be  
 cut off. A law this, which the Greeks and  
 Romans not only constantly acted on them-  
 selves, in apportioning punishment to crime, but  
 on which they also supposed the Deity to act.  
 Yet the idea is one too far-fetched to occur to  
 rude barbarians, who would only reason thus:  
 'The man will surely die, and no doubt for  
 some *crime* worthy of death; and considering  
 that he has been thus rescued from the jaws of  
 a watery grave, and brought here to suffer death,

surely he must have been guilty of the *greatest*  
 of all crimes,—murder.' From the Class. cita-  
 tions of Grot., Pricæus, and Wetst., it appears  
 that the ancients held the opinion that Divine  
 justice (here called ἡ δίκη) sometimes delivered  
 criminals out of dangers, in order to reserve them  
 for heavier calamities and severer punishments.

Here there is no reason to suppose (with  
 many eminent Commentators) that by ἡ δίκη  
 is meant the *Goddess* of Justice, Nemesis. In-  
 stead of *Deification*, we have merely a *Rhetorical  
 personification*, as in Hor. Od. i. 35, 17: 'Te  
 semper anteit secura Necessitas Clavos trabales et  
 cuneos manu Gestans ædæ,' where the attribute  
 of justice is *personified* by a Nemesis, as in Soph.  
 Antig. 538, ἀλλ' οὐκ ἴσασι τοῦτό γ' ἡ δίκη σ'.  
 See also Pind. Olym. xiii. 6. Eur. Hipp. 471.

6. πίμπρασθαι, ἢ κατ., &c.] Here are repre-  
 sented the two *kinds* of symptoms, which super-  
 vene on the bite of a poisonous serpent, accord-  
 ing to the virulence of the poison, and the  
 strength of the body to which it is communi-  
 cated. The *first* represents the *swelling*, and *in-  
 flammation*, in the beginning local, then general;  
 which brings on a burning fever, that quickly  
 destroys the patient. So Lucian, Dips. 4, ὀφει  
 ἑκκαίσι—καὶ πίμπρασθαι ποιεῖ. Æl. Anim.  
 iii. 18. The *second* is the effect of the *strongest*  
 poison on the *weakest* body.

—μηδὲν ἄτοπον εἰς αὐτὸν γ.] This phrase  
 is Hellenistic in its character, and corresponds to  
 ἔπαθεν οὐδὲν κακόν just before. Ἄτοπον often  
 occurs in the best writers in the sense *evil*, espec.,  
 as here, *corrupt*.

7. τῷ πρώτῳ τῆς νήσου] I agree with Conyb.  
 and Alf. that this was probably the official title;  
 especially since 'Publius can hardly have borne  
 the appellation from his *estate*, during his father's  
 lifetime. Two inscriptions have been found in  
 Malta, at Citta Vecchia, which seem to establish  
 this view: a Greek one, containing the words  
 α(ν)το(ς) κ(α)στ(ρ)ικ(ο)ς κυρ. προδ(ι)κ(ι)ς ἰπ(π)ικ(ι)ς β(ο)μ(ι)  
 πρωτο(ς) μελιταινω(ς) καὶ πατρων αρ(χ)ας καὶ  
 αμφιπολιεν(α) σ (Αὐγούστωφ σιβαστῶ) θ(ι)ω  
 . . . , and a Latin one with the same title,  
 "Mel. Primus."

—ἀναδεξάμενος—[ἐξένισεν] 'having taken us  
 to his house, kindly entertained us.' Αναδ. for  
 ὑποδ. Ælian, as cited by Wetst.—Ξινίζειν and  
 φιλ. are usual terms on this subject.

8. πυρετοῖς] The plural is here, as often,  
 used in a singular sense, like *febres* in Latin.

Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεῖς τὰς χεῖρας αὐτοῦ, ἰάσατο αὐτόν. <sup>9</sup> Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ, οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο· <sup>10</sup> οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέβεντο τὰ πρὸς τὴν χρεῖαν.

<sup>11</sup> Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότεν ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρασήμῳ Διοσκούροις· <sup>12</sup> καὶ καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς· <sup>13</sup> ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεराῖοι ἤλθομεν εἰς Ποτιόλους· <sup>14</sup> οὗ

It may, however, be supposed to have reference to those *paroxysms* by which fever makes its attacks. And possibly the *θέρμαι λοχυραὶ* of Thucydides ii. 49, may be explained on the same principle. *Συνίχσθαι* is a term usually applied to attacks of fever; see note on Mark i. 30; and Ammian. Marc. i. 26.

— *δυσεντερίῳ*] Lachm., Tisch., and Alf. read —*ισ*, from A, B, G, H, and 10 cursives (I add Iamb. 1185, Mus. 5588, 11,836, and Cov. 2, 3, and 5, omitted by Mill); and others may be found to have the same reading, since *ω* and *α* are so often confounded by scribes. Internal evidence is in favour of —*ισ*. The word was likely to be used by Luke; since it was, as we find from *Meris* and the *Lex. Rhet.* of Bekker, the ordinary Greek term for the Attic *δυσεντερία*. The existence of —*ισ* is also attested by Gloss. Gr. *δυσεντήριον*, *ισμήμα*, and Etym. Mag. p. 494, 32. Nevertheless, I cannot find a single example of the word in any Greek writer; and —*ία* was used by writers not Attic, as Polyb. Hence I suspect that the reading —*ισ* crept in from the scribes, to whom the Neuter form might be best known, and who therefore would easily mistake *α* for *ω*.

<sup>10</sup> πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς] Many of the best Commentators are of opinion, that *τιμαῖς* is here to be taken in a sense frequent in the Classical writers, and not unknown in the Scriptures, to denote *honorary rewards*. So Eccles. xxxviii. 1, *τίμα* λατρίαν πρὸς τὰς χρεῖας *τιμαῖς* αὐτοῦ as Jos. Antt. iv. 6, 8, *τιμὰν* τινα ἐξέτισεν. Diod. Sic. iv. 29, Ἑρακλῆα δωρεαῖς ἐτίμησαν. The sense seems to be, — they showed their respect, namely, by honorary presents of necessities for the voyage. The words following seem meant to give an *example* of the kind of presents made, and the liberality thereof. 'Ετίθεντο is well explained by Wetst., 'onerarunt nos, et cumulata ingesserunt,' referring to Ruth iii. 15. And thus our Common Version, formed on those of Wycliffe and Tyndale, is not to be disapproved of. Pearce, Newc., and others, were not aware that in our own language *lode* and *load* are occasionally used in this very figurative sense, as we say 'loping on gifts, favours, or benefits.' Such is its use in Shakespeare, Cymb. i. 6, "I chiefly, that set thee on this desert, am bound to *load* thy merit (i. e. thee for this merit) richly." By *πρὸς τὴν χρεῖαν* is denoted 'the bestowal of such honorary presents as they thought fit to confer in return for the benefits received.' Comp. Hom.

Odd. xxiv. 284, *οἱ εὖ δάροισιν ἀμειψάμενοι*—Καὶ ξενίᾳ ἀγάθῃ, where ξεν. ἀγ. may have reference to presents of provisions, and other necessities for the voyage; as *δάροισιν* to the more honorary presents of vestments, arms, &c. For *τὴν χρεῖαν*, Lachm. and Tisch. edit *τὰς χρεῖας* from 2 uncial and 5 cursive MSS., which may seem confirmed from xx. 34, *ταῖς χρεῖαις μου*, and Rom. xii. 13, *ταῖς χρεῖαις τῶν ἀγίων*: but the reading probably arose from *alteration* from those who thought the Plur. would be more suitable; though Alford thinks *τὴν χρεῖαν* was an alteration from Phil. iv. 16. At any rate there is no *authority* sufficient to justify change.

<sup>11</sup> πλ.—Ἀλεξ., παρασήμῳ Διοσκ. ] Παρασ., 'by' or 'at' (= 'with'), ensign of Diosc., 'being a Dat. of apposition, instead of a Genit.; or rather, Διοσκούροις was the inscription itself, i. e. 'dedicated to the Dioscuri.' The *παρασήμων* was a painting, or bas-relief, on the prow, of some god or hero, or sometimes *animal*; nay, even *inanimate substances*, as *shield*, &c.; see Ovid. Trist. i. 10, 1, and Virg. Æn. v. 115, seqq. The *poop* bore the picture or image—called the *tutela*—of the god, under whose protection the ship was supposed to be placed. Both the *tutela* and the *ensigne* were of richly gilt metal, ivory, or other rich material. So Virg. Æn. x. 171, 'Et aurato fulgebant *Apol-line* puppis.' Aristoph. Ach. 493, *παλλαδίων χρυσουμένων*. Thus of the ship mentioned in the above-cited passage of Ovid, the *nomen tutelare* was *Minerva*, placed on the poop; but the *ensigne*, ensign, or *παρασήμων*, was a helmet of Minerva painted on the prow; and this gave name to the ship. Yet such was not the invariable custom. Sometimes the *tutela* and the *παρασήμων* were the same; as, for instance, whenever the effigies of the Deity himself, to whose protection the ship was committed, supplied the place of an *ensigne*, then the ship was called by the name of that god, who was painted or carved on the prow. Thus the Alexandrian ship in which Paul sailed had the *Dioscuri* for an *ensigne* as well as a *tutela*; whence it was inscribed Διοσκούροις.

<sup>13</sup> περιελθόντες] The Common Version, 'having fetched a compass,' however homely a phrase, well expresses the sense, the meaning of that obsolete expression being, 'having taken a circuitous course,' namely, by being obliged to *tack*, in consequence of an adverse wind, and beat to windward.

εὐρόντες ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμένειν ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. <sup>15</sup> Κακέειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, <sup>h ch. 21. 5. & John 4. 5.</sup> ἔξηλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππιου φόρου καὶ Τριῶν ταβερνῶν οὗς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ <sup>1 Pa. 27. 14.</sup> ἔλαβε θάρσος.

<sup>16</sup> <sup>k</sup> "Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἐκατόνταρχος παρέδωκε <sup>h ch. 24. 22. & 27. 2.</sup> τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

<sup>17</sup> <sup>1</sup> Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον <sup>1 ch. 21. 22. & 24. 13—14. & 25. 2.</sup> τοὺς ὄντας τῶν Ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτοὺς· "Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατράois, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων <sup>18</sup> <sup>m</sup> οὔτινες ἀνακρί- <sup>10 ch. 22. 24. & 24. 10. & 25. 2. & 25. 21.</sup> ναυτὲς με ἐβούλοντο ἀπολύσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου

14. εὐρόντες ἀδελφ.] By whom they had been converted we know not; but since Puteoli was the great emporium for the Alexandrian corn vessels, the constant communication between Alexandria and Puteoli could scarcely fail to spread the knowledge of the Gospel, and introduce Christian brethren as sojourners and even residents at Puteoli.

— παρεκλήθημεν—ἰπτά] 'we were entreated to stay seven days.' It is probable that they had arrived there on the day after the Lord's day. Hence they were requested to stay the next Lord's day over, to give an opportunity to all the Christians of hearing Paul's preaching. See note on Gal. i. 18.

15. εἰς ἀπάντ. ἡμῖν ἄχρις Ἀ.] The distance (51 miles) marks the *profundum respect* paid to Paul by the Roman Christians, to whom he had sent his celebrated Epistle four years before.

— Τριῶν ταβερνῶν] These are supposed to have been *inns* for the refreshment of travellers passing to and from Rome; but they were probably rather *retail shops* for the sale of all sorts of eatables and drinkables. Thus Zosimus, ii. 10, calls them the *τρία κατηλῆα*; and, indeed, this was the usual sense of *taberna*.

— οὗς ἰδὼν—ἰόγ. τῷ Θεῷ ἔλαβε θάρσος] The 'thanking God' is put first, and then the 'taking courage.' Paul thanked God that the object of his long wishes of seeing the Roman Christians, to whom he had some time before *written*, had been granted him, however in bonds. Paul had long ago thanked God for them (Rom. i. 8), though only on report of them; now he thanked God at seeing them,—seeing both their personal piety and their affectionate devotion to him. Hence he took *courage* from their society, and encouragement as to the great work he had long contemplated of preaching the Gospel at Rome. We are, however, to bear in mind that even this *θάρος* was God's gift, through his instruments; for, as Calv. well remarks, although Paul was endued with invincible fortitude, so as least of all to depend on human helps, 'Deus tamen, qui suae humanitatis confirmare solet, novum illi vigorem hoc modo subiecit,' the effect of which would be very enduring; for, as the same able Expositor adds, 'how often when

lonely, sick, and in prison, and ready to despond, would the remembrance of this happy meeting brace up his courage; recalling his happiness on reflecting how many pious converts there were at Rome, but more or less weak, whom he should stablish, strengthen, settle!'

16. παρέδωκε, &c.] It was ordered by law that all persons sent as prisoners to Rome should be delivered to the custody of the *Præfectus Prætorio*, and guarded in the Prætorian camp. Luke has, indeed, here expressed himself with extreme brevity, but his meaning seems to be this:—'The Centurion delivered his prisoners to the charge of the Prefect, [by whom] it was permitted to Paul,' &c. — καθ' ἑαυτὸν, i. e. 'apart from the other prisoners,' who were confined in the *carcer castrense*. A great favour this: for even those to whom the *libera custodia*, or *φυλακή ἀδίστατος*, was granted, were yet usually confined in a part of the public prison called the *δεσμοτήριον ἰλυυθέριον*.

— σὺν τῷ φυλ. α. σ.] And, as appears from v. 20, and, according to the invariable custom of persons kept in such sort of durance, chained by the hand to a soldier. Nay, from Joseph. Ant. xviii. 7, 6, we find that even king Agrippa, when in confinement at Rome, was chained to a soldier.

17. τοὺς ὄντας τῶν Ἰουδ. πρῶτους] Meaning, not the Rulers of the synagogue, but, in a general way, 'those of the Jews who were the principal persons;' so the Pesh. Syr. Version.

— ἔλεγε πρ. α.] In this skilful address to the leading persons only, Paul, desirous of removing any false impressions that might have been made on the Romans by letter or messages from their countrymen at home, contents himself with detailing the true reason why he had been sent a prisoner to Rome; so as thereby to remove any unfavourable impression that they might have contracted as to his character. Propriety as to the sequence of the tenses requires that we should render (as is done in the Syr. Version), 'though having done' = 'I had done.'—ἐναντίον must be accommodated in sense to the two clauses to which it belongs,—namely, 'nothing injurious to the Jewish people, or at variance with their religion or institutions.' Conf. supra xxvi. 2, τῶν—ἰδὼν καὶ ζητημάτων, where see note.

19 <sup>o</sup> *ὑπάρχειν ἐν ἐμοί.* 19 <sup>o</sup> *Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἡνωγάζθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι.* 20 <sup>o</sup> *Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.* 21 *Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἐλάλησέ τι περὶ σοῦ πονηρόν.* 22 <sup>o</sup> *Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι <sup>o</sup> πανταχοῦ ἀντιλέγεται.* 23 <sup>o</sup> *Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦγον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρ-*

19. *οὐχ ὡς—κατηγορήσαι*] meaning to intimate, that the course he had taken in this appeal to Rome was purely a *defensive* one on his part, and not resorted to from any purpose of making complaint against his nation.

20. *παρεκάλεσα ὑμ.*] lit. 'I have called for you'; seemingly an idiom of the ordinary Greek for 'I have called you to come to me.'—*ἕνεκεν γάρ.* The *γάρ* refers to a clause omitted; q. d. [And I may justly claim to be free from all offence to my nation, even to be attached to it,] *for*, for the hope of Israel (i. e. the long-expected Messiah) am I in bonds; meaning, that he had come into imprisonment alone through his full faith in God's promised deliverance of his people through the Messiah. See supra xxvi. 6, and note.

21. *οὐτε γράμμ. π. σ. ἰδεξ., &c.*] It may seem scarcely credible that they had received no intelligence concerning Paul, either by letter, or by personal communication from Jews who had come to Rome. But Meyer and others have shown that it might be true, that they had had no letters or information concerning Paul from the Jews at home; and for several reasons—stated by Conyb. and Alf.—it might be true, that they had had no tidings of the position in which Paul had been placed by his appeal. Yet there is something obscure and not straightforward in the mode of expression at least of this verse; in which I am still of opinion that the latter of the two clauses is meant to explain the former; so that the general sense to be collected from both is this,—We have neither received letters from Judæa, nor personal communication from our brethren there, which express any evil done by thee. They could not be in ignorance of Paul's professing Christianity (for that they might infer from v. 20); and, accordingly, their mode of speaking was only an indirect way of letting Paul know that they did not regard that profession as of itself involving any thing *morally wrong*.—In the words following (v. 22), *ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς*, there is a shy mode of speaking, but courteously intended to give the Apostle an opportunity of urging what he had to say in *defence* of this novel religion; which would seem to *need* it, since it was every where evil spoken of. Of this use of *αἰρέσις*, as said of the Christian religion, I find an example in an Epistle of Constantine the Great, adduced in Routh's Reliq. Sacr. t. iv. p. 301.

23. *ταξ.—ἡμέραν*] lit. 'having agreed with (by a mutual arrangement) for a day.'

—*ἦγον—εἰς τὴν ξενίαν πλ.*] 'very many went to him at his *ξενίαν*,' by which almost all Expositors understand 'lodging,' i. e. the *μίσθωμα* at v. 30; but then, why should not Luke have used *here* the plain term *μίσθωμα*? Besides, at this very early period Paul would hardly have obtained a settled *μίσθωμα*. Moreover, the sense they assign to *ξεν.* here is very unusual; and as to the examples they adduce, Philom. 22, and Jos. Ant. v. 28, will not prove it. The former passage is, at any rate, doubtful; and in the latter the sense manifestly is, *hospitium*, denoting 'the temporary residence of a guest with a host,' as is quite clear from the context; and such is the constant use of the word in the Class. writers. In short, Olsh. and Wieseler have well shown that a distinction is to be made between the two terms (the very distinction observed by the Class. writers), so that by *μίσθ.* is meant 'a hired lodging,' used as a permanent residence, and *ξενίαν* 'a temporary residence of a guest with a friend,' as in Philom. 22. Whether, however, the *ξενία* was, as Olsh. and Wieseler think, the house of Aquila and Priscilla, is, to say the least, uncertain.—*Οἷς ἐξετίθετο, —τὴν βασ. τ. Θ.,* 'the principles of the Christian religion.' The term *διαμαρτ.* denotes strong attestation and open declaration of the truth of the religion, compare supra xx. 21 and 24, and the next term *πειθων* denotes the earnest moral suasion which was employed to work on their wills; the whole (as the words express) accompanied with arguments drawn from their own Scriptures, both the historical and prophetic parts thereof. The *result* is set forth in the next words, expressive of *division of sentiment*, and ending probably in the *separation* of the dissidents, and the departure of both classes,—immediately after Paul had uttered one saying (for such is the sense of *ἐκτόπος τοῦ Π. ἐν ῥήματι*). In the introductory words of warning, *ὑμῶν* is read by Lachm., Tisch., and Alf., from A, B, and 20 cursives (to which I add Trin. Coll. B, x. 16, and Cov. 2, omitted by Mill). Internal evidence is in its favour; and, being strongly supported by the ancient Versions, it is probably the genuine reading; especially since it has an important bearing on the case in point. The *ἡμῶν*, however, was not an 'alteration to conform it to Paul's being a Jew,' as Alf., or to distinguish

τυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρῶτῃ ἕως ἑσπέρας. <sup>24</sup> \* Καὶ οἱ μὲν ἐπειθοντο τοῖς λεγομένοις, <sup>• ch. 17. 4</sup> οἱ δὲ ἠπίσταντο. <sup>25</sup> Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπ-  
ελύντο, εἰπόντος τοῦ Παύλου ῥῆμα ἐν ὅτι \* καλῶς τὸ Πνεῦμα <sup>† Ps. 81. 11,</sup>  
τὸ ἅγιον ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας <sup>Jer. 6. 21,</sup>  
† ἡμῶν, <sup>26</sup> \* λέγον· Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ <sup>Ezek. 3. 6, 7,</sup>  
\* εἰπὼν Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέ- <sup>Isa. 6. 9,</sup>  
ποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>27</sup> Ἐπαχύνθη γὰρ <sup>Ezek. 12. 2,</sup>  
ἡ καρδία τοῦ λαοῦ τοῦτου, καὶ τοῖς ὠσὶ βαρέως ἤκου- <sup>Matt. 13. 14,</sup>  
σαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μήποτε <sup>Luke 8. 10,</sup>  
ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ <sup>John 12. 40,</sup>  
τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ † ἰάσωμαι <sup>Rom. 11. 8,</sup>  
αὐτούς. <sup>28</sup> \* Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπ-  
εστάλη τὸ σωτήριον τοῦ Θεοῦ \* αὐτοῖ καὶ ἀκούσονται. <sup>29</sup> Καὶ  
ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες  
ἐν ἑαυτοῖς συζήτησιν.

<sup>30</sup> Ἐμεινε δὲ [ὁ Παῦλος] διετίαν ὄλην ἐν ιδίῳ μισθώματι,  
καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν,  
<sup>31</sup> \* κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ  
τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας, ἀκωλύτως.

him from Jews, as Meyer supposes; but simply arose from the negligence of scribes, who perpetually confound ἡμ. and ὑμ. The passage from Isa. vi. 9, 10, with which Paul gave emphasis to his solemn warning, is the very one with which our Lord commenced his teaching by parables,—a passage more frequently quoted in the New Test. than any other passage of the Old. On the words themselves see note on Matt. xiii. 14, 15.

<sup>26</sup> I have received, with Matth., Griesb., Scholz, Lachm., Tisch., and Alf., εἰπὼν for text. rec. εἰπὼ, from A, B, E, G, H, and very many cursives; to which I add all the Lamb. and 5 Mus. copies, with Trin. Coll. B, x. 16. See Mark xiii. 4, where I might have received it.

<sup>28</sup> γνωστὸν οὖν ἔστω ὑμῖν] A solemn and earnest form of bidding any one *takes note*, occurring supra ii. 14. iv. 10. xiii. 38.—Before τὸ σω. τοῦ Θεοῦ, Lachm., Tisch., and Alf. insert τοῦτο, from A, B, and 8 cursives; to which I add Lamb. 1184, and Cov. 2, omitted by Mill. But, specious as the reading is, as seeming to add force to the declaration (and so Alf.), yet I suspect that it came from the *Versions*, where it was expressed to give greater point to the declaration. As to the force imparted by the τοῦτο, the declaration does not need it; as will appear from Luke ii. 30. iii. 6, and notes. Besides, τὸ σωτ. does not mean, as Alf. explains, ‘the *message* of salvation,’ but ‘the *means* and *opportunity* for obtaining it,’ παρὰ Θεοῦ, as the offer

of it is sent to them. See the excellent note of Calv.

<sup>29</sup> This verse is omitted in A, B, and some 6 cursives, and is cancelled by Griesb., Lachm., and Tisch., and also by Alf., who thinks it was inserted on account of the abrupt transition from v. 28 to v. 30; though he acknowledges that ‘it may, perhaps, after all, have been omitted as seeming superfluous after v. 25.’ For my own part, I have no doubt that it was removed for that very cause; and that, having been omitted in some copies of the Syr. and Italic copies, it was left out in some *Greek* copies, which, as B and partly A, are found to Latinize. It is also absent from certain copies of the Syr. None of the Vulgate copies are without it.

<sup>30</sup>, <sup>31</sup> ἔμεινε — κηρύσσων τὴν βασιλ. τοῦ Θεοῦ] Thus we see was fulfilled Paul’s long cherished desire to preach the Gospel at Rome also (Rom. i. 15), τὸ κατ’ ἐμὲ πρόθυμον εὐαγγελίσασθαι, and thus is brought to a suitable conclusion the Apostle’s history; as far, at least, as it has been directly revealed. The thread of the Sacred narrative is thus, I would say, not suddenly broken off, but rather *spun out*; though at any rate we are not in a position to *know* the actual reason *why* the Sacred narrative was made to terminate at this point. The German Theologians, however, as might be expected, abound, nay, superabound, in *conjectures why* and wherefore. Those who are fond of such cates may find them in Davidson’s Introduction, or in Alford’s note.



## EXCURSUS I. ON MATTHEW VIII. 28.

**Παρυσηνῶν**] On carefully re-considering the whole of the *quæstio vasa* concerning the *true reading* here, and the real *topographical position* of the country mentioned here and in the parallel Gospels, I have seen reason to alter my former opinion. In touching on the two points at issue, I shall consider the latter *first*, since it will pave the way to a more sure determination of the former. I must now abandon my opinion as to the site of the ancient Gadara, being *not*, what has been supposed, at Omkeis. That the real site thereof can be no other than *Omkeis*, is evident from the exact description of that situation given by Seitzén, Burckhardt, Captains Irby and Mangles, Mr. Madden, Col. Napier, and Lord Lindsay: for, as to the argument grounded on Pliny's fixing it *præfuerit Hieromax*, that will not preclude *Omkeis* from being the site of Gadara, since it is described by Col. Napier as 'situated on the precipitous ascent of one side of a deep gorge' [between the Hippos and the Anti-hippos, and, according to the best Maps, not much more than  $1\frac{1}{2}$  mile from the Hieromax, nay, from the steepness of the declivity, seeming almost close to it (see note on ver. 30, *μακρόν*)]. As to my reason grounded on the designation on the *coins* of Gadara, *that* has little force, considering that the coins were meant not for the city only, but the *state* of Gadara (i.e. the Gadarene), which included a considerable range of the Lake-coast, and its only port Gamala. As to Origen attesting that the hot-baths of Ἀμαθα were in the *vicinity*, that proves nothing *against* Omkeis being Gadara, since the baths in question are in the immediate vicinity of *Omkeis*. Nor will the passage I have adduced from Eusebius prove Omkeis *not* to be the ancient Gadara,—at least, after allowing for the indefinite terms used by that writer, who seems to have been imperfectly informed of its exact situation. After reading (as I formerly proposed to do) *ἐν τῷ ὄρει* (meaning the Anti-hippos) *ὅθι πρὸς ὑπερλίαν τὰ τῶν θερμῶν ὕδατων παρακίται*, the sense will be, 'at whose foot (lit. skirts) lie adjacent the Baths of the hot-waters,' i.e. 'the Baths called Hot-waters.' Now this site cannot be any other than that of the town of Amatha (so called from the Hebr. *מאטה*, 'to be hot'), answering to the present *Hammel* (meaning 'hot-springs'), which is, however, placed, even in our best Maps, on the *wrong* side of the Hieromax, as is plain from Capt. Irby's statement, who, after describing Amatha as a small ancient town, containing nothing of interest, and making no mention of the hot-baths (which, however, Mr. Madden attests are yet to be seen, though probably out of the town, and seemingly out of Capt. Irby's way to Omkeis), then subjoins: 'From this point we ascended the mountains (rather, mountain-range) by a very steep road (nothing said about *crossing* the Hieromax, a deep, wide, and rapid stream), and before sun-set we arrived at Omkeis.' This is also quite clear from the following words of Anton. Martyr. Itiner. (cited by Keland in his Description of Palestine): 'Transivimus Jordanem in ipso loco, et venimus in civitatem quæ vocatur Gaddi. In parte ipsius civitatis, milliario tertio, sunt aquæ calidæ, quæ appellantur Therna Heliz.' And again, further on: 'Ibi est etiam fluvius calidus qui dicitur Gadarra, et descendit torrens, et

intrat Jordanem; et ex ipso amplius Jordanes et major fuit (read *fit*).' Now there can be no doubt that the traveller meant thus to describe both *Gadara*, *Amatha*, and the river Hieromax; though he strangely confounds the *names*, ascribing to the river the name of the *city*. And so Origen, vol. i. 239, mentions Gadara as a city *περὶ ἧν* ('about which') *τὰ διαβόητα θερμὰ πύχνα*. By *milliario tertio* Anton. means reckoning from the *ford* of Gamala; though the distance is, in fact, about *four*. By 'fluv. calidus' he evidently means the Hieromax; but *calidus* is an epithet unsuited to *any* river, inasmuch that it cannot be right. Read *gelidus*, an epithet frequently applied to rivers, and very suitable to the Hieromax, whose stream, being fed from the mountain-springs of the Hippos and Anti-hippos, *must* be cold.

As respects the distance of Gadara from Gamala, that will in some measure depend on what *part* of Gadara we measure from, to either of those places. And that the city occupied an *extensive* site, we may infer from Lord Lindsay's account, where he says, 'that the city extended w. over an even piece of ground lying at the foot of the hill, and that its length (qu. ? 'breadth') from the hill [across] was about half an hour, equiv. to a mile and a half.' From this account we may better understand what Antoninus meant when he described the Therna as 'in parte ipsius civitatis,' by which we may understand at a *distant* part of it, at *one end or side* of it, viz. at the river, and consequently on the *left*, not *right*, bank of the Hieromax. That the ruins in question can be those of no other than Gadara, is also plain from the description given by Captains Irby and Mangles, and Col. Napier, which state the walls as yet quite discernible, and within them the pavement of the main streets still very perfect, and the marks of chariot-wheels on the stones. This is still further confirmed by their attesting the existence of a row of columns lining the main street on either side, and two Theatres, in tolerable preservation, within the walls—and out of them to the N. (qu. ? N.E.) a *neopolis*, of which the sepulchres are all subterranean, and hewn out of the rock. That this situation *must* be that of Gadara, is confirmed by the *description* of Gadara by Epiphanius. adv. Hær. L. i. p. 181, who relates that in the neighbourhood of Gadara were caves cut out of the rock, burying-grounds, and tombs. But the great distance of the tombs, &c., six or seven miles from the nearest part of the Lake, forbids us to suppose that they were the tombs tenanted by the demoniac, or that the transaction recorded in Matt. viii. 28—34, and the other Evangelists, could have taken place at or near Gadara. They must have occurred at some place not far from the coast of the Lake, and near to which was the πόλις to which the swine-herds went, to relate the event that had happened, and to which the demoniac belonged. Now *that* could not, as we see, be *Gadara*. What, then, was it? Now Origen, after mentioning Gadara in terms quite agreeing with the above description, and justly rejecting *that* city as the scene of the transaction in question, adverts to *Gergesa* as the probable situation, describing it as πόλις ἀρχαία *πρὶν τὴν λῆμνην πρὶν ἢ κρημὸς παρακίματος τῇ λίμνῃ, ἀφ' οὗ δίκνυται τοὺς χοίρους ὑπὸ τῶν*

δαιμόνων καταβιβῆσθαι, where for *περὶ ἡν κρ.* (which cannot be right), I would read *παρὰ β.* Thus the sense he meant to express is, that 'the spot where the transaction, of the swine hurled down the precipice, took place, was yet pointed out in his time at a steep rock which overhangs the Lake, and that thereabouts was the ancient city Gergesa.' In fact, Jerome living a century later, speaks in his *Onomasticon* (on Gen. xv.) of Gergesa as yet in existence, though doubtless very much in ruins. His words are: 'Gergesæ insidentur Gadara et Gergesæ finitimam regionem,' thus recognizing Gadara and Gergesa as *separate*, and yet their respective districts as forming one common territory. Moreover, besides the testimony of Origen and Jerome to this effect, we have that of *Eusebius*, a very little time after Origen, who in his work of *Locus Sacris* (Palestine), in v. Γέργισσα, attests that a town or village called Gergesa was pointed out, on a mountain near the Lake of Tiberias. That mountain I believe to be the Anti-hippos. And although Jerome adopts (from the Italic) *Gerasinorum* as the text in all three Gospels, yet he remarks in his *Commentary* that Gergesa was the place where our Lord exorcised the demons. Hence we are warranted in conjecturing that *Gergesa* and *Gerasa* were no other than two different modes of writing the *same name*; Gerasa (probably at first *Gereza*) having arisen only from a careless pronunciation of Gergesa. The name of the country was, it seems, originally, ἡ χώρα τῶν Γεργισσηνῶν, and afterwards, from the cause just adverted to, Γερασσηνῶν, as found in Epiphani., or Γερασαίων. As to Γαδαρηνῶν, which nearly all the recent Editors read here, as well as in Mark and Luke, they have done so only because it was, they thought, more agreeable to custom; for forgetting that in Luke viii. 27, ἀνὴρ ἐκ τῆς πόλεως must, if Γαδαρηνῶν be read in the preceding verse, mean no other than *Gadara*; which, however, as we have seen, is not permitted by the situation of the place.

To advert to the true reading here, this cannot be what Lachm. edits, *Γερασ.*—since that is wholly destitute of authority from MSS.—nor *Γαδαρ.*, which Tisch. edits,—and that both from insufficiency of authority and of internal evidence. Nothing remains but that the *third* be adopted, on almost as strong evidence as can be desired,—namely, all the MSS. except 8 (2 of them only 2 m.), 4 *Evangeluria*, and one Lamb. MS., confirmed by the Sahid., Æthiop., Arab., and other Versions. Now against such overwhelming external authority, what is there to be opposed that might warrant our adopting either one of the other two readings as the genuine text of St. Matthew? Why merely this,—that the reading *Γεργισσηνῶν* arose from a mere conjecture of Origen,—in short, a *fabrication* of the good Father. But this is taking for granted, what, for the credit of a name so illustrious, ought to be *proved*; whereas there exists not even a shadow of *probability*. How can we suppose that Origen would have had influence sufficient to introduce his conjecture into all the MSS., but a very few, of both the Western and the Eastern Churches? Assuredly we are not warranted in disturbing a reading so strongly supported as *Γεργισ.* in St. Matthew's Gospel, especially considering that we can easily account for *Γαδαρ.*, as introduced by Revisers from the other two Gospels. Just as in the passages of Mark and Luke a few copies have *Γεργ.* from

St. Matthew's Gospel. On the whole, my full persuasion is, that *Γεργισ.* was at least the reading of St. Matthew's *Hebrew Gospel*, and at first that of his Greek Gospel; though *Γερασσηνῶν* and *Γερασαίων* might have been brought in from the cause above adverted to; but that in no long time after the publication of the Gospels of St. Mark and St. Luke, *Γαδαρ.* was introduced into a few copies, and from them into the Pesch. Syr. and Vulg. Versions, as being a reading thought more consonant with strict propriety as to *topography*, since the town of Gergesa was within the *territory* of the Gadarenes; and, accordingly, its inhabitants might more properly be termed *Gadarenes*, though if called from the *district* in which it was situated, *Gergesenes*. Even Mr. Alford concludes with the unwilling admission,—“We cannot say that a part of the territory of Gad. may not have been known to those who, like St. Matthew, were locally intimate with the shores of the Lake, by this ancient, and now generally disused, name.” Having, I trust, rescued Origen's name from the foul imputation of corrupting the written word, and shown that the reading *Γεργ.* is *not* based on falsehood, but, as appears from the almost universal consent of the MSS., on *truth*,—it may be worth while to rescue Origen's *language* from misconception, and his phraseology from corruption. Now the intent of Origen in the passage brought forward by Mr. Alford, was to *review* the *three* readings even then existing in the copies,—namely, *Γερασ.*, *Γαδαρ.*, and *Γεργ.* In doing this, he shows that the *first* reading is wholly baseless, and then introduces the second, *Γαδ.*; and after noticing that it is found in a *few* copies, he makes the remark,—καὶ πρὸς τοῦτο λεκτικόν, which words are passed over by all the Critics because they could not understand their meaning; and no wonder, for they are, I doubt not, corrupt. I propose to read *καὶ πρ. τοῦτο*, or *τούτω*, *στικτικόν*, and thus all will be quite intelligible; and so I believe Origen wrote. Accordingly, the sense will be,—‘and to this, too, we must place the mark of rejection;’ = ‘this, too, is to be rejected’ (a use of the term easily arising out of the use of *στίξιν* in the sense to *brand*; as Hdot. vii. 139, *στίγματα στίξιν τινα*, from which came the figurative sense, ‘to mark as of suspected genuineness;’ which use of *brand* is found also in our own language). Then, after showing *why* the above reading cannot be admitted,—urging a reason which, as we have seen, is well founded,—he proceeds to notice the *third* reading (that in which he finally acquiesces), in the words ἀλλὰ Γέργισσα ἀφ' ἧς οἱ Γεργ., &c., of which we may make out the *general*, though not the *exact* sense intended by Origen;—and no wonder, since the introductory ones are manifestly corrupt. They must have been intended to express his *adoption* of *Γεργ.* as the true reading; but they are too brief to admit of such a sense being *fixed*, and the construction is a perfect *cul de sac*. Now to supply that which the MSS. of Origen do not furnish, we must have recourse to the text of Victor Antiochenus (of the fifth century), in his Catena on Mark, where he gives a compressed citation of Origen's words, making his intent therein more distinct, and moulding it into better shape. He commences with the general remark,—ὅτι Γαδαρηνῶν οὐτε Γερασσηνῶν τὰ ἀκριβῆ ἔχει τῶν ἀντιγράφων, ἀλλὰ Γεργισσηνῶν, and then, after introducing Origen's words on *Γαδαρ.*

and Γερ., he subjoins,—Γέργεσα τοίνυν ἰστί, ἀφ' ἧς οἱ Γεργασῖνοι, πόλις δοχαία, &c., as in Origen. Hence we may infer that Origen wrote ἀλλὰ Γεργ. ἰστί, ἀφ' ἧς, &c., where ἀλλὰ has a strongly *adversative* force, as noting the *opposition* and *contrariety* of the foregoing two *false* readings to the *true* reading thus propounded. The *full* sense *intimated* is,—‘But the true place intended is Gergesa.’ How often ἰστί has been *lost* in the writings of antiquity by the carelessness of scribes, Critics well know. Or may we suppose that the false word λεκτίον, which crept in a little before, really belongs here? I need scarcely add, that these words testify to the existence of a Gergesa at or near the site of the ancient Gergesa in the time of

Origen; and that is, we have seen, confirmed by several other weighty authorities: so that no room is left for Mr. Alford's “doubt whether such a city as Gergesa ever existed near the Lake.” On the contrary, that it did exist in the time of Christ, and some centuries after, we have sufficient proof—proof so circumstantial, that we are almost enabled to determine the *site*, which I believe to have been on the crown of the Anti-hippos, and about four miles N.N.W. from Gadara; so, however, that the cliff, down which the swine were hurled, was nearer by three miles to Gergesa than to Gadara; and accordingly, the site of the rock itself may, with more correct chorographical knowledge than we now possess, be pretty nearly *fixed*.

## EXCURSUS II. ON MARK VII. 31.

καὶ Σιδῶνος ἦλθε] Lachm., Tisch., and Alf. edit ἦλθε διὰ Σιδῶνος, from B, D, L, Δ, and 2 cursive MSS.; but wrongly, considering that the vast preponderance of external authority for the text. rec. is confirmed by the Pesch. Syr. and Pers. Versions, and by internal evidence,—since ἦλθε διὰ Σιδῶνος seems an *altered* reading, probably by the same Critics as those who removed καὶ Σιδῶνος supra v. 24, nearly the same MSS. being adduced for each. It is quite plain that the reading at v. 29, and at v. 31, is a matter closely connected; so that we must either retain the text. rec. at both, or adopt the new reading at both; and I must confess that the latter is greatly preferable. As to the actual course taken on this occasion, I have no doubt that our Lord and his disciples, after leaving the Border-land of Tyre and Sidon, mentioned in note supra v. 24, and crossing first the *Vallis Libani*, and then the range of the *Antilibanus*, descended into the valley of the Jordan, crossing it near Dan (now Kankabe), and then traversed the *left* bank along that part of the districts of Peræa—Argob and Gaulonitis—which stretches along the Jordan, until they came to the Sea of Galilee at Bethsaida Gaulonitis, at the N.E. of that sea, mentioned in Luke ix. 10 (comp. Matt. xiv. 13, seq.), John vi. i. ii. 5—13, xvii. 22, 24, et al. Now though Mark calls the above tract of country by a name we should not expect, *Decapolis*, yet that is confirmed by Matt. iv. 25, ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας (i. e. Upper Galilee) καὶ Δεκαπόλεως (meaning the country *trans Jordanum*), and opposite to Upper Galilee, καὶ Ἱερουσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου,—meaning the country on the other side of Jordan to Judæa, and more usually called *Peræa*. As to the above tract of country being called by Mark and Matthew *Decapolis*, though it seems at variance with Pliny II. N. v. 17, yet it is confirmed by *Ptolemy*, who comprehends the Decapolis in the southern part of Cœle Syria; though, considering that he enumerates the same eight cities mentioned by Pliny (namely, Scythopolis, Hippos, Gadara, Deum, Pella, Gerasa, Philadelphia, Canatha), and subjoins Capitolias and Adraa, he may, while comprehending the Decapolis in the southern part

of Cœle Syria, have intended his words to be applied to the *upper* part of the Decapolis. And it is probable that, in the time of our Lord and that of Pliny, there was a division of the Decapolis into the *Upper* (the country lying East of the Jordan and North of the Lake of Tiberias) and the *Lower*, comprehending the country lying South of the Lake,—all of it, however, lying East of the Jordan (excepting Scythopolis). It would seem that this *Upper* Decapolis was usually considered the Decapolis *proper*, it being the only part that forms a compact territory. The authority of Ptolemy in assigning Decapolis to the southern part of Cœle Syria is confirmed by STRABO, l. xvii., who, treating of Cœle Syria, evidently reckons this *Upper* part of the Decapolis (though he does not mention the *name* of Decapolis) with the southern part of Cœle Syria; and since he lived and wrote at the very same time as our Evangelists, there can be no doubt that the account given by St. Mark and St. Matthew of the *then* Decapolis is quite exact. This, too, is confirmed by Euseb., who says in his Tract de Locis Sacris,—Δεκάπολις ἐν Εὐαγγελίοις. αὕτη εἰσὶν ἡ ἐπὶ Περαιᾶ, καὶ μίση ἀμφὶ τὸν Ἰππον καὶ Πέλλαν καὶ Γαδάραν, where for Πέλλαν I suspect should be read Ἀβιλαν; unless it be thought proper to *cancel* it as from the margin; for I can hardly suppose that Euseb. could mean to join it with Ἰππ. and Γαδ., being so far apart from them, and being far beyond the boundaries of Upper Decapolis. If we suppose our Lord to have taken his course, as he must, in passing from Sidon to his destination, straight across the Antilibanus, and the mountain-chain of Hermon; then passing along that chain, and, through Canatha, to its s. extremity, and then passing the N. point of the Lake of Gennesaret to Bethsaida, his course may truly be said to have been through Decapolis; especially, with Pliny, we include in the cities of Decapolis, Damascus; and Ptolemy includes Decapolis in the s. part of Cœle Syria. So that, in point of fact, the route was not so circuitous as it has been thought; and there might be many reasons, which we are left to divine, why our Lord chose it.

END OF THE FIRST VOLUME.

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